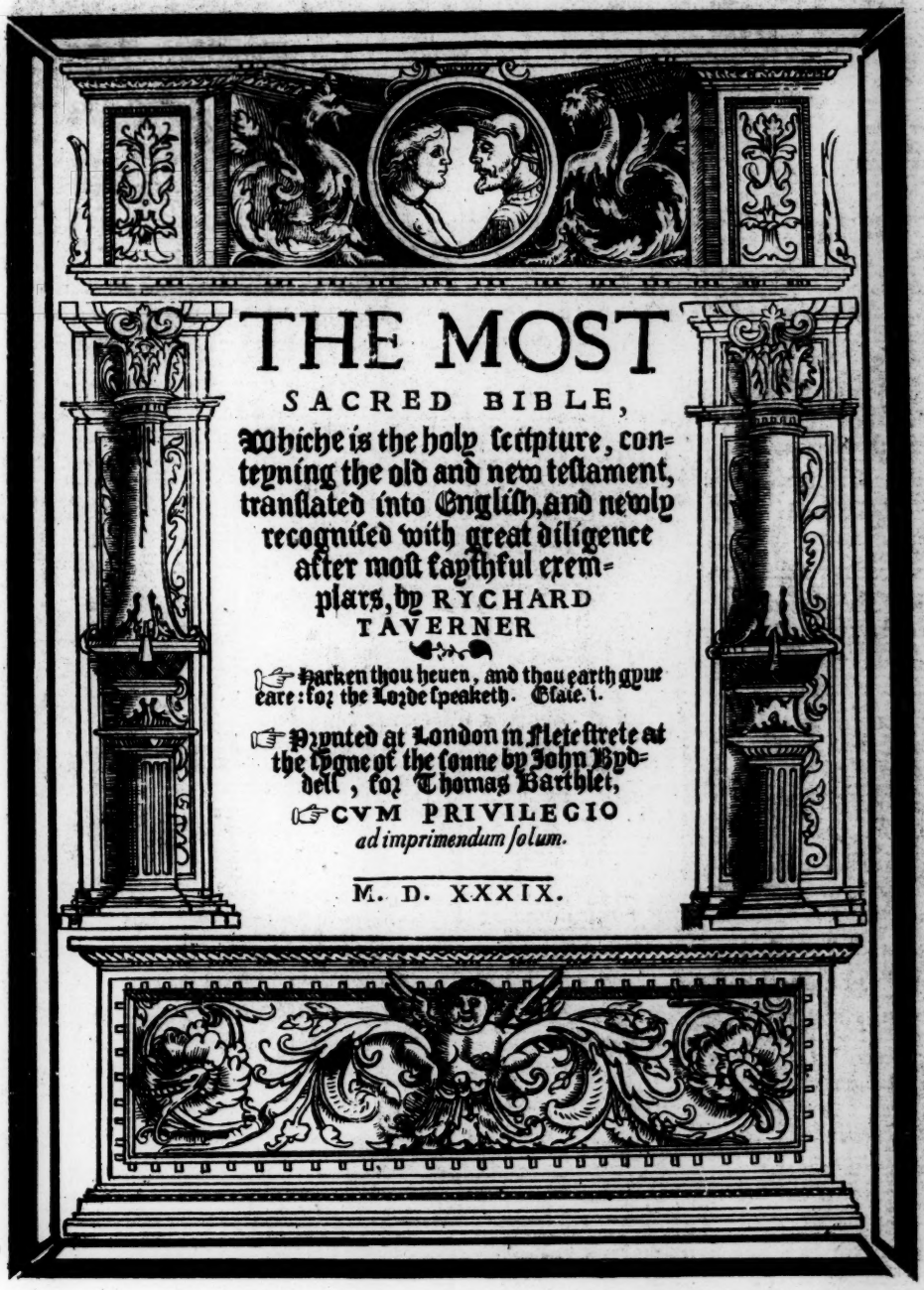

THE MOST SACRED BIBLE,

Whiche is the holy scripture, conteyning the old and new testament, translated into English, and newly recognised with great diligence after most faythful exemplars, by RYCHARD TAVERNER

Harken thou heuen, and thou earth gyue eare: for the Lorde speaketh. Esaie. i.

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M. D. XXXIX.

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TO THE MOST NOBLE, MOST MYGHTYE, AND MOST redoubted pryncē kynge HENRY the VIII. kynge of Englande and of Fraunce, defensour of the fayth, lorde of Irelande, and in erth supreme hed immediatly vnder Chryst of the churche of England, his humble seruaunt RYCHARD TAVERNER desireth all Joye, felycitie, and longe lyfe.

NOw hyghly all England is bounde to your incomparable maiestie for the infinite and manifolde benefites receyued at your most gracious handes from tyme to time without ceasing, euē from the begynnyng of your most noble raigne: truly no mortal tonge is hable with wordes sufficiently to expresse, or with secret thoughtes of hert worthely to contriue: Certes, it far passeth bothe the sklender capacitie of my wyt, and also ỹ rude infancy of my tong to do either thone or thother: yea another Cicero or Demosthenes wer not ynough hereunto. Wherfore omittinge or rather leauinge to some other the iust Encomye and commendation of your graces most ample dedes, worthy of eternall memorie, yet this one thing I dare full well affirme, that amonges all your maiesties deseruinges vpon the chrysten religion (then which surely nothing can be greater) your highnes neuer did thing more acceptable vnto god, more profitable to ỹ auauncemēt of true chrystiantie, more displeasaūt to the enemies of the same, & also to your graces enemies then when your maiestie lycenced and wylled the moost sacred Byble conteynyng the vnspotted and lyuely worde of God to be in the Englysh tong set forth to your hyghnes subiectes.

To the settyng forth wherof (most gracious & moost redoubted soueraigne lorde) lyke as certeyn men haue neither vndiligētly nor yet vnlernedly trauelled: So agayn it cannot be denied, but ỹ some faultes haue escaped their hades. Neither speke I this to depraue or maligne their industrie & paynes takē in this behalf: no rather I think them worthy of no litle praise & thankes for the same, considering what great vtilitie & profit hath redounded to your graces hole realme by the publysshyng and settyng forth therof, although it were not finysshed to the ful absolucion and perfection of the same. For assuredly it is a worke of so great difficultie. I meane so absolutely to translate the hole bible that it be faultlesse, that I feare it can scarce be doone of one or two persons, but rather requyreth bothe a deper confarrynge of many lerned wittes togyther, and also a fuller tyme and longer leysure.

Wherfore the premisses wel cōsidered, forasmoch as ỹ printers herof were very desirous to haue this most sacred volume of the bible come forth as faultlesse & emendatly, as the shortnes of tyme for the recognising of ỹ same would require, they desired me your most hūble servāt for default of a better lerned, diligētly to ouerloke & peruse the hole copy: and in case I shold fynd any notable default ỹ neded correctiō, to amēd the same, according to ỹ true exēplars Whiche thynge according to my talent I have gladly done.

These therfore my simple labours & labours, to who might I better dedicate, thē vnto your most excellēt & noble maiestie, ỹ only author & grounde next God of this so high a benefite vnto youre graces people, I meane that the holy scripture is communicate vnto the same.

But now though many faultes perhaūce be yet left behind vncastigat, either for lacke of lerning sufficiēt to so great an enterprise, for default of leasure. I trust your maiestie & all other ỹ shal rede the same, wyll pardon me, consyderynge (as I haue alredy declared) how harde & difficult a thinge it is, so to set forth this worke, as shal be in al pointes faultles & without reprehension.

And thus I cōmit your most gracious & excellēt maiestie to ỹ tuicō of ỹ highest, to who be al honour, glory, & prayse, worlde without ende. AMEN.

These thynges ensuynge are ioyned wt this present volume of the bible.

An exhortacion to the studye of the holye scripture, gathered out of the Bible.

The lumme & content of all the holy scripture both of the olde and new testament.

The names of all the bokes of the Bible, with the content of the chapters.

A breefe rehersall declarynge how longe the worlde hath endured from the creacion of Adam vnto this present yere of our Lord M. D. XXXIX.

A table for to fynde manye of the chyefe and principall maters conteyned in the Bible.

(?)

An exhortacion to the diligent studye of the holy scripture gathered out of the Bible

Christ vnto the people. Johñ. v.

Serche the scriptures: for they are they that testifye of me.

Paul to Timothy, ii. Tim. iii.

All scripture gyuen by inspiracion of God is profitable to teache, to improue, to amend and to instruct in ryghtousnesse, that the mã of God maye be perfecte and prepared to al good workes.

The same to the Rom. xv.

What thynges soeuer are wrytten, are wrytten for our lernynge; that we thorowe pacience and comforte of ỹ scriptures, might haue hope.

Salomon Prou. xxx.

All the worde of God, is pure and cleane it is a shyld vnto them that put their trust in it. Put nothinge vnto his wordes, lest he reproue the, and thou be found a lyar.

Moses to the people. Deu. xii.

Ye shall not doo euerye man what semeth hym good in his owne eyes: But what soeuer I commaunde you, that take hede ye doo, and put nought thervnto, neither take ought therefrom.

The Lord vnto Josua. Jos. i.

Let not the boke of this lawe departe oute of thy mouth: But recorde therin daye and nyghte, that thou mayest be circumspecte to doo accordynge to all that is wrytten therin. For then shalte thou make thy waye prosperous, and then shalte thou haue vnderstandynge. Turne therefrom neyther to the ryght hande, ne to the lefte: that thou mayst haue vnderstandynge in all that thou takest in hande.

The same to the people. Exo. xiii.

And thou shalte shewe thy sonne at that tyme, sayinge: This is done bycause of that whiche the Lorde dyd vnto me when I came oute of Egypte. Therfore it shall be a signe vnto the vpon thyne hande. and a remembraunce betwene thyne eyes, that the Lordes lawe maye be in thy mouthe. For with a stronge hande the Lorde brought the oute of Egypte.

Moses Deut. xxxi.

Se that thou rede this lawe before all Israell in theyr eares. Gather the people together: bothemen, women and chyldren, and the straungers that are in the cities: that they maye heare, lerne, and feare the Lorde youre God, to kepe all the wordes of this lawe.

THE CONTENTES OF ALL THE HOLY SCRIPTVRE alwell of the olde testament as of the newe.

Deut.vi. i.Tymothe.ii Gen.xvii. Exod.xv. Gene.i. Psa.x. Exod.iii. Jerem.ix. Roma.ix. Esa.xliii. Pierre.x. Gene.i. Hapt.ii. Rama.v.

Eyst the holy Writinges of the Bible teach vs/that there is one God, almyghtye, that hath neither begynnynge ne endynge: which of his owne goodnes dyd create all thynges: of whome all thinges procede, & withoute whom is nothyng: which is ryghtous and mercyfull, and which worketh al thynges in all after his wyl: of whom it may not be demaunded wherfore he doth this or that. God.

Ephe.ii. Then that this very God did create Adam the first man after his owne Image and lykenes, and dyd ordeyne and appoynte hym Lorde of all creatures in erth, Which Adam by the enuy of the deuill, disobeyinge the commaundement of his maker, did first sinne, and brought sin into this worlde, such and so greate, that we which be spronge of him after the flesshe, are subdued vnto sinne, deathe, and damnacion, broughte vnder the yoke and tyranny of the deuyll. Creacion of man.

Gene.iii.xii. xvi.xxviii. Dyse.ii. And further, ỳ Chryst Jesus his son Was promised of God the father, to be a sauoure to this Adam, Abraham, Isaac, Jacob, Dauid, and the other fathers: whiche shulde delyuer them frome their synnes and tyrannye of the deuyll, whervnto they were all subiect by Adam. Chryst promysed.

Exod.xix.xx. And that in the meane seasō Whyle the fathers loked for saluacion and delyueraunce promysed, because mans nature is such, that he not onely can not, but also wyl not confesse hym selfe to be a synner, and specyally such a synner as hath nede of the sauinge health promysed, the lawe was giuen throughe whiche men myghte knowe sinne, and that they are sinners when they se they do none of the thinges that the law commaundeth, with so glad and wyllynge a minde as God requireth: but rather agaynste their wyl les, without affection, and as though they were constrayned with the feare of that hell which the lawe threatneth sayinge: Cursed be he that mayntayneth not all the wordes of this lawe to kepe them. And that this lawe was gyuen to thintente that synne and the malyce of mens hert beinge therby the better knowen, men shuld the more feruentl thryst the commynge of Christe, whiche shulde redeme them from their synnes. Rom.iii. Gala.iii. i.Cor.xv. Law.

Luke.ii. Galathi.iiii. Eph.i. Roma.v. Tit.iii. Last of all: We are taughte/ that that Chryste Whiche Was promysed and shadowed in the olde testament, is sent of the father, at suche tyme as he had determyned with hym selfe, at suche tyme (I saye) as all wyckednesse florysshed. And that he was sēt not for any mans good workes (for they all were synners) but to thintente he wolde make good his promise and shewe the aboundant riches of his grace, whiche he had promysed. Chryste the sauoure cometh.

Johan.i. Elaye.liii. i.Jo.ii. Luc.i. Rom.v. Joh.iii.x.vi. In the newe testament therfore it is moste euidently declared, that Jesus Chryst the true lambe and hooste, is come to reconcyle vs to the father, payinge on the crosse the punyshmente due to oure synnes: and to delyuer vs from the bondage of the deuyll (vnto whom we serued throughe sinne) and to make vs the sonnes of God, sith hs hath gyuē vs the true pear and The lambe the sacrifice. Pear.

and tranquilitie of conſcience, that we no longer do feare the paynes of hell:
Fayth. which feare is put away by the fayth, that the father giueth, vs drawyng vs
vnto his ſonne. For that faith is the gyft of God wherby we beleue ỹ Chriſte
i. Time. i. is come in to this worlde to ſaue ſinners: which is of ſo greate pith that they
whiche haue it, deſyre to perfourme al the dutyes of loue to al men, after the
example of Chryſt. For fayth e ones receyued, God gyueth his holye ghoſt,
The holye ghoſt. wherwith he tokeneth and marcketh all that beleue: which is the pledge and
ii. Cor. i. v. Ephe. i. Roma. viii. i. Cor. xiii. Gala. v. ii. Cor. v. earneſt that we ſhall ſurelye poſſeſſe euerlaſtyng lyfe, and that gyueth witnes
vnto oure ſpirite, and grafteth this faith in vs, that we be the ſonnes of God
Loue. pourynge therwith the loue in to oure hertes which Paul deſcrybeth and ſet-
teth out to the Corinthians. By that faith and confydence in Chriſte whiche
by loue is myghty in operacion, and that ſheweth it ſelfe thorow the worke
Iuſtyce. of loue ſterynge men therto, by that (I ſay) we are iuſtyfyed: that is, by that
fayth, Chryſtes father (whiche is become oures alſo thorowe that Chriſt our
brother) counteth vs for ryghtous & for his ſonnes: imputing not our ſinnes
vnto vs thorowe his grace.

To conclude, he came that we being clenſed from our ſynnes, & ſanctifyed Tit. ii. Luc. i. Ephe. ii. ii. Pe. i.
vnto God the father: that is, halowed vnto the vſe of the father to exercyſe
Workes. good workes forſaking the workes of the fleſh ſhuld frely ſerue him in righ-
teouſnes and holyneſſe al our life long thorow good workes which God hath
ordeyned that we ſhuld walke in them declaring our ſelues therby to be ſure-
ly called vnto this grace: which workes whoſoeuer hath not, declareth ỹ he
hath not fayth in Chryſt.

The laſt iudgement. ❧ This is that Chryſt Jeſus Whiche after he hath kylled the man of ſynne with the breath of his mouth, ſhal ſyt in his maieſty and iudge al men, geuing vnto euery one the workes of his body, accordinge to that he hath done, whether it be good or bad. And that ſhal ſay vnto them that ſhal be on his right hande. Come ye bleſſed children of my father, inherete ye the kyngdome prepared for you from the begynning of the worlde: And vnto thē that ſhall be on his lefte hande. Depart from me ye curſſed, into euerlaſtynge fyre: which is prepared for the deuyll and his aungels. Then ſhall the ende come and he ſhall delyuer vp the kyngdome to God the father. ii. Ther. ii. ii. Cor. v. Math. xxv. i. Corinth. xv

Lyke euerlaſtynge. ❧ To thintent We ſhulde knowe this, by the goodnes of God worckynge by his holy ſpirite, are the holy writinges of the Byble gyuen vs: That we ſhulde knowe (I ſaye) and beleue that there is one God, and Jeſus Chriſte whome he hath ſent: and that in beleuyng we ſhuld haue euerlaſting lyfe thorow his name. ii. Pe. i. John. xvii. John. xx.

❧ An other foundacion then this can no man lay. And S. Paul deſyreth that he be holde a curſſed which preacheth any other faith & ſalua cion, then only by Jeſus Chriſt: though it were an angel of heuen. For of him, and thorow him, & for him, are al thinges: to whom, with the father and the holy ghoſte, be honour and glory for euer more. AMEN. i. Cor. iii. Gala. i. Roma. xi.

¶ The names of al the bokes of the Byble, and the conteñ of the Chapters of euery boke.

☞ The bokes of the olde testament.

Boke.	Chapter.
Genesis, or the fyrst of Moses	L.
Exodus, or the seconde of Moses	xl.
Leuiticus, or the thyrde of Moses	xxvii.
Numeri, or the fourth of Moses	xxvi.
Deuteronomiũ, or the .v. of Moses	xxxiiii.
Josua	xxiiii.
Judges	xxi.
Ruth	iiii.
The fyrst of Samuel, or the fyrst of the kynges.	xxxi.
The seconde of Samuel, or the seconde of the kynges	xxiii.
The thyrde of the kynges	xxii.
The fourth of the kynges	xxv.
The fyrste of the Chronycles, or of Paralipomenon.	xxix.
The seconde of the Chronycles, or of Paralipomenon	xxxvi.
The fyrst of Esdras	x.
Nehemiah, or the seconde of Esdras	xiii.
Esther	x.
Job	xlii.
The Psalmes	cl.
The Prouerbes	xxxi.
The boke of the Preacher, or Ecclesiastes	xii.
The Balet of balettes of Salomon, or Canticum canticorum	viii.

☞ The Prophetes.

Esay, or Isaiah	lxvi.
Jeremye, or Jeremiah	lii.
The lamentacyons of Jeremye, or Threnorum	v.
Ezechiel, or Jehezekiel	xlviii.
Daniel	xii.
Oseas, or Hosea	xiiii.
Joel.	iii.
Amos	ix.
Abdi, or Abdiah	i.
Jonas, or Jonah	iiii.
Micheas, or Micheah	vii.
Nahum, or Naum	iii.
Abacuc, or Habacuc	iii.
Sophonias, or Zophoniah	iii.
Aggeus, or Haggeus	ii.
Zacharye, or Zachariah	xiii.
Malachye, or Malachiah	iii.

☞ The Apocrypha.

The thyrde of Esdras	ix.
The fourth of Esdras	xvi.
Tobiah, or Tobye	xiii.
Judith, or Jerudith	xvi.
The rest of the boke of Esther	x.
The boke of Wysdome, or Sapience	xix.
The boke of Jesus, or Jesus, the sonne of Syrach, or Ecclesiasticus.	li
Baruch the Prophet, with the Epistle of Jeremye	vi.
The songe of the thre childrẽ in the ouen.	i.
The Storye of Susanna	i.
The storye of Bel. &c.	i.
The prayer of Manasseh	i.
The fyrst of the Machabees	xvi.
The seconde of the Machabees	xv.

☞ The newe testament.

The Gospell of S. Mathewe	xxviii.
The Gospell of S. Marke	xvi.
The Gospell of S. Luke	xxiiii.
The Gospell of S. Johñ	xxi.
The Actes of the Apostles	xxviii.

☞ The Epistles.

Sayncte Paul to the Romaynes.	xvi.
The fyrst to the Corinthians	xvi.
The seconde to the Corinthians	xiii.
To the Galathians	vi.
To the Ephesians	vi.
To the Philippians	iiii.
To the Collossians	iiii.
The fyrst to the Thessalonians	v.
The seconde to the Thessalonians	iii.
The fyrst to Timothye	vi.
The seconde to Timothye	iiii.
To Titus	iii.
To Philemon	i.
The fyrst Epistle of S. Peters	v.
The seconde of S. Peter	iii.
The fyrst of S. Johñ	v.
The seconde of S. Johñ	i.
The thyrde of S. Johñ	i.
To the Hebrues	xiii.
The Epistle of S. James	v.
The Epistle of Judas	i.
The Reuelacyon, or Apocalypsis of Sayncte Johñ	xxii.

☞ A breke rehersall of the yeres passed, from the begynnynge of the worlde, vnto this yere of our Lorde M.D.xxxix. both after the maner of the reckenyng of the Hebrues, and after the reckenynge of Eusebius, and other Chronyclers.

After the reckening of the Bible, and of Hebrues,	i.	From the creacyon of the worlde	Noes floude M.cccc.lvi.
	ii.	From Noes floude	Abraham cc.xcii.
	iii.	From Abraham	The departing of Israel. cccc.b.
	iiii.	From ỹ departyng of Israel forth of Egypt	Buyldyng of ỹ temple cccl.xx.
	v.	From the byuldyng of the temple	The captiuite of Baby. cccc.xl.
The ages of the worlde whiche are seuen	vi.	From the captyuytie of Babylon	The cõming of Christ cccc.lxxix.
	vii.	From the commynge of Christ,	This present yere M.d.xxxix.

which are counted Unto

After the reckening of Eusebius & other Chrony-cleres, syxe	i.	From the creacyon of the worlde	Noes floude ii.M.cc.xlii.
	ii.	From Noes floude	Abraham ix.C.xlii.
	iii.	From the byrth of Abraham.	Dauid ix.C.xlii.
	iiii.	From the begynnyng of the raygne of Dauid	The captiuitye cccc.lxxxv.
	v.	From the Captyuitie of Babylon	Christ cccc.lxxxix.
	vi.	From the byrth of Christ,	This present yere. M.d.xxxix.

☞ A table of the principal maters conteyned in the Bible.

☞ A. ¶ Abhomination.

ABhomination before God, are Idols before whome the people do bowe them selues. Deute. vii.d.xvii.c

That man is abhomynacion, that forsaketh the true God to serue Idols, and that doth despise the truth for prophane doctrines. esay.xli.f

We ought not to folowe the abhominacions of the Gentiles. leuit.xviii.d. that is, ydolatrers. exod. viii.f

That whiche men esteme to be excellent, is abhominacion before God. luc.xvi.d

The transgressours of Gods cõmaundementes are abhomynacion. leui.xvi.c

¶ Abrogacion.

Abrogacion, that is to abolysh, or to make of none effecte: And so the lawe of the commaundementes whiche was in the decrees & ceremonyes, is abolysshed. ephe.ii.d. colo.ii.c gala.iii.b. roma.vii.b

The sacrifyces, festes, metes, and all outwarde ceremonyes of Moses lawe, are abrogated. osee.vi.c. esay.i.c.ix.a.i. sam.xv.e. Jere. xxxi.f. batu.ii. mich.ii.c.vi.c. amo v.f. Zac. viii.b. and all the ordre of Moses prestehode is abrogated. ebre. viii.b

¶ Abstinence.

The true abstynence is to withdraw from syn. tobi.i.b. ecclesi.xlii.a. i. pet.ii.a

To them that kepe Abstinence wisdom is gyuen. da.i.d. and bodely healthy. eccl. xxxvii.d

An example of abstinence in John baptist. matth.iii.b. li xi.i.b.

¶ Abuses.

Abuses ought to be corrected by ỹ princes. roma.xiii.a. An example of Ezechias, whiche destroyed the serpent. iiii.re xviii.a. Also of Iosophat. ii. paralt. xx.g. Also of Josias. iiii. reg. xxiii.a & ii. para. xxiii.a. xxiiii.f

The ministers ought to preache agaynste abuses. Example in Jhon Baptist. mat. xiii.a Also in S. Paul whiche rebuked the abuses of the Corinthyans: for hauyng sectes. i.co.i.b c. also bicause that they suffred a fornicator among thẽ. v.a. Also bycause that they accused one an other before vnfaythfull iudges. vi.a b also bicause that they sat ẅ the Gẽtyles in their tẽples, and ate ẅ thẽ of theyr sacrifices, viii.a.x.b. Also bicause that they abused ỹ supper of the Lord. xi.e. Also bicaule ỹ they douted of the reserrectiõ. xv. and ỹ they prayed in a tonge that mẽ vnderstode not. xiiii.d

¶ Accepcion.

Accepcion of persons, is to haue respect to ỹ cõdicyon of the man, or to his nacyon: which thing is not godly. Deut. x.d. ii. par. xix.c. ro. ii b. x.d. ephe. vi.b. colos. ii. act. x.f: And the same thing also, ought not to be in man. Jaco. ii.a Judas. i.e. Eccles. xx.c. xlii.a.

¶ Accusacyon

One ought to accuse his brother to ỹ churche, yf he do not amend after he hath had brotherly monycyon. Math. xviii.c

No accusacyõ ought to be receyued against the minister, vnder. ii. or thre witnesses. i. tim. v.c. We are accused before God, by ỹ malyce of Satan. Job. i.b. Apocalip. xii.c. Also by our owne naughtinesse. Jer. ii.d. Also by our own cõscience. rom. ii.c. Also by the scripture. Job. v.g, let vs therfore accuse our selues. ỹ. xviii.c

¶ Adam

By Adam we are al synners, of whom we haue ỹ inclynacõ to do cuyl. rom. v.b.d: And by hym we are subiect to death. i. cor. xv.c

Adam was a figure of Christe to come, the which is called Adam. rom. v.c

¶ Adultery

Adultery is the byolacyõ of the fayth promysed in matyage, which thinge is forbydden vs. exod. xx.c. Leui. xviii.c. Deut. v.b

Adultrers are stoned to deth. deu. xx. xxii.d If the adultrers be not punished by mẽ, God wyll punysh them. Jer. v.c. vii.b: An exemple of Dauids sonne, which dyed for the adultery of Dauid. ii. reg. xii.d

Susanna had leuer dye then to cõmyt adultery. Dani. xiii.c: He that beholdeth his neyghbours wyfe lustyng after her, hath alredy cõmytted adultery with her. Mat. v.d

Many are adulterers. eze. xxii. c. Jer. 23. b. ose. iiii. c. ii. pe. ii. c ¶ They ꝑ haue only mind to do adultery, are punyshed. ge. xii. d. xx. a. Adulterers haue no part in the kyngdome of God. i. cor. vi. b. heb. xiii. a. Adultery is cause of ꝓcuryng of an other mans death. ii. reg. xi. c. math. xiiii. a. mar. vi. c Adultery diffameth the person. ꝓou. vi. d. Ecc. xxiii. d One ought to beware of adulterers. deu. v. b God witnesseth against adulterers. mala. iii. b A special sacrifice for the inspection of adultery. num. v. b. c. d. One may forsake his wife for cause of adulterye. math. xix. b.

¶ Aduocate.

Christ is our aduocate toward the father. i. John. ii.

¶ Affliction.

Affliction after the maner of scripture, is called tribulacion, probacion made by fyre, a burning furnesse. i. pe. iiii. d. psal. xvi. lxv. God threteneth to send afflictions to them whiche haue trust in any other they in hym. deut. xxxi. d. Jos. xxiiii. e: and therfore he forgaue the children of Israel, forsaking theyr ydolatryes. iudg. x. c ¶ We ought to succour them that are afflicted. eccl. vii. d

¶ Aungels.

The aungels stand before God. Joh. xxv. a 38. a. dan. vii. c. mat. xviii. b: and do ministre to me. psal. ciii. a. heb. i. Also they rebuke sinners. iudg. ii. d: ¶ do comfort the afflict. gen. xxi. b. lu. xxii. e: da. vi. f: also they do teache ꝑ ignorant for the exemple of the aungel whi che taught Elias what he shold say to ꝑ seruauntes of Oziah. iiii. re. i. a: also of dan. ix. f also of Joseph. math. i. c. ii. d: also of Cornelius. act. x. a: also of Zacharia. lu. i. a: also of Marye. lu. i. a: also in exo. xxiii. ¶ By the aungels god scourgeth his people. ii. re. 24. iiii. re. xix. g. act. xii. d

¶ Antichrist.

Antichrist is not the proper name of a person, but of an office: for many are Antichrites. i. Jo. ii. c: also he calleth him self god, sitting in his seat. Eze. 38. b. mat. xxiiii. a Antichrist is spoken of before by dan. xii. c mat. xxiiii. b. apo. xx. c. Anticyrist speketh against god. dan. vii. f. Antichrist chaungeth the lawes the dayes and time. da. vii. f. i. tim. iiii. a. ii. tim. iii. a. ii pet. iii. a. Judas. i. f. Antichrist is receyued of many men. Joh. v. g. ii. tess. ii. a. Antichrist dothe manye false myracles. ii. tess. ii. c. apo. xiii. c. Antichrist is he that denyeth the father ¶ the son. i. John. ii. c. Antichrist is come. i. Joh. ii. c. iiii. a: for to throw downe, to hyll, and to destroy. Joh. x. c. to kepe thē ꝑ are bound in prison, to make the people subiect, in his fury, and stryke thē with an vncurable wound. Esa. xiiii. d. vnder the figure of the destruction of Babylō, for to destroy the world. zac. xi. d. dan. xi. f. Antichrist absoluеth for money. Esaie. v. c ꝓuerb. xvii. c Antichrist calleth good euil, and the euyll good. Esa. v. c. ꝓou. iii. a. xx. c. Antichrist is worshypped of the ꝓynces ¶ kynges of the earth. Apo. xiii. d. Antichrist shall be slayne by the spiryte of the mouth of Christ. Esaie. xi. a. ii. tessa. i. b. and destroyed by the lyght of the commynge of Christ. apoca. xix. d. xx. c. Antichrist is called a fooly she shepeherde and an ydall. Zach. xi. d: the man of lyu, and son of perdicion. ii. tess. ii. a. Antichryste is in concupiscences of women. Daniel. xi. f.

¶ Apostle.

An apostle, is an ambassadour, a messēger, or one sent: ¶ after this maner Christ is our Apostle sent of his father. Heb. iii. a The apostles are the lyght of the worlde. mat. v. b. the salt of the erth. mar. ix. g. dispēsatours of the misteries of God. i. corinth. iiii. a: seruauntes of Christe. i. corinth. iiii. helpers and workers with God. i. cor. iii. b. Witnesses of the passion and resurrection of Christ. Luke. xxiiii. d. Act. i. b. ii. d Among whiche sayut Paule reckened him selfe the leest. i. corin. iiii. d: and vnworthy of that name. i. corin. xv. b. The Apostles are sent as Christe was by his father. John. xx. c: with power to edifye. ii. corint. v. d. x. c. xiii. c: and as shepe among wolues. Mathe. x. b. to preache the gospell. Marke. iii. b. to all nacyons. Math. xxviii. d: and to heale the sycke. Math. x. b: and to beare wytnesse of Christe. John. xv. b. Act. i. a: whose faythe Christ proued. mat. ¶ c: To whom also he shewed before theyr sufferynges and afflictions whiche shoulde happen vnto them after his deathe. Math. ix. b. the whiche thynge came so vnto them. Actes iiii. a. v. b.

¶ Armours of christen men.

The armours of christen men, are spirituall, mighty by the power of god. ii. cor. x. b Let vs arme vs with the gyrdell of truth, let vs be clothed with the brestplate of righteousnesse, and shodde with shoes prepared by the gospel of peace, and aboue all let vs haue the shylde of fayth. Ephe. vi. c: and the helmet of hope of saluacio. i. tessalo. v. b. Also the swerde of the spiryte, the whiche is the worde of God. Ephe. vi. c. Esaie. lix. c. Heb. iiii. c. And let vs continually watch in prayer. Ephes. vi. c. i. Petr. v. b: abstaynynge frō all thynges that be contrary to the lawe of the Lorde. i. corint. ix. d.

¶ Assenryon of Christ.

Christe was receyued in a cloude, ascendynge visibly in to heauen, lyftynge vp his handes, ¶ blessing his disciples. marke. xvi. d Luke. xxiiii. g. Actes. i. a: For to delyuer vs oute of captiuitie, and to gyue vs manye gyftes. Psalmus. lxvii. d. Epheſi. iiii. b. Hebrues. vii. d: to appeare before the face of God for vs. Hebrues. ix. f. Romano. viii. g. and to prepare vs a place. Michies. ii. a. John. xiiii. a.

Christ ascended in to heuen, sitteth on the right hand of God. i. pet. iii. d. heb. x. c. xii. a. frō whēce he shal not com vnto ꝑ time of the

restitu-

restitucion of al thinges. act.iii.d: therfore let vs loke for those thinges which ar aboue where chryst is sitting on ꝑ right hand of god col.3.a. Chryst is ascended in to heuē, bicause his bodily presēce lefte ꝑ apostles to receiue the spirit of cōfort. Jo.vii.f.xvi.b At the ascencion al power was gyuen to chryst. i.pe.3 d.ephe.i.e ¶Almes.

We must do almes to al men ẅ our owne goodes. tobi.iiii.b.pro.iii.b.lu.iiii.d: and secretly. mat.vi.a: An exāple to do almes. act. x.a.ii.cor.8.c.ix.a. ¶To giue for gods sake doth not make a mā pooze.p.28.d. He that gyueth nothing, abideth not in charitie. i.Jo. iii.c. let vs therfore distribute our bzed vnto the pooze. esai.28.b: for chzist dothe count it done vnto him. mat.xxv.d. ¶Aulter.

An aulter was commaunded to be made to God, as appereth of Abzahā. gen.xii.b.xiii.d. Also of Jsaac. ge.xxvi.f: also of Jacob. ge.33. d.35.a: wherfore Josias did destroy al ꝑ aulters ꝑ were made to the honour of ẏwls. iiii. reg.xxiii.c. ¶Annoyntynge.

The annoynting of chzyst. da.ix.g The anoynting of chzist is ꝑ holy ghost, ꝑ which al fayꝛful men do receyue. i.Jo.ii.d: ꝛ which doth teathe vs al thynges for our helth.

☞ B. ¶Baptysme.

To baptyse, is to wete or to wash. Judith. xii.b. math.iii.b. mar.vii.a. Baptisme is an outwarde signe, repzesentyng in vs renning of the spirite, and moztifieng of our mēbzes in Jesus chzyst, by whiche we are buryed in deth with hym. rom.vi.a. collo.ii.b

They that are baptised in chzyst, haue put on chzist. gal.iii.d By baptysme we are receyued, inrolled and wzytten in the holy allē blie of chzyst. act.ii.f. The disciples did baptyse, but chzyst dyd not. Jo.iii.a.

Paul also sayd ꝑ he was sent, not to baptyse, but to pzeache. i.cor.i.ii. We are baptysed in the name of the father, ꝛ of the son, and of the holy ghost. mat.xxviii.d

The apostles baptised in ꝑ name of chzist act.x.g. Paul bileued and receiued the holy ghost, befoze he was baptised. act.ix.c.

Cornelius the Centurion receyued the holy ghost befoze he was baptised. act.x.g.

The gelded mā of quene Candace bileued (and therfore had grace) befoze he was baptysed. act. viii.c. The scripture somtyme attributeth ꝑ to baptisme, which perteyneth to fayth, ꝑ is to wete ꝛ be buried in Chzistꝛ roma.vi.a. to put on chzyst. gal.iii.d

The founteyn of the new byzth. t... iii.b

The washyng away of synnes. act.xxii.d

Saynt Peter shewed that we are saued by baptysme, not by the washyng awaye of the fylth of the flesh, but by the examinacion of a good conscience in God. i.pe.iii.d

The ceremony of baptisme (being ozdeined of god) was ministred by John Baptist. Jo. i.e. Mat.xxi.c: there is but one baptisme. eph. iiii.a. to baptyse, for to teache. i.cor.vi.a. heb. vi.a. To be baptised, is taken, for to dye. mar.x.f. luke.xii.f.

¶Beatitude or blessednesse.

Beatitude, is an euerlastyng lyfe, whiche consysteth in the onely knowlege of God, ꝛ of chzyst sent by hym. John.xvii.a

Beatitude conteyneth fulnesse and aboun daunce of all goodnesse. psal.xvii.b.xxvii.d. xxxvi.b. Esa.lix.c.lxv.c. apo.vii.d

Beatitude is pzefigured by the good banquetes of which Esay speketh. xxv.c

The blessed shall se the kyng in his glozye. Esay.xxxiii.d.c. John.iii.a

Beatitude is incompzehensible to moztal men. Esa.lxiiii.b.i.cor.ii.b

Blessednesse is gyuen vs by Chzyst onely. Luke.xvii.c.

No man is receyued in to blessednesse, excepte he be purged by fayth. apo.xxi.g

Blessed are they whose synnes are pardoned. psal.xxxii.a. roma.iiii.a

Blessed are ꝑ pooze in spirite, mat.v.a. lu. vi.c: rede the hole chapter.

Blessed are they that suffre for ryghtousnesse sake. i.pe.iii.iiii.c

Blessed is mary bycause she bileued. lu.i.e

Blessed are they that do heare the wozde of God, ꝛ kepe it. lu.xi.d. ¶To blesse.

To blesse, is to giue thankes or pzayse. ge. xlvii.b.i.cor.x.d.xiiii.c. lu.ii.c

To blesse, is to encrease, to gyue aboundaunce, and to make goodes to encrease. gene. xx..d.xxxix.a

To blesse, is to gyue power to encrease. genelis.i.c.ix.a.

To be blessed, is to be delyuered frome all maner curlynges by Chzyst, that is to saye, from synne, from deth and from hell. ge.xii. a.xxii.d. gala.iii.b.c. psal.vi.c

Blessed are the houses of the ryghtous mē pzo.iii.d. Blessed are all faythfull men of God. deu.xv.a. Ephe.i.a. esa.lxi.c. psal.xii.

The blessynges of the pzeestes are cursed of God. Malachie.ii.a

Let vs blesse God with al our hertes. psa. ciii.a. eccl.xliii.d. eccl.xxxix.d. Always. tob. iiii.d. Judith.vii.c: in euery place. psal.ciii. d. ecclesi.xxxii.c.i.tim.ii.

All the creatures of god are good, ꝛ blessed by the wozde of God ꝛ pzayer. i.tim.iiii.a

Let vs blesse our persecuters. rom.xii.c.i. cozin.iiii.c. luke.vi.e

Blessed is the mā that trusteth in the Lozd God. Jer.xvii.b. Cursed are they which are blessed of men. luke.vi.d

¶Blasphemy.

Blasphemy, is to withstand the truth, whi rhe a man knoweth, as did the Pharisees, attributyng the wozkes of Chzist to the deuil. math.xii.b. mar.iii.c. luke.xi.c. And to take vpon him aboue ꝑ might of god, as did Pharao. exo.x.c. And Sennacherib. iiii.reg.xix. b. Also Holofernes. Judith.vi.a: Also Nabuchodonosor. Dan.iii.b: Also the bygh pzeste mat.xxvii.c. The blasphemer was stoned. Leuiti.xxiiii.c.

The blasphemye agaynst the holye ghost, shall neuer be fozgyuen. Math.xii.c. Mar. iii.d. Lu.xii.b The name of God is dayly blasphemed. Esa.lii.b: for whiche cause god punisheth the wozlde. Esa.v.f. nume.xi.g. psal.xcviii. apo.iii.b.

Therfore

Therfore let all blasphemy be put oute of vs.eph.iiii.g.col.iii.b. The names of blasphemy are in the crowne of Antichrist.apoc.xiii.a.

¶A bodye.

A body for a thing true & without shadow and after this maner dwelleth in Christ al ꝑ fulnesse of the diuinitie bodily(that is to say, truly)col.ii.c.heb.x.b.A natural body,is he ꝑ is led by his affections,not vnderstandyng ꝑ thynges of the spirite of god.i.cor.ii.d.xv.f.

A spiritual body is he that is led by ꝑ spirite of god.rom.viii.b. Synne ought not to dwel in our bodies,to obey the desyres of it. Ro.vi.a.b.But must be destroyed by the spirite of god,in the same chapter.

We are one body and one spirite.eph.iii.c iiii.a.rom.xii.b.i.cor.xii.b.

The churche is the body of Christ.eph.i.d

The body of Chryst in the sacrament of ꝑ aulter.mat.xxvi.i.cor.xi.c.mar.xiiii.c. luke. xxii.b.

¶To byleue.

The scriptures are left vnto vs, that we shold byleue ꝑ Jesus is the Christ, or the annoynted son of God, & that we in bileuing it shold haue euerlastyng lyfe.John.xx.g.

We can not byleue,onlesse we heare preachyng.Rom.x.c. Wherfore he that commeth to God,must byleue in hym.heb.xi.b.d.

They that are borne of God, do byleue, & they to whō it is gyuē.mat.xiii.b. xvi.c.mar. ix.b.lu.viii.b.Joh.i.b.Joh.iii.a.i.Jo.v.a.Also they ꝑ be gyuen to Christe by the father, and drawen by hym,and also they that haue herd him.Joy.vi.d.and they to whom god hath giuen wysdome to vnderstande.i.Joh.v.a.and they whom god hath called by his ministers act.xii.g.for he gyueth the fayth vnto al mē. act.xvii.g.vnto whom god openeth the herte to vnderstand,at the preaching of his word. Act.xvi.c. Also all they that are predestined of God.act.xiii.g.which are planted of god. math.xv.b.mar.vii.b. whiche are the seed of Chryst.mar.xiii.e. which are taught of god. Joh.vi.e.vnto whom the dore of the fayth is open.act.xiii.h.by these thynges it appereth that to byleue,is the gyft of God.

Thorow bileue in Christ,are we iustified from our sinnes.act.x.g.xiii.f.gala.ii.d.and made the children of God.John.i.b.

He that byleueth in Chryst,shall not dye, ꝑ is he shall not be condemned, and the wrath of god shal not abyde vpon him. Joh.iii.b.d. v.d.vi.e.xi.e.mar.xvi.d.But he shal haue ioy and honour.i.pe.i.b.ii.b.Esaie.xxxv.a.

¶A bysshop.

A bysshop is an ouerseer, a watcher ouer anye maner of thynge what so euer it be, of whiche thyng loke the worde minister.

¶Brethren.

Christ calleth vs brethrē.mat.28.b.heb.ii.c

All christen men are brethren.Mat.xxiii.a Among whom Christ is fyrst begoten.roma. viii.f.after whose exemple we ought to gyue our lyues.i. Jo.ii.b. We ought not to hate oure brother.leuiti.xix.d. But forgyue hym mat.xiii.c.lu.xvii.a.For he ꝑ hateth his brother,is in darkenesse.i.Jo.ii.b.

Concorde among brethren is acceptable to god and mā.eccl.xxv.a.Let vs then loue brotherly.Ro.xii.c. i.pe.i.d.ii.c.iii.b. and let vs not begyle our brother in our busines.i. thes. iiii.b. Our brother ought not to be destroyed for meates sake.ro.xiiii.c.Let vs therfore take hede ꝑ we offende him not.i.cor.viii.d.

¶Beggers.

Beggyng is forbydden. deu.xv.a.

There sholde be no beggers in the world yf men kepte the commaundementes of god. deut.xv.a. ¶Borne agayne.

We are borne a newe by the worde of god whiche hath ben preached vnto vs.i.pet.i.d. For yf a man be not borne agayne(that is in doctrine by the holy ghoste)he can not entre in to kyngdom of heuen,and bileue in Christ John.iii.a. Therfore they that are borne out to put away all malyce, & as newe borne chyldrē desyre the milke of the word of god. i.pe.ii.a. ¶Breed.

Breed for all that is necessary to this present life.ge.xviii.a.mat.vi.b.which ought to be eaten with the sweate of our face.ge.iii.d And gyuen to the poore.eccl.viii.c.An exemple in Heliseus.iiii.reg.iiii.g.

The breed of lyfe is the flesh of christ,whyche is gyuē vs to eat thorough fayth,bileuing that he gaue him selfe vnto death for the satisfaction of our sinnes.Jo.vi.e.

¶Bloude.

This worde bloude dothe signifye synne, concupiscence,and all that is not the spirite of God.Psal.li.Job.b.i.It is also the lyfe of euery man.leui.xvii.c.

There was nothyng pourged in the olde law without bloud.leu.xvii.c.he.ix.f.

The bloud of Christe alketh remission of our synnes,but the bloud of Abel alked vengeaunce.heb.xii.f. By the bloud of Chryst the redempcion, & purgacion of our synnes is made.eph.i.b.heb.ix.c.d.x.c.xiii.d.i.pe.i.a. and.i.John.i.c.apo.i.b.

¶Bondage.

God hath deliuered vs from the bondage of the deuyll.deut.v.a. Let vs therfore serue syn no more.ro.xvi.b.c.d. The circumcision and other workes of the lawe,are seruitude or bondage.gal.ii.a.v.a.from which we are deliuered thorough Christ.heb.ii.d

☞ C.

¶The commynge of Chryste in the fleshe.

The commynge of chryst was promysed. genesis.xlix.b. Deuteronomie.xviii. c. Daniel.ix.g.Esaie.vii. c.xi.a. Aggeus.ii.b. Zacharie.ii.c.

The commynge of Chryste was desyred. Esa.xlv.b.lxi.a.and was fulfylled when the tyme was full come.gala.iiii.a

By the commynge of Chryst,we are delyuered frome euyll.Zopho.iii.d.tit.ii.d. iii.b. act.iii.d.colloss.i.b.and do receyue all goodnesse.Esa.lxii.d.Jere.iii.a.lu.ix.g.xix.b.Joh. iii.b.xii.g.

The comming of Chryst agaynst deth,syn and hell.Abac.iii.a.Though that he be humble,symple,gentle,and without pryde.esa.xl a.Jere.xiii.b.Zacha.ix.b

¶ The commyng of Chryst in to vs.

Chryst cõmeth in to him ꝑ loueth him, and that kepeth his worde. Joh. xiiii. c. Apo. iii. d.

¶ The cõming of Chryst to iudgement.

Chryst shal come to iudge good men and euil. act. x. f. rom. xiii. b. ii. cor. v. b. psal. xcv. b. Eccle. xi. eccl. xii. Accompanied wt the elders of his people, and with the aũgels. mat. xiii. ii. tess. i. dan. vii. of the which day & hour are to vs vncerteyn. mat. xxiiii. i. tess. v. ii. tes. ii. a. act. i. b. And it is at hãd. esa. xiii. li. phi. iiii. i. John. ii. ii. pe. ii. heb. x. Apoc. xxii. We must then desire it. heb. xi. g: & wait for it. mat. 24 lu. xii. for in that same day we shal haue the crown of rightousnes. 2. tim. 4. b. Of which the symilitudes are. math. xxv. a. ii. tessa. ii. a i. tess. iiii. d. ii. pe. iii. b. Judas. i. g.

¶ Couetousnes.

Couetousnesse is the rote of all euil. i. tim. vi. which is ydolatry. eph. v. b. col. 3. It is for bidden vs verye straytly. lu. xii. b. ephe. v. a. hebr. xiii. a.

There is nothynge more wycked then the couetous man: for he selleth his owne soule Eccle. x. b.

He that hateth couetousnesse, shal liue long ꝓu. xxviii. c.

The Lord is angry with vs, for the iniquitie of our couetousnesse. esa. lvii. d.

Cursed be he ꝑ getteth any thyng in to his house by couetousnesse. Abac. ii. c.

Couetousnes doth hurt to his neyghbour, as appereth by Jezabel, which made Naboth to dye for his vineyarde. iii. reg. xi. a. ꝓ. i. b Also by Judas the traytour. mat. xxvi. b.

Couetousnes diffameth him ꝑ foloweth it. ꝓu. xv. b. eccle. xxxi. a.

The gouerners of ꝑ people shold be wont couetousnes. exo. xviii. c

He that pilleth shall be pilled. esa. 33. a

He shal dwel with God, that is wont couetousnes. Esa. xxxiii. b. c.

The couetous man is neuer content. Eccleſi. v. b.

The couetous man dare not eate his belye full. Eccleſiastes. vi. a

They all study after couetousnes. Jer. vi. c. 8. d. esa. lvi. d. lvii. d. Amos. ix. a

Princes, prestes, prophetes, & al the world is ful of couetousnes. Esa. lvi. a. Jer. vi. c. 8. d. xxii. c. ii. pe. ii. c. and pyllers of the people Mich. iii. a.

The couetous people haue not the kyngdom of God. eph. v. b

The couetous people do fal in to the snares of the deuil. i. tim. vi. b.

Let vs therfore be without couetousnesse. Heb. xiii. a ¶ Ceremonies.

Bycause of the trust that the Jewes had in ceremonies, God detested them. psa. l. c. esa. i. c. Jeremie. vii. c. Amos. v. f. Michies. vi. b. Zach. vii. b

The ceremonies are cast of for their weiknesse & vnprofitablenes, but they were somtyme gyuen. deu. v. a. x. c. for to bryng mẽ to greater trust. heb. vii. c. ix. c. for the ceremoof chrysten men are spiritual thinges. i. co. x. g. ephe. v. c. colloss. iii. c.

¶ Charitie or loue.

God is charitie. i. John. iiii. c

The charitie of God is declared vnto vs: for he hath sent his sonne. John. iii. d. and. i. John. iiii. b.

The charitie of God is shed forth in oure hertes. rom. v. a.

God had shewed his charitie, in gyuynge his sonne vnto the deth for vs synners. Roma. v. b.

Nothing ought to seuer vs from ꝑ charitie of God. ro. viii. g. can. 8. c. All the cõmaundementes do lede vs to charitie. i. tim. i. a. f. i. cor. xvi. c. and. i. Joh. ii. a. rom. xiii.

The prayses of charitie are wrytten. i. co. xiii. Let vs be roted in charitie. eph. iii. d. to beare one with an other. iiii. a. and to growe more and more in it. iiii. d. phil. i. b.

We oughte to prouoke one an other to charitie. Heb. x. e. i. tessa. iiii. b. i. timo. iiii. c. ii. tess. i. b. The charitie of God is in him that kepeth his word. i. Joh. ii. a. and in him which hath cõfidẽce in the day of iudgemẽt, for perfite charitie, casteth out al feare. i. Jo. iiii. c. d

The charitie of God, is to kepe his commaundementes. i. Jo. v. a. Charitie coureth all synnes. ꝓ. x. b. i. pe. iiii. b. God loueth vs in a perpetuall charitie. Jere. xxxi. a.

Hypocrites for to folow their inuencions do leue iudgemẽt and charitie vndone. lu. xi.

¶ Charact or marke

He that worshyppeth the ymage of Antichryst, or he that beareth his characte in his forheed, or in his hand, shal drinke of the cup of Gods wrath. Apoca. xiiii. c.

A great wounde is vpon them, that beare the charecte of Antichryst. Apo. xv. a.

The beast, the false prophete, they whiche beare the characte, and they which worshyp his ymage, are slayne by the swerde that procedeth out of the mouth of hym that sytteth on the horse. apo. xix. ¶ Chastitie.

Chastitie is the gyft of God. Sapi. viii. d. which is not gyuen to all men. mat. xix. b.

He that can not lyue chaste, ought to mary. i. cor. vii. a. Chastitie is greatly cõmended of S. Paul. i. cor. vii. d. e. f. An example of chastitie in Joseph the patriarche. ge. xxxix. b Also in Sarah. Tob. iii. c. also in Judith. Ju. viii. a. Also in Susanna, which loued rather to dye then to lese her chastitie. dan. xiii. c.

¶ To chastyse.

God dothe chastise vs for our iniquities. Tobi. xi. c. xiii. a. For he dothe chastice his. Jere. xxxi. c. Hebr. xii. b. Apo. iii. d. An example in Dauid. ii. Regũ. xxiiii.

¶ Circumcision.

Circumcision signifieth the nacion of the Jewes. Gala. ii. b. Eph. ii. c. wherof Chryst is called the minister, that is to saye a preacher sent to the Jewes. rom. xv. b.

The carnall circumcision, was the signe by whiche they were receyued in to the people of God. genesis. xvii. b. the whiche saued not. roman. iiii. a. galath. iii. a. for Abraham was ryghtous by fayth before he receyued it gene. xv. b.

Circumcision is nothynge: but the kayth in

in Chriſt which worketh by charitie. i. cor. vii. d. gal. v. a. vi. d. then it is not neceſſarye. gala. ii. a. v. a, but the circũciſinn of the hert Jer. iiii. a. ro. xii. d. deu. x. d. xxx. b. collo. ii. e phi. iii. a: Wherfore Steuen blamed the vncircũciſed in hert. act. vii. g.

¶ Concupiſcence or luſt.

Concupiſcence is that euil inclinaciõ and nature, that we haue of the old Adam, which draweth vs to euil. gen. viii. d. which Paule had not knowen to be ſyn, if the law had not ſaid: thou ſhalt not luſt. Ro. vii. b. and that whiche fyghteth agaynſt the ſpirite of God. Gala. v. d.

¶ Cõcupiſcences ought to be mortified. col. iii. a, and fleſh. ii. pe. i. a. ii. b. iii. a

All that is in the worlde is concupiſcence of the fleſh, & concupiſcence of the eyes, & the pride of lyfe. i. Joh. ii. c.

The blaſphemers bringing in new ſectes, do folow their owne luſtes. ii. pe. ii. b.

The preſtes were ſtoned for their foolyſh concupiſcence. dan. xiii.

Concupiſcence is forbydden vs. exo. xx. c. Deut. v. c. vii. d. An example in Paule. Act. xx. g.

After that concupiſcence hath conceyued (that is to ſaye hathe deliuered) the bringeth forth ſynne. Ja. i. a. Let vs not therfore couet any euyll thynges. i. cor. x. b. Eccl. xviii. d. Rom. vi. b.

He that coueteth an other mans wife, is an adulterer. Math. v. d. Prouerb. vi. c. Eccle. xxv. d.

¶ Confeſſion.

Confeſſion, for gyuyng of thankes & pray ſynges to God. i. chron. xvi. b. ii. chron. xx. c. iii. Regũ. viii. d. Math. xi. d. Pſalm. xcv. a cxviii. a.

To cõfeſſe, for to recognyſe. leu. vi. g. Joſ. vii. e. mat. x. d. Who ſo euer therfore ſhal cõfeſſe Chriſt before men, the ſame wil he confeſſe (that is to ſaye recognifie) before his fa the. lu. xii. b.

Confeſſion, for knowlegynge of our ſynnes to God, lokynge for abſolucion of them by Chryſt. dan. ix. a. pſal. xxxii. a. cvi. a. li. a. i. Jo. i. d. iiii. a. c.

Paule confeſſed him ſelf to Timothe, and to al the reders or hearers of his epiſtle, that he was a perſecutor of the church of Chriſt. i. Timo. i. c.

None were baptiſed of John, which cõfeſſed not their ſinnes to God, knowleging thẽ ſelues to haue nede of ỹ redẽption of Chriſt. Math. iii. b.

What our confeſſion of our ſynnes ought to be before men, is ſhewed. act. ii. f. xix. d.

Confeſſion is reconciliacion and agremẽt with our brother. mat. v. d. lu. xii. g.

¶ Chriſt.

Chriſt is the ymage of ỹ father. ii. cor. iiii. a. col. i. c. heb. i. a. In whom are al the treaſures of wiſdom and of knowlege, and fulneſſe of the diuyne power. collo. i. g. ii. a. b.

Chryſte was prefigured in Iſaac. Geneſ. xxii. b. and in the braſen ſerpente. Numeri. xxi. c.

Chriſt is the propiciacion and reconciliacion for our ſinnes. Ro. v. b. Joh. i. a. f. iiii. c the ſauiour of the world. Lu. ii. b. i. Joh. iiii. c. Eſa. xxviii. d. xlix. b. Ge. xlix. b. Our hope wiſdom, righteouſneſſe, holines, & redemptiõ. Colloſ. i. d. and i. Cor. i. d. Our aduocate. i. Joh. ii. a. Heb. ix. Ro. viii. g.

By Chriſt God hath gyuen vs victorye of ſyn, deth, and hell. i. cor. v. g.

By Chryſt, the father hath reconciled all thynges to him ſelfe. coll. i. a.

An exhortacion ỹ we ſhoulde go to Chriſte by true fayth. Hebr. iiii. d. x. d. xiii. b. phil. ii. a. i. pet. ii. d. Rom. xiii. d. Eſa. xi. a

Chriſt is deed. mat. xxvii. f. for to manifeſt his charitie to vs. Ro. v. b. and to make ſatiſfaction for our ſynnes. rom. iiii. d. vi. b. Hebr. ix. g. Eſa. liii. a. That we beleuyng in hym, ſhold haue euerlaſting life. Johã. iii. b. and ỹ afterward we ſhold lyue to hym, and not to ſynne. i. cor. v. c.

Chriſt is riſen agayn, the fyrſt of all thẽ ỹ ſhal riſe again. i. cor. xv. c. d. apo. i. b. col. i. c. for his reſurrection is our iuſtificaciõ. Ro. iiii. d.

Chryſt ſhal appere agayn the ſecond time Heb. ix. g. With whom we ſhal appere in glorye. Colloſ. iii. a.

Chriſt is the foundacion of the churche. i. corinth. iii. c. Epheſ. ii. d. Luke in the worde aſcencion.

¶ The chriſten.

The Antiochians were fyrſt called chryſten. Act. xi. d.

The chriſten are taught of God. eſa. liiii. d. John. vi. b.

The purenelle of the chriſten, for ỹ knowlege of the goſpell. Eſaie. xi. b.

The ioy of the chriſtẽ for their deliueraũce through Chryſt. Eſa. ix. a.

The gyuinges of thãkes of the chriſtẽ, for the mercy of God, which commeth vnto thẽ by Chryſt. Eſa. xii. a.

¶ The croſſe.

The croſe is all maner of aduerſitie & tribulaciõ, which euery man ought to beare after Chriſt al the daies of his life. Mat. xvi. d mar. viii. d. lu. ix. c, or he ſhall neuer come in to the kingdom of Chriſt. mat. xx. c. mar. x. c

Yf any man bear not his croſſe, he can not be the diſciple of Chriſt, nor the miniſtre of his worde. mat. x. d. eccleſ. ii. a.

Paule reioyſeth hym of the croſſe: that is of the afflictiõs which he ſuffred for Chriſt. Galat. vi. d.

The preachyng of the croſſe, is the power of the faythfull. i. cor. i. c.

¶ Churche.

The churche is the body of Chriſt. eph. i. d coll. i. d. The houſe of God. i. Tim. iii. d. the ſpoule of Chriſt. pſal. xlv. For which Chriſt hath gyuen him ſelfe. eph. v. d

The churche of God is fre from ſyn, deth and hell. Eſaie. xi. b.

In the churche is the remiſſion of ſynnes. Eſaie. xxxiii. d.

Chriſt is the foundacion of the churche. i. cor. iii. c. the heed. Epheſ. i. d. collo. i. d

The church can not be destroyed by the power of hel. Math. xvi. c

In the church are many administrations. i. cor. xii. a

In the churche al is holy. Zach. xiiii. d

Paul hath giuen one maner of doctrine in al churches. i. cor. xiiii. f

The church is dressed by Christ. Za. xiiii. a

The faythfull gathered togyther in one house are a church. Ro. xvi. a. colo. iiii. d

¶ Children.

Chyldren ought to be chastysed. Ec. xxx. a. b pro. xiii. d. xix. c. xxii. c. xxiii. b. xxix. c

We ought to cōmaunde children to kepe ꝑ worde of God. Deut. xxxii. g

The payne for disobedient chyldren. deut. xxi. d. pro. xx. c

The office of childrē toward their fathers ephe. vi. a. colo. iii. d

They are ꝑ right childrē of God, which are led by the spirite of God. ro. viii. c. And of Abraham whiche do folow his faith in Christ. ro. ix. b. By which faith we are made the chil of God. gala. iii. d. Joh. i. d. We are then ayers. rom. viii. c. Let vs thē be holy. deu. xiiii. a. the worlde knoweth not the children of God. i. Joh. iii. a

¶ Curlynge.

God curled the blessynges of the preestes, and blesseth their curlynges. mala. ii. a: An example in Balam. deu. xxiii. a. Josue. xxiiii. b

We ought to blesse them that curse vs. i. petri. iij. a. An example in Christe. i. pet. ij. d Item in Dauid. ii. reg. xvj. d. also in S. Paul i. corin. iiii. c

Curlynges to them that kepe not the commaundementes of God. deute. xi. d. xxvij. d. leuitti. xxvi. b

They that are accursed for Christ are happye. math. v. a: but they may not curse their persecutours. Roma. xii. c

¶ The common welth.

The common welth dyd florysh, prosperee & go well forwarde, when the ryghtous dyd raygne. Prouer. xxviii. b. xxix. a. b

The common welth is kept by good counsell, and not by tyranny. proue. xi. b

☞ D. ¶ The deuyll.

The deuill that is to saye an euell speker and accuser.

The infydels are the seed of ꝑ deuyl. math xiii. a. i. John. iii. b. Holden in captyuytye at his wyll. ii. time. ii. d

The dominacion which the deuill had vpō vs is destroyed by Christ. heb. ii. b. i. Joh. iii. b

The deuyll knewe Christ, but Christ forbode hym to preach it. math. viii. d. mar. iii. b v. a. luc. iiii. g. viii. d: the same dyd Paul. act. xvi d. xix. c. For to shew that we oughte not to haue felowship w̄ the deuils i. cor. x. c

¶ Disciples.

They are the disciples of Christ, which do do abyde in the fayth. Joh. viii. d

We are knowē to ꝑ be disciples of Christ, yf we haue loue one to an other. John. xiii. d

He can not be Christes disciple, ꝑ loueth more his father & mother thē him. math. x. d

He that wyll be Christes disciple let hym loke (as he that wyll buylde a house, or begin war (whether he haue the gift of God for to endure for Christes sake. Luke. xii. f. xiiii.

¶ Disobedience.

The disobedience of Adam hath made vs synners, & disobedient before God. rom. v. d

The disobedient to the word of God are accursed. deu. 28 b. Jer. xxvi. a. xxix. b. ezo. 26. c And shal shortly dye. deu. xxx. d. An exāple of the prophete. i. reg. iii. d. And he that obeyed not vnto the sentence of the Judge, gyuynge iudgement accordyng to the law was slayn. Deut. xvii. c.

Achan beinge disobedient, is stoned. Josu. vii. d. And the Jewes caryed in to captiuitie. iiii. reg. xvii. b. c. ¶ Dronkennesse.

A man ought to beware of dronkēnesse. lu. xxi. f. eph. v. d. prou. xxxi. a.

The inconueniences of dronkennesse. pro. xx. iii. d. eccl. xxxi. b. c. d.

Noe beyng dronken, is mocked of his son. Gene. ix. c.

Lot being dronkē, cōmitted incest or shamfull lechery with his doughters. gen. xix. f.

Benhadab beinge dronken and a contemner of God, is dryuen awaye frome God by Achaz. iii. reg. xx. c.

Ela being dronken, is slayn of his seruaūt Zambri. iii. reg. xvi. c.

Amnon being dronken, is slayn of Ab solō. ii. reg. xiii. f.

Dronkardes shal not possesse the kyngdom of heuen. i. cor. vi. d.

¶ Death.

Deth is ꝑphecied to ꝑ trāsgressours of the word of God. ge. ii. c. deu. xxx. d. and for ꝑ sin of one mā. ro. v. c. it is ordeined ꝑ al shal dye. heb. ix. g. The remembrāce wherof is bytter. eccl. xli. a. And the daye incerteyn. lu. xii. e.

A man shold not alke any thyng at ꝑ deed for the confirmacion of oure fayth: for the the gospell is sufficient for to learne to lyue well. luc. xvi. g. esai. viii. d. deut. xviii. a. b. Agaynst whiche Saul dyd, thynkynge that he wold inquyre at the deed: but they were deuils. i. reg. xxviii. a. b.

¶ The deth of Christ.

Christ dyed. Joh. xix. f. shewing vs his loue i. Joh. iii. c. to thintent that the grace of God were in vs. heb. ii. b. he hath swalowed & destroyed deth, to thintent ꝑ we byleuing this, shold be heyres of euerlasting lyfe. Jo. iii. b. & i. pe. i. d. and. ii. tim. i. c. he hath also destroyed the power of the deuil, for to deliuer vs from the bondage of the law. Jo. xii. e. heb. ii. d. satisfying by his deth only for all our synnes, to thintent we shold no more returne vnto them. Rom. v. b.

Of the effect of the deth of Christ, luke. ro. iiii. d. heb. ix. d. collos. i. c. ii. cor. v. c. rom. v. d. Apoca. i. b.

To dye w̄ Christ, and to be baptised in his deth, and buried w̄ him, is to be iustified and pourged from syn, & to dye frō syn, makynge it to take an ende in vs. rom. vi. a. b.

They shal dye that byleue not in Christ (ꝑ is to say by ꝑ interpretaciō of. S. John) that the wrath of God abydeth vpon thē. Jo. iii. d

but

but not to dye, is to haue euerlastynge lyfe, Johñ.vi.e. They then that beleue in him, shal neuer dye. Johñ.v d viii.f.xi.d

☞ E ¶Election

Our election is by grace, and not by wozkes. Ro.ix.c.xi.a

Fewe are elect oz chosen. Mat.xx.b.xxii b

We are elect of God ꝑ father, thoz ow his good wyl.i.pet.i.a, before the constitucion of the wozld, that by ꝑ grace & merete of Chzist we shold haue beli, seruyng al men by charyte. Johñ.xv.c. Eph.i.a.ii. Tes.ii.d

The elect can not be accused, foz as moche as God iustifyeth them. roma.viii.f

¶Enemyes

Loke in ꝑ loue of vs towarde our enemies.

¶Enuye

Enuy ought to be put out frō all mē. gal.v d.i.pet.ii.a. Pzo.xiiii.d.& the enuyous mē. pzo. xxiii.a, foz it bryngeth vs to pouerte. p.xxviii d, to folye: Sapi.vi.d: and doth persecute his neyghbour: an exēple in Saul, which thzugh enuy persecuted Dauid.i.reg.xviii.b: in ꝑ Philistines, which thozow enuy stopped the welles of the seruaūtes of Abzaham. Gen. xxvi.c in Rachel agaynst Leah. Ge.xxx.a, in ꝑ chyldzen of Jacob agaynst Joseph. Ge.xxxvii.b, in the sacrifyers of the tēple against Chzist. mat. xxvii.b. Agaynst this saynct Paul sayth: that charyte enuyeth not.i.coz.xiii.b

¶Eucharistia.

How Eucharistia is ozdeined of god.i.co.xi.e Wherof loke vpon this wozde supper.

¶Excommunicacyon

Excōmunicacyon, is the seperacyon and reiection from the assemble of oure Lozde Jesus Chzist, which thinge is done by the church agaynst open & obstinate synners. Math.xviii.b

The maner of Paul foz excōmunication. i. coz.v.b.ii. Cozinth.ii.b.

He that is excōmunicate ought not to be reputed as an enemy, but as a bzother. ii. tes. iii.c

We ought to eschew him that is excōmunicate after the fyrst and secōd cozrectiō. tit. iii c The reason why Paul dyd excōmunicate. i. Timo.i.b.

They that cōfessed Chzist, were thrust out of the Synagoge, that is, were excōmunicate Johñ.ix.e

☞ F ¶Flesh.

Flesh is sometyme taken in a good parte, ꝑ is to wete, foz softnesse. ii. coz. iiii. a. Eze. xi. d

All that doth not procede of the spyrite of God, is flesh. Gen.vi.a. Hebz.ix.b. & ol.ii.d. ga. v.c. Jo.iii.a.i. Pet.ii.b

Flesshe and bloud (that is, all they that folow their cōcupiscences) shall not possesse the kyngdome of God.i.cozinth.xv.c

The flesh can not please God. rom.viii.b.c The flesh lyghteth agaynst the spyrite. gal.v.c

The wozkes of the flesh are adulterye, foznicacyon, vnclēnesse, wantōnesse, Idolatry. &c Gal.v.c.ii.& oz xii.g.

A Chzysten man ought to crucify him self, ꝑ is to saye, mozttify his flesh & his concupiscences. Gal.v.d.

The flesh is to weke. Mat.xxvi.d. The flesh is taken foz ꝑ body. Jo.i.d. rom.ix.a.i. pe.iiii.a

¶Fables

Fables ought to be eschued by ꝑ pzechers of ꝑ gospel.i.tim.iiii.b. If Israel serue straunge goddes, he shall be put in a fable: that is to saye, into mockynge. iii. reg. ix. b. The Jewes desplysynge the commaundementes of God, are as a fable. deu. xxviii. d. The apostles teachyng Chzyst, folowed not fables. ii. pet. i. c Let vs not here the fables of any pzeachers i. timo. i. a. Let vs not tary in the fables, noz in the commaundementes of men. tit. i. d

¶Famyne oz honger.

Famishmente to them which kepe not the commaundementes of God. leui. xxvi. d. deut xxviii. b. & xxxii. d. Famine foz synnes. iii. reg. viii. d. Of famine. deu. viii. a. ge. xii. c. 26. c. xli. g. xlvii. d. ii. re. xvii. c. xxi. a. xxiiii. d. iii. re. xviii. a a. iiii. reg. vi. f. viii. d. viii. a. ezech. iiii. d. xii. e. ose. ix. a. act. xi. d. Fampne of the wozd of God. ose v. d. viii. d ¶False.

The false pzophetes are knowen by their frutes, of whome we ought to beware. mat. vii. c. We ought not to beare false wytnesse. exo. xx. c. xxiii. a ¶The kaythfull.

The faithful are called the house of God i. pet. iii. d. The reson why. i. pet. ii. a. Also the temple of the lyuyng God. ii. cozint. vi. c. Also beloued of God. Judas. i. a. Babes, litle ones in Chzist, chyldzen, yonge men, yonge fathers, olde mē. i. Joh. ii. b. iii. a. Also truly free. Joh. viii. d. sayntes. Ephe. i. a. The kaythful know how to vse all creatures without sin. tit. i. d The kaythfull ought to haue no alyaunce wt the vnkaythfull. ii. coz. vi. c. The kaythfulnesse requyred in the ministers. i. cozin. iiii. a. That they may teach that, whiche Chzist hath commaunded. mat. xxviii. d. That is the Gospel. Marcke. xvi. d. The kaythfull ought alwaye to be ready to gyue a reason of their kayth. i. pet. iii. c. The conuersacion of the kaythfull in good wozkes. tit. iii. c. d. i. pe. iii. b. ii. pe. 3. c

¶Foznication.

Foznicacion ought to be eschued. i. coz. x. b g. i. tess. iiii. a. hebze. xii. d. foz the foznicatours synnynge agaynst their owne body, shall not haue the kyngdom of God. i. coz. vi. b. d. heb. xiii. a. We must flee the felowship of foznicatoures. i. coz. v. d. after the example of him ꝑ Paul excommunicated. i. coz. v. a. and the Israelites which commytted foznication with the doughters of Moab, among which phinehes kylled Zamri. nomb. xxv. b. To commit foznication with straunge goddes, is to commit Idolatry, and to forsake God. exodi xxxiiii. b. c. deu. xxxi. d. Judges. ii. c. viii. g. God called the foznycacion of the people, and the murmure which they dyd agaynste him infydelytye. nomb. xiiii. d. Signes to knowe the foznication of a woman by. eccl. xxvi. b

¶Fayth.

The defynycyon of fayth. hebz. xi. a

We must gyue fayth to the promyses of God. ii. para. xx. e. foz yf we do not put faith to his wozde, it pzofyteth nothinge to beare fz. heb. iiii. a

Fayth commeth by he arynge romans. x. c which is a wozke of God in vs. ephesians. i. d and. i. Tes. ii. c. Joh. v. e: of which Chzist is ꝑ

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authoꝛ & fynyſſher.i.coꝛ.xii.b.i.tim.i.c:it is thā a gyft of Goe.Phi.i.d.ii.pet.i.a.The fayth is neceſſary foꝛ him ꝓ cōmeth to Chꝛyſt.He.xi.b

The ryghteous lyueth by fayth.habac.ii.a. The fayth iuſtifyeth.Gen.xv.b.xe.i.iii.d.iiii.c v.d.ix.a.act.xxiii.xvi. Joh.iii.gal.ii.c.iii.a.b.b. a.i.pe.ii.b.Eſa.xxvi. By faith we lyft vp our ſelues vp agayne frō our ſyn.col.ii.b: and are ſaued.Eph.ii.a.b.ii.timo.iii.d: And we know God.i.Joh.ii.a:And we haue a way in and a truſt toward God the father.Eph.iii.b: & are his childꝛē.gal.iii.d:Bleſſed of him,by whoſe powꝛer we are kept.i.pete.i.a. By fayth we wꝛſtand the deuyl,& ouercom him & the woꝛld. i.Joh.ii.b.i.pe.v.c: Foꝛ it is our child.eph.vi.c and bꝛeſt plate.i.Teſſa.v.b. Paul warneth vs to be ſtronge in the fayth.i.Coꝛynthi.xv.g. Actuū.xiiii.a.

The fayth(whꝛeof S.Paul hath ſo moche ſpoke) is that which woꝛketh by charitie, ſecretly pꝛouoking vs to good woꝛkes.Ga.v.a Which is the rocke & fundacyō of the church, againſt which the powers of hel ſhal not pꝛeuayle.Mat.xvi.c: Foꝛ the ende of our fayth,is the helth of our ſoules.i.pet.i.b:as appeareth by the theefe which is ſaued by the ſame.Luc. xxiii.f. The fayth which Chꝛiſt requyꝛed in all his myꝛacles,was to beleue that he could gyue that,which was requyred of him,as appeareth by the leper. Mat.viii.a. And by the two blynde men. Mat.ix.d If the fayth be lyuely,ſure,& ſtrong,as a grayne of muſtarde ſeed,nothinge ſhall be impoſſible to him that hath it: foꝛ he ſhall ouercome all thynges to the glory of Chꝛiſt.Mat.xvii.c. All ꝓ is not done of fayth is ſynne.Rom.xiiii.d.

They that haue receiued ꝓ faith & the holy ghoſte,and alſo taſted the Goſpell of God,yf they do foꝛſake it,& blaſpheme it,wyllyng to be ſaued by other ineꝛcikyce thē ꝓ of Chꝛyſt: do abyde the iudgemēt of God, without mercy. Heb.vi.b.x.e.ii.petr.ii.d. He that teacheth the lyuely fayth in Chꝛiſt,buyldeth the buyldyng & doctryne of God.i.timo.i.a:of whiche we ought to deſyꝛe ꝓ increaſe.lu.xvii.b.& continuaūce.col.i.c. Joh.xv.a , foꝛ ſhe is in euery place aſſured.Pſal. cxxxviii: Thoughe ſhe be pꝛoued thoꝛowe dyuers temptations.i. Petri.i.b.

The fayth in tꝛybulacyō,cauſeth pacience. Jaco.i.a. Let euery man ſe therfoꝛe whether he cōtinue in the ſame.ii.coꝛ.xiii.b:Faith maketh vs to obtayne ꝓ which we deſyꝛe in pꝛayer.Mat.xxi.b.Mar.xi.c: & by which we are of the nōbꝛe of the ſayntes,in receyuyng remyſſion of our ſynnes.act.xxvi.c.

¶Frute.

The frute of ryghtouſneſſe & of ſyn.xo.vi.a God wyl multiply theyꝛ frute, that kepe his cōmaundementes. Deuter.xxviii.a.

Our affections thoꝛow the lawe do fructifyꝛ to deth.rom.vii.b:therfoꝛe to thintent we ſhould fructifyꝛe vnto God, by good woꝛkes, we are delyuered from the curſe of the lawe. Rom.vii.a.

The frute of Maryes wombe (whyche is Chꝛyſt)is bleſſed.Luke.i.d.

¶Faſtynge.

The faſtynge without ypocriſye.mat.vi.b and that the Lorde requyꝛeth.eſaye.lviii.b. foꝛ he that faſteth without ceaſynge frome ſyn,is lyke vnto him whiche is puryfyed foꝛ touchynge of the deed , and toucheth it agayne.eccle.xxxiiii.d.eſay. lviii.a. and after like maner,faſtynges.and oblacions do pꝛofyt nothinge the obſtinate people. Jer.viii. b Faſtinges without woꝛkes of mercy do pꝛofyt nothinge. Zach.vii.b. Faſtinge ioyned with pꝛayer. To vi.xii.d.Examples.da. ix.a. Act.xiii.a.xiiii.d.ii.coꝛ.vi.b.luc. ii.f. Math. xvii.c.tobi.iii. b. Judges .xx.d.i.reg.vii.b.ii. para.xx.a.ii.Reg.xii.d. Ypocrites do caſt god in the teeth with theyr faſtinges.eſa. lviii.a

¶Father and mother.

To honour father and mother,is foꝛ to w good vnto them in miniſtringe vnto theym, thinges neceſſary foꝛ them mat.xv.a.mat.vii. a.A man ought then to do this.exod.xx.b.le. xix.a.deut.v.b.in obeying them,pꝛo. xxiii.c. eccl.iii.a.colo.iii.d.eph.vi.a.without curſing oꝛ ſtrykynge of them.exodi.xxi.b.leui.xx.b.foꝛ God did punyſh the people of Iſrael,becauſe they diſobeyed theyꝛ parents.ezech.xxii.a.but foꝛ all that,they muſt nat obey them moꝛe then Chꝛyſt.math.x.d. The parentes ought to teach the woꝛd of God vnto theiꝛ childꝛē deut.vi.c ☞ G ¶To do good.

We can do no good without Chꝛiſt. Joh. xv.a.foꝛ that whiche is wne withoute fayth is ſynne.roma.xiiii.d. We muſte do good to them that hate vs.Math.v.g.luc.vi.he that doth good,is of God.i.Joh.iii.c. We ought to do good alwayes.Gala.vi.b.teſ.iii.c. In doinge good,we do ſtop the mouthes of wicked men.i.petr.iii.c. There is none that doth good.pſal.xiiii.a.liii.a.roma.iii.b.

¶Good.

None is good,but onely God.luc.xviii.d. Judi.xi.b. God is good to all theym that be vꝛght in hert.pſal.lxxiii.a.cxxv.a.& to them that truſt in him.pſal.lxxiii.a. ¶God.

God is one,and the father of all, whiche is aboue al,by al,and in vs all:not dwelling in temples made with mens haudes.i. Coꝛ. viii.b.epheſi.iiii.b.ro ma.xi.d.act xvii.f. It is God that iuſtyfyeth foꝛ the loue of Chꝛiſt ro.viii.g.by whoſe election we are ſanctyfyed thoꝛow the holy ghoſt.i.pet.i.a.God is a ſpirite.John.iiii.c.That is, the beginnynge and the ende.apo.i.c.xxii.c,the heed of Chꝛiſt i.coꝛ.xi.a.which is wel pleaſed in Chꝛyſt his ſon.mat.iii.d.which is in Chꝛyſt, and Chꝛiſt in God his father. Jo.xiiii.b. whome neuer man ſaw,neither can ſe noꝛ know,but Chꝛiſt Jo.i.b.iiii.c.vi.e.i.tim.vi.c. ¶Goddes.

The Judges are called goddes. ex.xxii.b.d The decrees of Gods woꝛd,are called goddes Jo.x.g. The goddes are ydols made w mēs hādes.deu iiii.d.whoſe vertue & pꝛopꝛetye the Pſalmiſte ſheweth.pſal.cv.baruch.vi.b.ſapi xviii.b.And they are many in nombꝛe.iii.reg. xviii.g.but to vs is one only God.i.coꝛ.viii. b.wherfoꝛe the ſtraunge goddes ought to be caſt out, and one onely God woꝛſhypped of vs.Joſ.xxiiii.f

¶Giftes of God.

All

All that we haue is the gyft of God, in the parable of the talentes. Mat.xxv.d. Luc.xix. b. i.cor.iii.b. Jaco.i.c.ii.pet.i.a. It is then of God that we be saued. eph.ii.a. It is the of God to vnderstand the scrypture. Lu.xxiiii. c. to whiche Chryste openeth oure vnderstandinges. i.cor.xiiii.b. Christ hath gyuen many gyftes to the edefying of his church. eph.iiii.b

Euery man hath his propre gyft of God. i. Corin.vii.b. God requyreth gyftes that be gyuen wyllyngly. exo.xxv.a.

¶ Gospel.

Gospel is as moch to say, as glad tydynges Lu.ii.b, the power of God, to the helth of all them ꝑ beleue. rom.i.a.b.i.cor.xv.a: The wysdome of God. Mat.xi.c.i. cor.ii.b. the mynystracyon of the spryte & of rygh tousnesse. i.cor. iii.b: euerlastyng lyfe thorow Christ, whiche God hath euerlastyngly promysed. eph.i.a.ii. Tim.i.c. Tit.i.a: The secrete long tyme hyd. col.i.d. rom.xv.d: which thing to ope and declare, Christ is come. Mar.xvi.b: and hath sēt his apostles. Mat.x.c: to preach it to all creatures. Mar.xvi.d: which thing was done. col. i.c: to which (notwithstādyng) all men obeyed not. rom.xii.c. Esa.liii.a. The similitude of the seede. Mat xiii.a: proueth the same. By the gospel is declared the glory & maiesty of christ ii.cor.iiii.a: which cōmaunded his apostles to teache all ꝑ he had taught them. Mat.xxviii. d. Mar.xvi.d: wout takyng any thinge. Mat. x.a: but suche thinges as are necessary to the lyfe. Mat.x.b.i.cor.ix.a.b. The gospel increaseth it self more & more, by good workes. col. i.a: The which Esai shewed before, to be preched in dyuers tonges. Esay.xxviii.c: whiche thing was done. Act.ii.a.b. And by ꝑ prechyng of it, the church is gathered togither in al the world. esa.lx.a: And the consciences made glad Pro.xii.b. The terryble Judgement of God agaynst the despysers of the gospel. ii. Tes.ii.c

The byshop doth the office of an euangelyst. ii. Timo.iiii.b. They that set forth the gospel: ought not to be let. Luke.ix.f

By the preachynge of the gospell, yf we do beleue it with the herte, we accomplysh the cōmaundementes of God. Deu.xxx.c

¶ Gentyles.

They are Gentyles or Greekes, whiche are not of the cyrcumcisyon. rom.i.b. Christ is the lokynge for of the Gentyles. Genelis.xlix.b. Esa.li.b.

The Gentyles are called to Christ, by the preachyng of the apostles. Esay.xlvi.f: to the glory of God. Esai.xliii.a. psal.xviii.e. lxxxvi. and conuerted to hym. Psalm.cxiii. Esay.ii.a. Zachar.viii.d. ix.a. xiii.d: of whom he is also the heed. ii. Re.xvii.d

Paul monisheth vs not to folow ꝑ workes of the Gentyles. Eph.iiii.d. for they are from Christ, and pertayne nothyng vnto him. Eph. ii. c: bycause they do not folowe rygh tousnesse. Roma.ix.e: And therfore doth God forbyd the Jewes to haue anye conuersacyon wt them. Leuit.xviii.d. Deuter.vii.a. Josue.xxiii. e. Exod.xxxiiii.b.ii.cor.vi.d.i: And that they vnot receyue theyr customes about the deed. Deuteronomi.xiiii.a.

Christ prophecyed the entrynge of the Gētiles into the church. ma.viii.b. and that they shuld haue trust in him after that they had heed the iudgement and gospel of helth. mat. xii.b. and put aside the scrupnge of Idolles. Joh.iiii.c. for Christ is sent vnto them. act.ii. f. xxviii.g. and the dore of fayth opened. Act. xiiii.d. whome also Christe calleth his shepe. Jo.x.c. chosen by grace. roma.x.d. purefyed by fayth. act.xv.b. conuerted by God. Act. xi. c. knowing the secrete mistery of grace. col.i.d The the mā ought not to esteme the abhompnable. act.x.c. but preach the gospel vnto the. mat.xvi.d. as S. Paul dyd. act.xiii.g. for he is theyr minister. roma.xv.d. theis apostle. roma. xi.b. theis teacher. gala. i.c.i. Timo.ii.b. and theis master. ii. timoth.i.c ¶ Glory.

The glorye of Chryste is declared by the gospell. ii. Cor.iiii.a. which he sheweth to the whome he hath chosen. roma.ix.c. Al honour and glory to God onelye. apo.iiii.d. phi.iiii.d Judas.i.g. to whose glory we ought to do all thinges. i.cor.ix.g. whether we lyue or dye. roma.iiii.b. for all that is done to the glorye of Christ, commeth of the holy ghost. i.cor.xii. a. Christ is ꝑ hope of our glory. colo.i.d. whiche the holy ghost doth promise vs after trybulacyons. i.pet.i. b. although they be not worthye of this glorye. rom.viii.d. ii.cor.iiii.d

Let vayne glory be far from vs. gala.v.d phi.ii.a. for they which seke glory, can not beleue in Chryst. Jo.v.f.g. as appeareth by ꝑ chiefe of the Jewes. Jo.xii.f. ¶ Glotony.

Glotonye, is the worke of darcknes. ro. xiii.d. let vs not therfore be gyuen vnto it, as Esau. hebr.xiii.d. But let vs set against it, the prayer that is wryten. eccl.xxiii.a. the which is no corporall thinge, but spiritual. psal.xiii. v. xvii. xl vii. xlxix. lxxxviii. cxxvii. i. pet. iii.

¶ Grace.

By the grace of God, commeth our redemcion, the delyueraūce from syn, and oure purgacyon. roma.vii.d. ephe.i.b. tit.iii.a. gala.ii. d. act.xiii.f. by whiche we are saued not by workes. eph.ii.a.b. Job.i.b. Otherwyse grace were no grace. rom.xi.a. let vs cease therfore from eyel workes, & wayt for the euerlasting lyfe. tit.ii.c.d. whiche is gyuen vs by grace. rom.vi. God had purposed before the begynnige of the worlde, for to gyue vs grace thorow Christ. ii. tymo.i.a. Grace ought not to be receyued in vayne. ii.co.vi.a. but we ought for to encrease in the same ii.pet.iii.d. for fear full iudgement shall he haue which refuseth it. hebr.x.e. whiche thynge they do, that wyll be iustyfyed by theyr workes. gala.v.a. let vs therfore truste in the same grace onely, wt che is offred vs, by the gospell. i.pet.ii.c. A mā ought to giue thankes after he hath eaten. deute.viii.b. An example in Chryst. mat.xxvi. c. math.xiiii.c. and in Paul. act.xxvii.f.

¶ Gelousye.

The lawe of gelousye. Nomb.v. The gelousye and dronken woman. eccle.xxvi.b

☞ H ¶ Heade.

Heade for Prynces, powers, and kinges. Exod.xviii.b.i.regū.xv.d. psal.xviii.f. esa.i.b. amo.ix.a. Christ is the heed of the churche.

eph.

Ephe.i.d.iiii.d.v.d.colol.i.c.ii.b. Chriſte is the heed of man.i.cor.xi.a. Man is the heed of the woman.i.cor.xi.Ephe.v. The heed of the ſerpent is broken by Chriſt.gen.iii.c.

Herte.

A fleſhy hert,that is to ſaye,a hert eaſy and apte to teach.Eze.xi.e.ii.cor.iii.a.

The herte of man is cupl.Jer.xvii.b.Gen. vi.a.viii.d God doth know the depenelle of the hert, doth proue it and beholde it.i.re.xvi. b.iiii.reg.viii.d.act.xv.b.i.tef.ii.a. i.Joh.iii.d aps.ii.d.Eccl.xviii.c.Jere.xvii.b. God openeth the counſell of the hertes.i.cor.iiii.a.

Out of the herte procede cupll thoughtes. Mat.xv.b.Mar.vii.b. The hert is circumcyſed of God, that it ſhould loue none other, nor put treſt in any other thinge, but in God only.Deute.xxx.b. The hert is renewed of God.Eze.xi.d.xxvi.f.Jer.xxiii.f.iii.reg.xviii.f

The hert muſt kyſſ be opened of God, before any mā cā gyue hede to the word of God Act.xvi.c. Let vs not ſaye in our hert, that for our ryghteouſneſſe God hath gyuen vs euerlaſtyng lyfe.Deu.ix.a. In our hertes let vs ſyng Pſalmes, Hymnes. & ſonges.eph.v.d God hath wrytten his lawes in the hertes of his faythfull. Hebre.viii.d.x.c. Let vs not folowe the thoughtes of oure hertes: but let vs only do that which God hath cōmaunded Num.xv.d.

Houſholde.

Abraham cōmaunded his houſhold to kepe the way,iudgement,& ryghteouſneſſe of God. Gen.xviii.c.He that careth not for his houſhold is an infydel.i.Timo.v.a.Proverb.xxvii.d.

Holy dayes.

The Lorde hateth the Jewes holy dayes. Eſai.i.d.Amos.v.f. Paul rebuketh them þ kepe ſuche holy dayes.Gal.iiii.b.

Of the Jewes holy dayes,loke.Leuit.xxiii. a.Exod.xxi.i.b.Deu.xvi.a.Exod.xxxiiii.c.Le. xvi.f.xxiii.d : in whiche holy dayes it behoued them to offre thinges appoynted.Num.xviii.a

All dayes are by Chriſt made vnto vs holy coloſ.ii.f.Math.xii.a.Marc.ii.b.

Hatred.

Hatred is forbydden.Leuit.xix.d.

All Chriſten men are hated for Chriſt. Mat. x.c : And they ſhulde do good to them that hate them.Exod.xxiii.a. Mat.v.g.Luce.vi.e. An example in Dauid.ii.Regū.xix.a.Item in Chriſt.Lu.xxiii.a.Item in S.Steuen.act.vii. g.Therefore a man ought to hate no man : for he that hateth his neyghboure, is not in the lyght of the goſpel : but a murtherer.i.Johñ. ii.b.iii.e

Hereſye.

Hereſy for a ſect.Act.xxvi.a, there muſt be hereſyes.i.cor.xi.d

A man ought to flye frō hereſyes.tit.iii.c.

Heritage.

The faythfull people is the heretage of God.Exod.xv.d. Deu.iiii.c.ix.d.xxxii.b.xxxiii. a.iiii.Reg.viii.f.x.a

The heretage of the kyngdome of heauen, is gyuen vs by promyſe,not by the workes of the lawe.Galat.iii.c.d.Math.xxv.d.

Chriſt hath bought and regenerat vs,that we ſhould enherite ý kyngdome of heauē.tit. iii.b:wtich is kept for vs in heauen.i.Pe.i.a.

Chriſt is the inheritour of all.Hebr.i.a.luc. xx.c.with whome we are alſo heyres beinge by fayth the children of God.gala.iiii.b.

Honoure.

Honoure to father and mother.Exodi.xx.b deute.v.b.is to miniſter vnto them thinges neceſſary to lyue by.Math.xv.a.which thing thorow courtouſnes,the phariſes had made of none effect,or lytle regarded. mar. vii.a. mat.xv.a.Honoure alſo is due vnto kynges i.pet.ii.c.to the elders,leuit.xix.b.alſo to the that helpe forth the goſpel,by any mynyſtracion.i.cor.xvi.c.Let vs gyue honour vnto all men,for Gods ſake.i.petr.ii.d.geuynge vnto them that honour belongeth. roma.xiii.c He that honoureth not Chriſte,by beleuinge in him dyshonoureth his father whiche ſent hym.Joh.v.d.

Humilitye.

To humble, for to punyſh & ſlee Judges. iii.d.iiii.d. To humble,is for to ſubmit a mās ſelfe vnder the myghtye hande of God, and to caſt all his care vpon hym.i.pet.v.b. He þ humbleth hym(that is thinketh lowly and maketh no eſtemacion of hym ſelfe)ſhall be exalted of God.ii.reg.vi.d.iu.i.e.Let vs therfore haue humylytye in hert,without prefarynge of our ſelfe aboue any man, by arogancye.ephe.iiii.a.coloſſ.iii.b.b.d. Of whiche thing Chriſt doth warne vs in the parable of the geſtes.luc.xiiii.b.and of the lytle child math.xviii.a.mar.ix.e.lu.ix.f.Let the humble chriſten man vexed with diuers afflictions reioyce,for in that is he great before God. Ja. i.b.and therfore ſhal he be exalted.mat.xxiii. b.luc.xiiii.c.An example of the pupilycane.lu. xviii.b.the prayſe of humilitye.pro.xvi.c

The holy ghoſt.

The holy ghoſt is the holy and deuyne power,by which mens hertes are renued from heauen.i.reg.x.c.To thintent they maye.cōprehende the thinges of God.i. Johñ. ii.c. & whiche gyueth wytnes vnto our hertes that we are of God. roma.viii.c. by whiche alſo we do call vpon the father with confydence gal.v.c.and know that god doth dwel in vs i.Johñ.iii.d.Of the gracꝛs and giftes of the holy ghoſt.i.cor.xii.a.xii i.c.The holy ghoſt in the ſcrypture(by a Metaphore) is called with dyuers names,accordynge to the graces that are gyuen vs:that is to ſay,water.eſay. xliiii.alſo fyre.Jeremp.xxiii.act.ii.alſo winde act.i.alſo oyntment.i.Joh.ii.alſo an exhorter and comforter.Joh.xiiii.d.xvi.c

Healthe.

God is oure helth.exodi.xv.a.Pſalm.lxv.at whome we ought to alke it.Jere.xvii.b.thorowe chriſt.Judes.i.g.In þ power of whom is our helth.mat.xix.d.which is the creatour & ſauiour of the worlde.heb.ii.c.v.c.& i.io.4.c i.timothe.iiii.c.& ii.timo.ii.d. the whiche is come for to ſaue vs math.viii.b.lu.xix.b.Jo. iii.b.thorow mercy and not by oure workes or merites : to thyntent no man ſhulde boſt him ſelfe.ephe.ii.a.b.iii.iii.b. And there is helth in none other but in him.act.iiii.b

Helth for victorye.iud.xv.d.& ii.reg.xviii.b. alſo.iiii.re.v.a.An example in Saul wher the

dyd

dyd ascrybe his helth (that is to saye, his byrth) to God, and not to his owne strength. 1.re.xi.d: for the helth of mē is vayne. psa.lx.c

☞ I ¶Ipocrysye.

Preachers ought to reproue ꝑ Ipocrysy of mans workes. Esa.lviii.a: as the prophet dyd esa.29.d.e. Ipocrites wil neuer acknowledge their synnes. Mala.iii.b. The hope of Ipocrytes is vayne. Job.viii.c.xx.a.xxvii.b.

The iudgement. confusyon, and dispayre of ypocrites. iob.xxvi.d. Against Ipocrytes that only glorify them selues of the name of God and denye hym in their dedes. Esa.xlviii.a.

Agaynst these Ipocrytes which iustifye thē selues by their outwarde dedes. Esa.lxvi.a.

A prayer agaynst Ipocrysye. psal.cxxxix. Of Ipocrysye loke. prou.xii.c.xiiii.b.xxx. Christ grueth eyght cursynges agaynst ꝑ ypocrytes: specyally because they shut vp the kyngdome of heauen. &c. And that they make a conuert worse then them selues. &c. loke vpon ꝑ texte all together. Mat.xxiii.b.

¶Idols.

An ydol is nothing, and hath no godly power in it. cor.viii.b.x.c: And therfore is there none agrement betwene the temple of God & ydols: And for this cause dyd Asa put down the ydols. ii.par.xv.b: and Josias. iiii.re.xxiii.b. Against which loke in Amos. iiii.a. Sa.xiii.d: Abac.ii.d. Esa.xl.e. psal.lxxxvii. Note these tytles Abhominacyon, & Abozacyon or Worshippyng. A man ought to make no ydols. Exod.xx.a. Le.xxvi.a. deu.xiii.c.d.b.a: for God hateth them. Deut.xvi. And who so euer maketh them, is cursed of hym. Deu.vii.a.b.c.d.

The Iewes as well as the Gentyles had trust in their ydols, thinkyng for to haue help of them in their trybulacyons. Deute.xxxii.e. And therfore God commaunded them to be taken downe, broken and burnt. Deuter.vii.a b.c.d.

Micah had made an Image for him selfe, but the chyldren of Dan toke it from hym by force, and worshypped it longe tyme. Judicū. xvii.a.b.c.d.e.f: from whence Idols had their begynnyng, and the euyls of Idolatrye. sapi. xiiii.b. Idolatrers shall not possesse the kyngdome of God. i. Corint.vi b. Let vs therfore cast aside all Idolatrye, that we perysshe not as the Iewes dyd. i. Corin.x.b.i. Johñ.v: for the prophete dothe ascrybe the destruction of the people to Idolatry. ezech.vi.a.xliii.b. Jeremy.xliii.a: and specyally of the prestes. Ezech.viii.b. ¶Inuencyon.

All inuencyon agaynst the Lorde God is is accursed. Esay.iii.b: and punisshed. Psalm. lxxxix. other by derth. Deute.xxviii.b: or els by a plage. Judic.ii.d. The prestes are cast out of the house of God, for their Inuencyons. Zachary.ix.c.

¶Innocencye

None is innocent before God. Exo.xxxiii. a. Numc.xiii.c: neuertheles he ꝑ kylleth an innocent in ꝑ syght of man, is accursed. Deu. xxvii.d: & shal not abyde vnpunisshed. ii.re.xii.d The iniury ꝑ one doth vnto innocētes. cc. 4. a

The innocencye of Tobye. Tobi.ii.b. Job sheweth forth his innocencye. iob.xxxi.a.

¶Inuocacion or callyng vpon.

To them that call vpon the name of God be helth. roma.x.c. he calleth not truly vpon the name of God, which beleueth not in him ro.x.c. and therfore dyd Enoch Christ call vpō the name of god. gen.iiii.d. Item Abraham. gene.xii.c.xiii.a. also Jacob. gene.xxxiii.d. also Moses. exo.xxxiiii.a. deu.xxxii.a. also Sampsō iudges.xv.d.xvi.g. To call vpon or inuocate the name of god ouer any mā, is for to blesse or pray for hym. nume.vi.d. God when he is called vpon in tribulacions, doth heare. ii.re. xxii.a. And those are kaythfull whiche do cal vpon hym with a pure and a cleane hert. ii. tim.ii.d. Eliah doth mock them that cal vpō the Idol Baal. iii.reg.xviii.c.

¶Judgement.

God doth Judgement to the fatherlesse wydow and straunger. deut.x.d. The terrible Judgement of God, agaynste those whiche belene not the Gospel. ii.tess.ii.c. and those ꝑ withdrawe the kaythfull from the truthe of the Gospel. gal.v.b. whiche God doth suffre to be done vnto them which wyl do that, ꝑ they lyke best. psa.lxxxi. god beginneth iudgement at his owne house, for he sendeth trybulacions and afflictions vnto his church. i. pet.iiii.d. pro.xi. for oure correction, to thintent that we be not condempned with the worlde. i. cor.xi.g. The to iudge is to punysh. gen.xv.c. deut.xxxii.e. i. reg.iii.c. He that heareth Christ, and beleueth his gospell is not iudged. Joh.v.d. and he that beleueth it not is iudged alredye. Joh.iii.c. because he despiseth the worde of the gospel. math.xii.c. Joh iii.g. Then shall euery man be iudged accordynge to his kayth. mat.xvi.d

¶The generall Jugdement.

Of the generall Judgement. psal.xcvii. esa ii.c.xxvii.a.lxvi.e. which is nighe. roma .xiii.d and shall come as a theke in the nighte, for it is vncerteyn, we must therfore watch. mat. xxiiii.d. luc.xvii.k. whiche daye is onely knowen of the father. mar.xiii.d. Zac.xiiii.b. Of whiche the signes are. mat.xxiiii.c. marc. xiii.c luc.xxi.c. In whiche daye Christ shal appeare with his angels to the that wayt for helthe math.xxv.c. Hebr.ix.g. and shall make open the counsel of mens hertes. i. cor.iiii.a In the whiche daye also, the apostels and sayntes shall iudge. i. cor.vi.a. mat.xvi.d. by the feare of whiche S. Johñ did induce the phariseis to the chaunge of lyfe. mat.xiii.b. luc.iii.d.

¶Humayne iudgemente.

The iudges ought to do rightcous iudgement. deut.i.b.c.xvi.d. without iudgyng according to the outwarde apperaunce. prou. xxiiii.c. eccl.xi.a. nor yet peruertyng. deu.xxiii. d.xvii.c. for in iudgement, a man shulde not agree to the voyce of many, for to come by ꝑ truth. exo.xxiii.a. The lawe also doth forbyd for to iudge of the man, except he be knowen to be suche a one. Jo.vii.c. for he that iudgeth his brother iudgeth the lawe Ja.iiii.c. let vs not Judge then accordinge to the outwarde shewe Jo.vii.c. nor before the tyme. i. cor iiii.a. The signes and wonders whiche God did before Pharao are called iudgemē-

tes

tes.Exo.viii.a.xii. Judgement for law,ordre and ryght.Deu.xvii.a. ¶Judges.

The office of a Iuoge.Ex xviii.a.Le. xix.c Deu.i.a: whom mē must obey vnder ꝑ payne of death.Deu xvii.c A ryghteous iudge ought not to accept persons.Exo.xxiii.a.Iault xix.c: nor be mercyfull to the fatherlesse in a wrongfull cause.pro.xii.a.Eccle.viii.b, but iudge accordyng to the lawe of the people.Deu.xvii.d but many are blynded through gyftes Eccle. xx.d. An example in the chyldren of Samuel. i.reg.viii.a iii.reg.xxi.c.d. Chryste is ordeyned of God his father,to be iudge of ꝑ quyck and of the deed, of the good and of the euyll. act.x.g.rom.xiii.d.heb xii.f.To whom it is gyuen to gyue iudgement.Johñ.viii.d.

¶Iustificacyon.

To be iustifyed,is to be saued,redemed frō all iniquytie,pourged.washed,sanctifyed:regenerat & renewed by the spryte of God, and that syn be not imputed vnto vs for the loue of Chryst:but forgyuen by his grace, to thintent that we should do good workes.Tit.ii. d.iii.b.act.xiii.f.ii.corin.v.d.vi.c.The whiche thynge is done by fayth.Rom.iii.d.v.a: For a man must be fyrst a newe creature in Chryst, before he do any good workes,Lu.i.g.Tit.i. d.Eph.ii.b. To them that wyl be iustifyed by the very law of God it self,Chryst is need in vayne,Gal.ii.d,and his grace doth prophyt them nothyng.Gal.v.a: then in as moche as God doth iustify,no mā cā accuse vs.ro.viii.g

☞ K ¶Keyes.

The keyes are the lawe and the worde of God,by which we do shut and ope the kingdom of heauen,ꝑ is to saye ꝑ churche.mat.xv.c Chryst only gyueth the keyes to vnde and loose by his worde.Joh.xx.f.Esa.xx.f.apo.iii.b

Who so euer is fylled with the holy ghost, hath power to shewe by the worde of God,that they (which do beleue ꝑ remyssiō of synnes is done by Chryst) are absolued(which is to ope) and ꝑ they which do not beleue it, are bounde (which is to shut) Jo.xx.d.mat.xvi.c.Jo.xxi.c.

¶Kynge.

What maner a man a kyng should be.deu. xvii.d.i.reg.xii.c:whose dett is to the hande of God,pro.xxi.a. A ryghteous kyng is ꝑ strēgth of his realme.pro.xxix.a.b,Sapi.vi.d.Eccl.x.a

The kyng ought to rede the boke of Deuteronowy,that is to saye the law of God,and to kepe him to that only. Deut.xvii.d. An example in Josias.iii.reg.xxii.c: and preache it to the people:an example in Salomon.iii.reg. viii.f.

Kynges be happye by vsing mercy.pro.xxv. a.An example in Dauid. Ezechias and Josias.Eccles.xlix.a. Itē in Josaphat and Asa.iii. Reg.xv.d.xxii.e. Let vs honoure the kinge. i.pet.ii.c:and praye for hym.i Timo.ii.a.

Kynge Jeroboam becaūse he suffred Imagers , and susteyned Idolatrye in his realme: and tyrynge his people to haue trust in other thynges then in God,is terrybly threatened iii.Re.xiii.d.c.xvi.a.b.

The worst deuyse for a kynge. An example of the fyre bush.Jud.ix.d:whose power is set out.i.reg.viii.b: A man shoulde take hede of theyr displeasure.proue.xvi.b:And yf they contynue in theyr wyckednesse they shall be punyshed with the people.i.Reg.xii.d.

The christen men are the kynges and facri fyers of God the father,coḳyred by Jesus Chryste.Apoca.i.b.v.c.and.i.petri.ii.d

¶Kyngdome.

The kyngne of Chryste is discryded in the dissyng of Juda.gene.xlix.b.and esay.xxxi.a God shall kyng e for euermore. Exod.xv.c. And also the kyngne of Chryste.esay.ix.b.dan. vii.g.Of the kyngdome of Chryste, loke luc. xxii.c.math.xxv.c.act.xiii.d.& ii.tess.i.b.they are depryued of the kyngdome of God,whiche do obey vnto theyr flesh.gal.v.d.whiche do begile their brethren.i.cor.vi.b: and that are corupt by vices.i.cor.xv.f.The kingdom of heue,or the kingdom of God is the knowledge of the gospel or the church gathered to gyther by the gospel.mat.xiii.g.The misstery of whiche they do vndestande,to whome it is gyuen.mat.xiii.b.lu.xi.b.For the preaching of the which kyngdome,some do chast themselues that is, lyue chastlye.math.xix.b.the whiche thinge they can not do except it be gyuen them of God. Sapi.viii.d.the kyngdome of heauen consysteth not in meate or drynke nor yet in wordes but in power whiche doth make subiecte the hertes of men vnto God ro.xiii.c.i.cor.iiii.d.And by the same meanes the kyngdom of God is wythin the faythfull of whiche Chryst is the strength.Luc. xiii.c. They that go to the kyngdome of heauen with violence,pluche it vnto them.mat.xi.b that is suche as haue so greate desyre vnto it, that they despyse their own lyfe and forsake al To se the kyngdom of heuen is to possesse, haue and be partaker of it.Jeremy.iii.a

☞ L ¶The loue of God toward vs.

God is the God of peace & loue.ii.cor.xiii.d God loueth all,and hateth nothinge of that he hath made.sapi.xi.and dothe delyuer vs from euyll.esa.xliii.a.lxiii.b.Joh.iii.b.ro.v. d.ephe.v.a.c.apo.i.b. God chastyseth them whom he loueth.pro.iii.d.Heb.xii.b.apo.iii.d God loueth vs without forgetynge vs.esa. xlix.d.Jere.xxx.a.Loue is the fyrst & the greatest commaundement mat.xxii.d

¶Oure loue towarde God.

Let vs loue God,for he hath loued vs first i.ioh.iiii.d.

Let vs loue God,and he shal loue vs.pro viii.d.ose.xiii.b.mala.i.a

God kepeth them that loue hym.eccle.ii.d We must loue with hole herte. deut.vi.d. psal.xxviii.d.math.xxii.d.luc.x.c

Let vs loue God with worde & dede.deut. x.c.eccle.ii.d.John.xiiii.b.c.Let vs loue God earnestly.eccle.xiii.c.roma.viii.d.

¶Our loue towarde oure neyghboure.

Euery beest loueth his like.ecc.xiii.c.xvii.b God teacheth vs to loue one an other.io.xiii.d i.tess.iiii.c. He that loueth his brother, is translated from death to lyfe.i. Jo.ii.c.iiii.c ecc.xxvii.c.He which loueth his brother hath fulfylled the lawe.ro.xiii.c.ga.v.c.

He that loueth his father or his mother, his son or his doughter more then Chryste is

not

not worthy of him.mat.x.d Let vs loue one an other,as Christ hath loued vs.Jo.13.d.xv b. To loue our neighbour as our self.lu.xx. mar.xii.le.xix.d.ro.xii.c.i.cor.x.f

Al thinges ought to be done by loue. i.cor. vi.c.i.pe.i.d:let vs therfore loue affectuously in supporting one an other.tob.4.c.mal.2.c ro.13.c.xv.a.ga.vi.a.eph.4.a.phi.ii.a:in helping one an other.eccl.7.d.esa.28.c.mat.vii b.gal.b.c.eph.v.a.i.pe.4.c.i.Jo.3.c.

¶ Our loue toward our enemies.

We ought to loue our enemies.mat.v.g:w a good herte.Job.31.c.pro.xvii.a.24.c.eccl. 8.b.x.a:also w the mouth praying for them. mat.v.g.esa.53.d.ro.xii.c.An exẽple of christ lu.23.c:of s.Steuen.act.vii.g.also w worke we ought to do good to them y hate vs.mat. x.g.pro.25.c.i.c.ro.xii.d:an exẽple of Dauid ii.re.1.b:also of Abrahã.ge.18.c.d

¶ Loue or dilection.

The loue of god toward vs is inestimable ose.ii.a:for he hath loued vs first.i.Jo.4.c:& hath gyuẽ vs his son y we myghte haue life. Jo.3.b.eph.ii.b:the which son hath giuen his lyfe for vs.Jo.xv.b.ga.ii.eph.v.a.

The false prophetes which wold withdraw vs frõ the loue & true trust which we oughte to haue i god,ought not to be herd,but ought to be put to deth.deu.xiii.a

An admonicion to loue.i.Jo.4.d.Jos.23.c eccl.xlii.c:to thintent y we shold loue god w al our hert,and with al our soule,it purgeth our herte of al exterior trust.deu.xxx.b:loke in the tytle of loue and charitie.

¶ Labour.

The prayse of labour.eccl.vii.b.x.d.pro. xii.b.xiii.a.xx.xxviii.c.

Exhortacions to labour.i.tess.iiii.c.ii.tes. 3.c.pro.x.a.xii.b.d:for the lyfe of man is perpetual warfare.Job.8.a:of which we sholde liue.pro.v.c,Layde vpõ thẽ for their syn.ge. 3.d.xx.xiii.b:an exẽple in Adam.gen.3.b:also in Paul.i.cor.4.c.i.tess.ii.c:labouring nyght and day,to thintent he myght be chargeable to none.2.tess.3.b.act.18.a.xx.g.but we shold not labour to be ryche.pro.23.a

¶ Leuen.

Men sholde cast forth the leuen of old malyce.i.cor.v.a

Leuẽ for euil doctrine & exẽple.mat.xvi.a mar.8.lu.xii.a.gal.v.a:wherof a man must take hede.mat.xvi.a. There was no leuen in the oblacions.leu.ii.d

He that dyd eate leuẽ in the celebracion of the passouer,dyd dye.exo.xii.c.xiii.a.b

¶ Lybertie.

Christen mẽ are free.i.pe.ii.c.Jo.viii.c.An exẽple of s.Paul.i.cor.ix.c.

Of the lybertie which is gotẽ vs by Christ esa.xliiii.c.Also of the lybertie of the gospel ga.ii.a.which a man shold not make an occasion to the flesh.ga.v.b.i.pe.ii.c

Lybertie to eate of all thinges.i.cor.8.d

¶ Lawe.

The law is the power of syn,by which we fele the passions of syn in vs. i.cor.xv.g.ro. vii.a:loke ro.4.c.8.b

The law which conteyned the decrees and ceremonies,is abolished therow christ.eph. ii.d.ii.cor.3.d.act.xv.for it brought no man vnto perfection.heb.vii.b.c:the which thing sayut Paul sheweth by the symilytude of the heyre,and of the alegorye of the chyldren of Sara and Agar.gal.4.a.c

The law is not gyuen vnto the faythfull. gal.v.d:for by the law of the spirite of lyfe, we dye to the law of syn.ro.vii.b.8.a.gal.ii. d:but it is gyuen to ỹ vnrighteous manslears &c.i.tim.i.b:by which a man hath knowlege of synne.rom.iii.c

The ende of the law is Christ.ro.x.a:which one only hath fulfylled it.i.cor.i.

The law & the prophetes conteyned in the first & the second cõmaundemẽt.mat.xxii.d.

The law is fulfylled in louing our neighbour.gal.v.b.ro.xiii.c

The law was ỹ shadow of thinges which shold be gyuẽ vs thorow Christ.heb.x.a

The lawe & prophetes were red vpon the Sabboth dayes.act.xiii.c

Synne was in men before the law was giuen,loke.ro.v.b.vii.b

God commaundeth to rede the law day & night,to thintent we may know what he forbyddeth.Josu.i.b.x.f: which he a man oughte to haue in his hert,and before his eyes.leuit. xix.d.deu.xi.c:wherunto we be monished by Moses to harken,to thintent to kepe it,deu. 4.a.and by Josua.Jos.xxii.a

What the law of the gospell is,and what it gyueth.psal.xi.

The lawe is holy,iust,and good.ro.vii.c. Yf a man vse it lawfully.i.tim.i.b: And it is spiritual and fulfylled by the spirite.ro.vii. c:wherunto the wysdom of the flesh can not be subiect.roma.

The lawe of Christe is the lawe of perfect lyberye.James.i.d,ii.c:Which is more excellente then the lawe of Moses. ii.Corinth.iii.c

He that kepeth all the lawe and offendeth in one poynte, is culpable of the hole. James.ii.b.

There is but one lawgyuer.Ja.iiii.b

The wages or rewarde of them that kepe the lawe, and the payne of transgressours. Baruch.iiii.a

For the lawe of sacrifices, loke .Leuitic. vi.b.vii.a.xii.g.Deuterono.xxv.b.Nume.v. e.xix.a.b

The lawe commaundeth thinges vnpossible for our strength. deu.v.a.exo.xx.c.ro.7. viii.ix.John.vii.actes.xv. Math.v.xx. Galath.v

Agaynst them that make false and wicked lawes.esa.x.a.The law iustifieth not.ga.3. v.rom.iii.iiii.How we satisfie the law.rom. viii.gala.iii.

¶ Lyght.

The lyght which is called day,is created of God.gene.i.a

God is lyght.i.Johan.i.c. Whiche dwelleth in the lyght that no man can attayne. i. Timo.vi.c.

Christ is the lyght that lyghteneth al men Joh.i.a.viii.b.ix.a.i.Joh.i.b: Which monyst-

ſheth vs to bileue i him ꝑ is the light. io. xii. c
The apoſtles are the light of the woꝛlde. mat. v. b. He ꝑ hateth his bꝛother is not in lyght. i. Jo. ii. d The woꝛkes of light. eph. v b. The armous of light. ro. xiii. d

¶ Lecherye.

A pꝛayer againſt lechery. eccl. xxiii. a: loke this woꝛde: adultery, oꝛ aduoutry, oꝛ foꝛnicacion. Alſo. eph. v. b.

¶ Lyfe.

God hath gyue life, oꝛ the lyuinge ſoule, oꝛ the ſpirite of lyfe. gene. ii. b

Of the lyfe of mā, loke Ja. iiii. d. i. coꝛ. vii. e Job. vii. a. xiiii. a. pſal. xxxix. deu. xxx. d

Long lyfe is pꝛomiſed the ꝑ honour theyꝛ father & mother. exo. xx. c. deu. v. b. eph. vi. a

Chꝛyſt is the lyfe. Joh. xiiii. a. col. iii. f. Jo. i a: which hath deſtroyed deth to thintent that we ſholde be the inheritours of euerlaſtynge lyfe. i. pe. iii. d.

Chꝛyſt is the bꝛeed of lyfe, whiche gyueth euerlaſtyng lyfe. lu. vi. e

Chꝛyſt hath euerlaſtryng lyfe in his hand as the father hath: ergo he is god. Jo. v. d.

The life eternal ꝑ was pꝛomiſed, is declaꝛed vnto vs by the pꝛechyng of ꝑ goſpel. eph. i. a. ii. tim. i. a. i. Jo. ii. d: the which they haue ꝑ know Chꝛiſt. Jo. xvii. a

¶ Lyuing God.

The lyuyng god was the oth of ꝑ fathers Ruth. iii. c. iudg. viii. d. ii. re. ii. d

¶ To lyue.

Faythfull men ꝑ be departed, do liue in god mat. xxii. a. lu. xx. d Bicauſe ꝑ Chꝛiſt doth liue we ſhal al lyue. Jo. xiv. c We do al lyue and dye to the gloꝛy of god. ro. xiiii. b

The chꝛiſten man lyueth not to hym ſelfe but vnto Chꝛiſt. ii. coꝛ. v. c

To lyue in god, is to dye frō lyn. ro. vi. b

To lyue in pleaſures is deth. i. tim. v. c

☞ M

¶ Manſlaughter.

Mānſlaughter is foꝛbidde. ex. xx. c. xxi. a. deu. v. b. mat. v. c. xix. c: mānſlaughter is reuēged of god. ge. ix. a: an exēple of the Jewes. eze. xxii. a: The wilfull murtherer oughte to be put to deth by ꝑ rulers. deu. xix. c. Mānſlaught cōmeth of wꝛath & enuy, as is to ſe of Cayn. ge. iv. a. and of the Jewes which pꝛocured the deth of Chꝛiſt. mat. xvii. b. Itē of couetous, as Jezabel dyd foꝛ the vineyarde of Naboth. iii. re. xxi. a. Itē of lecherye: after ꝑ maner did dauid cauſe Uriah to be ſlayn. ii. reg. xi. c: & Herode John Baptiſt. mar. vi. c: alſo of ambicion, as Herode cauſed the childꝛe of Jſrael to be ſlayn. mat. ii. c: and Abimelech his. lxx. bꝛethꝛen, to thintent ꝑ he myght raygne all alone. iud. ix. a: lykewyſe dyd Āthaliah cauſe all ꝑ kynges bloud to be put to deth. ii. re. xi. He ꝑ hateth his bꝛother, is a manſleer, & hath not eternal lyfe abyding in him. i. Jo. iii. c

¶ Man.

He is an olde mā which is not fylled wꝛ the holy goſt, but is led by his own affectiōs. col. iii. b: euil by nature. ge. viii. a. viii. d: fylthy. Job. xv b: a lyar. eſa. ix. d. pſa. cxvi. the ſon of wꝛath. eph. ii. a: vayn. pſa. xii. Job. xvi. d He is a new mā, which is tul of god, created lyke god in the rightoulnes & holines of truth. col. iii. eph. iv. heuēly. i. coꝛ. xv. k: a new creature. gal. vi. d: made after ꝑ ymage & ſimilitude of god. ge. i. d. v. a. ix. lap. ii. d. after ꝑ maner is Moſes called the mā of god. deu. xxxiii. a. Joſ. xiiii. b.

¶ Maſter.

Chꝛiſt is our maſter, and none other. mat. xxiii. a: which hath ſuffred many thinges by ꝑ Jewes: this is no maruayle then, ꝑ we his diſciples do ſuffre. mat. x. c

Chꝛiſt foꝛbyddeth to be deſirous to be called Rabi: ꝑ is to ſay, my maſter. mat. xxiii. b

Our lying maſters are deſcribed. ii. pe. ii. a

¶ Maryage.

Mariage is inſtitute of god. ge. ii. d: wher in man & womā ought to be ioyned, foꝛ to auoyde foꝛnicacion. i. coꝛ. vii. a: foꝛ it is honorable. he. xiii. a: the pꝛayſe wherof is pꝛo. viii. d the foꝛbyddyng of mariage is the doctrne of deuyls. i. tim. iv. a: And he ꝑ bꝛeaketh it, is punihed by deth. deu. xxii. d: & bytterly repꝛoued. mal. ii. c. Raphael teacheth Tobi, how a mā ſhold mary. tob. vi. d: an exemple of thaſt matrimony in Sara. tob. iii. c

The ſtate of matrimony is ſtrayte: foꝛ it may not be ſeparat but foꝛ aduoutrye. mat. xix. b

¶ Mary.

Mary is called happy, bicauſe ſhe bileued. lu. i. d Mary cōmaunded to be done, al that Chꝛiſt ſhold ſay. Jo. ii. a Mary pꝛayed God wꝛ other. act. i. a

¶ Mediatour.

Chꝛiſte is ꝑ mediatoꝛ betwene god & man. i. tim. ii. b: heb. iiii. d. vii. c. d. viii. b. ix. f. xii. f. i. Joh. ii. a. iiii. b. eph. iii. b. ro. v. a. viii. Joh. x. b

¶ Membꝛes.

By the vnite of our mēbꝛes, we are moued to cōcoꝛde. i. coꝛ. xii. c: foꝛ we are the mēbꝛes one of an other. rom. xii. b.

Our membꝛes as wel outward as inward ſholde not be applyed oꝛ gyuen vnto ſynne. rom. vi. b: foꝛ they are the cemple of the holy ghoſt. i. coꝛ. vi. d

¶ Miniſtracion.

Of the miniſtracion of the pooꝛe chꝛiſten layntes, loke. ro. xv. b. ii. coꝛ. viii. b. ix. a. b

The miniſtracion of the attonemēt made by Chꝛiſt, receyued of ꝑul. ii. coꝛ. v. d

The miniſtracion of the woꝛde, is the pꝛechyng of the goſpel of grace. act. xx. e.

Chꝛiſt came to be a miniſter, gyuynge his lyfe foꝛ our helth. mat. xx. g. mar. x. g. which alſo is ꝑ miniſter & biſhop of ſaintes, ſitting on the ryght hand of his father. eph. i. a

Diuers miniſtraciōs be gyuen in ꝑ church eph. iiii. b. i. coꝛ. xii. a

¶ Miniſter oꝛ biſhop.

Who oughte to be miniſters of God. Leuiti. xxi. c

Chꝛyſt gyueth rules oꝛ oꝛdinaunces to the miniſters of the woꝛde. mat. x. a

The miniſters ſhold fede their flocke, and not deuour. Jo. xxi. e.

In ꝑ miniſters ſhold be great charitie, whi che is declared by ꝑ Chꝛiſt aſked ꝑeter thꝛe tymes: Peter, loueſt ꝑ me. Jo. xxi. e.

What the loue of a miniſter oughte to be towarde

towarde thē that he preacheth to.phil.i.a

The minister ought to preache the worde of God.i.pe.iiii.c The ministers are warned to suffre al thinges for Christ.mat.x.c.Ja.xii.d No man may be a ministre, yf he loue not Christe better thē his father and mother mat.x.b. The ministre ought to pray þ the holy ghost might worke in the herts of þ beleuers, and do duly his office, not leuinge it vndone for ministryng to the pore.act.vi.a. And gyue thankes when he perceyueth þ the word of god doth bring forth fruite.phil.i.a i.tess.i.a, wout seking of his own.phi.i.c. Of vnhoneſt lucre.tit.i.a.i.tess.i.a: which thing doing mē are bound to aide him.mat.x.b.ro.xv.c.gal vi.b.i.tess.v.c: after the exēple of þ Philippians, which did help s.Paul.phi.iiii.b. A mā ought to pray vnto God, þ he vouchsaue to giue good ministers.mat.ix.b: whom men are bound to loue.i.tess.v.c.and.honour them.i.tessa.ii.b.

¶Myracles.

The prophet whiche wil withdrawe men thrcugh miracles, frō þ true loue, ought not to be herd, but slayn.deu.xiii.a The power to do myracles is gyuē by þ spirit of God.i. cor.xii.b.act.iii.b.vii.c: for the cōfirmacion of the worde.mar.xvi.d.act.xiiii.a.heb.ii.a: loke in.iiii.reg.iiii.of many myracles.

A man ought not to reioyce þ he hathe power to do myracles, but bycause he hath his name written in heuen.lu.x.c

¶The mercy of god toward vs.

God is ryche in mercy.eph.ii.a.ii.cor.i.a. ii.re.xxiiii.psal.33. Joel.ii.b: the praise wher of is eccl.xvii.d.xviii.a: an exēple in Dauid ii.re.vii.d Samuel setteth þ mercy of god before the people, which alketh after a king i.reg.xii.b. God hath delyuered his people thorow mercy.exo.xv.c.eze.36.c.And giueth vs al thinges by mercy without our deſegth. deu.8.d.i.reg.xii.d.

Mercy to them þ chaūge their life frō euil vnto good.deu.xxx.a.31.a.eze.xvi.18.c.osee. xiiii.e.esa.lv.b: whom God hath predestinat and forelene to do it.rom.ix.c: an exemple in saynt Paul.i.tim.iiii.c.allo in the Gentyles Roma.xi.d.

¶The mercy of men towarde mē.

Mercy is more the sacrifice.mat.ix.b.xii. a.mar.ii.c. ose.6.c.p.21.a: let vs thē be merciful with a glad wil.ro.xii.b: as our father in heuē.lu.vi.f: forgyuig one an other, euē as god hath done vnto vs thorow Christ.eph.4. g: to thintent also þ we may help the necessitie of our neighbour.col.3.b: for mercy is promised to the merciefull.i.reg.xv.a: and blessing pro.xi.d.xxii.b.math.xxv.d

He þ doth no mercy, shal receyue iudgemēt without mercy. Ja.ii.c: wherof þ Pharises are rebuked.mat.xxiii.c.lu.xi.f

The praise of mercy.pro.xiiii.c.xix.c: An exēple of mercy in Dauid.i.re.xxiiii.b

¶Mortificacion.

A mā must mortify the mēbres of þ body of sin.col.3.a: and þ euery day for Christes sake ro.8.g Paul after þ exēple of Christ, dothe beare þ mortifying of Christ in his body, being euery day set forth to dye for his brethē ii.cor.iiii.c

¶Murmurynge.

Let vs not murmure againſt god, þ we perish not as þ childzen of Israel.i.cor.x.b: let vs then do all thynge without murmurynge Phil.ii.b. For a man ought to shon it.sapi.i. Of murmuring loke.nu.xi.a.c.xiii.d.xiiii.a xvi.f.xx.a.xxi.b.xxxii.b.Allo.exo.xvi.a.17 a.Also.deut.i.d.e.

¶Meates.

God did shew vnto Peter in a vision, þ it is lawful vnto the faythful for to eate of all maner of meates.act.x.b.ro.xiiii.a

Meates are ordeyned of God, for to take thē with gyuyng of thankes.i.tim.iiii.a

The meat is sanctified by the word of god and prayer.i.tim.iiii.d

For þ choyse of meates, a mā ought not to offend his brother.ro.xiiii.d To teach that mē are bound to abſteyn frō certeyn meates is the doctrine of deuils.i.tim.iiii.a

☞ N.

¶The name of God.

The name of God ought not to be take in vayn.exo.xx.a.deu.v.d The callers vpon þ name of god, ought to seuer thē selues frō al iniquite.2.tim.2.c: as Enos did, i whole time mē begā to cal vpō the name of god.ge.iiii.d Ther is none other name giuē vnto mē wher by they cā be saued, but þ name of Iesu christ act.iiii.b: the which we pray it may be declared, celebrate, & glorified thorow out all the world.mat.vi.b.psal.8.as Dauid did.ii.re. vii.b: for the loue of which, god wth not forsake the people that know lege their sinne.i. reg.xii.d

The name of God is blasphemed thorow our euyll lyuyng.rom.ii.d.i.tim.vi.a

He that blasphemeth the name of God, is ſtonded to deth.leu.xxiiii.b: for it is he only that shold be called vpon.Jer.xiii.b.phi.ii.b An exēple in Abrahā.gen.xii.c.xiii.a: Also in Isaac.ge.xxvi.f: also in Moses.deu.xxxii.a. Who so euer therfore doth cal vpon þ name of God shal be saued.Joel.ii.g.

¶Newe.

The new testament is the remissiō of synnes by the bloud of Christ.mat.xxvi.c.mar. xiiii.c.lu.xxii.b: by which God hath promised to gyue newe lawes in oure hertes, and not to haue remembraunce of oure synnes. Hebr.viii.d.x.c.genelis.iii.c: of the whiche Paule hathe receyued the dispensacion.ii. corinth.iii.b

He ought to be a newe creatnre þ byleueth in Christ.ga.vi.d: and walke in the newnes of lyfe.ro.vi.a: doinge all his workes by the spirite of god.rom.viii.b

Let vs therfore do on the newe man, whiche he hath create in vs.Ephelians.iiii.e: to thintent that we maye lyue in ryghtousnesse and holynesse.

¶Neyghbour.

Who so euer hath necessitie or nede of our help, is our neighbour, whō we ought to help as Christ teacheth vs by þ parable of þ Samaritane.lu.x.c: taking care and charge of hym

ecc.17.b, wout despysyng of him. mala. ii. b and sclaundzing him. eccl. xix. b: and iudging him. Ja. iiii. b: but pleasing him vnto his edifying. rom. xv. a. And louyng him as our selfe leu. xix. c. mat. xxii. d: for in so doing the law is fulfylled. rom a. xiii. c.

☞ O

¶ Oblation, or offrynge.

Chzist is ones offred in an oblacion for our synnes, and for our sanctifying. heb. ix. g: he nedeth therfore nomore to be offred. he. 7. x. c

Chzyste hath gyuen hym selfe for vs vnto God, an oblacion and sacrifice. eph. v. a. By which we are sanctified. heb. x. c

Of the oblations of the old testament loke leu. vi. c. ix. a. xxii. c. num. vii. a. xv. c. xxix. a

¶ Obedience.

A mā must obey vnto the voice of god. exo. xv. g. deu. xxx. d: for he ꝑ obeyeth it is blessed. deu. xi. d: & he that obeyeth it not, is caste of. An exēple in Saul. i. re. 28. c. Itē of Acan. Jo. vii. d: let vs then be chyldzen of obedience. i. pe. i. c: specially to God moze then man. act. v. c: also to our parentes. exo. xx. b. leu. xix. a. deu. v. b. b. tob. iiii. a. An exēple in Chzist. lu. ii. g phil. ii. b: also to our superiours. rom. xxii. a. heb. xiii. c. An exēple in ꝑ Israelites. deu. 34. d.

God had leuer that we obeyed his cōmaundementes, then to do sacrifice vnto him. i. re. xv. e. eccle. iiii. d: whiche we do when we are chosen of God. i. pet. i. a

☞ P ¶ Prayse.

Gyue prayse vnto God. apo. xix. a. God is our prayse, whom we sholde laude, knowlegyng ꝑ al that we haue cōmeth of hym. exo. xv. a. deu. x. d. An exēple in the Israelites. Jo. xxii. b. Also in Anna. i. reg. ii. a. Also in Salomon. iii. reg. viii. b. Also in Dauid. ii. reg. vii. c. xxii. a: Also in the apostles. lu. xxiiii.

A mā ought to offre the sacrifyce of prayse vnto god thozow Chzyst. heb. xiii. c Prayse shal be vnto euery mā frō god. i. coz. iiii. a

Prayse is discōmendable in a mans owne mouth. pzo. xxvii. a: for he that pzay seth him selfe is not commended, but he that is pzayed of God. ii. coz. x. d

¶ Prayer.

The pzayer that Chzyst teacheth vs mat. vi. b. luke. xi. a

The pzayer of the chzisten ought to be cōtinuall and feruent, which thing Chzist sheweth vs by a similitude. lu. xi. a. 17. a: where vnto also he dothe exhoze vs. mat. vii. a: also s. Paul. ro. xii. c. ephe. vi. c. coll. iiii. a. i. tess. v. d. And s. Peter lyke wyse. i. pet. iiii. b: for the continual prayer of the ryghtous is very acceptable to god. Ja. v. d. An exēple i Elias iii. reg. xvii. a. And therfore sholde we prayse purely in euery place, wout wzath or dissencion. i. tim. ii. c. Joh. iiii. c. psal. ciii.

¶ Peace.

Peace doth signifye the ioye of conscience and surenesse agaynst the deuyll our aduersarye: and generally the abundance of all spiritual goodnes: bycause our synnes are forgyuen vs by Chzist, of which thing loke esa. lii. Jer. xxiii. ose. ii. the which thyng also S. Paule dothe wisshe vnto them that he wzyteth vnto. ro. xv. c. eph. i. a. ii. tess. 3. d. Of whi che God is the authoz. i. tess. v. d. i. coz. xiiii. f And Chzist the preacher. eph. ii. d.

Chzist desireth peace to his apostles. lu. 24. f. Jo. xiiii. d. xvi. f. xx. c: which thyng can not be cōmprehended by mans reason. phi. iiii. b.

We ought to haue peace with all men. ro. xii. d. heb. xii. eph. iiii. a. i. pe. 3. b: with them ꝑ do cal vpon the name of the Lozde. ii. tim. ii. d. And with the ministers of ꝑ wozd of God i. tessa. ii. c. For the Lozde hathe called vs to peace and vnitie. coll. iii. b.

¶ Poore.

We shall haue alwayes poore among vs. mat. xxvi. b. deu. xv. b: to whom mē ought to do good. lu. xiiii. c. rom. xii. b. xv. f. i coz. viii. b. ix. a. b. c. Let vs then haue pitie vpon them. pzo. xxi. b: for ꝑ which is done vnto ꝑ poore is done vnto Chzyst. mat. xxv. d.

¶ Pacience.

Pacience is praysed. pzo. xvi. d. and necessary for chzisten men. heb. x. g: for it engendzeth tryall. ro. v. a. An exēple in the prophetes. Jac. v. c. Itē in Job. xii. a. Itē in tobi. ii. b. Itē in Paule. i. coz. iiii. c: also in the Tessa. ii. tess. i. b. We ought thē to be paciēt in suppoz ting one an other, & not hasty to reuēge. i. tes. v. c. coll. 3. b. i. b. Ja. v. b: for he ꝑ hath charitie is pacient. i. coz. xiii. & doth exercise him selfe in good wozkes. James. i. a

¶ Persecucion.

Persecucion to them that wil lyue after ꝑ wozde of Chzyst. ii. timo. iii. c: wherof Chzist doth warne vs. mat. x. b. c: for it wdzaweth (yf the layth be not lyuely) from the wozde of God. mar. iiii. b. But he that is persecuted in one city, let hym fle in to an other. mat. x. c. knowynge that the persecucions come of God. psal. xxxix. from which he can deliuer men. An exemple in saynt Paule. ii. timo. iii. c. A man mulle then take them pacientlye. i. coz. iiii. c: and pray for his persecuters. mat. v. g. roma. xii. c.

¶ Perseueraunce or continuaunce.

Perseueraūce in ꝑ truth, is gyuē of Chzist vnto the faythful. i. coz. a. To which he doth counsel vs. Jo. xv. For he that continueth vn to the ende (although he be greatly persecuted) shal be saued. mat. xvi. c. xxiiii. b.

¶ Pestilence.

God doth sende pestilence, when mē disobeye his wozde. deut. xxviii. b. leuiti. xxvi. d. iiii. regū. viii. d.

Dauid dyd chose pestilence, to thintent ꝑ he myght dye with other. ii. reg. xxiii. c: the which ceased after ꝑ he had knowleged his synne. ii. reg. xxiiii. c.

¶ Preest.

Loke vpon the wozde sacrifiar heareafter in the letter. S.

¶ Predestinacion.

The predestinate are sayntes or holy people made lyke to ꝑ ymage of ꝑ son of God: & called, iustified & glozified by him. ro. 8. f.

God had predestinat before the making of the wozld, for to redeme vs by ꝑ bloud of his son, for to saue, and make vs his chyldzen by adop-

adopcion, accordyng to ꝑ purpose of his wil for to declare his merry more clerely vnto ꝑ worlde, by whith he hath reconciled vs vnto him selfe by the meanes of his dere son Jesus Chryst. eph. i. a. ii. tim. i. c. i. pe. i. d: luke. ro. ir. c. ri. a. osee. ii. d. i. cor. i. d. ga. i. c. i. pe. v. c. pro. xvi. a. b. rr. d. Amos. iii. b. Jer. r. lamē. iii. e. ecc. vii. b. ri. b. i. re. ii. a. b. d. ꝑ. d. iii. re. xii. d. Jo. vi. d. xiii. d. mat. r. c. esa. lxii. a. ii. tessa. iii. a: the chyldren of God do wayt for they helth by Jesus Chryst. i. cor. ii. d ¶ Preachers.

To preache is to prophecy and expound ꝑ word of God. i. pe. iiii. c: which thing no man ought to do, except he be sent. ro. r. c

Preachers of the word of god are ymised esa. xxr. e. Anna a prophetesse preacheth that Christ is come. lu. ii. f. Those preachers ꝑ preache any other thyng then the gospell of Christ, are to be refused. ii. Joh. i. c. ꝑ wickednesse of whom is set out. ii. pe. ii. a. d. e

¶ Praye.

Christ prayeth for vs. Jo. xvi. f. 17. b. heb. 7 d. ix. f: for he knoweth ꝑ he is herd of his father. Jo. xi. c: he ꝑ wil pray, ought to forgyue mar. xi. c A mā must pray w voyce and with mind. i. cor. xiiii. c: and w great trust. pla. xxv for yf two or three be assembled togither in the name of Christ, they shal obteyn al ꝑ they requyre. Jam. i. a. mat. xviii. c: so ꝑ they praye in fayth, & knowlege their synne. 3. re. 8. d. e. f

¶ Prynces.

Prynces are the ministers of God. ro. xiii. a. b: which ought to be wise, discrete & expert deu. i. b: to whom Ezechiel maketh an exhortacion. eze. xxii. f. xlv. c: also sopho. iii. a: also Amos. vi. a. mich. iii. a. c Euill princes haue euil ministers. pro. xxix. b. eccl. x. a

Christ is the prynce of pastours. i. pe. v. b: and the herd of all principalitie. col. ii. b

The prince of this worlde is the deuil, whi che is vanquysshed and ouercome by Christ. Joh. xii. e. ep he. ii. a. ¶ Prophesye.

Prophesye is the gyft of God giuē by the holy ghost: and not by the wyl of any man. ro. xii. b. i. cor. xii. b. ii. pe. i. b: the which spirite beareth witnesse of Christ. apo. xix. c: the which is somtyme gyuē to euil mē. mat. vii. d: an exēple in Saul. i. re. 18: also of Cayphas Jo. xi. g: for thē ꝑ wil not bileue. iii. re. 22. c. d

There are two signes of true prophesie: ꝑ one, yf the thing which the prophet hath shewed before do come to passe. deu. viii. c: the other yf he do not withdrawe the people frō the true worshyppyng: which is to serue in spirite and truth one god only. deu. xiii: such prophetes cannot speke but such thinges as God hath put in their mouth. iii. re. xxii. c: & are not without auctoritie. mich. iii. yea and that in the syght of kynges. iiii. re. v. c

To prophesye, for to teach in expounding ꝑ misteries of ꝑ holy scripture. i. cor. xi. a. xii d. xiiii. f. Paul doth put difference bitwene a prophete and a true teacher: for a prophet is he ꝑ teacheth the thyng which god hath opened vnto hym by his spirit, to the edifieng of the churche. eph. iiii: but a teacher is he, ꝑ teacheth the only word of god: hauing first ben taught it by men, which thyng for all ꝑ, he can not do without the gyft of God: for it is one and the same spirit, which worketh all thynges in all men. i. cor. xii. d

Sometime prophetes haue ben called seers i. reg. ix. b: by whom God was wont to answere those that asked counsel at them. i. re. xxviii. a. and to withdrawe them from their ydolatrye. iiii. reg. xvii. d. Foure hundred false prophetes dyd counsell kyng Achab to make warre agaynst Ramoth Galaad: but Micheas the prophet of the Lorde being but one man alone, dyd counsel the contrary. iii. reg. xxii. a: A man ought not then to despyse prophecies. i. tess. v. d: but rather praye for to haue suche a gyft. i. cor. xiiii. a Against the the lying prophetes. eze. xiii. c.

Jeremye complayneth of false prophetes. Je. xiiii. b: of whom a mā ought to take hede. mat. vii. b: for their doctrine is ful of lyes & couetousnes. Je. 8. bicause they preach for no thing but for lucre or gaynes. iii. reg. xiii. b.

¶ Prouydence.

The prouidēce of god toward his seruātes. psal. cxlv. b. pro. xv. a. xix. c. mala. iii. d: A mā may not then denye the prouidēce of god ec cl. b. b: for Estate reprouveth thē ꝑ deny it. xl. g. By the prouidēce of god al thinges happen vnto vs. eccl. xi. b. An exēple in the Samaritanes, whiche wolde not byleue the lepers ꝑ shewed thē the great honger to come by the prouidence of God. iiii. re. vii. b. c. Also by ꝑ prouidence of God, Abimelech dyd not lye w Sara. ge. xx. b. Also by ꝑ prouidence of God the people of Israel dyd lacke nothyng. deu. ii. b. Also by the prouidēce of God, Esay dyd send Dauid in to the host of Saul. i. re. 71. b for other exēples of gods prouidence, loke. i. reg. xix. c. xxvi. b. xxix. b. xxx. c. Also. ii. regum xvii. g. iii. regum. xiii. e. xvii. a. iiii. regū. v. a. viii. a.

There is nothing that comforteth a fayethful man more than to consydre that nothing happeneth vnto hym, without prouidence of God, yea euen vnto the fallyng of one heare of his heed. mat. x. d. And he that bileueth not the the prouidence of God, is not worthy to lyue. psal. ciiii.

¶ Prudence.

Prudence is somtyme taken in the scripture, for a certeyn subtelte, by the which the carnall man doth gouerne hym selfe warely in his busynesse. Luke. xvi: which sayne Paul calleth worldly wysdom, which is death before God. Roma. viii. a. Baruc. iii. c: by the whiche a man sholde not gouerne hym selfe. prouer. iii. a. wherof also Janadab was full. ii. regū. viii. a.

Item, prudence is taken for an aduyse ment, by whiche anye man taketh hede to ouerpasse the same thynge to the whiche he is called: To thintent that he myght serue the glory of God, and the profyte of his neyghbour. And this to do, Christ dothe warne vs. mat. x. b. Item. i. Peter. i. pe. iiii. b. Prudēce & wisdom or sapiēce, are ioyned cōmenly togither i ꝑ scripture, wherof wisdō or sapiēce teth cause one to vnderstād those thigs which be of god. i. cor. i. ii. a: & prudence to perseuer

or cõtinue stil in ꝑ same.eph.i.pro.xiiii.d:to which we are exhorted.pro.i.a.3.b.vii.a.ix.a.xvi.b.An exẽple in Dauid.i.re.xviii.b.c

¶Psalmes.

We must sing vnto God ẅ psalmes,hymnes & spiritual songes,with gyuing of thankes in the spirite & hert.Jud.v.a.i.cor.xiiii.c eph.v.d.col.iii.c.psal.viii.d.x.a.Judit.xvi.a.

¶Publycanes.

Publicanes are those ꝑ do gouerne the cõmune treasures,specially tolles or taxes,the which were somtyme in great reputacion among ꝑ Romayns,but odious to ꝑ pharisеis bicause they did gather tribute of the Jewes in the names of the emperour of Rome. And therfore did they cast in the apostles teeth ꝑ Christ did eate with the Publycanes.lu.v.f. And bicause he was their frend.lu.vii.e. Of publycanes,loke.mat.xviii.b.xxi.c.lu.iii.c

℞ ¶Ryghtous.

No mã is rightous in the sight of god.iob. iiii.b.ix.a.xxv.b.eccl.vii.a. Abraha is reputed rightous,bicause he bileued.ge.xv.a. He ꝑ is righious, not hauing perfyte charitie,is not of god.i.Jo.iii.b. To the rightous is no law giuẽ: for he doth al thing frely by ꝑ spirite of god.gal.v.d.i.tim.i.b The rightous lyueth by fayth.ro.i.c.heb.x.g. vpon whom the eyes of ꝑ Lord do loke.i.pet.iii.d.whose prayer also is very acceptable.Ja.v.d.pro. xv.d. The rightous are with moch ado saued,in this world,that is,escape tribulaciõs for ꝑ name of Christ.i.pe.iiii.d: by which he is proued.eccle.ii.a.xxvii.a.pro.xvii.a.

¶Mans ryghtousnesse.

There is no rightousnesse in mã,no not in the moost holye.Job.xiii.d.ix.a.xxv.b.esaie. xliii.d:let vs not then attribute it vnto oure rightousnes ꝑ god gyueth vs the inheritãce of ꝑ euerlastyng life.deu.ix.a:for they ꝑ wil establish their owne righteousnes by workes, are not subiect to the iustice of god.rom.x.a

The rightousnes of god is made knowẽ vnto vs by workes.Job.36.a.38.a Christ is our rightousnes.i.cor.i.d.esa.xiii.b.xlv.b.53.b: ꝑ which is giuẽ vs of god thorow Christ.phi.3 c:the which also we shold wait for by fayth. gal.v.a. They are fre frõ iustice,ꝑ is to say haue no rightousnes,which are seruantes to syn.ro.vi.For there is no felowship betwene rightousnes & vnrightousnesse. ii.cor.in.vi.c. For the wrath of mã doth not ꝑ rightousnes of god.Ja.i.c: the frute wherof oughte to be sowen in peax.Ja.iii.d ¶Rulers.

Euill rulers passe not vpõ the causes of ꝑ poore.pro.xxix.b. And for all ꝑ men must be obedient vnto the.Bar.ii:notwithstanding that they be infidels.i.pe.ii.c.col.3.d.eph.ii. b.But so ꝑ they commaund nothing against god.act.v.e. Of the obedience due vnto the rulers,loke.ro.xiii.a.b.c:to whõ Christ paid tribute.mat.xvii.d. What ꝑ rulers shold be.exo.xviii.d.deu.16 d:that is to say, suche as Jethro said vnto Moses.exo.18.d. deu.i.c to the which mẽ owe reuerẽce.exo.xxii.d. ꝑ. xvi.b.xvii.d.xix.b.xx.a: and not to detracte or spehe euil of them. exo.22.d. nor to esteme their office light.eccl.7.a. ¶Rabi.

Rabi in Hebrue,signifieth (my master.Jo. i.)which thing one shold not desire to be called.mat.xxiii.a.

¶Reason.

A mã shold not trust to ꝑ iudgement of his owne reasons.deu.xii.a.pro.3.a.xii.c.xiiii.b

A reason ought to be gyuẽ to al thẽ ꝑ w demaund,of ꝑ hope ꝑ we hope in christ.i.pe.3.c

A reason shall be gyuen by euery one of vs before ꝑ iudgemẽt seat of Christ.ro.xiiii.b.

¶Redempcion.

The redẽption which shold be made by ꝑ bloud of Christ, was ordeyned before ꝑ making of ꝑ world.i.pe.i.d. Of our redẽpcion loke.eph.i.b.he.ix.c. Christ is the redemer of al mẽ.i.cor.i.d.i.tim.ii.d.the which hath giuẽ his life for the redẽpcion of many.mat. xx.d.mar.x.c: which was prefigured in the deliuering of the children of Jsrael.exo.xv. c.deu.ix.d.ii.reg.vii.d.

¶Refuge.

God is our refuge.ii.reg.xxii.a.psal.x.b. xlvi.a.xciiii.d.cxliiii.a.Je.xvi.d. The cities of refuge.Jos.xx.g.num.35.a.deu.iiii.a.xix.a

¶Rule.

We shold continue in one rule,thinkyng, loking & bileuing one thing,that is to saye,ꝑ we can not haue the euerlasting lyfe ꝑ is promised vs by any outwarde worke.phil.iii.d: this is the rule of Christ: and he ꝑ foloweth it,the peax of god shall rest on him.gal.vi.d. ii.cor.in.x.d.

The rule for an elle,a yarde, or a perche, ought to be true & iust.leui.xix.g.

¶Religion.

Religion,for obseruyng of thynges ordeyned of God.exo.xii.d.leui.vii.d.xvi.g.num. xix. a. Relygyon for the secte of the Pharisees,whiche were proude ypocrytes & full of ceremonyes, of whiche sayne Paule was at the fyrst.Act.xxvi.b.

Cornelius being capitayne of the Italiãs armye, is called a religyous man,and yet he had made no monasticall vowes.act.x.a.

The true relygion of the christen, stãdeth in visytynge of the fatherlesse & widowes in their tribulacions,& in kepyng a mans selfe pure frome the wyckednesse of this worlde. James.i.

¶Remission.

The remission of synnes, thorowe Christ onely.Act.ii.f.Coll.i.f:which hath ben preached by the apostles, as Dauid had shewed before.psal.xix.

¶Reste.

No rest vnto them whiche obeye not to the commaundementes of God.deu.xxviii.g.

Rest is promised to them which beare the yoke of Christ.mat.xi.d

We shal entre in to the rest of God, yf we byleue in hym.he.iiii.a. apo.iiii.c: for after tribulacion,God gyueth rest.ii.tess.i.c.

To rest,for to dwel in peax wout busines psa.xv. To rest or slepe for ꝑ natural deth. iiii.re.iiii.psa.iiii.i.cor.xv.i.tess.iiii. act.vii.

¶Resurrection.

We ought to bileue ꝑ resurrectiõ of christ as he him selfe hath shewed it. luke.xxiiii.a.

Ro.r.

Rom.x.b.Job.xx.c.Mat.xxviii.a.And Dauid coūde it before.Psal.xvi.xlix.act.ii.d.e The vertue & strength of the resurrection of Christ Ose.vi.a.i.cor.xv.c.rom.iiii.d.vi.a.i.petri.i.a. The whiche thynge hath bene wytnessed by sygnes & myracles.act.iiii.g The wyll of the father, is to raysle vp them þ beleue in hym. Jo.vi.d. The which thyng Job knewe.xiiii.b. Also Dan.xii.a. Also Judas Machabeus.ii. Mach.xii.g. What, how, and whē it shalbe loke.i.cor.xv.b.Phil.iii.d.i.tes.iiii.d.and how the faythfull desyre it.loke.ii.cor.v.a.

¶Retrybucyon, or gyuynge.

God gyueth vnto euery man accordyng to theyr fayth & rygh teousnesse.i.reg.xxvi.d.ii.re. xxiii.b. ¶Rychesse.

God is ryche.rom.x.c: which maketh rych, and maketh poore.i.reg.ii.b. God hath chosen the poze of this worlde,rych in fayth.Jac. ii.a The faythfull are made ryche by Jesus Christ.i.cor.i.a.ii.cor.viii.b. Of rychesse loke i.tim.v.d.Ryches euyl gotten do perysh.pro. xviii.b.The temporal ryches, which Christ calleth the wicked māmon(as the cause of al iniquytie(men ought for to gyue vnto the poze. Luc.xvi.a: for a man can not serue God & rychesse.Mat.xvi.c.lu.xvi.c

¶Rome.

Rome þ proper name of the concubine Nachor.Ge.xxii.d. Balā prophesyed of Rome. Nume.xxiiii.d. The Romaynes cōdemned no man,without he were harde Actuū.xxv.e. And dyd not let Paul to preache the gospell, vnto al them þ came to hym in his house. act. xxvi.e.g. ☞ S ¶Soule.

Soule,for euery lyuynge man.rom.xiii.a.i. Pet.iii.d:and for the lyke.Leu.xvii.c.Nu.xv.d Josu.ii.c. Christ is the bysshop of our soules. i.pet.iii.d:of whom the mynysters shall gyue accompte.Heb.xiii.c. The soules of them þ were slayne for the worde of God, were shewed to Johñ.Apo.vi.c.

¶Supper.

The supper of our Lorde,is a holy memory & gyuyng of thankes, for þ death of Christ Mat.xxvi.c.Mar.xiiii.c.Lu. xxii.i.cor.xi.e.x.d

The supper ought to be done in charytie.i. Cor.xi.d:for who so euer cōmeth thether vnworthely(that is wout faith)dāneth himself i.cori.xi.g. Bodely punyshment cōmeth to them þ taketh the supper vnworthely.i.cori. xi.g. The vse of the supper was in the tyme of S.Paul somwhat corupt, for which cause many were punyshed.i.cor.xi.e.g.

¶Strength.

God is our strength.exod.xv.a.ii.reg.xxii.a Jos.xxii.e:the which Hānah cōfessed.i.re.ii.a

Pharao resysted the strength of God.that þ power of God myght the better be knowen. exo.ix.c.rom.ix b. ¶Swerde.

God is sayd to whet his swerde, when he will punish.deu.32.f.The swerd is set of god, agaynst the that worshyp ydols.deu.xxxii.d: & kepe not his cōmaūdemētes.Le.xxvi.d. He þ slayeth w̄ the swerd, shal perish w̄ the swerd Mat.xxvi.e.apo.xiii.c. The ryght of þ swerd. Ge.ix.a.exo.xxi.b.Le.xxiiii.c.deu.xix.d.wherfore þ rulers w̄ beare the swerd,loke.ro.xiii.d

The swerde of the spirite cuttyng on both sydes,is the word of God,which a mā ought to take for to ouercome oure ennemye. hebr. xiiii.c.Apo.xix.c.eph.vi.c.The swerd, death, and debates shewed before to them whiche shall mayntayne the gospel.mat.x.d.

¶Sacrifyce or host.

Christ is þ sacrifice.he.7.d.8.a.offred ones for vs.x.b.which must be offred nomore: for thrugh hym are our consciences pourged frō synne which thing no sacrifyce coulde o. heb. x.a.The sacrifyces and offeringes which pre figured Christ ceased at the cōming of hym hebr.viii.a.ix.c. They which wylyngly doo forsake þ gospel,can by no sacrifice be pourged frome their sinnes.heb.vi.d.x.e. Good conuersactions is called a sacrifice or an host phi.ii.c.To giue vnto the poore,is a sacrifyce acceptable to God.hebr.xiii.c.phi.iiii.d.Let vs offre vnto God thrugh Christ,the sacrifyce of thankesgeuynge.hebr.xiii.c.Loke vpō the sacrifices of the olde testament.leui.iii.a b.v.d.vi.a.num.xv.c.xvii.a. ¶Swere

An oth is a cōfirmacion of thinges, which are in question amonge men by the callynge vpon of the name of God.hebr.vi.c. whiche thynge ought to be vnto God .numeri. xxx.a.deut.vi.d.x.d. without swearynge by the name of straunge goddes .exo.xxiii.c.and for þ profyt of our neighbour.An example in Paul.ii.cor.i.d.And to the iudge that receyueth the oth of suche a one,to whome a mā hath giuen any thinge to kepe.exodi xxii.b. Our Lorde also hath swore by hym selfe. gen.xxii.c.But a mā must not swere in vaine deut.v.b.nor forswearе him self.leu.xix.c.for cursed be he that sweareth by the name of God and lyeth.Za.v.a. We shulde then be so true one of vs to an other and carefull to say the truth:that our communication shuld be yea,yea,nay,nay,Mat.v.f.Jam.v.c.eccle. xxvii.b. ¶Strife.

Stryke is a worke of the flesshe.gene.v.d. Seruers haue their rule.exodi.xx.c. Of them that moue strife.prou.x.b.xv.b.xvii.c.xviii.a. xxiii.d.xvi.c.A man is bound to pacyfye strife and debates.An example in Moses.exo.ii.b

¶To slaye.

Manslaughter is forbydden.gene.ix.a.ex. xx.c.deut.v.d. The proude man was slayne, whiche disobeyed the iudgement of the iudges that iudged according to the law of god deut.xvii.c. He that sleeth a man ought to be slayne.leu.xxxiiii.b.num.xxv.d.He that sleeth with the swerd,ought to be slayne with the swerd.gen.9.a.mat.xxvi.e.apo.xiii.c.God cōmaundeth to slay the Prophete whiche thorowe myracles doth withdrawe the people frome his word: whether it be brother,son, doughter or wyfe .deutero.xiii.a.b. He that sleeth his brother secretly is accursed of God deut.xxvi.d. God spyeth and quyckeneth what him lust.deut.xxxii.e.f.Men kyl those that may be a destructiō vnto the people.deu. vii.c.He sleeth his brother that is angry with him or by worde or synne de curse him mat. v.c.i.Jo.iii.c. ¶Synne.

All that is done without fayth is synne, & so

so is all iniquitie. roma.xiiii.d.i.Joh.iii.a.v.d And he that beleueth not the gospel is a synner.i.pet.iiii.a. There is none free from syn,and therfore all haue nede of Christ to saue them iii.re.viii.c.pro.xx.d.Esai.xli.g.liii.c.&c.viii.c rom.iii.c.i.Jo.i.c Christ is without synne.i. Joh.iii.a.i.pet.ii.d:But God laying all oure synnes vpon him,hath made him syn(that is to saye, a sacrifyce for the satisfaction of oure synnes) and euen so by syn(that is by the sacrifice offred vpō the tre of the crosse)he hath taken away,condēned & done awaye our syn. ii.cor.v.d.ro.viii.a.i.pe.ii.d. Synnes are not imputed to them that beleue. psal.xxxiii.for they are pourged thorow fayth. prouer.xv.d. Synnes be forgyuen by God only. exo.34. a.xiiii.c.Mat.ix.a. The syn irremyssible or not able to be forgyuē, is the syn agaynst the holy ghost. Math.xii.c:for whiche a man ought not to pray.i.Joh.v.d:which shal not be forgyuen in this worlde,neither in the world to come:that is to saye,neuer.Marc.iii.d.

Vprosyr is gyuē vs of God thorow Christ agaynst syn,hell,and death.i.cori.xv.g.

Paul doth warne vs for to wake from the slepe of syn,and to put it away,that it raigne not in our mortall body, and that thorowe þ decepte therof, our hert be not hardened in vn belefe.ro.vi.b.Eph.v.c.Heb.iii.c.xii.a.Jo.2.a

He that hath synned hath Christ to his aduocate.i.Joh.ii.a: To whom we should confesse our synnes.i.Joh.i.d:for God may make vs without syn & spot. Judas.i.g:An exemple of the prodygal sonne. Lu.xv.c:Also of þ synner.Lu.vii.f:Also of the thefe.Mat.xx vi.

¶Stone.

God gyueth water out of the stone. Exod. xvii.b.Nu.xx.b. Christ is the stone of offece to them which stumble(that is, are offended at the worde,not beleuyng it) i.pet.ii.b.

Christ is the stone vpon which the Jewes dyd loke vpon thorow fayth, beleuynge that he should afterward come,out of whom they dyd drawe out the spirytuall drynke.i.Corin. x.a.

The stone,that is to say,the faith that one hath in Christ,is the foundacyon of þ churche Mat.xvi.c.

¶Sabboth or rest.

The Sabboth or daye of rest,touchyng the obseruacyon therof,after the lettre was very straytly cōmaunded to the Jewes. Exo.xvi.e xx.b.xxxi.a.34.35.a.leu xix.a.f.23.a xxvi.a.deu. v.b.Jer.xvii.c: bycause that God dyd rest vpō the seuenth day: that is, ceased from the makyng of any mo newe creatures. Ge.ii.a. exo. xx.b:Also in the remembrance of the rest,that he had gyuen to the chyldren of Israel,in deliuerynge thē out of þ captiuytie of Egipt.deu. v.d. Also that the seruauntes & beastes might rest.Exod.xxiii.b

This iudicyal ceremonie is ceased: for we must no longer obserue dayes. Galath.iiii.b. Mat.xii.a: but the spirete of truthe cōteyned vnder this shadowe, ought alwayes to be amonge vs: That is to reste and to refrayne our selues from the workes of our mynde or wyl.Esa.lvi.a.lviii.d:the which thyng ought to be perpetuall with vs.esay.lxvi.g.Hebr. iiii.d.in applying our selues vnto the workes of fayth,that is to helpe one an other by charitye.&c.math.xii.a.luke.vi.a.

¶Sacrament.

Sacrament somtyme for a mysteery,a thyg secrete vnknowen or hid: the whiche for all that,is opened in a certayne tyme when,it is the pleasure of God.i.cor.iiii.a.col.i.d. ephe. i.b.iii.a.b.g.i.tim.iii.d ¶Sacrifice.

Sacrifice in the scripture sygnyfyeth generally al that was offred on the aulter:whereof is spoken.exo.xxix.f.leu.ii.b.vi.c.d.x.xviii.c nu.v.viii.c.xv.a.xvi.c.xxv.xxviii.a.xxix.c.xxxix. xviii.a.deute.xviii.a.Josue.xiii.b.Also þ scripture calleth somtyme synne sacrefyce: as appeareth.osee.viii.And after that maner the death of Christ(because it was a sacrifice)is called synne.roma.viii.a.Item also to eate þ sacrifices of the dead,is to eate of the thynges presented and offred vnto vdols,Images and dead thynges .Psal.cvi.e.as it is.i.cor. viii.a.x.b.c.Sacrefices dyd not let þ punishment of Eli.i.reg.iii.c:for god regardeth not the sacrifices of the wicked.eccl.xxxiiii.c. but rather mocketh them Osee.v.b.esay.i.c. God requyreth of vs the sacrifyce of ryghtousnes psal.iiii.b.and of thankes geuynge.psal.l.d mith.vi.b.Merrye & to loue God and a mās neighbour,is a thynge that passeth all sacrifyces.mat.v.ix.b.xii.a marc.xii.c.luc.v.f.The sacrifice of the faithfull.mala.iii.a

¶Prestes.

Of prestes, loke leu.x.b.xvi.a.xxi.c.xxvi.a. exod.xxix.g.i.par.ix.a.God was the heritage of the prestes.deut.xviii.a.The order of the Judaicall presthode is translated: that is to say,abolyshed,ceased,and finyshed,in such wyse as there must now be no more.heb.vii. b.for we are al prestes to God,that we shuld offre our own selues,a spirituall sacrifice.euē as Christ offred him self,which thing wyll be acceptable vnto god thorough Jesus Christ.i. pet.ii.apo.i.b.v.c.The prestes of Baal.iii.e xviii.c.The kitchines of prestes.Ezech.xlvi.f. their couetousnes.mal.i.c.esa.3.b.Their treason.dani.xiii.b.d.Their counceyle agaynst Christ,mat.xxvi.a.lu.19 xx.Their enuy.mat: xxvii.c.their cupll wyll.mat.xxi.b. their malyce: for they haue bene alwayes far frome charytye,as Christ sheweth in the parable of the Samaritan.luke.x.k.And therfore they shall be destroyed accordynge to the prophecye of Asariah.ii.para.xv.a.for Christ is oure onely prest.After the order of Melchisedech, euermore lyuynge in heuen,for to praye for vs to god his father.heb.v.vi.vii.viii.a.psal. ci. ¶Sayntt or holy.

The word sayntt or holy,is taken diuerslly in the byble:that is to say,for the holy place of the temple in the which the people of the Jewes ought to praise god.psal.xx.xxi. cl. Sayntes is taken also for all them that are ryght in herte by the fayth of Jesus Christe, wherby they be sanctifyed.Jo.xvii.roma.i.i. cor.i.ii.cor.ii.ephe.i.b.phi i. Here and there amonges the psalmes. As in the psal.cxlix.All faythfull men then are sayntes.deute.xxiii.g

Num-

Nu.xv.d.Ex.xix.a.co.viii.c.xvi.a.d.eph.i.a.phi. iii.d.phi.i.a.hebr.iiii.a

Of whom Chryste be inge set on the ryght hande of his father, is the mynister. Heb.viii. And for whom we are bound to praye wt contynuall prayer & feruent in spryte. Ephe.vi.c.

The sayntes do pray for theyr synnes.psa. xxxii. To whom god is merciful, although he punyth them somtyme.psal.lxxxix. Let vs the be sayntes in our conuersacyon.i.Pet.i.c:for God is holy.Leui.xi.g.xx.a.xx.d.xxi.d:Loke how we ought to helpe the sayntes.Ro.xii.c i.co.xvi.a.ii co.viii.a ¶Satan.

Satan is an aduersarye.Mar.viii.d

Satan doth blynde the hertes of the vnbyleuers, that they shold not beleue ỳ gospel: ii.co.iii.a:takyng payne for to withdraw the fayethfull from the knowledge of it. i.Tessa. iii.b.Luke of Satan.Job.i.b.xli.a Luke. xxii. i.i.Corinth.v.d.

¶Scandalon, in Englyth sklaunder or offence.

Scandalon is a greke worde, which sygnifyeth a hindrance or let: and is translated vnto spyrytual thynges: for euen as he hytteth agaynst a stone, is let: So may some man plukke backe, and withdraw his neyghbour, teching in matters of fayth any thing contrary to the word of God, by the which he is sclaundred, that is to saye, let or plucked backe from the truethe, wherof is spoken Mat.xviii.a. A man may also offende or sclaundre his brother, as touchyng charite: that is to saye, when a mā doth not thynke vpon the necessite of hym, or that he troubleth the cōmon peace, or gyueth cupll example, wherof ye maye se.i.co.viii.d Math.xviii.d. To sclaundre or offende also, is to gyue an occasyon of fallyng, thorow tribulacyon or any other meanes, how so euer it be, which thyng Chryst shewed before to his Apostles.Mat.xvi.c.

¶Seruauntes.

We are all the seruaūtes of God, by grace: that by the helpe of hym, we sholde do ỳ workes of ryghteousnelle.Johñ.viii.d. roma. vi.d which thing Chryst sheweth in two parables Lu.xii.e.f. Howe seruauntes ought to behaue them selues towarde theyr masters.eph. vi.a.col.iii.d. ¶Sorow.

The sorow and heuynelle, by which a man is sad, ỳ he hath offended God, maketh hym holsomly to chaūge his lyfe: but the sadnelle which sprynngeth of worldly affections bryngeth death.ii.cor.vii.c. ¶Spele.

Spele wherof is spoken.Ge.xxiii.Exo.iiii:is after Josephus mynde.xiii.dragmas, whiche amounteth as Budeus sayth to.xx.shillinges sterlynge. ☞ T ¶Tree:

A tree by a similytude, is euery man.i.Mat. iii.c.xii.c.Mat.vii.c.Lu.vi.f. If he be fayethfull he is a good tree, bryngynge forth good frute, as well in doctryne as in worke.Math. vii.c. But yf he be wout the frute of fayth, he is wycked.Judas.i.d. ¶Tythes.

The tythes were sactified to God.Le.27.d

God cōmaūded ỳ the minysters, straūgers, fatherlelle, and wydowes should be norisshed with the tythes.Deu.xiii.d.

The tythes were as wel taken of the people, as of the ministers.deu.xii.d.xiii.c.The Pharisees leuing mercy, fayth & ỳ principall workes of the lawe, vndone, were dylygent to pay the tythes.Math.xxiii.c.

¶Teachers.

Teachers in the church of Chriſte.i.cor.xii. d.ephe.iiii.b.The chrystyan is taught of god Joh.vi.c.heb.viii.d.i.Joh.v.d.esa.liii.d. We ought to teach the worde of God one to an other.deu.v.d.xi.c.i.tess.v.c.Agaynst the questionary doctours or teachers.i.ti.vi.d. Whiche is the holsome lerning.tit.ii.a.and whiche the de nyleth.i.Timoth.iii.a. They that bryngt other lernyng then Chriſtes, are not to be receyued.ii.Joh.i.c.agaynst them speaketh Paul.ii.tim.iii.b.he that teacheth anye other thynge then the worde of God, is accursed.gala.i.b.i.cor.xv.a. ¶Truste.

He that trusteth in god is blessed. Je.xvii. b.psa.xvi.c. The Israelites trustynge in their own strength, were vanquylshed of the Benjamites.iudge.xx.c.d. Let vs haue trust that we shall be saued by the bloude of Chriſte. hebr.x.d. to whome we ought to go, with great confydence.heb.iiii.d. The Jewes haue truste in their Images.in tyme of tribulacyon.deut.xxxii.c. God taketh awaye all truste from the trangressours of his commaundementes.deut.xxviii.g.

The sure trust is, to beleue that God will neuer forsake his.psal.cxxv.c. Examples of trust, in Asa.ii.chro.xiii.c.chro.xviii.b.in Judas Machabeus.i.mac.iii.b. ¶Theue

A man must not rob.exod.xx.c.leui.ix.b.for theues are accursed.Zach.v.a. And therfore they shal not haue the kingdome of God.i. cor.vi.b. Let theues therfore labour with their handes for to helpe the poore.eph.iiii.f

All the herdmen are theues and brybers whiche wyll bryng men by any other waye vnto helth then thorough Chryst.Jo.x.a. The one shulde not haue any conuersacion with them.pro.xxiii.d.

¶Tabernacles.

A tabernacle, tent, or pauylyon, is the habytacion or place, wherin men of war do lye: whiche doth signyfy that the people of God do in suche wyse dwell in the church that they haue alwayes battayle agaynste syn the worlde and the deuil.i.Joh.ii.c. whiche thinge belongeth to the mortyfyenge of the olde man.psal.xv. Item for the bodye in whiche the soule dwelleth.ii.pet.i.c.whiche thinge.S.Paule calleth an earthly mansyon.ii.cor.v.a.also the tabernacles of God, are the godly congregations of people, in the holy church of Chriſt.num.xxiii.psal.lxxxiii. prouerb.xiii. The allegorye of the two tabernacles of Moses.heb.ix.b. Of the materiall tabernacle loke.exo.xxv.a.xxvi.a. xxxv.a. xxxvi. ¶Temple.

Temple in the olde testament was a certayne place, where God requyred to be prayed vnto, ser ueo & honoured.3.Re.vi.a. viii.a But S.Paul sayth that god doth not dwell in the temples made of mens handes.act.vii. f.xvii.f.iii.Reg.viii.c.esa.lxvi.a. because euery

chrystē

Chrysten man is the holye temple of God. 1. cor. iii. c. ii. cor. vi. c. eph. ii. d. God shal destroy hym that doth polute or vyolate his temple. 1. cor. iii. d: For our membres are the temple of the holy ghost. 1. corin. vi. d.

¶ Temptacyon.

To tempt is to prouc. Gen. xxii. a. Exo. xv. f xvi. a. deu. viii. a. Temptacyon for afflyctiō deu. vii. c. Job. ii. c. viii. a. The ryghtous are proued thrugh temptacyons. Eccle. xxvii. a. Iudit. viii. d. Bar. ii. a. An exāple in Ezechias, which was forsaken of the Lord for to proue hym. ii. par. xxxii. Item of Elias, the which being famished, was sent to a woman ꝑ was lykewyse famished, for to be norished of her. iii. reg. xvii. b. c: Item of Job. iii. a.

In the tyme of fyptacyon, a man ought to cōmyt him self holy vnto God. psa. lxxi. A mā ought not to tempt God. Deu. vi. c. Mat. iii d. that he perysh not, as the Jewes dyd. xi. co. x. d. exod. xvii. a. b. num. xiiii. d. Christ tempted of the deuyl. Mat. iiii. a: That he myght help them that be tempted. Heb. ii. d. iiii. d.

Euery man is tempted of his owne concupiscence & not of God. Jac. i. b: but God wyl not suffre vs to be tēpted abouc that we may beare. 1. cor. ix. c: for he delyuereth vs frō temptacyon and affliction. ii. Pet. ii. b.

Chryst cōmaundeth vs to watche & praye, that they fall not in to temtacyō. Mar. xxvi. d. To entre the in to temptacyon, is to cōmyt a thyng agaynst the fayth & trust whiche we ought to haue in God. Math. vi. b.

¶ Testament.

The olde testament (that is to saye ꝑ couenaunt, made chefly with the Jewes. rom. ix. a) was consecrate by bloud. Exo. xxiiii. c. Heb. ix. c: but they had a vayle before theyr hertes. so that they coulde not vnder stand it. ii. cor. iii. b

The newe testament is promysed to ꝑ true beleuers. Je. xxi. f. bar. ii. g: & consecrat by the bloude of Christ. Mat. xxvi. Mar. xviii. d Lu. xxii. b: of which he is the mediatour. Heb. ix. b.

The newe testament consysteth not in the letters and ceremonyes, but in ꝑ spirite, which is gyue thorow fayth, and which doth wryte his lawes in our hertes. ii. cor. iii. b.

¶ Trybulacyon.

Trybulations to come vnto them, whiche belyue in Christ. i. pet. i. b. iiii. d. Jo. xvi. a. i. tes. iii. b. The which neuertheles we can not endure, wit hout the grace of God. Phi. i. d: for by them we are proued. i. pet. iiii. c, and do entre in to ꝑ kingdom of heuē. act. xiiii. d. ii. tes. i. c

Tribulacyon doth engendre pacyence. rom. xii. c. v. a: and the wayght of glory. ii. cor. iiii. d for thorow tribulacyon God doth constrayne his, for to conuerte vnto the chaunge of lyfe. Esa. xxvi. c. i. petri. v. c. In the tyme of trybulacyon, a man ought to prayse God. psa. ii. iiii. An exāple in Paul & Elias. act. xvi. e. And to glory in the. gal. vi. ii. cor. vi. a. vii. a. ii. timo. ii. d: putting his trust in god. esa. viii. c. for it is he only which wthe delyuer vs. i. re. x. c. ex. ii. d

The prayer of him ꝑ is in tribulatiō. psa. 43. To ꝑ persecuters & troublers, eternal payne, & to the ꝑ be troubled, rest. ii. tes. i. c: wherfore no tribulacion ought for to parte vs from the loue of God. roma. viii. g.

¶ Truth.

Christ is truth, Joan. xiiii. f. and his gospell. ii. pet. i. c. by which we ought to serue God without fayntynge (that is to saye without dissymulynge in any other, vnder the colour of the seruyng of hym) Josue. xiiii. c. i. reg. xii. d. Truth ought to be in the iudges. exo. xviii. c. for a man ought to do nothing agaynst it. mich. vii. b.

☞ V ¶ Vnbeleue.

The hertes of the vnbeleuers be so blynded, that they se not the lyght of the gospel. ii. cor. iiii. a. For which thinge they shall fall in to the terrible iudgemente of God. ii. ress. ii. c. whiche is euerlastyng payne. ii. tess. i. c. i. petr. iiii. d. and therfore we ought to haue no part with them. ii. cor. vi. c. The wordes of vnbeleuers concyninge the knowledge of god Job. xxii. b. ezech. v. e.

¶ Vengeaunce.

Vengeaunce belongeth vnto God. deut. xxxi. f. roma. xii. d. Vengeaunce is forbidden prouer. xx. c. eccle. xviii. c. xxiiii. d. xxviii. a. Christ taketh vengeaunce of hym that discreuyth his brother. i. tessa. iiii. b. and that doth dessyse Christe. hebr. x. e ¶ Vertue or power.

The vertue or power wherwith God wth saue vs, is the gospel. roma. i. b. The power of God is the helth to the faythfull. i. cor. i. c and kepeth them in fayth. i. petr. i. a. To be clothed with the vertue from aboue, is to receyue the holy ghost. lu. xxiiii. g. Act. i. b.

¶ Vyrgyne.

What S. Paul wolde that men shuld do as concernyng vyrgynes. i. cor. vii. c. i g Loke vpon the lawe of vyrgynes & of vyrgynytye. leuitici. xxi. c. exodi. xxii. c. iudges. xi. g. xxi. b. d. num. xxi. deut. xxii. c ¶ Vine.

Christ is the true vyne. ioh. xv. a.

¶ To visite.

To vysyte for to remembre. exod. xx. a. xxxii. lu. i. g. To visite for to take care. ose. iiii. d. To vysyte to take vengeaunce. esay. x. c.

¶ Vnyte.

Vnitye is commended vnto vs. phi. ip. i. d ii. a. i. pet. iii. b. The vnytye of christen people commeth of Christ. ioh. xvii. d. Whiche was in the primatyue church. act. xviii. f. whiche is prayed. ephe. 4. a. We are al one in Christ ga. iii. d ¶ Vocation or callynge.

Vocation what it is. roma. xii. d. We are called of God. roma. ix. a. ii. timot. i. c. ii. petr. i. a. as appeareth in the parable. mat. xx a. The callynge of the gentyles and of the Jewes. roma. xv. c. God hath predestinate those whom he calleth. roma. viii. f. gala. i. a. and they heare when they be called. Joh. x. c God hath called vs vnto his glory through Jesus Christ. i. pet. v. c. ¶ Voyce.

The voyce of God ought to be heard. exo. xv. g. deu. xiii. a. xxvii. d. xxx. d. One coulde not heare the voyce of Anna when she prayed. i. reg. i. b. When ought to shonne the newnesse of voyces and vnprofytable questions. i. tim. vi. b. d ¶ Vowes.

Vowes cōmenly are prayers. psal. lxi. prayses and gruyng of thankes. psal. lxv.

Vowes

Vowes ar taken many tymes for ỳ gyftes that mẽ were wõt for to offre: that is to saye, certayne outwarde thynges and ceremonyes, as to shaue theyr heere, and to taste no wyne, whiche thynge the Nachabytes had vowed. Jeremy.xxxvi.a.

To vow vnto God, is cõmenly taken for to sanctify or consecrate, in Leui.xvi.

Helcanah wyllynge for to offre his vowe, went vp in to Silo.i.Reg.i.c

¶ Vsurye.

God forbyddeth to gyue in vsury, anye maner of thing, what so euer it be. Deut.xxiii.c

Nehemiah kepte the people, whiche wolde haue gyuen them sylues to vsury. Nehemi.v.b

God doth forbyd vsury to be done vpõ his poore people. Exo.xxii.d. A mã ought to norysh his poore brother, without takynge vsurye of him. Leuit.xxv.f. He that gyueth not his money vnto vsury, and taketh no gyfte of the poore and nedy man, shal dwel in the tabernacle of God. psa.xv. To lend for vsury is agaynst iustyce. Ezec.xviii.b Vsurye doth displease God. ezechi.xxii.c.

☞ VV ¶ Worshyp.

To worshyp one God only. Exo.xx.a. Deu. v.a.x.d. psal.lxvi.a.lxxxvi.b. Esa.lxvi.g. Mat. iiii.b.act.xviii.f.i.cori.xiiii.c. apoc.xiiii.b.xxii.b. In spiryte and truthe. Johñ.iiii.b. Without vdols.xx.xx.a 24.b. Le.xix.a.xxvi.a. deu.xxvii.c

Let vs worshyp with thye heerte, and not with lyppes. Esa.xxix.d. Mat.xv.b. Mac.vii.a. And in all places. Joh.iiii.d. psal.cxi.cb.i.par.xvi.b Esay.xli.a To worshyp is somtyme take for to do reuerence by certayne outward sygnes, as: Gen.xviii.a.xix.a.xxxiii.a.xlvii.b.i.reg.xx.g xxv.d. Mat.ii.a To worshyp, for to gyue thãkes to God. Ju.vii.d. exo.iiii.b. Gen.xxiii.b

The Aungell wolde not be worshypped of Joh. Apoc.xix.b.xxii.b All they that are not wrytte in the boke of lyfe, do worshyp ỳ beast apo.xiii.a.c. for which they are punished. apo. xvi.c. ¶ To walke.

To walke or to tred in the scrypture, is put for to lyue, or to contynue in a stronge fayth. psal.xv.lxxxiiii.c. rom.viii.a: therfore is it sayd of Enoch ỳ he walked before God. Gen.v.d: Also of Abraham. Gen.xvii.a. To walke in the waye of the Lorde, is to kepe his cõmaũdementes. iii.reg.iii.b: whiche God teacheth. Deu.viii.b, and requyreth. Deu.x.c.xi.c

To walke in ỳ lyght, is to beleue in Christ Joh.xii.e To walke in the truthe. is to loue God w̃ all our herte, and w̃ all our soule. iii. reg.ii.a. To walke after the maner of man, is to be carnall, and to lyue in stryfe & discencyon. i.cor.iii.a. To walke in the spiryte, is to mortifye the dedes of the flesh. Gala.v.c

¶ Weake.

The weake in the fayth, should not be disdayned of the stronge. ro.xiiii.a.xv.a.i.tes.v.c. To the weake Paul became weake. i.cor. ix. d. whom a man ought not to offende by eatyng of meate. i cor.viii.c.d. God choseth ỳ weake thinges, for to confoũde the stronge. i. Cor.i.d. An exaple in Paul.ii.cor.xii.d.

¶ Wronge.

We ought rather to suffre wronge, then to striue against our brother. i.cor.vi.b. for christ forbyddeth the reuengynge of wronge. mat. v.f. and therfore shulde we dispyse it. ecc.i.a without haupnge any mynde of it. leui.xix.d An exaple in Joseph. gene.l.c. God punysheth the wronge done vnto his. ii.re.xvi.b.c

¶ Wrath of God

The wrath of God vpon many for the sin of one onely. Jos.xxii.d. by the whiche Pharao was destroyed. gen.xv.b. for the wrath of God is vpon the vnbeleuers. col.iii.b. ioh. iii.d. An exaple in the Jewes. i.tess.ii.d. iud. ii.d. num.xi.a. deut.ix.c. exo.xxxii.c. The riche men of this worlde, do heape vp for them selues the wrath of God. Jam.v.a. By nature we are the childzen of wrath. Ephe.ii.a. but thorowe Christe we are delyuered from the wrath to come. i.tes.i.c.

¶ Wrath or passyon of man.

Let vs cast alyde wrath frome vs. roma. xii.d. ephe.iiii.g. col.iii.b. ecc.viii.b.xi.d. prouer. xxvii.a. for he that is angry with his brother kylleth hym. mat.v.c. If any man be angrye agaynste his brother after he hath prayed, he ought to reconcyle him selfe. i. tim.ii.c. for the wrath of man foloweth not the rightousnes of God. Ja.i.c. Let wrathfull men be ouercome with swetenes. prou.xv.d. with whom we shulde make none alyaunce. pro.xxii.d. ne chyde with them. ecc.viii.d ¶ The worlde.

The worlde made by the worde of God Johñ.i.a. in the whiche we haue nothynge i.cor.ix.f. And which passeth away with the concupyscences therof. viii.e.i. John.ii.c. The worlde is ful of wyckednes. i. Jo.v.d. That is to saye, the lust of the flesh, the desyre of eyes and pryde of lyfe. i. Joh.ii.c. The frendshyp of which is enmyte to God. Jam.iiii.a for he that loueth this worlde loueth not God. i. Joh.ii.b. and knoweth him not. Joh.i. a.xvii.d. Let not vs then loue the worlde nor that which is in it. i.io.ii.d. The worlde hateth ỳ faythful & why. Jo.xv.g.i.io.iii.c. The which thorow fayth do ouercome it. i.io.v.a b. Also they shall iudge it. i.cor.vi.a

¶ The word of God. The word of God ought to be i our hert. deu.v.b.xi.c.xxii g. The praise of ỳ word of god. pro.xxx.a. An exhortaciõ for to hear ỳ word of god. esa.lv.a Mẽ ought not to do but accordig to ỳ word of God wout any addynge vnto it, or dymynysshyng frõ it. deu.iiii.a xii.d.xv.x.d. The word of God abideth euermore ỳ is the gospel which is preched vnto vs. esa.xl.i.pe.i.d. The which is the word of truth. eph.i.c. Of eternal life. act.v.d.e ỳ recõsiliaciõ. i.co.v.d by which we do ouercome the wicked. i.io.ii. b. And haue a meane & maner of lyuyng. esay. viii.d.xxviii.d. The word of God is an offẽce or stumbling blocke to the vnbeleuers. ro.xi.b Men ought to shon those, that do withdraw men from the word of God, roma.xvi.c. The worde of God, which Christe calleth an holy thing and precyous stones, ought not to be preached nor told to dogges, that is to say, aduersaryes nor impugners: nor to swine, that is mockers & dispisers of it. mat.vii.a. pro.xx. d xxv.c. but yet they shall not escape vnpu-

nyshed

nished. Mat.x.b. Heb.ii.a. esa.28.a.30.c. deu.3.d. iii. reg. xiii. c. The worde of God abydeth not in vs, yf we beleue not in Christ. Joh. v.f. Let vs praye thā that it may dwell in vs. col. 3.c: and þ it may be preached & declared ouer all. ii. cor. vi. a, by what occasiō so euer it be. ii. tim. 4.a: For it is þ lyght to se by. psa. cxix. i. pe. i. d the swetayne of wysdome. esa. lv. a. ecclesi. i. a: þ fode of the soule. Mat. 4. a. Jer. xv. c: the helmet of healthe & swerde of the spyrit. Eph. vi. c

¶ Whore.

There ought to be no whoremōger nor hore in the people of god. deu. 24. c: A man shuld the flye frō an harlot. pro. 23. c, for he that ioyneth him self wt an harlot is one body with her. i. co. vi. d. The hores & the publycanes do entre in to the kingdom of God, and beleue þ gospell: but the Pharisees beleue not. math. 21, c

The vysion of the great whore, wt whō the kynges of þ erth haue done fornication. apoc. xvii. a ¶ Wysdome.

The wysdome of God is ryche & profoūde. ro. xi. d: which is Christ. lu. xi. gras is intcrpreted. Mat. xxiii. d. i. cor. i. d: In whom the treasures of wysdom & of knowledge are hydden. col. ii. a. Of wysdom, loke Jaco. i. a. 3. d. Job. 28. a. 32. b. pro. i. a. ii. c. 4. a. 8. 9. 14. a. bar. 3. d. i. Cor. xii. a. We ought to be fylled wt all wysdome in goodnelle, and to be symple in euyll. Rom. xv. c. ¶ Wytnelle.

A man ought to beare no false wytnelle. ex. xx. c. deu. v. d. The wytnelle which God had made vs of his sonne, is that by hym only we haue euerlastyng lyfe. i. Jo. v. c At the wytnelle of two or thre wytnelles, the Jwlatrer was stoned. deu. 17. a The punishmente of a false wytnelle. deu. xix. d. proverb. xix. a. 25. c

The holy ghost is a wytnelle þ we be connected, & our synnes forgyuē by Christ. act. v. f The witnelles of the resurrectiō. lu. 24. g. Jo. xv. d. act. i. d. ii. e. x. f ¶ Watche

Christ cōmaundeth all mē to watche. Mat. 24. d. 26. c. mar. 13. d. 14. d. Lu. xii. e. 22. d. apo. 3 a: at all tymes. Mat. 25. a. ro. 13. c. i. cor. xv. xvi. c. i. tes. v. a. i. pe. 4. d. v. f. c. col. 4. a: after the exāple of Paul. ii. cor. 6. a ¶ Wydowe

A mā ought to do no hurt vnto wydowes. Exodi. 22. d. deu. 24. d: but rather to norysshe them. deu. xiiii. d. and to leue them the leauinges of their corne, grapes & olyues. Deu. 24. d Wout takyng of their clothes to pledge. Jn þ same chaptre. c. Of wydowes loke. Deu. v. d. 26. a. 27. c. i. tim. v. a. d. i. cor. 7. d. act. vi. a

The Pharyses vnder the couler of prayer, dyd bydo the wydowes. Mat. 23. b. Mar. 12. d. Lu. xx. g. ¶ Wyne.

Wyne reioyseth the hert of mā. Judit. 9. d Psal. 103. d. Eccl. 31. dd mā ought not to drinke ouer moch wyne. Eph. v. d. pro. xx. a, i. tim. 3. c. v. d. Tit. ii. a.

The wyne of cōpunction, what it is. psal. ix. a ¶ Waye.

Christ is the way, by whiche men go to the father. Joh. xiiii. a. The waye of God is rightous. deu. xxii. a. apo. xv. b. e. roma. xi. d. where fore we ought to folowe it. ii. re. xxii. c. wherby thynge the ydolatrers do not. exo. ix. b. i. deu. ix. c ¶ Wyll.

God hath made all thynges by his owne wyll. ephe. i. b. apo. iiii. d. The whych is immutable. prouer. xix. c. And whych no man can withstande. gene. i. c. An example of Achab. ii. par. xviii. g. Also of Balam. nu. xxii. d. The wyll of God ought to be done and knowen. Roma. xii. a. ephe. v. d. For he that doth it is a christen man. Mar. viii. c. An example in Josue & Caleb. nu. xxxii. d. Jt is the wil of god that we be sanctified and purged of our synnes by christ. heb. ii. c. To thintent that we be holy. i. pet. iiii. a. b. c. and that with wel doynge we stop the mouthes of þ wicked. i. pe. ii. c. We ought to pray that the wyll of God be done. math. vi. a. After the example of Christe Joh. viii. & math. xxvi. Also of Paul. ii. tes. i. d. hebr. xiii. d Also of Epaphras. colo. iiii. c. All ought to be conformyted to the wil of God. Jam. iii. d. an example in Joseph. ge. xlv. b. i. c. Also of Paul. ro. xv. g. i. cor. xiii. d. xvi. a. A man ought not to do his owne wyll. eccl. xviii. d. but the wyll of God: for he that doth that, abydeth euermore. i. Joh. ii. c. and he that doth it not shall be beaten. Lu. xii. f. ¶ Wages.

A man ought not to withholde the wages of the labourer. deut. xxv. b. xxiiii. c. One and the same wages is gyuen to the fryste and to the last, math. xx. a. The wages promysed to them that sufre for christe. math. v. d. If they contynue in the frye of tribulacion. i. cor. 3. d. d

¶ Z ¶ Zele.

Zele, for vengeaunce. esay. xlii. c. The zele of God agaynste the euel men. deut. xxix. d. The zele of Moses agaynste the ydolatrers xxxii. f. The zele of Jehu for þ honor of god, whē he slew al the prestes of Baal. iiii. re. x. d e. The zele of Phinees, whiche slew these. ii. that played the harlots. nu. xxv. b. The zele of Elias. iii. reg. xviii. d

The ende of the table of the principall maters conteyned in the byble.

THE FYRST BOKE OF MOSES CALLED GENESIS OR GENERACION.

The creacyon of the worlde.

By the worde all thynges be create of God, of mans creation, rule and sustenaunce.

CAPITVLO. I.

IN the begynnynge ✳ created God heuen & erth. The erth was voyde and emtye/ and darknes was vpon the depe, and the spirite of God was borne vpo the waters. And God sayd: let there be lyght: and there was lyght. And God sawe the lyght that it was good: & diuyded the lyght from the darknesse/ & called the lyght the day/ and the darknesse the nyght: and ꝑ euening & morning was made one daye.

God also sayd: let there be a fyrmament betwene the waters/ & let it diuyde the waters a sonder. Then God made the fyrmament/ and parted the waters whiche were vnder the fyrmament, from the waters aboue the fyrmament: And so it was doon. And god called the fyrmament Heauen: And the euenynge and morynng was made the seconde daye.

And God sayd: ✳ the waters vnder heauen be gathered togyther in one place, that the dry lande maye appere: And so it was doon. And God called the drye lande the erthe/ and the gatherynges togyther of waters called he the see. And God sawe that it was good.

And God sayd: let the erth bring forth grene grasse and that bereth seed/ and frutefull trees beryng frute euery one in his kynde/ haynge theyr seed in them selues vpon the erth: And it was doon. And the erth brought forth herbe & grasse that bare seed euery one in his kynde/ and trees beryng frute/ and haynge theyr seed in them selues/ euery one in his kynde: And God sawe that it was good: and the euenyng and morynge was made the thyrde daye.

Than sayd God: ✳ be there lyghtes in the fyrmamente of heauen/ to diuyde daye from nyght that they maye be for sygnes/ seasons/ dayes/ and yeares, And ✳ let them be lyghtes in the fyrmament of heauen, to shyne vpon the erthe: And so it was doon. And God made ✳ two greate lyghtes: A greater lyghte to rule the daye/ & a lesse lyght to rule the nyght: and made sterres also: And God set them in the fyrmament of heauen to shine vpon the erth/ and rule the daye and the nyght: and to diuyde the lyghte from darknesse: And God sawe that it was good: and the euenynge and morynge was made the fourth daye.

And God sayd: ✳ let ꝑ waters bryngе forth creatures that moue and haue life, and foules for to flee ouer the erthe vnder the fyrmament of heauen. And God created greate whales and all maner of creatures that lyue and moue which ꝑ waters brought forth in their kindes/ & all manor of fethered foules in theyr kyndes: And God sawe that it was good: and blessed them sayenge: Encrease and multyplye & fyll the waters of the sees: and let the foules multyplye vpon the erthe. And the euenynge and morynge was made the fyfth daye.

And God sayd: let the erthe bryngе forthe lyuynge creatures in theyr kyndes: catell and wormes & beastes of the erth in theyr kyndes/ and so it was. And God made the beastes of the erthe in theyr kyndes/ and catell in theyr kyndes/ and all maner wormes of the erthe in their kyndes/ and god sawe that it was good.

And God sayd: let vs make man to our symylytude and after our lykenesse: and let hym haue rule ouer the fysh of the see, and ouer the foules of the ayre/ and ouer cattell and ouer all the erthe/ and ouer all wormes that crepe on the erthe. And God created man after his lykenesse/ after the lykenesse of God created he hym: male and female created he them.

And God blessed them, and sayd: Growe and multyplye, and fyll the erthe/ and subdue it/ and haue dompynyon ouer the fysshes of the see/ and foules of the ayre/ and ouer al the beastes that moue on the erth.

And God sayd: Se, I haue gyuen you all herbes that beare seed vpon the erthe/ and all maner trees that haue fruyte in them & beare seed: to be meate for you and for all beastes of the erth/ and vnto all foules of the ayre/ & vnto all that moue on the erthe, and wherin is lyfe/ that they maye haue all maner herbes & grasse for to eate/ and so it was done. And ✳ God beheldе all that he had made/ and lo, they were exceedynge good: and the euenynge and morynge was made the fyrst daye.

✳ deut.xxii.a Eccle.xxxix.c Marc.vii.d. i.Timo.iiij.a

¶ The chapter before is repeted agayne: the halowyng of the Saboth: the foure floodes of paradyse: The settynge in of man in paradyse: the tree of knowlege is forbydden hym: the creacion of Eue: the institucion of maryage.

CAPI. II.

THus was heuen and erth fynished with all theyr ✳ furnyture/ and in the seuenth daye God ended his worke whiche he had made/ and rested in the seuenth daye from all his workes that he made. And blessed the seuenth day/ and ✳ sanctified it/ for in it he ceased from all his workes whiche he had created and made.

✳ The furniture of heuen is the sterres & planets. &c.

✳ Sanctifieng i this place is as moche to saye, as to dedicate & ordeyn a thig to his owne vse as Exo.xii.a and.xx.b.

These are the generacions of heuen and erth when they were created, in the tyme when the Lorde God created heuen and erth and all the shrubbes of the felde before they grewe in the erth. And all the herbes of the felde before they sprange/ for the Lorde God had yet sente no rayne vpon the erth, neither was there yet any man to tylle the erth. But there arose a myste out of the grounde/ and watered all the lande Then the Lorde God ✳ shope man/ of the moulde of the erthe/ and brethed in to his face the breth of lyfe. So ✳ man was made a lyuynge soule.

✳ Sapi.x.a. Tobi.viii.h. Eccle.xxxiii.b ✳ 1.Cor.xv.c.

The lorde God also planted a garden of pleasure from the begynning/ and there he set man whom he had formed. And the Lorde god made to spryng forth of the erth, al maner trees beautifull to the sight, and pleasaũt to eate/ and the ✳ tree of lyfe in the myddes of the garden: and also the tre of knowlege of good and euyll.

This garden is called Paradyse.

✳ Prou.iij.c. Apocalip.ij.b.

wicked. Mat. x. b. Heb. ii. a. esa. 28. a. 30. c. deu. 8. d. iii. reg. xiii. e. The worde of God abydeth not in vs, yf we beleue not in Christ. Joh. v. f. Let vs praye thā that it may dwell in vs. col. 3. c: and þ it may be preached & declared ouer al ii. thes. ii. a, by what occasiō so euer it be. ii. tim. 4. a: For it is þ lyght to se by. psa. cxix. i. pe. i. d the kouetayne of wysdome. esa. lv. a. eccl. i. a: þ kode of the soule. Mat. 4. a. Jer. xv. c: the helmet of health & swerde of the spyrit. Eph. vi. c

¶ Whore.

There ought to be no whormōger nor hore in the people of god. deu. 24. c: A man shuld thē flye frō an harlot. pro. 23. c, for he that ioyneth him self w an harlot is one body with her i. co. vi. d. The hores & the publycanes do entre in to the kingdom of God, and beleue þ gospell: but the Phariſees beleue not. math. 21, c

The vyſion of the great whore, is whō the kynges of þ erth haue done fornication. apoc. xvii. a ¶ Wyſdome.

The wyſdome of God is ryche & profoūde. ro. xi. d: which is Christ. lu. xi. gras is intcrpre ted. Mat. xviii. d. i. cor. i. d: In whom the treaſures of wyſdom & of knowledge are hydden col. ii. a. Of wyſdom, loke Jaco. i. a. 3. d. Job. 28. a. 32. b. pro. i. a. ii. c. 4. a. 8. 9. 14. a. bar. 3. b. i. Cor. xii. a. We ought to be fylled w all wyſdome in goodneſſe, and to be ſymple in euyll. Rom. xv. c. ¶ Wytneſſe.

A man ought to beare no falſe wytneſſe. ex. xx. c. deu. v. b. The wytneſſe which God had made vs of his ſonne, is that by hym only we haue euerlastyng lyfe. i. Jo. v. c At the wytneſſe of two or thre wytneſſes, the Jwlatter was stoned. deu. 17. a The punishmente of a falſe wytneſſe. deu. xix. d. prouerb. xix. a. 25. c

The holy ghoſt is a wytneſſe þ we be conuerted, & our ſynnes forgyuē by Christ. act. v. f The witneſſes of the reſurrectiō. lu. 24. g. Jo. xv. d. act. i. b. ii. e. x. f ¶ Watche

Christ cōmaundeth all mē to watche. Mat 24. d. 26. c. mar. 13. d. 14. d. Lu. xii. e. 22. d. apo. 3 a: at all tymes. Mat. 25. a. ro. 13. c. i. cor. xv. xvi. c. i. theſ. v. a. i. pe. 4. b. ſ. c. col. 4. a: after the exāple of Paul. ii. cor. 6. a ¶ Wydowe

A mā ought to do no hurt vnto wydowes. Exodi. 22. d. deu. 24. d: but rather to norſſhe them. deu. xiiii. d. and to leue them the leauinges of their corne, grapes & olyues. Deu. 24. d Whout taking of their clothes to pledge. Jn þ ſame chaptre. c. Of wydowes loke. Deu. x. d. 26. a. 27. c. i. tim. v. a. b. i. cor. 7. b. act. vi. a

The Phariſies vnder the couler of prayer, dyd vndo the wydowes. Mat. 23. b. Mar. 12. d. Lu. xx. g. ¶ Wyne.

Wyne reioyſeth the hert of mā. Judit. 9. d Pſal. 103. b. Eccl. 3. d A mā ought not to drink ouer much wyne. Eph. v. d. pro. xx. a, i. tim. 3. c. v. d. Tit. ii. a.

The wyne of cōpunction, what it is. pſal. lx. a ¶ Waye.

Christ is the way, by whiche men go to the father. Joh. xiiii. a. The waye of God is right ous. deu. xxxii. a. apo. xv. b & roma. xi. d. wher fore we ought to folowe it. ii. re. xxii. c. which thynge the ydolatrers do not. exo. ix. b. c. deu. ix. c ¶ Wyll.

God hath made all thynges by his owne wyll. ephe. i. b. apo. iiii. d. The which is immutable. prouer. xix. c. And which no man can wſtande. gene. i. c. An example of Achab. ii. par. xviii. g. Also of Balam. nu. xxii. d. The wyl of God ought to be done and knowen. Roma. xii. a. ephe. v. d. For he that doth it a christen man. Mar. viii. c. An example in Joſue & Caleb. nu. xxxii. b. It is the wil of god that we be ſanctifyed and purged of our ſynnes by christ heb. ii. c. To thintent that we be holy. i. theſſ. iiii. a. v. c. and that with wel doynge we ſtop the mouthes of þ wicked. i. pe. ii. c. We ought to pray that the wyll of God be done. math. vi. a. After the example of Christe Joh. viii. & math. xxvi. Also of Paul. ii. theſſ. i. d. hebr. xiii. d Also of Epaphras. colo. iiii. c. All ought to be conformyted to the wil of God. Jam. iii. d. an example in Joſeph. ge. xlv. b. i. c. Also of Paul ro. xv. g, i. cor. xiii. d. xvi. a. A man ought not to do his owne wyll. eccl. xviii. d. but the wyll of God: for he that doth that, abydeth eure more. i. Joh. ii. c. and he that doth it not ſhall be beaten. Lu. xii. f. ¶ Wages.

A man ought not to withholde the wages of the labourer. deut. xxv. b. xxiiii. c. One and the ſame wages is gyuen to the fyrſte and to the laſt, math. xx. a. The wages promyſed to them that ſuffre for chriſte. math. v. d. If they contynue in the fyre of tribulacion. i. cor. 3. b. d

Z ¶ Zele.

Zele, for vengeaunce. eſay. xlii. c. The zele of God agaynſte the euel men. deut. xxix. d. The zele of Moſes agaynſte the ydolatrers xxxii. f. The zele of Jehu for þ honor of god, whē he ſlew al the preſtes of Baal. iiii. re. x. d e. The zele of Phinees, whiche ſlew theſe. ii. that played the harlots. nu. xxv. b. The zele of Elias. iii. reg. xviii. d

In ende of the table of the principall maters conteyned in the byble.

THE FYRST BOKE OF MOSES CALLED GENESIS OR GENERACION.

¶ The creacyon of the worlde.

¶ By the worde all thynges be create of God, of mans creation, rule and sustenaunce.

CAPITVLO. I.

IN the begynnynge * created God heuen & erth. The erth was voyde and emtye/ and darknes was vpon the depe, and the spirite of God was borne vpo the waters. And God sayd: let there be lyght: and there was lyght. And God sawe the lyght that it was good: & diuyded the lyght from the darknesse/ & called the lyght the day/ and the darknesse the nyght: and ꝑ euening & morning was made one daye.

God also sayd: let there be a firmament betwene the waters/ & let it diuyde the waters a sonder. Then God made the firmament/ and parted the waters whiche were vnder the firmament, from the waters aboue the firmament: And so it was doon. And god called the firmament Heauen: And the euenynge and morynng was made the seconde daye.

And God sayd: * the waters vnder heauen be gathered togyther in one place, that the drye lande maye appere: And so it was doon. And God called the drye lande the erthe/ and the gatherynges togyther of waters called he the see. And God sawe that it was good.

And God sayd: let the erth bring forth grene grasse and that bereth seed/ and frutefull trees beryng frute euery one in his kynde/ haupynge theyr seed in them selues vpon the erth: And it was doon. And the erth brought forth herbe & grasse that bare seed euery one in his kynde/ and trees beryng frute/ and haupng theyr seed in them selues/ euery one in his kynde: And God sawe that it was good: and the euenyng and morynge was made the thyrde daye.

Than sayd God: * be there lyghtes in the firmamente of heauen/ to diuyde daye frome nyght that they maye be for tymes/ seasons/ dayes/ and yeares, And * let them be lyghtes in the firmament of heauen, to shyne vpon the erthe: And so it was doon. And God made * two greate lyghtes: A greater lyghte to rule the daye/ & a lesse lyght to rule the nyght: and made sterres also: And God set them in the firmament of heauen to shine vpon the erth/ and rule the daye and the nyght: and to diuyde the lyghte from darknesse: And God sawe that it was good: and the euenynge and morynge was made the fourth daye.

And God sayd: * let ꝑ waters bringe forth creatures that moue and haue life, and foules for to flee ouer the erthe vnder the firmament of heauen. And God created greate whales and all maner of creatures that lyue and moue which ꝑ waters brought forth in their kindes/ & all maner of fethered foules in theyr kyndes: And God sawe that it was good: and blessed them sayenge: Encrease and multyplye & fyll the waters of the sees: and let the foules multyplye vpon the erthe. And the eueynge and morynge was made the fyfth daye.

And God sayd: let the erthe bringe forthe lyuynge creatures in theyr kyndes: catell and wormes & beastes of the erth in theyr kyndes/ and so it was. And God made the beastes of the erthe in theyr kyndes/ and catell in theyr kyndes/ and all maner wormes of the erthe in their kyndes/ and god sawe that it was good.

And God sayd: let vs make man to our symylytude and after our lykenesse: and let hym haue rule ouer the fyth of the see, and ouer the foules of the ayre/ and ouer cattell and ouer all the erthe/ and ouer all wormes that crepe on the erthe. And God created man after his lykenesse/ after the lykenesse of God created he hym: male and female created he them. D

And God blessed them, and sayd: Growe and multyplye, and fyll the erthe/ and subdue it/ and haue dompynon ouer the fysshes of the see/ and foules of the ayre/ and ouer al the beastes that moue on the erth.

And God sayd: Se, I haue gyuen you all herbes that beare seed vpon the erthe/ and all maner trees that haue frute in them & beare seed: to be meate for you and for all beastes of the erth/ and vnto all foules of the ayre/ & vnto all that moue on the erthe, and wherin is lyfe/ that they maye haue all maner herbes & grasse for to eate/ and so it was done. And * God beholde all that he had made/ and lo, they were exceedynge good: and the euenynge and morynge was made the sixt daye.

* deut.xxxij.a Eccles.xxxix.e Marc.vij.d. i.Timo.iiij.a

¶ The chapter before is repeted agayne: the halowyng of the Sabboth: the foure floodes of paradyse: The settynge in of man in paradyse: the tree of knowlege is forbydden hym: the creacion of Eue: the institucion of maryage.

CAPI. II.

THus was heuen and erth finisshed with all theyr * furnyture/ and in the seuenth daye God ended his worke whiche he had made/ and rested in the seuenth daye from all his workes that he made. And blessed the seuenth day/ and * sanctified it/ for in it he ceased from all his workes whiche he had created and made. A

* The furniture of heuen is the sterres & planets.&c.

* Sanctifieng i this place is as moche to saye, as to dedicate & ordeyn a thig to his owne vse as Exo.xiij.a and.xx.b.

These are the generacions of heuen and erth when they were created, in the tyme when the Lorde God created heuen and erth and all the shrubbes of the felde before they grewe in the erth. And all the herbes of the felde before they sprange/ for the Lorde God had yet sente no rayne vpon the erth, neither was there yet any man to tylle the erth. But there arose a myste out of the grounde/ and watered all the lande Then the Lorde God * shope man/ of the moulde of the erthe/ and brethed in to his face the breth of lyfe. So * man was made a lyuynge soule. B

* Sapi.x.a. Tobi.viij.b. Eccle.xxxiij.b * i.Cor.xv.f.

The lorde God also planted a garden of pleasure from the begynning/ and there he set man whom he had formed. And the Lorde god made to sprynge forth of the erth, al maner trees beautifull to the sight, and pleasaũt to eate/ and the * tree of lyfe in the myddes of the garden: and also the tre of knowlege of good and euyll.

This garden is called Paradyse.

* Prou.iij.c. Apocali.ij.b.

A

Eden signifieth pleasures

And there sprange a ryuer out of Eden to water the garden, and thence deuyded it selfe/ and grewe in to foure pryncypall waters. The name of the one is ✱ Phison/ he it is that compasseth all the lande of Heupla / where golde groweth. And the golde of that countrey is precious/ there is founde Bdellion/ & a stone called Onix. The name of the secõde ryuer is Gihon, whiche compasseth all the lande of Inde. And the name of the thyrde ryuer is Tigris/ whiche renneth on the East syde of the Assiryans. And the fourth ryuer is Euphrates.

✱ Eccl. xxiiii d

Ayd the Lorde God toke Adam, and put hym in the garden of pleasure, to dresse it and to kepe it. And the Lorde God commaunded Adam sayinge: Of all the trees of the garden eate: But of the tree of knowlege of good and bad eate thou not: For the same day thou eatest of it, thou shalte dye the dethe.

And the Lorde God sayd: It is not good that man be a lone/ I wyl make hym an helpe to beare hym compayne. And after the Lorde God hadde made of the erth all maner beestes of the felde/ and all maner foules of the ayre, he brought them vnto Adam to se what he wolde call them. And as Adam called all maner lyuynge beestes, so are theyr names. And Adam gaue names vnto all maner cattell / and vnto the foules of the ayre/ & vnto all maner beestes of the felde. But there was no help founde vnto Adam to beare hym company.

Then the Lorde God cast a slomber on Adam/ and he slepte. And he toke out one of his ribbes/ and in stede therof, he filled vp the place with flesshe. And the Lorde God made of the ribbe which he toke out of Adam ✱ a woman and brought her vnto Adam. Then sayd Adam: This is nowe a bone of my bones / and flesh of my flesshe. This shal be called woman: because she was take of man. ✱ For this cause shall mã leue father and mother, and cleue vnto his wyfe/ and they shall be one flesshe. And they were eyther of them naked / bothe Adam and his wyfe, and were not ashamed.

✱ Eccl. xvii a
1. Cor. xi. a.

✱ Gene. iii. b.
Math. xix. a.
Marc. x. a.
Ephe. v. g.
1. Cor. vi. d.

¶ The serpent discreyueth the woman. The serpent is cursed. Christ our sauyour is promysed. Adam is cast out of Paradyse.

CAPI. III.

A

But the serpent was more subtyle then all the beestes of the erth, whiche the Lorde God had made: & sayd vnto the womã: why? hath God cõmaunded you not to eate of all maner trees in the garden? The woman sayd vnto the serpent/ of the frupte of the trees in the garden we eate / but of the frupte of the tree that is in the myddes of the garden (sayd God) se ye eate not/ & se that ye touche it not/ leest ye dye. Then sayd ✱ the serpent vnto the woman: not so, ye shal not dye: for God doth knowe that when so euer ye sholde eate of it, your eyes sholde be opened/ and ye shold be as goddes, and knowe bothe good and euyll. And the ✱ woman sawe that it was a good tree to eate of, and fayre vnto the eyes/ and a pleasaũt tree for to gyue vnderstandyng. And toke of the frupte of it & ate, and gaue vnto her husbande also/ & he ate. And the eyes of bothe them were opened/ that they vnderstode they were naked. Then they sowed frygge leues togyther, and made them apurns.

✱ ii. Cor. xi. a to haue theyr eyes open, is to know and vnderstande.

✱ Eccl. xxv. d

And they herde the voyce of the Lorde God as he walked in the garden in the coole of the daye. And Adam hyd hym selfe and his wyfe also from the ✱ face of the Lorde God/ among the trees of the garden. And the Lorde God called Adam/ and sayd vnto hym: where arte thou? And he answered: Thy voyce I herde in the garden / but I was afrayde / bycause I was naked, and therfore hydde my selfe. And he sayd: who tolde the that thou were naked? hast thou eaten of the tree, of whiche I bad the that thou sholdest not eate? And Adam answered: The woman whiche thou gauest me a compagnyon, gaue me of the tree, and I ate. And the Lorde God sayd vnto the woman: wherfore dydest thou so? The woman answered: The serpent dysceyued me and I ate.

✱ Thy is the his presence.

C

And the Lorde God sayd vnto the serpent: bycause thou haste doone this, cursed be thou aboue all cattell and beastes of the erthe: vpon thy belye shalte thou go: and erthe shalte thou eate all dayes of thy lyfe. I wyll put enmyttie betwene the and the woman / and betwene thy seed and her ✱ seed. And that seed shall treade the on the head / and thou shalte treade it on the hele.

✱ Here a mise was de that Ch holde bea the seed o soune of al mã/ and th he sholde stroy the s pent, which the deuyl, a delyuer h faythfull A where Go sayd, the uyl shal

D

And vnto the woman he sayd: I wyll encrease thy sorowes / and make theofte with chylde/ and with payne shalte thou be delyuered. And thou shalte be vnder the power of thy husbande, / and he shall rule the.

And vnto Adam he sayd: Bycause thou hast obeyed the voyce of thy wyfe / and eaten of the tree of which I commaunded the not to eate: Cursed be the erth in thy worke. In sorowe shalte thou eate therof all dayes of thy lyfe: And it shal beare thornes and thystels vnto the. And thou shalte eate the herbes of the felde. In the sweate of thy face shalt thou eate breed, tyll thou returne vnto the erthe whence thou were taken: for ✱ erth thou art/ and vnto erth shalte thou returne.

treade on the heir, ment that deuyll shal kynde ✱ mankynes to put & Christ to ✱ Iob. xxvii

And Adam called his wyfe Eue / bycause she was the mother of all that lyueth. And the Lorde God made Adam and his wyfe garmentes of skynnes/ which he put on them. And the Lorde god sayd: Lo, Adam is become as one of vs in knowlege of good and euyll. But now leest he stretche forth his hande, and take also of the tree of lyfe, and eate and lyue euer. Then the Lorde God cast hym out of the garden of pleasure/ to tylle the erth whẽce he was taken. And he cast Adam out/ and dyd sette at the entrynge of the garden of pleasure Cherubin with a fyery sweerde mouyng in and out, to kepe the waye to the tree of lyfe.

¶ Cayn kylleth his ryghtous brother Abell. Cayn dispayreth and is cursed. The generacion of Enoch/ Mathusael/ Tuball/ Lamech/ Seth and Enos.

CAPI. IIII.

A

Adam laye with Eue his wyfe, whiche conceyued and bare Cayn, and sayd: I haue obteyned a man of the Lorde. And she proceded forth/ and bare his brother Abel:

And Abel became a shepeherde, and Cayn a plowman.

And it foztuned in pzocesse of time, that Cayn bzought of the frute of the erth an offeryng vnto the Lozde. Abel bzought also of the fyzst bozne of his shepe, and of the fatte of them. And the Lozde loked vnto Abel and his offerynge, but vnto Cayn and his offeryng loked he not. And Cayn was wzoth exceedingly, and lowzed. And the Lozd sayd vnto hym: Why art angry, and why lowzest thou? Motest thou not yf thou doest well thou shalt receyue it? But yf thou doest euyll, fozthwith thy synne lyeth open in the dooze. Notwithstandynge let it be subdued vnto the, and rule thou it. And Cayn talked with Abel his bzother.

B And as sone as they were in the feldes, Cayn fell vpon ✝ Abel his bzother, and slewe hym. And the Lozde sayd vnto Cayn: Where is Abel thy bzother? And he sayd: I can not tell, am I my bzothers keper? and he sayd: What hast thou done? The voyce of thy bzothers bloode cryed vnto me out of the erthe. And now cursed be thou vpon the erth, which opened her mouth to receyue thy bzothers bloode of thyne hande. Foz when thou tyllest the grounde, she shall henfozth not gyue her power vnto the. A vacabunde and a ✝ rennagate shalte thou be vpon the erth.

✝ Sapi.x.a. ✝ Johñ.iij.c. Hebze.xij.f. Wath.xxiij.d Jude.i.d

✝ Pzouer. viij.c. Cayn dispay reth.

And Cayn sayd vnto the lozde: My synne is greater then that it may be fozgyuen. Beholde thou castest me out this daye from the erth, and from thy syght must I hyde my selfe, and I muste be wandzynge and a vacabunde vpon the erthe: Mozeouer who soeuer fyndeth me, wyll kyll me. And the Lozde sayd vnto hym: Not so, but who so euer slayeth Cayn shall be punysshed seuen folde. And the Lozde put a marke vpon Cayn that no man ꝑ founde hym shold kyll hym. And Cayn went out from the face of the Lozde, and dwelte in the lande Nod, on the east syde of Eden.

C And Cayn laye with his wyfe, whiche conceyued and bare Henoch. And buylded a citye, and called the name of it after the name of his sonne, Henoch. And Henoch begate Irad. And Irad begate Mathuiael. And Mathuiael begate Mathusael. And Mathusael begate Lamech. And Lamech toke hym two wyues: the one called Ada, and the other Zilla. And Ada bare Jaball, of whome came they that dwelte in tentes, and had cattell. And his bzothers name was Juball / of hym came all that exercyse them selues on the harpe and on the ozgans. And Zilla also bare Tubalcayn a wozker in metall, and father of all that graue in bzasse and yron. And Tubalcayns sister was called Noema.

D Then sayd Lamech vnto his wyues Ada and Zilla: heare my voyce ye wyues of Lamech & herke vnto my wozdes, foz I haue slayn a man and wounded my selfe, and haue slayne a yong man, and got my self strypes / foz Cayn shall be auenged seuen folde, but Lamech seuenty tymes seuen folde. Adam also laye with his wyfe yet agayne, and she bare a sonne & called his name Seth. Foz God (sayd she) hath gyuen me an other sonne foz Abel whom Cayn slewe. And Seth begate a son, and called his name Enos. And in that tyme began men to ○ call on the name of the Lozde.

○ To call vpō the name of ✠ lozde, is to requyze al thinges of him & to trust in hym, giuig hym the honour & wozshyp that belōgeth to hym as in. ge.xij.b

¶ The genealogye of Adam vnto Noe.

CAPI. V.

THis is the boke of the generacyon of Adam. In the day when god created man and made hym after the symilitude of God. Male and female made he them, and blessed them / and called theyr names man, in the day when they were created. And when Adam was an hundzed and thyzty yere old, he begat a sonne after his lyknesse and symilitude: and called his name ✝ Seth. And the days of Adam after he begat Seth, were eight hundzed yere / and begate sonnes and doughters. And all the dayes of Adam whiche he lyued, were. ix. hundzed and thyzty yeres, and then he dyed.

✝ i. Para. i. a

Seth was an hundzed and. v. yeres olde and begate Enos. And after he had begot Enos he lyued. viij. C. and. vij. yeres, and begate sonnes and doughters. And al the days of Seth were ix. hundzed and. xij. yeres, and dyed. And Enos was. iiij. score and. x. yere old and begat Kenan. And Enos after he begate Kenan, lyued. viij. hundzed and. xv. yeres, and begate sonnes and doughters: and all the dayes of Enos were. ix hundzed and. v. yeres, and then he dyed. And Kenan lyued. lxx. yeres & begat Malaliel. And B Kenan after he had begot Malaliel lyued. viij. hunndzed & xl. yeres, and begat sonnes & doughters: and all the dayes of Kenan were. ix. hundzed & x. yeres, and then he dyed. And Malaliel lyued. lxv. yeres & begat Jared. And Malaliel after he had begot Jared lyued. viij. C. and. xxx yeres, and begate sonnes & doughters: and all the dayes of Malaliel were. viij. hundzed. iiij. score and. xv. yeres, and than he dyed.

And Jared lyued an hundzed and. lxij. yeres, and begat Henoch: & Jared lyued after he begat Henoch. viij. hūdzed yeres, & begat sonnes C and doughters. And al the days of Jared were ix. hundzed & lxij. yeres, and then he dyed. And Henoch lyued. lxv. yeres & begate Mathusala. And ✝ Henoch walked with God & lyued after he had begot Mathusala. iij. hūdzed yeres, and begat sonnes and doughters: And all the dayes of Henoch were. iij. hūdzed & lxv. yeres / and Henoch lyued a godly lyfe, and was no moze sene, foz God toke hym awaye. D

✝ Eccl. xliiij Hebze. xi. a.

And Mathusala lyued an hundzed & lxxxvij. yeres, & begat Lamech: And Mathusala after he had begot Lamech, lyued. vij. hundzed and lxxxij. yeres, and begat sonnes and doughters. And all the dayes of Mathusala were. ix. hundzed. lxix. yeres, and then he dyed.

And Lamech lyued an. C. lxxxij. yeres & begat a son, and called hym Noe, saying. This same shall comfozt vs in our wozkes & sozowe of our handes which we haue about the erth that the Lozde hath cursed. And Lamech lyued after he had begot Noe. v. C. lxxxv. yeres, and begate sonnes and doughters. And all the dayes of Lamech were. vij. hundzed. lxxvij. yeres, & then he dyed. And when Noe was fyue hundzed yeres olde, he begate Sem, Cham, and Japheth.

¶ The cause of the flood. The malyce of mans hert. The pzeparynge of the ar che.

CAPI. VI.

A The sonnes of god are the lones of Seth which had instruct and norysshed them in the feare of of God. The sonnes of men are the sones of Cayn instruct of hym to al wickednesse.

And it came to passe when men began to multeply vpon the erth, and had begot them doughters / the ꝑ sonnes of God sawe the doughters of men that they were fayre/and toke vnto them wyues, whiche they best lyked among them all. And the Lorde sayd: My spiryte shall not alwaye stryue with man, for he is fleshy. Neuertheles I wyll gyue them yet ✱ space an hundred and.xx.yeres.

✱1.Pet.iij.d.

There were gyauntes in the worlde in those dayes. For after that the chyldren of God had lyen with the doughters of men, and had begotten them chyldren/ the same chyldren were the myghtyest of the worlde / and men of renowme. And when the Lorde sawe that the malyce of man was encreased vpon the erth / and that all the ymagynacyon and thoughtes of his ✱ herte was onely euyll continually / he ‡ repented that he had made man vpon the erthe, and sorowed in his herte. And sayd: I wyll destroye mankynde whiche I haue made out of the erthe: bothe man, beest, wormе and foule of the ayre / for it repenteth me that I made them. But Noe found grace in the syght of the Lorde.

✱Gen.viii.d. ‡1.Reg.xv.c.

B

✱Eccl.xliiij.c

✱ These are the generacions of Noe. Noe was a ryghtous man and perfyte in his tyme/ and walked with God. And Noe begate thre sonnes: Sem, Cham, & Japheth. And the erth was corrupt in the syght of God, and was full of myschefe. And god loked vpon the erth/ and lo it was corrupte: for all ꝑ flesshe had corrupt his waye vpon the erth.

All flesshe, that is all mē ꝑ lyue fleshly as in the.viii. of the Roma.

Then sayd God to Noe: ○ the ende of all flesshe is come before me, for the erth is full of their myschefe. And lo, I wyll destroye them with the erth. Make the an arcke of pyne tree, and make chambres in the arcke/and pytche it within and without with pytche. And of this facyon shalte thou make it.

C The ende of all flesh, that is, the ende of al mens come before me.

The length of the arke shall be thre hundred cubytes, and the bredeth of it.l. cubytes/and the heyth of it.xxx. cubytes. A wyndowe shalt thou make aboue in the arcke/ and within a cubyte compasse shalte thou fynysshe it. And the dooze of the arcke shalt thou set in the syde of it: and thou shalt make it with thre loftes, one aboue an other. For beholde, I wyll bryng in a floode of water vpon the erth to destroy all flesshe vnder heuen, wherin breth of lyfe is: and all that is in the erth shall perysshe. But I wyll make my leagge with the, that both thou shalt come in to the arcke and thy sonnes / thy wyfe and thy sonnes wyues with the.

D

And of all that lyueth what so euer flesshe it be / shalte thou bryngе in to the arcke of euery thynge a payre, to kepe them alyue with the. And male and female se that they be/ of bydes in their kynde, & of beestes in their kynde/ and of all maner of wormes of ꝑ erth in their kynd: a payre of euery thynge shall come vnto the to kepe them alyue. And take vnto the of all maner of meate that may be eaten, and laye it vp in store by the, that it maye be meate bothe for the and for them: And Noe dyd accordynge to all that god commaunded hym.

¶ The entryng of Noe and suche as were with him in to the arcke. The rysynge of the floode wherwith all thynges dyd perysshe.

CAPI. VII.

And the Lorde sayd vnto Noe: Go in to the arcke both thou and all thy housholde. For the haue I sene rightous before me in this generacion. Of all clene beestes take vnto the.vij. of euery kynde/the male and female/and of vnclene beest a payre/ the male and his female: lykewyse of the bydes of the ayre.vij. of euery kynde/ male & female to saue seed vpon all the erth. For seuen dayes hence wyll I sende rayne vpon the erth.xl. dayes & xl. nyghtes/and wyll destroy all maner of thinges that I haue made from the erth.

A

And Noe dyd accordynge to all that the Lorde commaunded hym: and Noe was syxe hundred yere olde when the ✱ floode of water came vpon the erth: and Noe wente and his sonnes, and his wyfe, and his sonnes wyues with hym in to the arke for the waters of the floode. And of clene beestes/ and of the beestes that were vnclene/and of bydes and of all that moueth vpon the erthe came in by couples of euery kynde vnto Noe in to the arcke, a male and a female as God commaunded Noe. And the seuenth daye the waters of the floode came vpon the erth.

B

✱ Mat.xxiiij.d. Luc.xvij. i.Pet.iij.

The wyndowes of hē opened, that is, al waters about erth decrea and increa the floode.

In the.vj. hundred yere of Noes lyfe/ in the seconde moneth/ the.xvij. daye of the moneth, were all the fountaynes of the great depe broken vp, and the wyndowes ꝑ of heuen were opened/ and there fell a rayne vpon the erth. xl. dayes and.xl. nyghtes.

C

And the selfe same daye wente Noe, Sem, Cham and Japheth Noes sonnes, and Noes wyfe and the thre wyues of his sonnes with them in to the arcke: bothe they and all maner of beestes in their kynde/ and all maner of catell in their kynde/ and all maner of wormes that moue vpon the erth in their kynde / and all maner of bydes in their kynde/and all maner of foules what so euer had feders. And they came vnto Noe in to the arcke by couples / of all flesh that had breth of lyfe i it. And they that came male and female of euery flesh accordyng as God commaunded hym: and the Lorde shut the dore vpon hym. And the ✱ floode came.xl. dayes and.xl. nyghtes vpon the erth, & the water increased & bare vp the arcke/& it was lyfte vp ouer the erth. And the water preuayled and increased exceedingly vpon the erth: & the arcke was borne vpon the toppe of the waters. And the waters preuayled aboue measure vpon the erth / so that all the hye hylles whiche are vnder all the partes of heuen were couered. xv. cubytes hye preuayled the waters / so that the hylles were couered.

✱ Eccl.xlvi. Sapien.x.

D

And all flesshe that moued on the erth/ both bydes, cattell and beestes perysshed/ with all that moued on the erth, and all men: so that all that had the breth of lyfe throughout all that was on drye lande dyed. Thus was ✱ destroyed all that was vpon the erth/ both man, beastes, wormes and foules of the ayre/ so that they were destroyed from the erth: onely Noe was reserued, and they that were with hym in

✱ Sapi.x.

the arcke. And the waters preuayled vpon the erth an hundred and fyfty dayes.

¶ After the sending forth of the rauen and the doue. Noe went forthe of the arcke. He offereth sacrifyce. The malyce of mans herte.

CAPI. VIII.

And God remembred Noe and all the beestes, & all the cattell that were with hym in the arcke. Then God broughte
* Gene.i.a ‡Gene.vij.b. * a wynde vpon the erth/and the waters ceased: and the ‡ fountaynes of the depe and the wyndowes of heuen were stopt, and the rayne of heauen was forbydden, and the waters returned from the earth, and abated after the ende of an hundred and. l. dayes.

And the arcke rested vpon the mountaynes of Ararat, the. xvij. daye of the. vij. moneth. And the waters wente awaye, and decreased tyll the. x. moneth. And the first daye of the. x. moneth, the toppes of ℏ mountaynes appeered.

And after the ende of. xl. dayes Noe opened the wyndow of the arcke which he had made/ and sent forth a rauen, which went out, ‡ euer goynge and comynge agayne, tyll the waters were dryed vp vpon the earthe.

‡ Home rede, and neuer cam agayne.

He sent forth also a doue from hym, to wyt whether the waters were fallen from the erth. And whan the doue coulde fynde no restynge place for her fote, she returned to hym agayne vnto the arcke, for the waters were vpon all the earth. And he put out his hande, and toke her, and pulled her to hym into the arcke.

B

And he abode yet. vij. dayes moze, and sent out the doue agayne out of the arcke, and the doue came to hym agayn about euentyde, and beholde / there was in her mouth a lefe of an olyue tree, whyche she had plucked: wherby Noe perceaued that the waters were abated vpon the earthe. And he tarryed yet. vij. other dayes, and sente forth the doue, whiche from thence forth came no moze agayne to hym.

And it came to passe, the sixte hundred and
A one yere, and the first daye of the first moneth, that the waters were dryed vp vpon the erth. And Noe tokeof, the hatches of the arcke, and loked: and beholde, the face of the earth was drye. So by the. xxvij. daye of the second moneth the earth was drye.

And God spake vnto Noe, sayenge: Come out of the arcke, bothe thou and thy wyfe and thy sonnes & thy sonnes wyues with the. And all the beastes that are with the, whatsoeuer flesh it be, both foule and catell, and all maner wormes that crepe on ℏ erth, bryng out with the, & let them moue, * growe & multiply vpō the erth. And noe came out, & his sonnes, & his wyfe, and his sonnes wyues with hym. And all the beastes, & all the wormes, & all the foules, and all that moued vppon the earth, came also out of the arcke, al of one kynde togither.

* Gene.i.c/d. and.ix.a.

And Noe made an auter vnto the lorde, & toke of all maner of clene beastes, and all maner of cleane foules, and offred sacrifice vppon the auter. And the Lorde ℘ smelled a swete sauour, and sayde in his hert: I will henceforth no moze curse the erth for mannes sake, for the ymagination of mannes hert is euyll, euen frō the very youth of hym. Moreouer I wyll not

℘ The Lordes smellynge of sauoures is the alowāce of the workes of the fayth.

destroye hence forth all that lyueth as I haue done. Neyther shall sowynge tyme and harueste, colde and hete, somer and wynter, daye and nyght ceasse, as longe as the earthe endureth.

full/as in Exo.xxix.Leui.i.iij.iiij.

¶ God blesseth Noe and his sonnes, and forbiddeth the shedynge of mannes bloude. The lawe of the swerde. He maketh a couenaunt that he will destroy the worlde no moze by water/and gyueth the raynbowe as a token and confirmation of the same. Noe is dronken/ and Cham getteth his fathers curse.

CAPI. IX.

And God * blessed Noe and his sonnes and sayde vnto them: Increase & multiplye and fyll the earthe. The feare also and drede of you be vppon all beastes of the earth, and vpon all foules of the ayer, and vpon all fysshes of the see, whiche are gyuen vnto your handes. And all that moueth vpon the earthe shall be your meate: Euen as the grene herbes so gyue I you al thinge. Only the * flesh with his lyfe, which is his bloud, se that ye eate not.

* Gen i.c/d. e.viij.d

* Gene.i.d

* For verely the ℘ bloud of you, wherin your lyues are, will I require: Euen of the hande of all beastes will I require it, and of the hande of man, and of the hande of euery mans brother, will I require the lyfe of man: so that he which shedeth mannes bloude, shall haue his bloude shed by man agayne: for God * made man after his owne lykenesse. Be that ye encrease, and ware, and be occupyed vppon the earthe, and multiplye therin.

* Leuit.vij c.a.xvij.d ℘ The lawe of the swerde

* Gene.i.d

Furthermore God spake vnto Noe and his sonnes with hym, sayenge: See, I make * my bonde with you and your seed after you, and with all lyuinge thinge that is with you: both foule and catell, and all maner beastes of the earthe that is with you, of all that cometh out of the arke, what so euer beaste of the earth it be. I make my bonde with you, that henceforth all flesshe shall not be destroyed with the waters of any floude, & that henceforth there shall not be a floude to destroye the earthe.

B

Eccle.xliij.c

And God sayde: * This is the token of my bonde which I make betwene me and you, & betwene all lyuynge thinge that is with you for euer: I will set my bowe in the clowdes, & it shall be a sygne of the appoyntement made betwene me and the earthe: so that whan I bryngе in cloudes vppon the earthe, the bowe shall appere in the cloudes. And than will I thinke vpon my testamēt which I haue made betwene me and you, and al that lyueth what soeuer flesshe it be. * So that henceforth there shall be no moze waters to make a floude, to destroye all flesshe.

* The rayne bowe.

C

* Gen.xliij.b

The bowe shalbe in the cloudes, and I will loke vpon it, to remembre the euerlastinge testament betwene God and all that lyueth vpon the earthe, what so euer flesshe it be. And God sayd vnto Noe: This is the sygne of the testamēt which I haue made betwene me and all flesshe that is on the earthe.

The sonnes of Noe that came oute of the arcke, were Sem, Cham, and Japhet. And

Iiii Cham

Cham is the father of Canaan. These are the. iij. sonnes of Noe, and of these was all the worlde overspred.

D And Noe beynge an husbande man, went forth and planted a vyneyarde, and dranke of the wyne and was droncke, and laye uncouered in the myddest of his tent. And Cham the father of Canaan sawe his fathers priuytees, and tolde his two brethrē that were without. And Sem and Japheth toke a mantell, & put it on both their shulders and went backwarde, and couered their fathers secrets, and their faces were backewarde, so that they sawe not their fathers nakednes.

Cham is accursed

As soone as Noe was awaked frome his wyne, and wist what his yongest sonne hadde done vnto hym, he sayde: ℘ Cursed be Canaan, and a seruaunt of al seruantes be he to his brethren. And he sayde: Blessed be the Lorde God of Sem, & Canaan be his seruant. God increase Japheth that he maye dwell in the tentes of Sem. And Canaan be their seruant.

And Noe lyued after the floud thre hundred and fyfty yere: so that all the dayes of Noe were. ix. hundred & fyfty yere, & than he dyed.

¶ The genealogye of Japheth/ Sem and Cham.

CAPI. X.

A *i. Parali. a

THese be the generacions of the sonnes of Noe: of Sem, Cham, and Japheth, whyche begate them chyldren after the floude.

The sonnes of Japheth were: Gomer, Magog, Madai, Jauan, Tuball, Meschech and Thyras. And the sonnes of Gomer were: Ascenas Riphat and Togarma. And the sonnes of Jauan were: Elysa, Tharsis, Cithim and Dodanim. Of these came the Iles of the gentyls in their contreys, euery man in his speche, kynred and nacyon.

The sonnes of Cham were: Chus, Mizraim, Phut and Canaan. The sonnes of Chus were Seba, Heupla, Sabta, Rayma & Sabtema. And the sonnes of Rayma were Sheba and Dedan. *Chus also begat Nemrod whiche began to be myghty in the earth. He was a myghtye hunter in the syghte of the Lorde.

B *i. Parali. a

Wherof came the prouerbe: he is as Nemrod that myghty hunter in the syght of the Lorde. And the begynnynge of his kyngdome was * Babel, Erech, Achad and Chalne in the lande of Synear: Out of that lande came Assur, and buylded Ninyue, and the stretes of the cyte, & Calah, and Resen betwene * Ninyue & Calah. That is a great cyte. And Mizrem begate Ludim, Enamim, Leabim, Naphtuhim, Pathrusim and Casluhim: from whence came the Philystins, and the Capththerynes.

* Gene. xi. b.

* Jonas. i. a.

C Canaan also begat Sidon his eldest sonne & Heth, Jebusi, Emori, Gergosi, Hyui, Arki, Sini, Aruadi, Zemari and Hamati. And afterwarde sprange the kynreds of the Cananytes. And the coostes of the Cananytes were frō Sydon tyll thou come to Gerara and to Asa, and tyll thou come to Sodoma, Gomorra, Adama, Zeboim, cuē vnto Lasa. These were the chyldren of Cham in their kynredes, tonges, landes and nations.

And Sem the father of al the chyldren of Eber, and the eldest brother of Japheth begate chyldren also. And his sonnes were Elam, Assur, Arphachsad, Lud and Aram. And the chyldren of Aram were: Uz, Hul, Gether & Mas. And * Arphachsad begat Sala, and Sala begat Eber. And Eber begat two sonnes. The name of the one was Peleg, for in his tyme the earthe was deuyded. And the name of his brother was Jaketan.

D *i. Parali. b

Jaketan begate Almodad, Saleph, Hyzarmoneth, Jarah, Hadoram, Usal, Dikela, Obal, Abimael, Seba, Ophir, Heuila and Jobab. All these are the sonnes of Jaketan. And the dwellynge of them was from Mesa vntyl thou come vnto Sephara a mountayne of the east lande. These are the sonnes of Sem in their kynredes, languages, contreyes and nacyons. These are the kynredes of the sonnes of Noe, in their generacions and nacyons. And of these came ℘ people that were in the worlde after the floude.

¶ The buyldynge of the tower of Babell. The confusyon of tongues. The generacion of Sem the sonne of Noe vntyll Abraham whiche goeth with Lot vnto Haran.

CAPI. XI.

AND al the worlde was of one tongue, and one language. And as they came frome the east, they founde a playne in the lande of Synear, and there they dwelled. And they sayde one to another: come on, let vs make brycke and burne it with fyre. So brycke was their stone, and slyme was their morter. And they sayd: Come on, let vs buyld vs a cyte and a towre, that the toppe maye reache vnto heue. And let vs make vs a name afore we be scatered abrode ouer all the earth. And the Lorde came ℘ downe to se the cyte & the towre which the chyldren of Adam hadde buylded. And the Lorde sayde: See, the people is one, and haue one tongue amonge the all. And this haue they begon to do, and wil not leaue frome all that they haue purposed to do. Come on, let vs descende, and myngle their tonge euen there, that one vnderstonde not what an other sayeth. Thus the Lorde skatered them from thence vpon all the earth, And they lefte of to buylde the cyte. Wherfore the name of it is called Babel, because that the Lorde there confounded the tongue of all the Worlde. And because that the Lorde frome thence scatered theym abrode vppon all the earthe.

God sheweth hym selfe present amonge men by his wonderfull worke/ as it is in Psal. xviii. b. and. xliiii. a.

B

These are the generacions of Sem: Sem was an hundred yere olde and begat Arphachsad. ii. yere after the floude. And Sem lyued after he hadde begote Arphachsad. v. hundred yere and begat sonnes and daughters.

And ℘ Arphachsad lyued. xxxv. yere and begate Sala, and lyued after he had begat Sala. iiij. hundred yere and. uj. and begate sonnes and daughters. And Sala was. xxx. yere olde and begat Eber, and lyued after he hadde begot Eber. iiij. hundred and thre yere, & begat sonnes and daughters. When Eber was xxxiiij. yere olde, he begat Peleg, and lyued after he had begot Peleg foure hundred and. xxx yere, and begat sonnes and daughters.

C ℘ here the seuētie Interpreters leaue out the generacion of Caynan/ the which after the reckenyng of ℘ Hebrues

And

begat Sala/ when he was xxx. yere of age. Luce iii. g.

And Peleg when he was. xxx. yere olde begat Regu, and lyued after he had begot Regu ii. hundred and. ix. yere, and begate sonnes & daughters. And Regu whē he had lyued. xxxii yere begat Serug, and lyued after he had begot Serug. ii. hundred and. vii. yere, and begat sonnes and daughters.

And when Serug was. xxx. yere olde he begat Nahor, and lyued after he had begot Nahor. ii. hundred yere, and begate sonnes and daughters. And Nahor whē he was. xxix. yere olde, begat Terah, and lyued after he had begot Terah, an hundred and. xix. yere, and begat sonnes and daughters.

And when Terah was. lxx. yere olde, he begat Abram, Nahor and Haran.

D

And these are the generacions of ✶ Terah. Terah begat Abram, Nahor and Haran. And Haran begat Lot. And Harā dyed before Terah his father in the lāde where he was borne, at Ur in Chaldea. And Abram and Nahor toke them wyues. Abrams wyfe was called Sarai. And Nahors wyfe Melca the doughter of Haran, whiche was father to Melca and to Iesca. But ✶ Sarai was baren, and hadde no chylde.

✶ 1. Para. i. v. Iosu. xxiii. a.

✶ Hebr. xi.

Than toke Terah Abram ✶ his sonne and Lot his sonne Harans sonne, and Sarai his daughter in lawe, his sonne Abrams wyfe. And they wente with hym frome Ur in Chaldea, to go into the lande of Chanaā. And they came to Haran and dwelled there. And when Terah was two hundred yere olde and fyue, he dyed in Haran.

✶ Iosu. xxiii. c. & Eldre. ix. b

¶ Abram is blessed of God, and goeth with Lot into Canaan. And God promyseth to geue the same lande to his sede. And afterwarde goeth Abram into Egypte and cauleth Sarai his wyfe to saye that she is his syster. And she was taken awaye of Pharao/ for which the Lorde plageth hym.

CAPI. XII

A

THen the Lorde sayde vnto Abram, Get ‡ the out of thy countreye and frome thy kynred, and oute of thy fathers house, into a londe whiche I will shewe the. And I wyll make of the a myghtye people, and wyll blesse the, & make thy name greate, that thou mayst be a blessynge. And I wyll blesse them that blesse the, and curse them that curse the. And in the shall be blessed all the generacions of the earthe.

‡ Actu. vii. a. & Hebre. xi. c.

B

And Abram went as the Lorde bad hym, & Lot wente with hym. Abram was. lxxv. yere olde, when he went out of Haran. And Abram toke Sarai his wyfe, & Lot his brothers sonne, with all ✶ their goodes which they hadde goten, and ϕ soules whiche they had begoten in Haran. And they departed to go into the lande of Chanaan. And when they were come thyther, Abram went forth into the lande tyll he came vnto a place called Sichem, and vnto the oke of More. And the Cananytes dwelled then in the lande.

✶ Gen. xiii. c. ✶ Gene. xiii. a

ϕ Soules here are take for his seruātes and maydens/ whiche were very many as ye may se in Genesis. viii. c.

Then the Lorde apeared vnto Abram, and sayd: vnto ✶ thy seed will I gyue this lande. And he buylded an aulter there vnto the lorde whiche apeared to hym. Then departed he thence vnto a mountayne that lyeth on the eastlyde of Bethell and pytched his tente: Bethell beynge on the west syde, and Ay on the east: and he buylded there an aulter vnto the Lorde, and called on the name of the Lorde. And than Abram departed, and toke his iourney southwarde.

✶ Gene. xii. b. & Deu. xxxiii. b Gene. xvii. d.

C

After this there came a derth in the lande. And Abram went downe into Egypte, to iourne there, for the derth was sore in the lād. And when he was come nye for to entre into Egypt, he sayd vnto Sarai his wyfe. I know that thou arte a fayre woman to loke vppon. It will come to passe therfore when the Egyptians see the, that they wyll saye: she is his wyfe. And so shall they slee me, and saue the. Saye ✶ I praye the therfore that thou art my syster, that I may fare the better by reason of the, and that my soule may lyue for thy sake.

✶ Gen. xx. a. b

As soone as he came into Egypte, the Egyptians sawe the woman that she was very fayre. And Pharaos lordes sawe her also, and praysed her vnto Pharao: So that she was taken into Pharaos house, whiche entreated Abram well for her sake, so that he had shepe oxen and he asses, men seruauntes, mayde seruauntes, she asses and camels.

D

But God plaged Pharao, & his house with great plages, because of Sarai Abrams wyfe. Then Pharao called Abram and sayde: Why hast thou thus dealt with me? Wherefore toldest thou me not that she was thy wyfe? Why saydest thou that she was thy syster, and causedest me to take her to my wyfe? But now lo, there is thy wyfe, take her and get the hense. Pharao also gaue a charge vnto his men ouer Abram, to leade him oute, with his wyfe and all that he had.

¶ Abram and Lot departeth out of Egypt. And Abram deuyded his lande and catell with his brother Lot. Here agayne is promysed to Abram the lande of Canaan.

CAPI. XIII.

G

THan Abram departed oute of Egypte, he & his wyfe, and all that he had, and Lot with hym vnto the south. Abram was very ryche / in catell, syluer, and golde. And he went on his iourney frome the south euen vnto Bethel, & to the place where his tente was at the fyrste tyme, betwene Bethel and Ay, and vnto the place of the aulter which he made before. And there called Abram vpon the name of the Lorde.

Lot also whiche went with hym had shepe, catell and tentes: so that the lande was not able to receaue them that they myght dwell togyther, for the ✶ substaunce of their ryches was so greate, that they coulde not dwell togither. And there fel a stryfe betwene the herdmen of Abrams catell, and the herdemen of Lots catell. Moreouer the ✶ Cananytes and the Pherezytes dwelled at that tyme in the lande. Than sayd Abram vnto Lot: Let there be no stryfe (I praye the) betwene the and me, and betwene my herdmen and thyne, for we be ϕ brethren. Is not all the hole lande before the? Departe, I praye the, frome me. If thou wylt take the lefte hande, I wyll take the ryght:

✶ Gen. xxxvi. a

B

✶ Gene. xii. a

ϕ The Hebrues vnderstande by this

worde brother all neuews/ cossyns & neyghbourres/& all that be of one stocke. Ro.ix.a. Joh. vij.a.

tyght: or yf thou take the tyght hande I wyll take the left. And Lot lyft vp his eyes, and beheilde all the contreye aboute Jordane, which was a plenteous cõtrey of water euery where before the Lorde destroyed Sodome and Gomorra, euen as the garden of the Lorde, & as the lande of Egypte tyll thou come to Zoar.

Than Lot chose all the costes of Jordane & toke his iourney from the easte. And so departed the one brother cõ the other. Abram dwelled in the lande of Canaan: and Lot in the cytes of the playne, and pitched his tent toward Sodome. But the men of Sodome were wicked, & synned exceedingly against the lorde.

And the Lorde sayd vnto Abraam after that Lot was departed from hym: Lyfte vp thyne eyes, and loke from the place where thou art northwarde, southwarde, eastwarde, & westwarde; for all * the lande whiche thou seyste will I gyue vnto the and to thy seed for euer. And I will make thy seed, as the duste of the earth: so that yf a man can nombre the dust of the earth, than shall thy seed also be nombred Aryse and walke aboute in the lande, in the length of it and in the bredth, for I wyll gyue it vnto the. Than Abram toke downe his tẽte and went and dwelled in the valey of Mamre which is in * Ebron, and buylded there an alter vnto the Lorde.

D * Gen.xviij.b Gene.xxvi.a. Gen.xij.b Deu.vij.a

* Ebron is the name of a citie where Adam, Abraham and his wyfe with Isaac &c. were buried/ as in Gene. xxiij.d.

¶ Lot is taken prysoner. The victorye of Abram ouer the Sodomytes. Lot is delyuered by Abram. Melchisedech offreth gyftes vnto Abram. Abram payeth tythes vnto Melchisedech. Abram holdethe nothinge of the kynge of Sodomes goodes.

CAPI. XIIII.

A Nd it chaunsed within a whyle, that Amraphel kynge of Synear, Arioch kynge of Ellasar, Kedorlaomor kynge of Elam and Thydeall kynge of the nacyons, made warre with Bera kynge of Sodome, & with Birsa kynge of Gomorra, and with Sineab kynge of Adama, and with Semeabar kynge of Zeboim, and with the kyng of * Bela, whiche Bela is called Zoar. Al these came togyther vnto the vale of Siddim, whiche is now the salt see. Twelue yere were they subiecte to kynge Kedorlaomor, and in the. xiij. yere rebelled. Therfore in the. xiiij. yere came Kedorlaomor and the kynges that were with hym, and smote the ‡ Raphaims in Astaroth Karnaim, and the Suzims in Ham, and the Emyms in Shabe Kariathaim, and the Horyms in their owne mounte Seir, vnto the playne of Pharan, which bordreth vpon the wyldernesse. And then turned they and came to the well Misphat, whyche is Cades, and smote all the contrey of the Amalechytes, and also the Amorytes that dwelte in Hazezon Thamar.

* Bela is that citie that Lot desyred for his refuge whē he came oute of Sodome as in Gene.xix.c

‡ Raphaims are counted in the scripture for gyauntes/as in. ij.Reg.v.b Esa.xvij.b which lyued of theft & robbery.

B Then went out the kynge of Sodome, and the kynge of Gomorre, and the kynge of Adama/ and the kynge of Zeboim, and the kynge of Bela now called Zoar. And sette their men in arraye to fyght with thē in the vale of Siddim, that is to saye, with Kedorlaomor the kynge of Elam/ and with Thydeall kynge of the Nacions, & with Amraphel kynge of Synear. And with Arioch kynge of Ellasar: foure kynges against fyue. And that vale of Siddim was full of lyme pyttes.

And the kynges of Sodome and Gomorre fled, and fell there. And the residue fled to the mountaynes. And they toke all the goodes of Sodome and Gomorre and al their vytalles, and went their waye. And they toke Lot also Abrams brothers sonne and his goodes (for he dwelled at Sodome) & departed. Then came one that had escaped, & tolde Abram the Hebrewe which dwelled in the valey of * Mamre the Amoryte, brother of Eschol and Aner: which were confederate with Abram. When Abram herde that his brother was taken, he harnelled his seruauntes borne in his owne house three hundred and eyghtene, & folowed tyll they came at Dan. And sette hym selfe and his seruantes in araye, and fell vpon them by nyght, and smote them, & chased them awaye vnto Hoba: which lyeth on the left hande of Damascos, & brought agayne all the goodes, and also his brother Loth, and his goodes, the women also and the people.

* Gen.xiij.d

C

D * Hebr.vij.c ‡ The Iewes suppose Melchisedech to be Sem the sonne of Noe because he lyued after the floude. & hadde very gret & after the death of Abraham (by goddes prouidence) was kynge of Salem.

And as he returned agayn from the slaughter of Kedorlaomor & of the kynges that were with him, than came the kynge of Sodome to mete him in the vale of Saue, which now is called kynges dale.

Then * Melchisedech ‡ kynge of Salem brought forth bread and wyne. And he beynge the Preest of the most hyghest God, blessed him sayenge: ℣ Blessed be Abram vnto the moste hyghest God, possessor of heauen and earthe. And blessed be God the moste hyghest, which hath delyuered thyne enemyes into thy handes. And Abraham gaue hym tythes of all.

Then sayde the kynge of Sodome vnto Abram: Gyue me the ○ soules, & take the goodes to thy selfe. And Abrā answered the kynge of Sodome: I lyfte vppe my hande vnto the Lorde God, most hyghe possessor of heauen & earth, that I will not take of all that is thyne so moche as a thred or a shoulachet, lest thou shuldest saye, I haue made Abraham ryche. Saue onely that whiche the ponge men haue eaten and the partes of the men which wente with me, Aner, Escholl & Mamre. Let them take their partes.

○ Blessed be Abram / that is praysed be Abram and praysed be the moost highest God/ as it is in Genesis. xlvij.b. Soules are mē & women as Gen xlvi.c.and Deute.x.d

¶ The lande of Canaan is yet agayne promysed to Abram. God promyseth hym seed. He beleueth and is iustifyed. The prophecye of the bondage wherin the children of Israell shalde be vnder Pharao/and of their delyueraunce frome the same.

CAPI. XV.

A Fter these deades, the * worde of God came vnto Abram in a vysyon sayenge: Feare not Abraham, I am thy shylde, and thy rewarde shall be exceadynge greate. And Abram answered: Lorde God what wilt thou geue me: I go childlesse, & the stewarde of myne house, this Eleasar of Damasco hath a sonne. And Abram sayde moreouer: Se, to me hast thou gyuen no seed: lo, a lad borne in my house shall be myne heyre.

* The worde of the Lorde comerh when he sheweth any thynge vnto vs by reuelacion as it is vsed in diuers places of the scripture/and specyally in the Prophetes and is a maner of speache of the Hebrewes.

And beholde, the worde of the Lorde spake vnto Abram, sayenge: He shall not be thyne heyre, but one ℣ that come out of thyne owne body shalbe thyne heyre. And he brought him out

out of the wyes, & said: loke vp vnto heuen and tell the * sterres if thou be able to nõbre them. And sayd vnto hym: euen so shall thy seed be.

And Abram ℣ byleued the Lorde, and it was counted to hym for ryghtousnes. And he sayd vnto hym: I am the Lorde that brought the out of Ur in Caldea to gyue the this lande to possesse it.

And he sayd: Lorde God / wherby shall I knowe that I shall possesse it? And he sayd vnto hym: Take a cowe of thre yere olde / and a she gote of thre yere olde / and a thre yere olde ram / a turtyll doue and a yong pigeon. And he toke all these and diuyded them in the myddes, and layde euery pece one against an other. But the foules diuyded he not. And the byrdes fell on the carcases, and Abram droue them away. And when the sonne was downe, there fell a slomber vpon Abram. And lo, feare and greate darknesse came vpon hym.

And he sayd vnto Abram: knowe this of a surety, that thy * seed shall be a straunger in a lande not theyrs. And they shal make bondmen of them and entreate them euyll ‡ iiij. hundred yeres. But the nacion whome they shall serue wyll I ℣ iudge. And afterward shall they come out with great substaunce. Nenertheles thou shalte go vnto thy fathers in peace, and shalte be buryed when thou art of a good age: and in the fourth ○ generacion they shall come hyther agayne / for the wyckednesse of the Amorytes is not yet full.

When the sonne was downe and it was waxed darke: beholde, there was a smokynge furnesse / and a fyre brande that ℣ went betwene the sayd peces.

And that same daye the Lorde made a couenaũt with Abram saying: vnto thy * seed wyll I gyue this lande, from the ryuer of Egypte, euen vnto the greate ryuer Euphrates / the Kenites, the Kenizites, the Cadmonytes / the Hethytes, the Pherizites, the Raphaims, the Amorytes, the Canaanytes, the Gergesytes and the Jebuzytes.

¶ Sarai giueth Abram leue to take Agar her mayde to wyfe. Agar despyseth her maystres: for whiche she was euyll intreated of Sarai, and therfore runneth away. The aungell metynge her, commaundeth her to turne agayne and dothe promyse her seed. And nameth her fyrst chylde Jsmael.

CAPI. XVI.

SArai Abrams wyfe bare hym no chyldren. But she had an handmayde an Egyptian, whose name was Agar. Wherfore she said vnto Abram: Behold, the Lorde hath shut me vp that I can not beare. I praye the ℣ go in vnto my mayde / peraduenture I shall be multyplyed by the meanes of her. And Abram herde the voyce of Sarai. Then Sarai Abrams wyfe toke Agar her mayde the Egyptian (after Abram had dwelled .x. yere in the lande of Canaan) and gaue her to her husbande Abram to be his wyfe.

And he went in vnto Agar, & she conceyued. And when she sawe that she had conceyued: her maystres was despysed in her syght. Then sayd Sarai vnto Abram: Thou dost me vnryghte, for I haue gyuen my mayde in to thy ℣ bosome; and now bycause she seeth that she hath conceyued I am despised in her syght: the Lorde iudge betwene the and me. Then sayd Abram to Sarai: beholde, thy mayde is in thy hande, do with her as it pleaseth the.

And bycause Sarai vexed soule with her, she fled from her. And the aungell of the Lorde founde her besyde a fountayne of water in the wyldernes: euen by a well in the way to Sur. And he sayd: Agar Sarais mayde / whence comest thou, and whyther wylte thou go? And she answered: I flee from my maystres Sarai. And the aungell of the Lorde sayd vnto her: returne to thy maystres agayne, and submytte thy selfe vnder her handes.

And the aungell of the Lorde sayd vnto her: I wyll so encrease thy seed, that it shall not be nombred for multitude. And the Lordes aungell sayd further vnto her: se, thou art with chylde, and shalt bere a son, and shalte call his * name Jsmael, bycause the Lorde hath herde thy tribulacion. He wyll be a wyld man, & his hand wyl be against euery man, and euery mans hand against him, and yet shal he dwell fast by all his brethren. And she called the name of the Lorde that spake vnto her: thou art the God that lokest on me / for she sayd: I haue of a surety sene here the ℣ backe partes of hym that seeth me. Wherfore she calleth the well, the well of the lyuing that seeth me, which well is betwene Cades & Bared. And Agar bare Abram a son, and Abram called his sons name which Agar bare Jsmael. And Abram was .lxxxvj. yere old when Agar bare hym Jsmael.

¶ Abram is called Abraham, and Sarai is named Sara. The lande of Canaan is here the fourth tyme promysed. Circumcision is here institute. Jsaac is promysed. Abraham prayeth for Jsmael.

CAPI. XVII.

WHen Abram was nynty yere olde and .ix. the Lorde appered to hym, sayeng. I am the almyghty God, walke * before me and be vncorrupt. And I wyl * make my bond betwene the and me / and wyl multiply the excedingly. And Abram fell on his face. And God talked moreouer with hym sayenge: It is I beholde my ℣ testament is with the, that thou shalt be a father of many * nacions. Therfore shalte thou no more be called Abram, but thy name shall be Abraham: for a father of many nacions haue I made the, and I wyll multiply the excedyngly, and wyll make nacions of the: yea & kynges shal spryng out of the. Moreouer I wyll make my bond * betwene me and the, and thy seed after the in their tymes to be an euerlastynge conenaunt / so that I wyll be God vnto the and to thy seed after the. And I wyll gyue vnto the & to thy seed after the, the lande wherin thou art a straunger: euen all the land of Canaan for an euerlastynge possessyon, and wyll be their God.

And God said vnto Abraham: Se thou kepe my couenaunt / both thou & thy seed after the in their tymes: This is my testament whiche ye shal kepe betwene me & you, and thy seed after the, that ye circumcyse all your men chyldren. Ye shall cut of the foreskynne of your flesshe / and it shall be a * token of the bonde betwene

Bosome: after the maner of the Hebrues is taken for companyenge w a woman / and it is also taken for faith as i Lu. xvi. c. of Lazar ruet.

They se the backe partes of God that by reuelacion or any other wyse haue knowledge of God

Testament is scripture taken for the moste parte for a couenãt bargayne or leage.

me and you. And enery manchylde whan it is viij. dayes * olde, shall be circumcised amonge you in your generacions, & all seruauntes also borne at home or bought with money though they be straungers and not of thy seed. The seruaũt borne i thy house, & he also that is bought with money, must nedes be circũcised, that my testament may be in your flesshe for an euerlastyng ○ bond. Yf there be any vncircũcised manchyld, that hath not the foreskyn of his flesh cut of, his soule shal perish from his people: bicause he hath broken my testament. And God sayd vnto Abraham. Sarai thy wyfe shall no more be called Sarai, but Sara shall her name be. For I wyl blesse her, & gyue the a son of her/ I wyl blesse her, so that people, yea kyngs of people shall spryng of her. And Abraham fell vpon his face and laught, and sayd in his herte: shall a chylde be borne vnto hym that is an hundred yere olde/ and shall Sara that is. lxxxx. yere old bere: And Abraham sayd vnto God. O that Ismael myght lyue in thy syght,

Then sayd God: Sara thy wyfe shal * bere the a sonne in dede, and thou shalt cal his name Isaac. And I wyll make my bonde with hym, that it shall be an euerlastynge bonde vnto his seed after hym. And as concerning Ismael also I haue herd thy request: lo, I wyll blesse hym, encrease hym, and multiplye hym excedyngly. Twelue * prynces shall he beget, and I wyll make a great nacion of him. But my bond wyl I make with Isaac, which Sara shall bere vnto the euen this tyme twelue moneth.

And god lefte of talking with hym, & departed vp from Abraham. And Abraham toke Ismael his son, & all the seruauntes borne in his house and al that was bought with money, as many as were men chyldren among the men of Abrahams house, and circumcised the foreskynne of theyr flesshe, euen that selfe same daye, as God had sayd vnto hym. Abraham was foure score and. xix. yere old, when he cut of the foreskynne of his flesshe. And Ismael his sonne was. xiij. yere olde when the foreskynne of his flesh was circumcised. The selfe same day was Abraham circumcised and Ismael his sonne. And all the men in his house, whether they were borne in his house or boughte with money (thoughe they were straungers) were circumcised with hym.

¶ There apered thre men vnto Abraham. Isaac is promysed to hym agayne, at whiche Sara laughed. The destruction of the Sodomytes is declared vnto Abraham. Abraham prayeth for them.

CAPI. XVIII.

AND the Lorde appered vnto hym in the okegroue of Mamre as he sate in his tent dore in the heate of the day. And he lyfte vp his eyes and loked: and lo, thre men stode not farre from hym. And when he sawe them, he ran to mete them from the tent dore, and fell to the ground & sayd: Lorde yf I haue found fauour in thy sight: passe not by thy seruaũt. Let a lytle water be fet and wasshe your fete, and rest your selues vnder the tree: And I wyll fet a * morsell of ○ breed to comfort your hertes withall. And then go your wayes/ for euen therfore are ye come to your seruaunt. And they answered: do as thou hast sayd. And Abraham went apace in to his tent vnto Sara and said: Make redy attonce thre pecks of fyne mele/ knede it & make cakes. And Abraham ran vnto his beestes & fet a calfe that was tender & good, and gaue it vnto a yong man which made it redye attonce. And he toke butter and mylke and the calfe whiche he had prepared/ and set it before them, and stode hym selfe by them vnder the tree: and * they ate.

And they sayd vnto hym: Where is Sara thy wyfe? He said: in the tent. And he sayd: I wyl come agayne vnto the as sone as the frute can lyue. And lo, Sara thy wyfe shall haue a sonne That herde Sara out of the tent dore whiche was behynd his backe. Abraham & Sara were both olde and well stryken in age/ and it ceased to be with Sara after the maner as it is with wyues. And Sara laughed in her selfe sayeng. Now when I am waxed olde, shall I gyue my self to * lust/ and my lord olde also? Then sayd the Lord vnto Abraham: Wherfore doth Sara laugh sayeng: shall I of a surety bere a chylde now when I am olde? is the thyng to hard for the Lord to do? In the tyme * appoynted wyl I returne vnto the, as soone as the frute can haue lyfe/ and Sara shall haue a sonne. Then Sara denyed it, sayenge: I laughed not/ for she was afrayde. But he sayd: yes thou dydest laugh. Then the men stode vp from thence and loked towarde Sodome. And Abraham went with them to bryng them on the way. And the Lorde sayd: Can I hyde from Abraham that thyng which I am about to do, seyng that Abraham shal be a * great and a mighty people/ and all the nacions of the erth shall be blessed in hym? For I knowe hym that he wyll commaunde his chyldren and his housholde after hym, that they kepe the waye of the Lorde/ to do after ryght and conscyence/ that the Lorde may bryng vpon Abraham that he hath promysed hym.

And the Lorde sayd: The crye of Sodome and Gomorre is great/ and theyr synne is excedynge greuous. I wyll go downe and se whether they haue done all togyther accordyng to that crye whiche is come vnto me or not, that I may know. And the mẽ departed thence and went towardes Sodome. But Abraham stode yet before the Lorde, and drewe nere and sayd. wylt thou destroy the ryghtous with the wicked? Yf there be. l. ryghtous within the citye, wylt thou destroy it, and not spare the place for the sake of. l. rightous that are therin? That be farre from the, and thou sholdest do after this maner/ to sley the ryghtous with the wycked/ and that the rightous sholde be as the wycked: that be farre from the. Sholde not the iudge of all the worlde do accordynge to ryght? And the Lorde sayd: Yf I fynde in Sodome fyfty ryghtous within the city, I wyll spare all the place for theyr sakes.

And Abraham answered and sayd: beholde I haue taken vpon me to speake vnto the Lorde, and yet am but * dust and asshes. What though there lacke. v. of. l. ryghtous/ wylte thou destroye all the citye for lacke of. v? And he sayd:

* Gene. xxi. a Luc. ij. d. Leui. xij. a

○ The scripture vseth to to call ỹ signe of a thyng by the name of the thig it self only to kepe the thing signifyed the better in memory, as here he calleth circumcision his bonde, which is but a token therof, and as Peter calleth baptisme Christ. i. Pet. iij. d.

* Ge. xviij. b xxi. a

* Gen. xx v. b

* Judi. xix. b

○ By breed in ỹ scripture is vnderstand al maner of fode and meat for mans eatyng as in. i. Regũ. xxviij. d

* Tobi. xi. Judi. xiij.

* Eccl. xx

* iiij. reg. Roma. xj.

* Luc. xx

* Tobi.

* Exod. Deut. xx. vii. d.

* Gene. * Gen. xv

If I fynde there.xl. and.v. I wyll not destroye them. And he spake vnto hym yet agayne and sayd: what yf there be.xl. founde there. And he sayd: I wyl not do it for fourtyes sake. And he sayd: O let not my Lorde be angrye, that I speake. What yf there be founde thyrty? And he sayd: I wyl not do it, if I fynde.xxx. there. And he sayd: Oh, se/ I haue begon to speake vnto my Lorde/ what yf there be.xx. founde there? And he sayd: I wyl not destroy them for twen tyes sake. And he sayd: O let not my Lorde be angry that I speake yet ones moze only. what yf ten be founde there? And he sayd: I wyll not destroye them for. x. sake. And the Lorde wente his waye as soone as he had lefte talkynge with Abzaham. And Abzaham returned vnto his place.

¶ Lot receyued two aungelles in to his house. The filthy lustes of the Sodomytes. Lot is delyuered and desyzeth to dwel in the city Zoar. Lottes wife is turned in to a pyller of salt. Sodome is destroyed. Lot is dzonken and lyeth with his doughters, whiche conceyued chyldzen by hym.

CAPI. XIX.

A And there came.ij. aungels to Sodome at euen. And Lot sate at the gate of the city. And Lot sawe them/ and rose vp to mete them/ and he ✝ bowed hym selfe to the grounde with his face. And he sayd: Se lozdes, turne in I pray you in to your seruaũtes houle and tary all nyght and waslhe your fete/ and ryse vp early and go on your wayes. And they sayd: nay/ but we wyl abyde in the streates all night. And he ✝ cõpelled them exceedingly. And they turned i vnto hym & entred i to his house, & he made them a feest & dyd bake swete cakes/ and they ✝ ate. But before they wẽt to rest, the men of the city of Sodome cõpassed the house rounde about/ both olde & ponge/ all the people frõ all quarters. And they called vnto Lot and sayd vnto hym: where are the mẽ which came in to thy house to nyght? bzyng them out vnto vs that we may do our lust with them.

B And Lot went out at the dozes vnto them & shut the doze after hym and sayd: nay for gods sake bzethzen, do not so wyckedly. Beholde I haue two doughters whiche haue knowen no mã, them wyl I bzyng out vnto you: do with them as it semeth you good: Only vnto these mẽ do nothing, for therfore came they vnder the shadow of my rofe. And they sayd: come hither. And they sayd: Camest thou not hyther to sozourne/ & wylt thou be now a ✝ iudge? we wyl surely dele wozse with the than with them.

C And as they preased sore vpon Lot & began to breake vp the doze/ the men put forthe theyr handes and pulled Lot in to the house to them and put to the dooze. And they smote the men that were at the doze of the house with blyndnesse ✝ bothe small & great: so that they coulde not fynde the doze. And the men sayd mozeouer vnto Lot: If thou haue yet here any sonne in lawe, oz sonnes oz doughters, oz what so euer thou hast in the citye/ bzynge out of this place: for we must destroye this place/ bycaule the cry of them is greate ✝ before the Lorde, whiche hath sent vs to destroyd it.

D And Lot went out & spake vnto his sonnes in lawe, which sholde haue maryed his doughters/ and sayd: stande vp & get you out of this place/ for the Lozde wyll destroye the city. But he semed as thoughe he had mocked vnto his sonnes in lawe. And as the moznyng arose the angels caused Lot to spede him saying. Stande vp/ take thy wyfe and thy two doughters, and that is at hande, leest thou perysshe in the synne of the city. And as he prolonged the tyme the men caughte bothe hym, his wyfe, and his two doughters by the handes, bycause the lozde was mercyfull vnto hym/ and they bzoughte hym forth and set hym without the city. When they had bzought them out/ they sayd: Saue thy lyfe, and loke not behynde the, neyther tarye thou in any place of the countrey, but saue thy selfe in the mountayne, lest thou perysshe.

E Then sayd Lot vnto them: Oh nay my Lozde beholde, for alsmoch as thy seruaũt hath founde grace in thy sight/ now make thy mercy great/ whiche thou shewest vnto me, in sauynge my lyfe. For I can not saue my selfe in the mountaynes/ lest some myshoztune fall vpon me and I dye. Beholde, here is a citye by, to fle vnto/ and it is a lytle one: let me saue my selfe therin: is it not a litle one, that my soule may lyue? And he sayd to hym: se, I haue receyued thy request concernyng this thyng/ I wyll not ouerthzowe this citye for whiche thou hast spoken. Haste the/ and saue thy selfe there/ for I can do nothynge tyll thou become in thyther. And therfore the name of the city is called Zoar. And the sonne was vpon the erthe when Lot was entred in to Zoar.

Then the Lozde rayned vpon ✝ Sodome and Gomozra/ bzymstone and fyre from the Lozde out of heuen/ and ouerthzewe those cityes & al the region, & all that dwelled in the cityes/ and that that grewe vpon the erth. And Lots wyfe loked behynde her, & was turned in to a pyller of salte. Abzaham rose vp early, and got hym to the place where he stode before the Lozde/ & loked towarde Sodome and Gomozre and towarde all the lande of that countrey. And as he loked: beholde the smoke of the countrey arose as it had ben the smoke of a furnace. But yet when god destroyed the cities of the region, he thought vpon Abzaham: & sent Lot ✝ out frõ the daũger of the ouerthzowing, when he ouerthzewe the cityes where Lot dwelled.

F And Lot departed out of Zoar and dwelled in the mountayns, & his. ij. doughters with hym, for he feared to tary i Zoar: he dwelled therfore in a caue, bothe he and his. ij. doughters also. Then sayd the elder vnto ỹ ponger: our father is olde/ and there are no mo men in the erth to come i vnto vs after the maner of all ỹ worlde. Come therfore, let vs gyue our father wyne to dzynke, and let vs lye with hym that we maye saue seed of our father. And they gaue theyr father wyne to dzynke that same nyght. And the elder doughter went and laye with her father. And he perceyued it not/ neither when she laye dowine/ neyther when she rose vp.

G And on the mozowe the elder sayd vnto the ponger: Beholde, yesternyght laye I with my father. Let vs gyue hym wyne to dzynke this

✝ Esa.xiii.d. Iere.l.f. Eze. xvi.f.

✝ 2.Pet.ii.d. Sapien.x.a. Amos.iiii.d. Luc.xvii.f. Iude.i.b.

✝ Exod.xi.b. Deut.xxi.a. Act.vii.d.

✝ Sapt. xix.c. iii.Reg.vi.d.

✝ Gen.xviii.c

night also/and go thou & lye with him,& let vs saue seed of our father. And they gaue theyr father wyne to drynke ỹ night also. And the yonger arose and laye with him. And he perceyued it not: neyther when she laye downe/ neyther when she rose vp. Thus were both the doughters of Lot with childe by theyr father. And the elder bare a sonne, and called hym Moab/ which is the father of the Moabyte vnto this daye. And the yonger bare a sonne/ and called hym Ben Ammi/which is the father of the children of Ammon vnto this daye.

¶ Abraham went as a straūger in to the lande of Gerar. The kynge of Gerar taketh away his wyfe.

CAPI. XX.

A AND Abraham departed thence towarde the south country and dwelled betwene Cades and Sur and sotourned in Gerar. And Abraham sayd of Sara his wyfe that she was his * syster. Than Abimelech kyng of Gerar sent and fet Sara awaye.

* Gene.xij.c. and.xx.vi.b.

Abimelech is thretned for Sarais sake.

And God came to Abimelech by nyghte in a dreame and sayd to hym: Se, thou arte but a deed man for the womans sake whiche thou hast taken awaye, for she is a mannes wyfe. But Abimelech had not yet come nye her/ and therfore sayd: Lorde, wylte thou slaye ryghtous people? sayd not he vnto me, that she was his syster? yea, and sayde not she her selfe that he was her brother? with a pure herte B and innocent handes haue I doone this. And God sayde vnto hym in a dreame. I wote it well that thou dydest it in the pureneſſe of thy herte. And therfore I kepte the that thou sholdest not synne agaynſte me/ neyther suffred I the to come nyghe her. Now therfore delyuer to the man his wyfe agayne/ for he is a Prophete. And lette hym praye for the that thou mayſte lyue. But yf thou delyuer her not agayne/be sure that thou shalte * dye the deth/ with all that thou hast.

* Gene.ii.c.

Then Abimelech rose vp be tymes in the mornynge, and called all his seruauntes/ and tolde all theſe thynges in theyr eares/ and the C men were sore afrayde. And Abimelech called Abraham and sayd vnto hym: what hast thou done vnto vs, & what haue I offended the, that thou sholdest brynge on me and on my kyngdome so greate a synne? thou hast doone dedes vnto me that ought not to be done. And Abimelech sayd moreouer vnto Abraham: what sawest thou that moued the to do this thyng?

* The feare of god amōg ỹ Hebrewes is principally taken for the honor & fayth that we owe vnto god/ & that with D such a loue as the childe hath to the father.

And Abraham answered. I thought that peraduenture the * feare of God was not in this place/ & that they sholde slee me for my wyfes sake: yet in very dede she is my syster, the dought ter of my father/ but not of my mother: and became my wyfe. And after God caused me to wandre out of my fathers house/ I sayd vnto her: This kyndnes shalt thou shewe vnto me in all places where we come, that thou saye of me, that I am thy brother.

Then toke Abimelech shepe and oxen/ men seruaūtes/and women seruaūtes & gaue them vnto Abraham/ and delyuered hym Sara his wyfe agayne. And Abimelech sayd: beholde the lande lyeth before the/dwell where it pleaseth the best. And vnto Sara he sayd: Se, I haue gyuen thy brother a thousande peces of syluer/beholde this thyng shall be a couerynge to thyne eyes, and vnto all that are with the/ and vnto all men an excuse.

And so Abraham prayed vnto God/ & God healed Abimelech and his wyfe & his maydens so that they bare childeren. For the Lorde had closed to all the matryces of the house of Abimelech, because of Sara Abrahams wyfe.

¶ Isaac is borne. Agar is take out with her yonge sonne Ismael. The aungell comforteth Agar. The couenaunt betwene Abimelech and Abraham.

CAPI. XXI.

THe Lorde vysited Sara as he had sayd, A and dyd vnto her * accordyng as he had promysed. And Sara was with childe * geñ.xvii. c.& xviii.c.& xxi.d.Heb. and bare Abraham a sonne in his olde age, euē the same season which the Lorde had appoynted. And Abraham called his sones name that was borne vnto him, which Sara * bare him * Matth. i. Isaac/ and Abraham * circumcised Isaac his Iosue.xxiiii. sonne when he was.viij. dayes olde, as God * Geñ.xvii. commaunded hym. And Abraham was an hundred yere olde/ when his sonne Isaac was borne vnto hym. And Sara sayd: God hath made me a laughyng stocke: for all that heare wyll laugh at me. She sayd also: who wolde haue sayd vnto Abraham, that Sara sholde haue gyuen childeren sucke/ or that I sholde haue borne hym a sonne in his olde age: The childe grewe, and was weaned/ and Abraham made a greate feast the same daye that Isaac was weaned. Sara sawe the sonne of Hagar the Egyptian which she had borne vnto Abraham a mockynge. Then she sayd vnto Abraha: B put awaye this * bondmayde & her sonne: for * Gala.iiii. the sonne of this bondwomā shal not be heyre with my sonne Isaac: But the wordes semed very greuous i Abrahams syght, because of his sonne. Then the Lorde sayd vnto Abrahā: let it not be greuous vnto the because of the childe and of thy bondmayde: But in all that Sara hath sayd vnto the, heare her voyce/ for in * Isaac shall thy seed be called. Moreouer of the * Roma. Galat.iiii. Hebre.xi. sonne of the bondwoman wyll I make a nacion/ because he is thy * seed. * Geñ.xvi.

And Abrahā rose vp early in the mornyng and toke bread & a bottell with water, and gaue it vnto Hagar, puttynge it on her sholders with the childe also, and sent her away. And she departed & wandred vp & downe in the wildernes of Berseba. When the water was spente that was in the bottell, she caste the childe vnder a busshe & went & sat her out of syght a gret way as it were a bowshote of: for she sayd: I wyll not se the childe dye. And she sat downe out of syght, and lyfte vp her voyce and wepte.

And god herde the voyce of the childe. And C the aungel of God called Hagar from aboue, and sayd vnto her: what ayleth thy Hagar? Feare not, for God hath herde the voyce of the childe where he lyeth. Aryse and lyfte vp the childe/ and take hym in thy hande/ for I wyll make of hym a great people. And god opened her eyes and she sawe * a well of water. And * Esaie.xli. she went and fylled the bottel with water/and

gaue the boye drynke. And God was with the lad, and he grewe and dwelt in the wyldernesse, and became an archer. And he dwelt in the wyldernesse of Pharan. And his mother got him a wyfe out of the lande of Egypte.

And it chaunced the same season, that Abimelech and Phicoll his chefe captayne spake vnto Abraham, sayenge: * God is with the in al that thou doest. Now therfore swere vnto me euen here by God, that thou wilte not hurt me nor my children, nor my childres children. But that thou shalt deale with me and the countreye where thou art a straunger, accordynge vnto the kyndnesse that I haue shewed the. Then sayd Abraham: I wyll swere.

And Abraham rebuked Abimelech for a wel of water, whiche Abimelechs seruauntes had taken awaye. And Abimelech answered, I will not who dyd it: also thou toldest me not, neither herde I of it, afore this daye. And Abraham toke shepe and oxen and gaue them vnto Abimelech. And they made both of thē a bonde togither. And Abraham set. vij. lambes by them selues. And Abimelech sayde vnto Abraham: what meane these. vij. lambes whiche thou hast set by them selues. And he answered vij. lambes shalt thou take of my hande, that it maye be a wytnesse vnto me, that I haue dygged this well: Wherfore the place is called Berseba, because they sware both of thē. Thus made they a bond togither at Berseba. Then Abimelech & Phicol his chefe captayne rose vp and turned agayne vnto the lande of the Philistines. And Abraham planted a wod in Berseba, and called there on the name of ỹ Lorde, the euerlastynge God: and dwelt in ỹ Philistin lande a longe season.

* Gen. xxi. f

D

¶ The fayth of Abraham is proued in offrynge his sonne Isaac. Christ our sauiour is prompted. The generacyon of Nachor Abrahams brother.

CAPI. XXII.

A

After these dedes, God dyd * proue Abraham and sayde vnto hym: Abrahā. And he answered: here am I. And he sayde: take thy only sonne Isaac whom thou louest, and get the vnto the Lande Moria, & sacrifice him there for a sacryfice vppon one of the mountaynes which I wil shewe the. Thē Abraham rose vp early in the mornynge & sadled his asse, and toke two of his meyny with hym, and Isaac his sonne: and cloue wod for the sacrifyce, and rose vp and got him to the place whiche God had appoynted him.

* Judi. viii. c. Eccle. xliii. c. Hebre. xi. d.

The thirde daye Abraham lyft vp his eyes and sawe the place a farre of, and sayde vnto his yonge men: byde here with the asse. I and the lad will go yonder and worshyppe & come agayne vnto you. And Abrahā toke the wood of the sacrifice, & layd it vpon Isaac his sonne, and toke fyre in his hande and a knyfe. And they went both of them togither.

B

Than spake Isaac vnto Abraham his father and sayde: My father? And he answered here am I my sonne. And he sayde: Se here is fyre and wod, but where is the shepe for sacrifice? And Abraham sayde: my sonne, God will prouyde him a shepe for sacrifyce. So wēt they both togither.

And when they came vnto the place which God shewed hym, Abraham made an aulter there, and dressed the wod, and bounde Isaac his sonne, and * layde hym on the aulter, aboue vpon the wod. And Abraham stretched forth his hande, & toke the knyfe to haue killed his sonne. Then the aungell of the Lorde called vnto hym frome heauen sayenge: Abraham Abraham? And he answered: here am I. And he sayde: laye not thy handes vppon the childe, neyther do any thinge at all vnto him, for now I knowe that thou feareste God, in ỹ thou hast not spared thyne only sonne for my sake. And Abraham lyfted vp his eyes and loked aboute: and beholde, there was a ramme caught by the hornes in ỹ breres. And he wēt and toke the ram and offred hym vp for a sacrifice in the steade of his sonne. And Abrahā called the name of the place, the Lorde wyl se: wherfore it is a comen sayenge this daye: in the mount will the Lorde be sene.

* James. ii. d. 1. Macha. ii. f

C

And the aungell of the Lorde cryed vnto Abraham from heauen the second tyme sayeng: by my selfe haue I * swore (sayth the Lord) because thou haste done this thinge and haste not spared thy only sonne, that I will blesse ỹ & multiply thy seed as the sterres of heauen, & as the * sonde vpon the see syde. And thy seed shall possesse the gates of his enemyes. And in thy seed shall all the * nations of the earth be blessed, because thou hast obeyed my voyce. So turned Abraham agayne vnto his yonge men, and they rose vp and wente togither to Berseba. And Abraham dwelte at Berseba.

* Psal. cxiii. a. Luk. i. g. Ecc. xliii. c. Hebre. vi. c
* Gē. xxiii. g
D
* Gen. xii. a. Actu. iii. d. Gala. iii. b

And it chaunced after these thinges, that one tolde Abraham sayenge: Beholde, Milca she hath also borne children vnto thy brother Nachor: Hus his eldest sonne, and Bus his brother, and Kemuel the father of the Syrians, and Cesed, and Haso, and Pyldas, and Jedlaph, and Bethuel. And Bethuel begate Rebecca. These. viij. dyd Milca bere to Nachor Abrahams brother. And his concubyne called Rheuma she bare also Tebah, Gahā, Thaas and Maacha.

¶ Sara dyeth and is buryed in the feld that Abraham bought of Ephron the Hethite.

CAPI. XXIII.

A

Sara was an hundred and. xxvij. yere olde (for so longe lyued she) and than dyed in a heade cytie called Hebron in the lande of Canaan. Then Abraham came to morne and bewayle Sara. And when Abraham stode vp frome the funeralles, he talked with the sonnes of Heth, sayenge: I am a straunger and a forayner amonges you, geue me a possession to burye in with you, that I maye bury my dead out of my syght. And the children of Heth answered Abraham sayeng vnto hym: Heare vs Lorde, thou art a prince of God amonge vs. In the chefest of our sepulchres bury thy dead: None of vs shall forbyd the his sepulchre, that thou shuldest not bury thy dead therin. Abraham stode vp, and reuerentely thanked the people of the lande the children of Heth. And sayde vnto them: If it be youre myndes that

B

I shall

I shall bury my deade out of my syght, heare me and speake for me to Ephron the sonne of Zoar: and let hym gyue me the double caue whiche he hathe in the ende of his felde, for so moche money as it is worth, let hym geue it me in the presence of you, for a possessiō to burye in. For Ephron dwelled amonge the children of Heth.

Then Ephron the Hethyte answered Abraham in the audience of the children of Heth, and of all that went in at the gates of his cytie, sayenge: Not so my Lorde, but heare me: The felde geue I the, and the caue that therin is geue I the also: and euen in the presence of the sonnes of my people geue I it the to bury thy deed in. Then Abraham bowed hym selfe before the people of the lande, and spake vnto Ephron in the audience of the people of the contreye, sayeng: I praye the heare me, I will geue syluer for the felde, take it of me, and so wyll I bury my deed there. Ephron answered Abraham, sayeng: My lorde herken vnto me. The lande is worth. iiij. C. sycles of syluer: but what is that betwene the and me? burye thy deed. And Abraham harkened vnto Ephron, and payde hym the syluer whiche he had sayde in the audience of the sonnes of Heth, that is to wyt. iiij. C. syluer sycles of currant money amonge marchauntes. Thus was Ephrons felde wherin the double caue is before Mamre: aswell the felde as the caue that is therin, and all the trees of the felde whiche growe in all the borders rounde about, made sure vnto Abraham for a possession, in the syght of the children of Heth, and of all that wēt in at the gates of the cytie. And then Abraham buryed Sara his wyfe in the double caue of the felde that lyeth before Mamre, otherwyse called Ebron in the lande of Canaan. And so bothe the felde & the caue that is therin, was made Abrahams sure possession to bury in, of the sonnes of Heth.

¶ Abraham maketh his seruant to swere/ & sendeth him to seke a wyfe for Isaac his sonne. The seruant was faythfull and brought Rebecca/ whyche Isaac toke to his wyfe.

CAPI. XXIIII.

ABraham was olde and stryken in age, & the Lorde had blessed him in all thinges. And he sayde vnto his eldeste seruaunte of his house whiche had the rule ouer all that he had: ✠ Put thy hande vnder my thye that I maye make the swere by the Lord that is God of heauen and God of the earth, ✠ thou shalt not take a wyfe vnto my sonne, of the daughters of the Cananites, amonge which I dwell. But shalte go vnto my countrey and to my kynred, and there take a wyfe vnto my sonne Isaac.

Then sayde the seruaunte vnto him: what yf the womā will not agree to come with me vnto this lande, shall I bringe thy sonne agayne vnto the lande whiche thou camest out of? And Abraham sayde vnto him: beware of that, that thou bringe not my sonne thyther. The Lorde God of heauen which toke me frō my fathers house and from the lande where I was borne, & which spake vnto me and sware vnto me sayenge: vnto thy * seed will I geue this lande, he shall sende his angell before the that thou mayste take a wyfe vnto my sonne from thence. Neuertheles yf the womā will not agree to come with the then shalt thou be without daunger of this oothe. But aboue al thinge bringe not my sonne thyther agayne. And the seruant put his hande vnder the thye of Abraham and sware to hym concernynge ✠ matter. And the seruaunte toke. x. camels of his masters and departed, and had all maner goodes of his master with him, and stode vp & went to Mesopotamia, vnto the cytie of Nahor. And made his camels to lye downe without the cytie by a wels syde at euen: aboute the tyme that women come to drawe water, and he sayde.

Lorde God of my master Abraham, send me good spede this daye / and shewe mercy vnto my master Abraham. Lo I stonde here by the well and the doughters of the men of this cytie will come out to drawe water: Nowe the damsell to whome I saye, bowe downe thy pytcher, & let me drynke. If she saye: Drinke, and I wyll geue thy camels drynke also, that same is she that thou hast ordeyned for thy seruaunt Isaac: yea and therby shall I knowe that thou hast shewed mercy on my master. And it came to passe or euer he had lefte speakynge, that Rebecca came out, the daughter of Bethuel, sonne to Milca the wyfe of Nahor Abrahams brother, and her pytcher vpon her shoulder: The damsell was very fayre to loke vpon, a mayde and vnknowen of man. And she went downe to the well, & fylled hyr pytcher and came vp agayne. Then the seruāt ran vnto her and sayd: let me sup a litle water of thy pitcher. And she sayd: drinke Syr.

And she hasted and late downe her pytcher vpon her arme and gaue him drinke. And whē she had geuen hym drynke, she sayde: I wyll drawe water for thy camels also, vntyll they haue dronke ynoughe. And she poured out hir pitcher into the troughe hastely, and ranne agayne vnto the well, to fet water: and drewe for all his camels. And the felowe wondred at her. But helde his peace, to wete whether the Lorde hadde made his iourney prosperous or not. And as the camels had lett drinkinge/ he toke a golden eare ryng of halfa sycle weight and two bracelettes for hir handes, of. x. sycles weyght of golde, & sayd vnto her: Whose doughter arte thou? tell me: is there rowme in thy fathers house for vs to lodge in? And she sayde vnto hym: I am the doughter of Bethuel the sonne of Milca / whiche she bare vnto Nahor: and sayde moreouer vnto hym: we haue litter and prouonder ynoughe, and also rowme to lodge in.

And the man bowed hym self, and worshipped the Lorde/ and sayde: blessed be the Lorde God of my master Abraham whiche ceasseth not to deale mercyfully & truely with my master, and hathe brought me the waye to my masters brothers house. And the damsell ran and tolde vnto theym of her mothers house these thinges. And Rebecca had a brother called Laban.

And

✠ To put the hande vnder ✠ thyghe was an oth which the hebrwes vsed in suche thinges as pteyned to the testamēt & promesse of god as in Genesi. xlvii. g.

* Genesis xxi. g

And Laban ran out vnto the man, to the well: for as soone as he had seue the earerynges and the bracelettes vpon his systers handes, and herde the wordes of Rebecca his syster, sayenge: thus sayd the man vnto me, the he went oute vnto the man. And lo, he stode yet with the camels by the well syde. And Laban sayde come in thou blessed of the Lorde. Wherfore stondeste thou without? I haue dressed vp the house, and made rowme for the camels. And the the man came into the house and he vnbrydled the camels: & brought lyster and prouonder for the camels, & water to wash his fete & their fete that were with him, and there was meate set before him to eate. But he sayde: I will not eate, tyll I haue sayd my message. And he sayd: say on. And he sayd: I am Abrahams seruant, and the Lorde hath blessed my master oute of measure, so that he is become great, and hathe geuen hym shepe, oxen, syluer & golde, menseruauntes, mayde seruauntes, camels and asses. And Sara my masters wyfe bare him a sonne, when she was olde: to whom hath he gyuen all that he hath. And my master made me sweare sayenge: thou shalt not take a wyfe to my sonne amonge the doughters of the Cananytes in whose lande I dwell, But shalt go to my fathers house and to my kynred, and there take a wyfe vnto my sonne. And I sayde vnto my master: what yf the wyfe will not folow me? And he said vnto me: The Lorde before whome I walke, wyll sende his angel with the, & prospere thy iourney that thou shalt take a wyfe for my sonne, of my kynred and of my fathers house. But if (when thou comest vnto my kynred) they wil not geue the one, then shalt thou bere no perell of myne othe.

And I came this daye vnto the well & sayd: O Lorde, the God of my master Abraham, yf it be so that thou makest my iourney which I go, prosperous: beholde I stonde by this well of water, and when a virgyn cometh forth to drawe water, and I saye to her: geue me a lytle water of thy pytcher to drynke, & she saye agayne to me: drynke thou, and I wyll also drawe water for thy camels: that same is the wyfe whome the Lorde hath prepared for my masters sonne.

And afore I had made an ende of speakynge in myne harte: beholde Rebecca came forth, & her pytcher on her shulder, & she went downe to the well and drewe. And I sayde vnto her: geue me drynke. And she made haste, and toke downe her pytcher frome her shulders, & sayde: drynke, and I wil geue thy camels drynke also. And I dranke, & she gaue my camels drinke also. And I asked her sayenge: whose dought er arte thou? she answered: the dought er of Bethuel Nahors sonne, whome Melca bare vnto him. And I put the eare rynges vpō her face and the bracelettes vpon her handes. And I bowed my selfe, and worshypped the Lorde, and blessed the Lorde God of my master Abraham whiche had brought me the ryght waye, to take my masters brothers daughter vnto his sonne. Now therfore yf ye wyl deale mercyfully and truly with my master, tell me: yf not tell me also: that I maye turne me to the right hande or to the left.

Then answered Laban and Bethuel, sayenge: The thinge is procedē of the Lorde, we can not therfore saye vnto the, eyther good or bad: beholde Rebecca before thy face, take her and go, and let her be thy masters sonnes wyfe, as the Lorde hath appointed. And whē Abrahams seruaunt herde their wordes, he bowed hym to the Lorde, flat vpon the earthe. And the seruaunt toke forth iewels of syluer & iewels of golde and rayment, and gaue them to Rebecca: but vnto her brother and to her mother he gaue spyces. And then they ate and dranke, both he & the men that were w̄ him, & taryed all nyght and rose vp in the morninge.

And he sayde: let me departe vnto my master. But her brother and her mother sayd: let the damsell abyde with vs a whyle, at the lest x. dayes, and then go thy wayes. And he sayd vnto them: hynder me not, for the Lorde hath prospered my iourney. Sende me awaye that I maye go to my master. And they sayde: let vs call the damsell, and wytte what she saith to the matter. So they called forth Rebecca, and sayde vnto her: wilte thou go with this man? And she sayde: yea.

So they let Rebecca their syster goo with her norse and Abrahams seruaunt, & the men that were with him. And they blessed Rebecca, and sayde vnto her: Thou arte oure syster growe into thousande thousandes, & thy seed possesse the gates of their enemyes. And Rebecca arose and her damsels, and sat them vp vpon the camels, and wente their waye after the man. And the seruaunt toke Rebecca, and went his waye.

And Isaac was comynge frome the well of the ✝ lyuynge and seynge, for he dwelt in the south countreye, and was gone out to walke in his meditations about the euen tyde. And he lyft vp his eyes and loked, and beholde the camels were comynge. And Rebecca lyfte vp her eyes, and when she sawe Isaac, she lyghted downe of the camel, and sayd vnto the seruant: what man is this that cometh against vs in the felde? And the seruant sayd: it is my master. Then she toke her mantell, and put it about her. And the seruaunt tolde Isaac all yᵗ he had done. Then Isaac brought her into his mother Saras tente, and toke Rebecca, & she became his wyfe, and he loued her: and so was Isaac comforted ouer his mother.

¶ Abraham taketh Kethura to his wyfe / & begetteth many chyldren. Abraham dyeth & gyueth al his goodes to Isaac. The genealogie of Ismael. The byrth of Jacob and Esau. Esau selleth his title of enheritaunce for a melle of potage.

CAPI. XXV.

Abraham toke hym another wyfe called Ketura, whiche bare hym Zimran, Jeckshan, Medan, Midian, Jesback & Suah. And Jeckshan begat Seba and Dedan. And the sonnes of Dedan were Assurim, Letusim and Leumim. And the sonnes of Midian were Epha, Epher, Hanoch, Abida, and Elda. All these were the chyldren of Ketura. But Abraham gaue all that he hadde,

vnto Jsaac. And vnto the sonnes of his Concubynes he gaue gyftes, and sent them awaye from Jsaac his sonne (whyle he yet lyued) eastwarde, vnto the east countreye.

Gene.xxv.a.

These are the dayes of the lyfe of Abrahã whiche he lyued: an hundred and. lxxv. yere, and then fell sycke and dyed, in a * lusty age, (when he had lyued ynoughe) and was ꝓput vnto his peple. And his sonnes Jsaac and Jsmael buryed him in the double caue in the felde of Ephrõ sonne of Zoar the Hethyte before Mamre, Whiche felde Abrahã bought of the sonnes of Heth: There was Abrahã buryed and Sara his wyfe. And after the dethe of Abrahã, god blessed Jsaac his sonne, whiche dwelled by the well of the lyuyng & seing.

*Gene.xv.c. ꝓ Put with the company of the auncient fathers that dyed in ỹ same fayth that he dyd.

B These are the generacions of Jsmael Abrahams sonne, which Hagar the Egyptian Saras handmayde bare vnto Abrahã. And these are the names of the sonnes of Jsmael, with their names in their kyndredes. The eldeste sonne of Jsmael Neuaioth, then Cedar, Adbeel, Mibsam, Misma, Duma, Masa, Hadar, Thema, Jetur, Naphis, and Kedma: These are the sonnes of Jsmael, and these are their names, in their townes and castels * xij. princes of nations. And these are the yeres of the lyfe of Jsmael, an. C. xxxvij. yere, & then he fell sicke & dyed, & was layde vnto his people. And he dweld frõ Eutla vnto Sur ỹ is before Egypte, as men go towarde the Assyrians. And he dyed in the presence of all his brethrẽ.

*Gen.xvii.c. i.Para.i.b.

C And these are the generacions of Jsaac Abrahams sonne: Abraham begat Jsaac. And Jsaac was. xl. yere olde when he toke Rebecca to wyfe, the daughter of Bethuel the Syrią of Mesopotamia & syster to Labã ỹ Syrię. And Jsaac made intercession vnto the Lorde for his wyfe: because she was baren: and the Lorde was intreated of hym, and Rebecca his wyfe conceyued: and the children stroue together within her. Then she sayde: yf it shoulde go so to passe, what helpeth it that I am with childe? And she went and asked the Lord. And the Lorde sayd vnto her: there are ꝓ two maner of people in thy wombe, and two nacions shall spринge out of thy bowels, and the one nacyon shalbe myghtyer than the other, and the eldest shalbe seruaunt vnto the younger.

ꝓ By this .ii. peple is signifyed vnto vs the lawe and the gospell as ye maye rede in .Gala.iii.d

And when her tyme was come to be delyuered: behold there were two twynes in her wombe. And he that came out firste was red and roughe ouer all as it were an hyde: & they called his name Esau. And afterward his brother came oute, his hande holdynge Esau by the * hele. Wherfore his name was called Jacob. And Jsaac was. lx. yere olde when she bare them: and the boyes grewe, & Esau became a cunnynge hunter and a tyll man. But Jacob was a ꝓ symple man, & dwelled in the tentes. Jsaac loued Esau, because he dyd eate of his venyson, but Rebecca loued Jacob.

D

*Osee.xii.b ꝓ Simple: he is simple that is wythoute craft & deceyt & contynueth in beleuynge & executynge of godes wyl

Jacob sod potage, and Esau came from the felde and was wery, and sayde to Jacob: let me suppe of that redde potage, for I am faynt And therfore was his name called * Edom. And Jacob sayd: sell me this daye thy ‡ ꝓ heritage. And Esau answered: Lo, I am at the poynt to dye, and what profyte shall this heritage do me? And Jacob sayd: * swere to me then this daye. And he swore to hym, and sold his heritage vnto Jacob. Than Jacob gaue Esau bred and potage of red tyse. And he ate and droncke, and rose vp, and went his waye. And so Esau regarded not his heritage.

*Abdi.i.a ‡ Hebr.xii.c. ꝓ Heritage

¶ The iorneye of Jsaac to warde Abimelech. The promes made to Jsaac and his seede. Jsaac is rebuked of Abimelech for callynge his wyfe his syster. The chydynge of the shephardes for the welles. Jsaac is comforted. The leage betwene Abimelech & Jsaac.

CAPI. XXVI.

A And there fell a derth in the lande, passynge the firste derth that fell in the dayes of Abrahã. Wherfore Jsaac went to Abimelech kynge of the Philistians vnto Gerar. Then the Lorde appered vnto hym, and sayde: Go not downe into Egypte but abyde in the lande whiche I byd the: soiorne in that lande, and I wyll be with the, and wyll blesse the: for to the and to thy seed I will geue all these * contreyes. And I will performe the oothe whiche I made to Abrahã thy father, and wyl ‡ multiplye thy seed as the sterres of heauen, and will geue to thy seed all these contreyes. And thorow thy seed shall all the nacyons of the earthe be blessed, because that Abrahã harkened vnto my voyce and kepte myne ordinaunces, commaundementes, statutes and lawes.

*Gene.xii.c. & xiii.d. ‡ Gen.xxii.c. & xxiii.d.

B And Jsaac dwelled in Gerar. And the men of the place asked hym of his wyfe, & he sayde that she was his * syster: for he feared to call her his wyfe, lest the men of the place shulde haue kylled hym for her sake, because she was bewtyfull to the eye. And it happened after he had bene there longe tyme, that Abimelech kynge of the Philistians loked oute at a wyndowe, & sawe Jsaac sporynge with Rebecca his wyfe. And Abimelech sende for Jsaac and sayde: se, she is of a suertye thy wyfe/and why saydest thou that she was thy syster? And Jsaac sayd vnto him: I thought that I might peraduenture haue dyed for hir sake. Then sayde Abimelech: Why haste thou done this vnto vs? one of the peple might lyghtly haue lyen by thy wyfe, and so shouldeste thou haue brought synne vpõ vs. Then Abimelech charged all his people, sayenge: he that toucheth this mans wyfe, shall vndoubtedly dye for it.

*Gene.xx. and xxi.a

C And Jsaac sowed in that lande, and founde in that same yere an. C. folde as moche: for ỹ Lorde blessed hym, & the man waxed myghty, & went forth & grewe tyll he was exceadynge great, ỹ he had possession of shepe, of oxen & a myghty housholde: so that ỹ Philistians had spyte at hym: in so moche that they stopped & fylled vp w̃ earth all the welles which his fathers seruaũtes dygged in his father Abrahãs tyme. Then sayde Abimelech vnto Jsaac: get the from me, for thou art myghtyer then we a great deale. Then Jsaac departed thence, and pitched his tente in the valey Gerar, & dwelt there. And Jsaac digged agayne the welles of water whiche they dygged in the dayes of Abraham his father, whiche the Philistians had

D

had stopped after the death of Abraham / and gaue them the same names, whiche his father gaue them. As Isaacs seruauntes digged in the valey, they founde a well of liuyng water. And the herdemen of Gerar did striue with Isaacs herdmen, sayenge: the water is ours. Then called he the well Eleck, because they stroue with him.

E Then digged they another well, and they stroue for that also. Therfore called he it Sitena. And then he departed thence, and digged an other well for whiche they stroue not: therfore called he it Rehoboth, sayenge: the Lorde hath nowe made vs rowme, and we are encreased vpon the earthe. Afterwarde departed he thence, and came to Berseba. And the Lorde appered vnto him the same nyght, and sayde: I am the God of Abraham thy father, feare not for I am with the, & will bielle the, and multyplye thy seed for my seruaunt Abrahams sake. And there he buylded an aulter there, and called vpon the name of the Lorde, and there pitched his tente. And there Isaacs seruauntes digged a well.

F Then came Abimelech to him frome Gerar and Ahulath his frende & Phicoll his chefe captayne. And Isaac sayde vnto them: wherfore come ye to me, seynge ye hate me, & haue put me awaye from you? Then sayde they: we sawe that the ✝ Lorde was with the, & therfore we sayde that there shulde be an othe betweng vs and the, and that we wolde make a bonde with the, that thou shouldeste do vs no hurte, as we haue not touched the, and haue done vnto the nothynge but good, and sent the awaye in peace: for thou arte nowe the blessed of the Lorde. And he made them a feast, and they ate and droncke. And they rose vp earlye in the mornynge, and sware one to an other.

G And Isaac sent them awaye. And they departed frome him in peace. And that same daye came Isaacs seruauntes, and tolde him of a well whiche they had digged: and sayde vnto him, that they had founde water. And he called it Seba, wherfore the name of the cytie is called Berseba vnto this daye. And Esau was was.xl. yere olde and toke to his wyues Judith the wughter of Beer an Hethyte, and Basemath wughter of Elon an Hethyte also, and these two wyues were a greate griefe to the mynde of Isaac and Rebecca.

¶ Jacob steleth the blessynge from Esau by his mothers counsell. Isaac is sad. Esau is comforted. The hatred of Esau towarde Jacob.

CAPI. XXVII.

A AND it came to passe that Isaac waxed olde and his eyes were dymme, so that he coulde not see. Then called he Esau his eldest sonne and sayde to him: my sonne. And he aunswered him, here Sir. And he sayd: beholde, I am olde, and knowe not the daye of my deathe: now therfore take thy artillery, thy quyuer and thy bowe, and get the to the feldes, and kyll me some venyson, and dresse me meate suche as I loue, and brynge it me, & let me eate that my soule maye bielle the afore I dye. And Rebecca herde when Isaac spake to Esau his sonne. And as soone as Esau was gone to the felde to hunt venyson, & to brynge it, she spake vnto Jacob her sonne, sayenge: Beholde I haue herde thy father talkynge w Esau thy brother and sayenge: brynge me venyson and dresse me meate, that I maye eate & bielle the before the Lorde, er I dye. Nowe B therfore my sonne heare my voyce in ỹ whiche I commaunde the: get the to the flocke, and brynge me thence two good kyddes, & I will make meate of them for thy father, such as he loueth. And thou shalt brynge it to thy father and he shall eate, & bielle the before his death.

Than sayde Jacob to Rebecca his mother: beholde Esau my brother is rough, and I am smoothe. My father shall peraduenture fele me, and I shall seme vnto him as thoughe I went aboute to begyle him, & so shall he bring a curse vpon me, for a bielynge: and his mother sayde vnto him: Upon me be thy curse my sonne, onely heare my voyce, and go and fetche me them. And Jacob went and fet the / and brought them to his mother. And his mother made meate of them, accordyng as his father loued. And she went and set goodly rayment that was her eldest sonne Esaus, which she had in the house with her, & put them vpō Jacob her yongest sonne, and she put the skynnes vpon his handes & vpō the smooth of his necke. And she put the meate & bred which she had made, in the hande of her sonne Jacob.

And he went in to his father, sayenge: my father? And he answered: here am I: who art thou my sonne? And Jacob sayd vnto his father: I am Esau thy eldest sonne, I haue done as thou badest me: aryse, syt vp, and eate of my venyson, that thy soule maye bielle me. But Isaac sayde vnto his sonne: how cometh it that thou haste founde it so quyckely, my sonne? He aunswered: The Lorde thy God brought it to my hande. Then sayd Isaac vnto Jacob: come nere, and let me fele the, my sonne, whether thou be my sonne Esau or not. Then went Jacob to Isaac his father, and he D felt hym and sayd: the voyce is Jacobs voyce, but the handes are the handes of Esau. And he knewe hym not, because his handes were roughe as his brother Esaus handes: and so he bielled hym.

And he asked hym: arte thou my sonne Esau? And he sayd: I am. Then sayd he: bring forthe and let me eate of my sonnes venyson, that my soule maye bielle the. And he brought hym, and he ate. He brought hym wyne also, and he dranke. And his father Isaac sayd vnto hym: come nere and kysse me my sonne. And he went vnto hym & kysled hym. And he smelled the sauoure of his rayment, and ✝ bielled hym, and sayde: See, the smell of my sonne is as the smell of a felde whiche the Lorde hath bielled. God geue the of the dewe of heauen, and of the fatnesse of the earthe, and plentye of corne and wyne. People be thy seruauntes, and nacyōs bowe vnto the. Be lorde ouer thy brethren, and thy mothers childre shoupe vnto the. Cursed be he that curseth the, & bielled be he that bielleth the.

✝ Genes.xxi.c. Judic.xi.b

Genesi.iii.c. & Deut.xxiii.a.

✝ Eccli.iii.b. & Heb.xi.a

As sone as Isaac had made an ende of bielsynge, Jacob was scarce gone oute frome the

presence of Isaac his father: but Esau his brother was come from huntynge, and had made also meate, and brought it vnto his father, & sayde vnto hym: Aryse my father and eate of thy sonnes venyson, that thy soule may blesse me. Then his father Isaac sayde vnto hym: who arte thou? he answered: I am thy eldest sonne Esau. And Isaac was astonyed oute of measure, and sayde: Where is he then that hath hunted venyson and brought it me, and I haue eaten of all before thou camest, & haue blessed hym, and he shall be blessed styll. Whē Esau herde the wordes of his father, he cryed out greatly and bytterly aboue measure, and sayde to his father: blesse me also my father. And he sayde: thy brother came with subtyltie, and hath taken awaye thy blessynge. Thē sayde he: He maye well be called Jacob, for he hathe vndermyned me nowe two tymes, fyrste he toke awaye my heritage: and se/ I nowe hath he taken awaye my blessynge also. And he sayde: hast thou kept neuer a blessynge for me?

Isaac answered and sayde vnto Esau: beholde I haue made hym thy lorde, and all his brothers children haue I made his seruantes. Moreouer, with corne and wyne haue I stablyshed hym, what can I do vnto the now my sonne? And Esau sayde vnto his father: haste thou but that one blessynge my father? blesse me also my father: so lyfted vp Esau his voyce and ✱ wepte. Than Isaac his father answered and sayd vnto hym: beholde thy dwelling place shall haue of the fatnesse of the earthe, & of the dewe of heauen from aboue. And with thy sworde shalt thou lyue, and shalte be thy brothers seruaunt. But the tyme wyll come, when thou shalt get the maystrye, and lowse his yocke frome thy necke.

✱ Hebr. xii. c Jacob is also blessed of his father.

✱ Abdi. 1. a

And Esau ✱ hated Jacob, because of the blessynge with whiche his father blessed hym, and sayde in his harte: The dayes of my fathers sorowe are at hande, for I wyll slay my brother Jacob. And these wordes of Esau her eldest sonne were tolde to Rebecca. And she sent and called Jacob her yongest sonne, and sayde vnto hym: beholde thy brother Esau threatneth to kyll the: nowe therfore my sonne heare my voyce, make the redy, and flee to Laban my brother at Haran: and tarye with hym a whyle tyll thy brothers fearsnesse be aswaged, and tyll thy brothers wrathe turne awaye frome the, and he forget that whiche thou haste done to hym. Then wyll I sende and fet the awaye frome thence. Why shulde I lose you bothe in one daye? And Rebecca spake to Isaac: I am werye of my lyfe, for feare of the doughters of Heth. If Jacob take a wyfe of the doughters of Heth, suche one as these are, or of the doughters of the lande, what lust shuld I haue to lyue.

¶ Jacob is sent into Mesopotamia / to Laban for a wyfe. Esau marryeth an Ismaelyte. Jacob dreameth a dreame. Christ is promysed. Jacob maketh a vowe.

CAPI. XXVIII.

THen Isaac called Jacob his sonne, and blessed hym / and charged hym, sayenge/ se thou take not a wyfe of the doughters of Canaan, but aryse and get the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wyfe of the doughters of Laban thy vncle. And God almyghty blesse the, increase the, and multiplye the that thou mayste be a nombre of people, & geue the the blessynge of Abraham: bothe to the and to thy seed with the, that thou mayst possesse the lande (wherin thou arte a straunger) whiche God gaue vnto Abraham. Thus Isaac sent forth Jacob / to go to Mesopotamia vnto Laban / sonne of Bethuel the Syrien / and brother to Rebecca Jacobs and Esaus mother.

A

Jacob is blessed.

B

Whē Esau sawe that Isaac had blessed Jacob / and sent hym to ✱ Mesopotamia / to fet hym a wyfe thence / and that as he blessed hym / he gaue hym a charge / sayynge: se thou take not a wyfe of the daughters of Canaan: and that Jacob had obeyed his father & mother, and was gone to Mesopotamia: and seynge also that the doughters of Canaan pleased not Isaac his father: then went he vnto Ismael, and toke vnto the wyues whyche he had, Mahala the doughter of Ismael Abrahams sonne, the syster of Nabaioth to be his wyfe. Jacob departed from Berseba, and went towarde Haran, and came vnto a place, and tarved there all nyght, because the sonne was downe. And toke a stone of the place, and put it vnder his head / and layde him downe in the same place to slepe. And he dreamed: and beholde there stode a ladder vpon the earth, & the top of it reached vp to heauen. And se, the angels of God went vp and downe vpon it / yea and the Lorde stode vpon it, and sayde:

✱ Ozee. xii.

Esau marryeth an Ismaelite.

Jacob dreameth.

C

I am the Lorde God of Abraham / thy father, and the God of Isaac: The ✱ lande on whiche thou slepest wyll I gyue the and thy seed. And thy seed shall be as the dust of the earth: and thou shalt spreade abrode: west, east, north and south. And thorowe the and thy seed shall all the kyndredes of the erth be blessed. And se I am with the, and wyll be thy keper in all places whether thou goest, & will bringe the agayne into this lande: neyther will I leaue the tyll I haue performed all that I haue promysed the.

✱ Par. xii.

When Jacob was awaked out of his slepe he sayde: surely the Lorde is in this place / & I wist not. And he was afrayd and sayd: how fearfull is this place? it is none other but euen the ✠ house of God, and the gate of heuen. And Jacob stode vp early in the morning and toke the stone that he had layd vnder his head, and pitched it vp an ende, & poured oyle on the top of it. And he called the name of the place Bethell, for the name of the citie was called Lus, before tyme. And Jacob vowed a vowe / sayenge: If God wyll be with me, and wyll kepe me in this iourney whyche I go, and wyll geue me bread to eate, and clothes to put on, so that I come agayne vnto my fathers house in sauftie: then shall the lorde be my God / and this stone, whyche I haue set

D

✠ He calleth it the house of God because of the holde of angellis that there saw we in like ner call the churche & lyme & Jacob ser- the house of God / beca- & peple co- thether w-

Rachel.

set vp an ende, shall be Gods house: and of all that thou shalt gyue me, wyl I gyue the ✳ tythes vnto the.

¶ Jacob commeth to Laban and serueth seuen yere for Rachel. Lea was brought to his bed in stede of Rachel: he marieth them both, and serueth yet .vij. yere more for Rachel. Lea conceyueth.

CAPI. XXIX.

A THen Jacob lyfte vp his feete, and went towarde the East countrey. And as he loked aboute, beholde there was a well in the felde, and thre flockes of shepe laye therby (for at that well were the flockes watered) and there laye a greate stone at the well mouthe. And the maner was to bring the flockes thyther, and to roull the stone from the welles mouth, and to water the shepe, and to put the stone agayne vpon the welles mouth vnto his place. And Jacob sayde vnto them: Brethren whence be ye? And they sayd, of Haran are we. And he sayd vnto them: knowe ye Laban the sonne of Nahor? And they sayde: we knowe hym. And he sayde vnto them: is he in good welth? And they said: he is in good welth, and beholde, his doughter Rachel commeth with the shepe. And he sayd, lo, it is yet a great whyle to night, neither is it time that the catell shuld be gathered togither, water the shepe, and go and fede them. And they sayd: we maye not, tyl all the flockes be brought togither, and the stone be roulled from the welles mouthe, and so we water our shepe.

B Rachel kepeth her fathers shepe.

Whyle he yet talked with them, Rachel came to her fathers shepe, for she kepte them. As sone as Jacob sawe Rachel the doughter of Laban his vncle, and his vncles shepe, he wente and roulled the stone from the welles mouthe, and watered the shepe of Laban his mothers brother. And Jacob kyssed Rachel, and lyfte vp his voyce and wepte: and tolde her also that he was her fathers brother, and Rebeccas sonne. Then Rachel ran and tolde her father.

C When Laban herde tell of Jacob his systers son, he ranne to mete hym, and imbraced hym, and kissed hym, and brought him to his house. And then Jacob tolde Laban all the matter. And then Laban sayd: well, thou art my bone and my flesshe. Abyde with me the space of a moneth. And afterwarde Laban sayd vnto Jacob: Thoughe thou be my kynsman, sholdest thou therfore serue me for nought? tell me

D what shall thy wages be? And Laban had .ij. doughters, the eldest called Lea, and the yongest Rachel. Lea was sore eyed, but Rachel was beautifull and well fauoured. And Jacob loued her well, and sayde: I wyll serue the seuen yere for Rachel thy yongest dougher. And Laban answered: it is better that I gyue her to the than to an other man: abyde therfore with me.

And Jacob serued ✳ seuen yeres for Rachel, and they semed vnto hym but a fewe dayes, for the loue he had to her. And Jacob sayd vnto Laban: gyue me my wyfe that I maye lye with her, for the tyme appointed is come.

E Then Laban bade all men of that contrey, and made a feest. And when euen was come, he toke Lea his doughter and brought her to hym: and he lay with her. And Laban gaue to his doughter Lea Zilpha his mayde, to be her seruaunt. And when the morninge was come beholde it was Lea. Then sayd he to Laban: wherfore hast thou played thus with me? dyd not I serue the for Rachel, wherfore then hast thou begyled me? Laban answered: it is not the maner of this countrey, to marye the yongest before the eldest. Passe out this weke, and then shall this also be gyuen the for the seruyce which thou shalt serue me yet .vij. yeres more. And Jacob dyd euen so, and passed out that weke, & then he gaue hym Rachel his doughter to wyfe also. And Laban gaue to Rachel his doughter, Bilha his handmayde to be her seruaunt. So laye he by Rachel also, and loued Rachell more then Lea, and serued hym yet .vij. yeres more.

Jacob marieth ij. daughters of his mothers brother.

When the Lorde sawe that Lea was despysed, he made her frutefull: but Rachel was barayn. And Lea conceyued and bare a sonne, and called his name Ruben, for she sayd: the Lorde

F hath loked vpon my ✳ tribulacion. And now Deut.xxvi.b. my husbande wyll loue me. And she conceyued agayne and bare a sonne, and sayd: the Lorde hath herde that I am despysed, and hath therfore gyuen me this sonne also, and she called hym ✳ Symeon. And she conceyued yet and ✳ Paral.ii.8 bare a sonne, and sayd: now this ones wyl my husbande kepe me companye, bycause I haue borne him thre sonnes: and therfore she called his name Leui. And she conceyued yet agayne and bare a sonne sayinge: now wyll I praise the Lorde, therfore she called his name Juda, and lefte bearynge.

¶ Rachell and Lea beynge bothe barayn gyue their maydens vnto their husbande, & they bare them children. Jacob discerneth Laban in the conteynynge of the shepe and kyddes. Jacobs remarde for his seruyce.

CAPI. XXX.

A When Rachel sawe that she bare Jacob no children, she enuyed her syster, and sayd vnto Jacob: Gyue me children, or els I am but deed. Then was Jacob wrothe with Rachel sayinge: Am I in Gods stede, which keepeth fro the the frute of thy wombe? Then she sayd: here is my mayde Bilha: lye with her, that she maye beare vpon my lappe, that I may be encreased by her. And she gaue hym Bilha her handmayde to wyfe. And Jacob laye with her: and Bilha conceyued and bare Jacob a sonne. Then sayd Rachel. God hath gyuen sentence on my syde, and hath also herde my voyce, and hath gyuen me a sonne. Therfore called she hym Dan. And Bilha Rachels mayde conceyued agayne, and bare Jacob an other sonne. And Rachel sayd: God is turned, and I haue made a chaunge with my syster, and haue gotten the vpper hande. And she called his name Nepthali.

B When Lea sawe that she had left bearynge, she toke Silpha her mayde, and gaue her Jacob to wyfe. And Silpha Leas mayde bare Jacob a sonne. Then sayd Lea: Good lucke: and called his name Gad. And Silpha Leas mayde

bare

bare Jacob an other sonne. Then sayd Lea: happy am I, for the doughters wyll call me blessed, and called his name Aser.

And Ruben went out in the wheet harueste tyme, and found ✠ mandragoras in the feldes, & brought them vnto his mother Lea. Then sayde Rachel to Lea, gyue me of thy sonnes mandragoras. And Lea answered: Is it not ynoughe that thou hast taken awaye my husbande, but wouldest take away my sones mandragoras also? Then said Rachel, wel let him slepe with the this night, for thy sonnes mandragoras. And when Jacob came frome the feldes at euen / Lea wente out to mete hym, and sayd: ye with me, for I haue bought the with my sonnes mandragoras.

And he slept with her that nyght. And God herde Lea, that she conceyued and bare vnto Jacob the fyfth sonne. Then sayde Lea. God hath gyuen me my rewarde, bycause I gaue my mayden to my husbande/ & she called hym Jsachar. And Lea conceyued yet agayne, & bare Jacob the sixth sonne. Then sayde she: God hath endewed me with a good dowry. Now wyll my husbande dwell with me, bycause I haue borne hym. vj. sonnes/ & called his name Zabulon. After that she bare a doughter, and called her ✠ Dina.

And God remembred Rachel, herd her, and made her fruteffull: so that she conceyued and bare a son, and sayd: God hath taken awaye my rebuke. And she called his name Joseph, saying: The Lorde gyue me yet an other son. As sone as Rachel had borne Joseph. Jacob said to his father in lawe. Send me away that I may go vnto my owne place & countrey/ gyue me my wyues and my chyldren for whome I haue serued the, & let me go, for thou knowest what seruyce I haue done the. Then sayd Laban vnto hym. Yf I haue founde fauour in thy syght (for I suppose that the Lorde hath blessed me for thy sake) appoynte what thy rewarde shall be, and I wyll gyue it the. Then he sayd vnto hym, thou knowest what seruyce I haue done the / and in what case thy catell haue ben vnder me: for it was but lytle that thou haddest before I came/ and now it is encreased in to a multitude/ and the Lorde hath blessed the for my sake. But now when shall I make prouysyon for myne owne house also. And he sayd/ what shall I then gyue the? And Jacob answered: thou shalt gyue me nothing at all so thou wylt do this one thynge for me/ and then wyll I turne agayne & fede thy shepe and kepe them.

Go thou aboute all thy shepe this day, and seperate from them al the shepe that are spotted and of diuers colours, and all blacke shepe amonge the lambes. And then loke, all that shall be party coloured, blacke and spotted, as wel among the shepe as the kyddes, the same shall be my rewarde. So shall my ✠ ryghtousnes answere for me, when the tyme commeth that I shall receyue my rewarde of the, so that what so euer is not speckled and party among the gotes and blacke amonge the lambes / let that be theefte with me. Then sayd Laban: Lo I am content, that it be accordynge as thou hast said. And he lorted out that same daye the gotes that were party and of dyuers colours, and all the kydes that were spotted and partye coloured, and all that had whyte in them, and all the blacke among the lambes, and put them in the keppynge of his sonnes / and sette tyre dayes tourney betwene hym selfe and Jacob. And so Jacob kepte the reste of Labans shepe.

Jacob toke rodes of grene popull hasell, and of chesnottrees, and pylled whyte streakes in them, and made the whyte appere i the staues: And he layde the staues whiche he had pylled before the shepe in the gutters and watrynge troughes / when the shepe came to drynke: that they sholde conceyue when they came to drynke. And the shepe conceyued before the staues & brought forthe speckled, spotted, and party coloured. Then Jacob dunded the flock and put the rodes in the troughes before the eyes of the wethers and all whyte & all blacke were Labans, but the residue were Jacobs, and he seuered the flockes one from an other. And alwaye in the fyrst buckynge tyme of the shepe. Jacob put the staues before the shepe in the gutters, that they myght conceyue before the staues: But in the latter buckynge tyme he put them not there: so the last brood was Labans, and the fyrst Jacobs. And the man became exceadynge rych, and hadde many shepe/ mayde seruauntes/ men seruauntes/ cameles and asles.

Mandragoras: The Hebrews call it an erbe or rather a rote ✠ beareth the similitude of mans body. Other call it an apple which beynge eaten ✠ meat causeth conception.

✠ Ge. xxxiiij. a

Rachel beareth Joseph.

✠ iiij. reg. xj. d

✠ Ryghtousnes signifieth here true and faythfull seruyce.

Of the cõmaundement of God, Jacob departed from Laban/ and toke his goodes with hym. Rachel stealeth her fathers ymages. Laban followeth Jacob. The couenaunt betwene Laban and Jacob.

CAPI. XXXI.

And Jacob herd the wordes of Labans sonnes how they sayd: Jacob hath taken awaye all that was our fathers/ and of our fathers goodes hath he goten all this honour. And Jacob beheld the countenaunce of Laban, that it was not towarde him as it was in tymes past. And the Lorde sayde vnto Jacob: turne agayne in to the lande of of thy fathers, and to thy kynred, and I wyll be with the. Then Jacob sent and called Rachel and Lea to the felde vnto his shepe, and said vnto them: I se your fathers countenaunce that it is not towarde me as in tymes paste. Moreouer the God of my father hathe ben with me. And ye knowe how that I haue serued your father with all my myght. And your father hathe disceyued me, and chaunged my wages. x. tymes: but God suffred hym not to hurte me. When he sayd, the spotted shall be thy wages, then all the shepe bare spotted. Yf he sayd, the speckled shall be thy reward, then bare all the shepe speckled: thus hath God taken awaye your fathers catell, and gyuen the me. For in buckynge tyme I lyfted vp myne eyes and sawe in a dreame / and beholde, the rammes that bucked the shepe were straked, spotted, and partye. And the aungell of God spake vnto me in a dreame, sayenge: Jacob? And I answered: here am I. And he sayd, lyft vp thyne eyes and se, how al the rammes that leape vpon the shepe are straked, spotted, and partye:

partye: for I haue sene all that Laban wythe vnto the. I am the God of * Bethell where thou annoyntedst the stone, and where thou vowedst a vowe vnto me. Now aryse and get the * out of this countreye, and returne vnto the lande where thou were borne.

* Genesis. 28. vii. d.
* Sen xxxi. c

Than answered Rachel and Lea, and sayd vnto hym: we haue no parte nor enheritance in oure fathers house, he counteth vs as stragers/ for he hath solde vs, and hathe eaten vp the price of vs. Moreouer all the ryches whyche God hath taken frome our father, that is ours and our chyldrens. Now therfore what so euer God hath sayd vnto the, that do. The Jacob rose vp, and set his sonnes and wyues vp vpon camels, and caryed awaye all his catell and all his substaunce whyche he had gotten in Mesopotamia, for to go to Jsaac his father vnto the lande of Canaan. Laban was gone to * shere his shepe, and Rachel had stolen her fathers ymages. And Jacob stale awaye priuily frome Laban the Syrien, and tolde hym not that he wolde departe. So fled he and all that he had, and made him selfe redy, & passed ouer the ryuers, & wente streyght towarde the mount Gilead.

* Gene. xxxv. iii. d. ii. Reg. xiii. e

Upon the thirde daye after, was it tolde Laban that Jacob fled. Then he toke his brethre with hym, and pursued hym. vij. dayes iourney, and ouertoke hym at the mount Gilead. D And God came to Labā ꝑ Sirian in a dreame by nyghte, and sayde vnto hym: take hede to thy selfe, that thou speake not to Jacob ouer sharpely. And Labā ouertoke Jacob: and Jacob had pitched his tente in the mounte. And Laban with his brethren, pitched their tente also vpon the mount Gilead. Then sayde Labā to Jacob: why hast thou this done to steale awaye frome me, and caryed away my doughters as thoughe they had bene taken captyue with the swerde? Wherfore wentest thou awaye secretly vnknowen to me, and dyddest not tell me, that I myghte haue brought the on the waye with myrth, syngynge, tymrels, and harpes, and hast not suffered me to kisse my children and my daughters? Thou wert a * fole to do it, for I am hable to do you euyll. But the God of youre father spake vnto me yesterday, saying: take hede that thou speake not to Jacob ought saue good. And nowe thoughe thou wentest thy waye, because thou longest after thy fathers house, yet wherfore hast thou stolen my goodes?

* ii. Reg. xiii. c
* Par. xvi. c.

Jacob answered and sayde to Laban: I departed priuely / because I was afraed, and E thought that thou woldest haue taken awaye thy doughters frome me. But where as thou doest calenge me for thefte, with whome so euer thou fyndest thy goddes, let hym dye here before oure brethren. Seke that thyne is with me, and take it to the: for Jacob wist not that Rachel had stolen them. Then wente Laban in to Jacobs tente, and into Leas tente, and into the two maydens tentes: but founde the not. Then wente he out of Leas tente, & entred into Rachels tente. And Rachel toke the ymages and put them in the camels strawe, & sate downe vpon them. And Laban serched all the tente: but founde them not. Then sayde she to her father: Syr, be not angrye that I can not ryse vp before the, for the disease of women is come vpon me. So searched he, but founde them not.

Racheles policye.

Jacob was wroth, and chode with Laban. Jacob also answered and sayde to hym: what haue I trespased, or what haue I offended, that thou folowedeste after me? Thou haste searched all my stuffe, and what haste thou founde of all thy houshold stuffe? put it here before thy brethren and myne, and let theym iudge betwene vs both. This. xx. yere that I haue bene with the, thy shepe and thy gootes haue not bene baren, and the rammes of thy flocke, haue I not eaten. What so euer was torne of beastis, I brought it not vnto the, but made it good my selfe: of my hande dyddeste thou require it, whether it was stolen by daye or nyght. Moreouer, by daye the hete consumed me, and the colde by nyght, and my slepe departed frome myne eyes. F

Thus haue I bene. xx. yere in thy house, & serued the * xiiij. yeres for thy. ij. doughters, & vi. yere for thy shepe, and thou hast chaunged my rewarde. x. tymes. And except the God of my father, the God of Abraham, and the God whō Jsaac ϕ feareth had bene with me: surely thou haddest sent me awaye nowe all empty. But God behelde my tribulation, and the labour of my handes: and rebuked the yesterdaye.

* Gene. xxix.

ϕ Feare take for honoure as afore in. Gene. xx. c.

Laban answered and sayd vnto Jacob: the doughters are my doughters, and the chyldren are my chyldren, and the shepe, are my shepe, and all that thou seyst is myne. And what can I do this daye, vnto these my doughters, or vnto their children whiche they haue borne? Nowe therfore come on, let vs make a bonde, I and thou together, and let it be a wytnesse betwene the and me. Then toke Jacob a stone and set it vp for a pyler and marke stone, and sayde vnto his brethren, gather stones. And they toke stones, and made an heape, & they ate there vpon the heape. And Laban called it Jegar Sahadutha, but Jacob called it Gilead, eyther of theym after the proprietie of his language.

Then sayde Laban: this heape be * wytnesse betwene the and me this daye, (therfore is it called Gilead) The Lorde loke & inge betwene me & the, when we ar departed one frō another: that thou shalt not vexe my doughters, neyther shalte take other wyues vnto them. Here is no man with vs: beholde, God is witnesse betwene the and me. And Laban sayd moreouer to Jacob: beholde, this heape and this marke whiche I haue set here, betwene me and the: this heape be wytnesse and also this marke, that I wyll not come ouer this heape to the, and thou shalt not come ouer this heape & this marke to do any harme. The God of Abraham, the God of Nahor, and the God of their fathers / be iudge betwene vs. G

* Jo. xxii. k xxiiii. k.

And Jacob sware by hym that his father Jsaac feared. Then Jacob dyd sacrifice vpon the mount, & called his brethren to eate bred.

And

And they ate breed and taryed all night in the hyll. And early in the mornyng Laban rose vp and kyssed his chyldre and his doughters, and blessed them and departed and went vnto his place agayn, but Jacob went forth on his iourney/and the aungels of God came & met hym. And when Jacob sawe them, he sayd: this is Gods hoost, and called the name of that same place, Mahanaim.

¶ The vnyon of the aungels. Jacob sendeth presentes vnto his brother Esau. How he wrestled with the aungell whiche chaunged his name and called hym Israel.

CAPI. XXXII.

A Iosu.xxiiii.a. IAcob sente messengers before hym to Esau his brother, vnto the lande * of Seir and the feld of Edom. And he cõmaunded them sayinge: Se that ye speake after this maner to my Lorde Esau: thy seruaunt Jacob sayth thus. I haue soiourned and ben a straunger with Laban vnto this tyme and haue gotten oxen, asses and shepe, men seruauntes and women seruantes, and now I sende imbassage to the my Lorde, that I maye fynde grace in thy syght. And the messengers came agayne to Ja B cob sayinge: we came vnto thy brother Esau, and he cõmeth agaynst the .iiij. hundred men with hym. Then was Jacob greatly afrayde and wist not which way to turne hym self, and deuyded the people that was with hym, & the shepe, oxen, and camels in to two companyes, and sayd: If Esau come to the one parte and smyte it, the other may saue it selfe.

And Jacob sayde: O God of my father Abraham, and God of my father Isaac: Lorde which saydest vnto me, returne vnto thy countrey and to thy kynred/and I wyll do all well C with the. I am not worthy of the leest of all the mercyes and truthe whiche thou hast shewed vnto thy seruaunt. For with my ϕ staffe came I ouer this Iordane, and nowe haue I gotten two droues. Delyuer me from the handes of my brother Esau: for I feare hym, leest he wyll come and smyte the mother with the chyldren. Thou saydest that thou woldest surely do me good, and woldest make my seed as the sande of the see, whiche can not be nombred for multitude.

ϕ To go with a staffe is a maner of speakinge of the Hebrewes which signifieth nothing els but to go symply/barely & with oute any D eyches or strẽgth as in Mar.vi. b.

And he taryed there that same nyghte/and toke of that which came to hande, a presente/vnto Esau his brother two hundred she gootes and .xx. he gotes/ two hundred shepe, and xx. rammes: thyrty mylche camels with their coltes. xl. kyne, and .x. bulles. xx. she asses, and .x foles, and delyuered them vnto his seruautes/euery droue by them selues/ and sayde vnto them: go forth before me, and put a space betwene euery droue. And he commaunded the formest, sayinge.

When Esau my brother meteth the and asketh the saying: whose seruaunt art thou, and whyther goest thou, and whose are these that go before the: thou shalt say, they be thy ser E uaunt Jacobs, and are a present sent vnto my Lorde Esau, and beholde, he hym selfe commeth after vs. And so commaunded he the seconde and euen so the thyrde/and lykewyse all that folowed the droues sayinge, of this maner se that ye speake vnto Esau when ye mete hym and sayd moreouer. Beholde thy seruaunt Jacob commeth after vs/for he sayd I wyl pease his wrath with the present that goeth before me, and afterwarde I wyll se hym my selfe/ so peraduenture he wyll receyue me to grace. So went the present before hym, and he taryed all that nyght in the tente/ and rose vp the same nyght, and toke his two wyues and his .ij. maydens, and his .xi. sonnes, and went ouer the foorde Jacob. And he toke them and sent them all ouer the ryuer, and taryed behynde hym selfe alone.

F * Osee.xii. Jacob in strieth wi aungell.

And there * wrastled a man with hym vnto the breakynge of the daye. And when he sawe that he coulde not preuayle agaynst hym he smote hym vnder the thygh, and the senow of Jacobs thygh shranke as he wrastled with hym. And he sayd: let me go, for the day breaketh. And he sayd: I wyll not let the go/ excepte thou blesse me. And he sayde vnto hym: What is thy name? He answered: Jacob. And he sayde: thou shalte be called Jacob no more/ but * Israel. For thou hast wrastled with God, and hast preuayled.

* Gẽ.xxv. Jacob is cal Israel.

And Jacob asked hym sayinge, tell me thy name. And he sayd, wherfore dost thou aske after my name? and he blessed him there. And Ja G cob called the name of the place Pheniel/for I haue sene God face to face, and yet is my lyfe reserued. And as he wente ouer Pheniel the sonne rose vpon hym, and he halted vpon his thigh, wherfore the chyldren of Israel eate not of the senow of the thygh vnto this daye/ bycause that he smote Jacob vnder the thygh in the senowe that shronke.

* Judi.x

¶ Esau and Jacob are agreed. And Jacob came in to Sichem.

CAPI. XXXIII.

IAcob lyft vp his eyes and sawe his brother A Esau come, and with hym. iiij. C. men. And he diuided his children vnto Lea, vnto Rachel, and vnto his two women seruantes. And dyd set the women seruantes & their chyldren formost/and Lea & her chyldren after, and Rachel & Joseph hyndermost. And him selfe went before them and fell on the grounde. vij. tymes tyll he came vnto his brother.

Esau ran to mete him and imbraced him and fell on his necke & kyssed him, and they wepte. And he lyft vp his eyes & sawe the wyues and their childre, & said: what are these which thou there hast? And he sayd: they are the chyldren B whiche God hath gyuen thy seruaunt. Then came the maydens forth/ and dyd their obeysaunce. Lea also and her children came and did their obeysaunce. And last of all came Joseph and Rachel, and dyd their obeysaunce.

And he sayde: what meanest thou with all the droues which I met. And he answered: to fynde grace in the syghte of my Lorde. And Esau sayd: I haue ynoughe my brother/kepe that thou hast vnto thy selfe. Jacob answered: oh nay/but yf I haue founde grace in thy syghte, receyue my present of my hande: for I haue sene thy face * as thoughe I had sene the face of God, wherfore receyue me to grace and take my blessing that I haue brought the

for

for god hath gyuen it me. And I haue ynough of all thyngs. And so he compelled hym to take it. And he said: let vs take our tourney and go And I wyll go in thy companye. And he sayde vnto hym: my lorde knoweth that I haue ten
E dre chyldren/ewes and kyne with yonge vnder myne hand, which yf men shold ouerdryue but euen one daye, the hole flocke woulde dye. Let my Lorde therfore go before his seruaunt, and I wyll dryue fayre and softly, accordynge as the catell that goth before me and the children be hable to endure: tyll I come to my lorde vnto Seir.

And Esau said: let me yet leaue some of my folke with the. And he sayd: what nedeth it? let me fynde grace in the syght of my lorde. So
D Esau went his waye agayne that same daye vnto Seir. And Iacob toke his tourney towarde Sucoth, and bylt hym an house, & made boothes for his cattell: wherfore the name of the place is called Sucoth.

And Iacob came pealyble in to the citye of Sichem in the lande of Canaan/ after that he was come from Mesopotamia, and pitched before the citye, and bought parcell of grounde where he pitched his tent, of the childre of Hemor Sichems father, for an hundred lambes. And he made there an aulter, and there called vpon the mighty God of Israel.

¶ The rauyshing of Dina Iacobs doughter by the men of Sichē. And of the great bloode sheding done by the sonnes of Iacob.

CAPI. XXXIIII.

A DIna the doughter of Lea which she bare vnto Iacob, went out to se the doughters of the land. And Sichem the sonne of Hemor the Heupte lorde of the countrey sawe her, and toke her and laye with her, and forced her: and his herte laye vnto Dina the doughter of Iacob. And he loued the damsell and spake kyndly vnto her, and spake vnto his father Hemor saying/ get me this mayde vnto my wyfe. And Iacob herd that he had defyled Dina his doughter, but his sonnes were with the catell in the felde, and therfore he held his peace tyll they were come. Then Hemor the father of Sichem went out vnto Iacob, to cōmen with hym. And the sonnes of Iacob came out of the felde as sone as they herde it/ for it greued them/ and they were not a lytle wroth, because he had wrought foly in Israel, in that he had lyen with Iacobs doughter, whiche thynge ought not to be done. And Hemor cō-
B moned with them saynge: The soule of my son Sichem longeth for your doughter: gyue her hym to wife, and make mariages with vs: gyue your doughters vnto vs, and take our doughers vnto you, and dwell with vs, and the lande shall be at your pleasure/ dwell and do your busynes, and haue your possessions therin. And Sichem sayd vnto her father and and her brethren: let me fynde grace in your eyes, and what so euer ye appoint me, that will I gyue. Aske freely of me bothe the dowry and gyftes, & I wyll gyue accordyng as ye say vnto me, and gyue me the damsell to wyfe.

Then the sonnes of Iacob answered to Sichem and Hemor his father disceptfully, by-
he had defyled Dina their syster. And they said vnto them/ we can not do this thyng that we shold gyue our syster to one that is vncircūcised/ for þ were a shame vnto vs. Onely in this wyll we consente vnto you. Yf ye wyll be as we be, that all the men chyldren amonge you be circumcised, than wyl we gyue our doughter to you, and take yours to vs, & wyll dwell with you and be one people. But yf ye wyll not herken vnto vs to be circūcised, then wyll
C we take our doughter and go our wayes. And their wordes pleased Hemor: and Sichem his sonne. And the yonge man deferred not for to do the thynge, because he had a lust to Iacobs doughter: he was also mooste set by of al that were in his fathers house. Then Hemor and Sichem went vnto the gate of their citye and commoned with the men of their citye, sayinge: these men are peasible with vs/ and wyll dwell in the lande and do their occupacion therin. And in the land is rowme ynough for them/ let vs take their doughters to wyues, and gyue them ours: onely herin wyll they consent vnto vs for to dwel with vs and to be one people: yf all the men chyldren that are among vs be circūcised as they are. Their goodes and their substance and all their catell are ours, onely let vs consent vnto them, that they may dwell with vs.

And vnto Hemor and Sichem his sonne harkened all that went out of the gate of his
D citye. And all the men chyldren were circumcysed what so euer went out at the gates of his citye. And the thyrde daye when it was paynefull to them, two of the sonnes of Iacob Simeon and Leui Dinas brethren, toke eyther of them his † swerde, and went in to the citye boldly, and slewe all that was male and slewe also Hemor and Sichem his sonne with the edge of the swerde, and toke Dina their syster out of Sichems house, and went their waye. † Gen. xlix. & Iudith ix.

Then came the sonnes of Iacob vpon the deed, and spoyled the citye, because they had defyled their syster: and toke their shepe, oxen, asses and what so euer was i the city & also in the feldes. And all their goodes, all their chyldrē and their wyues toke they captyue & made hauocke of all that was in the houses.

And Iacob said to Simeon & Leui: ye haue troubled me and made me stynke vnto the inhabitauntes of the lande, bothe to the Canaanytes and also to the Pherezytes. And I am few in nōbre. Wherfore they shal gather them selues togither agaynst me and slay me/ and so shall I and my house be destroyed. And they answered, shold they deale with our syster as with an hoore?

¶ Iacob goeth vp vnto Bethel, and buryed his ymages vnder an oke. Debora dyeth. Iacob is called Israel. The lande of Canaan is promysed hym. Rachel dyeth in labour. Ruben lay with his fathers concubyne. The deth of Isaac.

CAPI. XXXV.

AND God sayde vnto Iacob/ aryse, and get the vp to Bethel, and dwell there. A
And make there an aulter vnto God that appeared vnto the, when thou fleddest from

from Elau thy brother. Then sayd Jacob vnto his housholde & to all that were with him: put away the straūge goddes that are among you & make your selues clene/ & chaunge your garmentes and let vs aryse and go vp to Bethell that I maye make an aulter there vnto God whiche herde me in the day of my tribulacion, and was with me in the way which I went.

And they gaue vnto Jacob all the straunge goddes whiche were vnder theyr handes, and all their eare rynges which were i their eares/ and Jacob hyd them vnder an oke at Sichem And they departed. And the feare of God fell vpon the cityes that were round about them/ that they durst not folowe after the sonnes of Jacob. So came Jacob to Lus in the lande of Canaan, otherwyse called Bethel, with al the people that was with hym. And he buylded here an aulter, and called the place Bethell, bycause that God appeared vnto hym there, when he fled from his brother.

Then dyed ✱ Deboza Rebeccas nourse/ and was buryed beneth Bethel vnder an oke. And it was called the oke of lamentacion. And god appeared vnto ✱ Jacob agayne after he came out of Mesopotamia and blessed him and sayd vnto hym: thy name is Jacob. Notwithstandynge thou shalte be no moze called ✱ Jacob, but Jsrael shall be thy name. And so was his name called Jsrael.

And God sayde vnto hym: I am God almyghty, growe and multiply: foz people and a multitude of people shall spzynge of the, yea and kynges shall come out of thy loynes. And the lande whiche I gaue Abzaham and Jsaac wyll I gyue vnto the, and vnto thy seed after the wyl I gyue it also. And god departed from hym in the place where he talked with hym. And Jacob set vp a marke in ꝑ place where he talked with hym, euen a pyllour of stone, and poured dzynke offring theron and poured also oyle theron, and called the name of the place where God spake with hym, Bethel.

And they departed frome Bethell, and when he was but a felde bzedth frome Ephzath / Rachel began to trauell. And in trayelynge she was in peryll. And as she was in paynes of her laboure, the mydwyfe sayde vnto her: Feare not foz thou shalte haue this sonne also. Then as her sowle was departyng, that she ✱ must dye: she called his name Ben Oni. But his father called hym Ben Jamin. And thus dyed Rachel and was buryed in the waye to Ephzath whiche is nowe called Bethlehem. And Jacob set vp a pyller vpon her graue, which is called Rachels graue pyller vnto this daye. And Jsrael went thence and pytched vp his tent beyonde the ✱ toure of Eder. And it chaunced as Jsrael dwelte in the lande, that Ruben went and ✱ laye with Bilha his fathers concubyne, and it came to Jsraels eare. The sonnes of Jacob were. xij. in nombze. The sonnes of Lea. Ruben Jacobs eldest sonne, and Simeon, Leui, Juda, Jsachar, and Zabulon. The sonnes of Rachel: Joseph and Ben Jamin. The sonnes of Bilha Rachels mayde: Dan and Nepthali. The sonnes of Zilpha Leas mayde Gad and Asar. These arethe sonnes of Jacob whiche were bozne hym in Mesopotamia.

Then Jacob went vnto Jsaac his father to Mamre a pzincipal city, otherwyse called Hebzon, where Abzaham and Jsaac sotourned as straungers. And the dayes of Jsaac were an hundzed and. lxxx. yeres: and then fel he sycke and dyed, and was put vnto his people being old and ful of dayes. And his sonnes Esau and and Jacob buryed hym.

¶ The wyues of Esau. Jacob and Esau are ryche. The genealogie of Esau. Esau dwelleth in the hyll Seir.

CAPI. XXXVI.

THese are the generaciōs of Esau which is called Edon. Esau toke his wyues of the doughters of Canaan, Ada ꝑ doughter of Elon an Hethite, and Aholibama the doughter of Ana, whiche Ana was the sonne of Zibeon an heupte. And Basmath Jsmaels ✱ doughter and syster of Nebaioth. And Ada bare vnto Esau / Eliphas: and ꝓ Basmath bare Reguel: And Aholibama bare Jeus, Jaelam and Korah. These are the sonnes of Esau whiche were bozne hym in the lande of Canaan.

And Esau toke his wyues, his sonnes and doughters and all the soules of his house: his goodes and all his catell and all his substance which he had got in the land of Canaan/ and went in to a countrey away from his brother Jacob: foz theyr ✱ ryches was so moche that they coulde not dwell togyther, and that the land wherin they were straungers, coulde not receyue them: bycause of theyr catell. Thus dwelte Esau in the mounte Seir, whiche Esau is called Edon. These are the generacions of Esau father of the Edomites in mount Seir, & these are the names of Esaus sonnes: ✱ Eliphas the son of Ada the wyfe of Esau/ and Reguel the sonnes of Basmath the wyfe of Esau also, And the sonnes of Eliphas were Theman, Omar, Zepho, Gaetham and Kenas. And Thimna was concubyne to Eliphas Elaus sonne, and bare vnto Eliphas Amalech And these be the sonnes of Ada Elaus wyfe. And these are the sonnes of Reguel: Nahath, Serah, Samma, & Misa: these were the sonnes of Basmath Elaus wyfe. And these were the sonnes of Hahalibama Elaus wyfe the doughter of Ana son of Zebeon, which she bare vnto Esau: Jeus, Jealam and Koah.

These were dukes of the sonnes of Esau. The chyldzen of ✱ Eliphas the fyzste sonne of Esau were these: duke Theman, duke Omar, duke Zepho, duke Kenas, duke Korah, duke Gaetham & duke Amelech: these are the dukes ꝑ came of Eliphas in the lande of Edom/ and these were the sonnes of Ada. These were the chyldzen of Reguel Elaus sonne: duke Nahah, duke Serah, duke Samma, duke Misa. These are the dukes that came of Reguel in the lande of Edom, and these were the sonnes of Basmath Elaus wyfe. These were the chyldzen of Aholibama Elaus wyfe: duke Jeus, duke Gaelam, duke Korah: these dukes came of Aholibama ꝑ doughter of Ana Elaus wyfe.

These

ꝓ The scrypture calleth all maner of ydoles or pmages/ straunge goddes / bycause they were hyppers or them esteme thē as goddes

B

✱ Gē. xxiiii. g

✱ Olee. xii. a.

✱ Gen. xxii. f.

C

✱ Reg. iiii. b

ꝓ Ben Jamin: that is ꝑ sonne of the eyght hande. And eyght hāde is taken for good fortune.

✱ Wich. iiij. c

✱ Gen. xlix. a

D

The. xii. sonnes of Jacob

Jsaac

✱ Gē. ꝓ Bas otherw led Ma heleth

✱ Ge

B

✱ i. Pa

C

✱ i. Pa

These are the chyldren of Esau/& these are the dukes of them, which be Esau is called Edom. These are the chyldren of Seir the Horyte, the inhabitour of the land, Lothan, Sobal, Zibeon, Ana, Dison/Eser and Disan. These are the dukes of the Horytes the chyldren of Seir in the land of Edom. And the chyldren of Lothan were. Hori and Hemam. And Lothans syster was called Thymna.

The chyldren of Sobal were these: Aluan, Manahath, Ebal, Sepho and Onam. These were the chyldren of Zibeon. Aia & Ana/ this was that Ana that found the mules i the wyldernes, as he fedde his father Zibeons asses. The chyldren of Ana were these. Dison & Aholibama the doughter of Ana. These are ỹ childrē of Dison, Hemdan, Esban, Jethrā and Cheran. The chyldren of Ezer were these. Bilhan, Zeauan, & Akan. The chyldren of Disan were Uz and Aran. These are the dukes that came of Hori: duke Lothan, duke Sabal, duke Zibeon, duke Ana, duke Dison, duke Ezer, duke Disan. These be the dukes that came of Horp in their dukedomes in the lande of Seir.

These are the kynges that reygned in the lande of Edom before there reygned any kyng among the chyldren of Israel. Bela the sonne of Beor reygned in Edomea/and the name of of his city was Dinhaba. And whē Bela died, Jobab the sonne of Zerah out of Bezara reygned in his steade. When Jobab was ded, Husam of the lande of Themany reygned in his stead. And after the deth of Husam, Hadad the sonne of Bedad which slewe the Madianytes in the felde of the Moabytes, reygned in his steade / and the name of his citye was Auith. When Hadad was deade, Samla of Masreka reigned in his steade. When Samla was ded, Saul of the ryuer Rehoboth reygned in his steade. When Saul was deed, Baal Hanan the sonne of Achbor reygned in his steade. And after the deth of Baal Hanan the son of Achbor, Hadad reygned in his steade, & the name of the citye was Pagu. And his wyfes name Mehetabeel ỹ doughter of Matred the wughter of Mesaab.

These are the names of the dukes that came of Esau. in the. xij. kinredes, places and names: Duke Thymma, duke Alua, duke Jetheth, duke Aholibama, duke Ela, duke Pinon, duke Benas, duke Theman, duke Mibzar, duke Magdiel, duke Iram. These be the dukes of Edomea in theyr habitacions / in the lande of theyr possessyons. This Esau is the father of the Edomytes.

¶ Ioseph accuseth his brethren. Joseph dreameth and is hated of his brethren, and is solde to the Ismaelytes Jacob bewayleth Joseph.

CAPI. XXXVII.

AND Jacob dwelte in the lande wherin his father was a straunger / that is to saye in the lande of Canaan. And these are the generacions of Jacob: when Joseph was. xbj. yere olde, he kept shepe with his brethren/& the lad was with the sonnes of Bilha and of Zilpha his fathers wyues. And he accused his brethren vnto his father of an euyll tryme. And Israel loued Joseph more then all his chyldren, because he begat hym in his olde age/& he made hym a cote of many colours.

When his brethren sawe that theyr father loued hym more then all his brethren/they hated hym, and coulde not speke one kynd worde vnto hym. Moreouer Joseph * dreamed a dreame and tolde it his brethren: wherfore they hated hym yet the more. And he sayd vnto them/ heare I pray you this dreame which I haue dreamed: Beholde we were makynge sheues in the felde: and lo, my sheefe arose and stode vpryght, and yours stode rounde about and made obeysaunce to my sheefe. Then sayd his brethren vnto hym: What, shalte thou be our kynge, or shalt thou reygne ouer vs? And they hated hym yet the more, because of his dreame and of his wordes.

And he dreamed yet an other dreame & told it his brethren sayinge: beholde, I haue had one dreame more: Me thought the sonne and the moone and. xj. sterres made obeysaunce to me. And when he had tolde it vnto his father and his brethren, his father rebuked hym and sayde vnto hym: what meaneth this dreame which thou hast dreamed: shall I and thy mother & thy brethren come and fall on the grounde before the? And his brethren hated hym / but his father noted the sayinge.

His brethren wente to kepe theyr fathers shepe in Sichem/and Israel sayd vnto Joseph: Do not thy brethren kepe shepe in Sichem? come, that I may lend the to them. And he answered, * here am I. And he sayd vnto hym: Go & se whether it be well with thy brethren and the shepe, and bryng me worde agayn. And sent hym out of the vale of Hebron, for to go to Sichem. And a certayne man founde hym wandrynge out of his waye in the felde, and asked hym what he sought. And he answered: I seke my brethren, tell me I pray the where they kepe shepe. And the man said, they are departed hence/for I herd them say, let vs go vnto Dothan. Thus went Joseph after his brethren, and founde them in Dothan.

And when he sawe them a farre of before he came at them / they toke counsell agaynste hym for to slay hym/and sayd one to an other: Beholde, this * dreamer commeth/come now and let vs slay hym, and caste hym in to some pytte/and let vs saye that some wycked beest hath deuoured hym, and let vs se what his dreames wyll come to.

When Ruben sawe that, he went about to ryd hym out of theyr handes and sayd / let vs not kyll hym. And Ruben sayd moreouer vnto them/shede not his * bloode, but cast hym in to this pytte that is in the wyldernes/ and laye no handes vpon hym: for he wolde haue rydde hym out of theyr handes, and delyuered hym to his father agayne.

And as soone as Joseph was come vnto his brethren, they stroppe hym out of his gay cote that was vpon hym / and they toke hym and caste hym in to a pytte: But the pytte was empty and had no water therin. And they sat them downe to eate breed. And as they lyft vp their eyes and loked about, there came a com-

panye of Jsmaelites frome Gilead, and their camels laden with spicery, baulme and myrre, and were goynge downe into Egypte.

F Then sayde Juda to his brethren, what auayleth it that we slay our brother, and kepe
✱Act.vii.b his bloude secret? come on, let vs ✱ sell hym to the Jsmaelytes, and let not our handes be defyled vpon hym: for he is our brother, and our flesh. And his brethren were content. Thē as the Madianites marchant men passed by, they drewe Joseph oute of the pyt / and solde hym vnto the Jsmaelytes for. xx. peces of syluer. And they brought him into Egypte.

G And when Ruben came agayn vnto the pyt and founde not Joseph there, he rent his clothes, and went agayne vnto his brethren sayenge: the lad is not yonder, and where shal I go? And they toke Josephs cote and kylled a goote, and dypped the cote in the bloude. And they sent ỹ gaye cote & caused it to be brought vnto their father, and sayde: This haue we founde: se, whether it be thy sonnes cote, or no. And he knewe it sayenge: it is my sonnes
✱Gen.xliiii.f cote, a wicked beast hath ✱ deuoured him, and Joseph is rent in peces. And Jacob rent his clothes, and put sacke cloth about his loynes and sorowed for his sonne a longe season. Thē came all his sonnes, and all his daughters to comforte him. And he wolde not be comforted but sayd: I wil go downe into the graue vnto my sonne, mournynge. And thus his father
✱Psal.xliii.f wepte for hym. And the Madianytes ✱ solde Sapien.x.c hym in Egypt vnto Putiphar a lorde of Pharaos: and his chefe marshall.

¶ The mariage of Juda. The trespase of Er and Onan, and the vengeaunce of god that came there vpon. Juda laye with his daughter Thamar. The brethe of Pharez and Zara.

CAPI. XXXVIII.

A And it fortuned at that tyme, that Judas went frome his brethren, and gat hym to a man called Hira of Odollam
✱i.Par.ij.a. and there he sawe the daughter of a man called ✱ Sua, a Canaanyte: And he toke her, & laye with her. And she concepued, and bare a sonne, and called his name Er. And she concepued agayne, and bare a sonne, and called him Onan. And she concepued the thirde tyme and bare a sonne, whome she called Sela: and he was at Chesyb when she bare him.

And Judas gaue Er his eldest sonne a wyfe whose name was Thamar. But this Er Ju-
B das eldest sonne, was wycked in the syghte of the Lorde, wherfore the Lorde slew him. Thē sayde Judas vnto Onā: go in to thy brothers wyfe and marye her, and styre vp seed vnto thy brother. And when Onan percepued that the seed shulde not be his: therfore when he went in to his brothers wyfe, he spylled it on the grounde, because he wolde not geue seed vnto his brother. And the thinge whiche he
Onan is slayn because he wolde not rayse seed to his brother. dyd, displeased the Lorde, wherfore he slewe hym also. Then sayde Judas to Thamar his wughter in lawe: remayne a wydowe at thy fathers house, tyll Sela my sonne be growen: for he feared lest he shoulde haue dyed also, as his brethren dyd. Thus went Thamar, and dwelt in her fathers house.

And in processe of tyme, the daughter of Sua, Judas wyfe, dyed. Then Judas when C he had lefte mournynge, wente vnto his shepe sherers to Thymnath, with his frende Hira of Odollam. And one tolde Thamar, sayeng: beholde, thy father in law goth vp to Thymnath, to ✱ shere his shepe. And she put her wy- ✱Gen. dowes garmentes frome her, and couered her xxxviij.Regū with a cloke, and disgysed her selfe: And sat her downe at the entrynge of Enaim, which is by the hye wayes syde to Thimnath, because she saw that Sela was growen, and she was not geuen him to wyfe.

When Juda sawe her, he thought it hadde D bene an hooze, because she hadde couered her face. And turned to her vnto the waye & sayde Come I praye the, let me lye with the, for he knewe not that it was his daughter in lawe. And she sayde what wilt thou gyue me, to lye with me? Then sayde he, I will sende the a kydde frome the flocke. She answered, Then geue me a pledge tyll thou sende it. Then sayd he, what pledge shal I geue the? And she sayd E Juda k
thy sygnet, thy bracelet, and thy staffe that is teth Th in thy hande. And he gaue it her, and laye by with ch her, and she was with childe by him. And she gat her vp, and went, and put her mantell frō her, & put on her wydowes rayment agayne. And Judas sent the kyd by his neyghboure of Odollam, for to fetche out his pledge agayne from the wyues hande. But he found her not. Then asked he the men of the same place, sayenge: Where is the whore that sat at Enaim in the waye? And they sayde: there was no whore here. And he came to Juda agayn, sayenge: I can not fynde her, and also the men of the place sayde: that there was no whore there. And Juda sayd: let her take it to her, lest we be shamed: for I sente the kydde, and thou couldest not fynde her.

And it came to passe that after thre monethes, one tolde Juda, sayenge: Thamar thy F daughter in lawe hath played the whore, and with playing the whore is become great with childe. And Juda sayde: bringe her forth, and let her be brente. And when they brought her forth, she sent to her father in lawe, sayenge: by the man vnto whome these thynges pertayne, am I with childe. And sayde also: loke whose are this seale, bracelet, and staffe. And Juda knewe them, sayeng: she is more ryghtwyse than I, because I gaue her not to Sela my sonne. But he laye with her no more.

When tyme was come that she shoulde be G delyuered, behold there was two twynnes in her wombe. And as she traueled, the one put out his hande, & the mydwyfe toke & bounde a reed threde aboute it sayeng: this will come out firste. But he plucked his hande backe agayne, and his brother came out. And she sayd: wherfore hast thou ꝓrent a rent vpon the? and called him Pharez. And afterwarde came out his brother that hadde the read threde about his hande, which was called Zara.

¶ God prospereth Joseph. His mayster tempteth him. He is accused and cast in prysō. God hath mercye vppon hym.

CAPI. XXXIX.

Joseph

IOseph was brought vnto Egypt, and Putiphar ✝a lorde of Pharaos: and his chefe marshall an Egyptian bought hym of the Ismaelytes, which brought him thyther. And the Lorde was with Joseph/and he prospered and contynued in the house of his master the Egyptian. And his master sawe that the Lorde was with hym / and that the Lorde made all that he dyd prospere in his hande: Wherfore he founde grace in his masters syght, and serued hym. And his master made hym ruler of his house, and put all that he had in his hand. And as soone as he had made hym ruler ouer his house, and ouer all that he had, the Lorde blessed this Egyptias house for Josephs sake/ and the blessynge of the Lorde was vpon all that he hadde: bothe in the house, and also in the fyldes. And therfore he lefte all that he had in Josephs hande / and loked vpon nothynge that was with hym, saue onely on the breed whiche he ate. And Joseph was a ✝goodly person, and a well fauoured. And it fortuned after this, that his masters wyfe cast her eyes vpon Joseph, and sayde: come lye with me: But he denyed and sayd to her. Beholde, my master woteth not what he hath in the house with me/but hath committed all that he hath to my hande. He hym selfe is not greater in the house then I / and hathe kepte nothynge from me / but onely the because thou arte his wyfe. How then can I do this great wyckednes, for to synne agaynst God? And after this maner spake she to Joseph daye by daye: but he harkened not vnto her, to slepe nere her, or to be in her company.

And it fortuned about the same season, that Joseph entred in to the house, to do his busynes: and there was none of the housholde by in the house. And she caught hym by the garment, saying: come slepe with me. And he left his garment in her hand, and fled and got him out. When she sawe that he had lefte his garment in her hande, and was fled out, she called vnto the men of the house, and told them sayinge: See, he hath brought in an Hebrue vnto vs, to w vs shame: for he came in to me, for to haue slept with me. But I cryed with a loude voyce. And when he herde that I lyfte vp my voyce and cryed, he lefte his garment with me and fled awaye, and got hym out.

And she layde vp his garment by her, vntyll her lorde came home. And she tolde hym accordynge to these wordes saying. This Hebrues seruaunte whiche thou hast brought vnto vs came in to me to do me shame. But as soone as I lyfte vp my voyce and cryed, he lefte his garment with me and fled out. When his master herde the wordes of his wyfe which she tolde hym saying: after this maner dyd thy seruaunt to me, he waxed wroth.

And he toke Joseph and put hym in ✝prison euen in the place where the kynges prysoners lay bounde. And there contynued he in prison/ but the Lorde was with Joseph, & shewed him mercy/and got hym fauour in the syght of the keper of the prison, which comitted to Josephs hande all the prysoners that were in the prison house. And what so euer was done there, that dyd he. And the keper of the prison loked vnto nothynge that was vnder his hande, because the Lorde was with hym, & because that what so euer he dyd, the Lorde made it come luckely to passe.

¶ Joseph expoundeth the dreames of the two prysoners.

CAPI. XL.

AND it chaūced after this, that the chefe butler of the kyng of Egypt & his chefe baker had offended their lord the kyng of Egypt. And Pharao was angry with them and put them in warde in his chefe marshals house: euen in the prison where Joseph was bounde. And the chefe marshall gaue Joseph a charge with them/& he serued them. And they contynued a season in warde.

And they dreamed eyther of them in one nyght: bothe the butler and the baker of the kynge of Egypte whiche were bounde in the prison house, eyther of them his dreame, and eche mannes dreame of a sondrye interpretacion. When Joseph came in vnto them in the mornynge / and loked vpon them: Beholde, they were sadde. And he asked them sayinge, wherfore loke ye so sadly to daye? They answered hym/ we haue dreamed a dreame/ and haue no man to declare it. And Joseph sayde vnto them. Interpretynge belongeth to god, but tell me yet. And the chefe butler tolde his dreame to Joseph, and sayd vnto hym. In my dreame me thought there stode a vyne before me/ and in the vyne were thre braunches, and it was as though it budded, and her blossams shotte forthe: and the grapes therof waxed rype. And I had Pharaos cup in my hande, and toke of the grapes and wronge them in to Pharaos cuppe, and delyuered Pharaos cuppe in to his hande. And Joseph sayd vnto hym/this is the interpretacion of it. The thre braunches are thre dayes: for within thre dayes shall Pharao lyfte vp thyne heed / and restore the vnto thyne office agayne / and thou shalte delyuer Pharaos cuppe in to his hand, after the olde maner, euen as thou dydest when thou wast his butler. But thynk on me when thou art in good case/ and shewe mercy vnto me. And make mencion of me to Pharao/ and helpe to brynge me out of this house/ for I was stollen out of the lande of the Hebrues, and here also haue I done nothynge at all wherfore they shold haue put me in to this dongeon. When the chefe baker sawe that he had well expowned it/ he sayde vnto Joseph/ Me thought also in my dreme, that I had .iij. wyker baskettes on my heed. And in the vppermost basket, of all maner bake meates for Pharao. And the byrdes ate them out of the basket vpon my heed.

Joseph answered and sayde: this is the interpretacion therof. The thre baskettes are thre dayes/for this daye thre dayes shall Pharao take thy heed from the/and shal hang the on a tree, and the byrdes shall eate thy flesshe from the.

And it came to passe the thyrde daye whiche was Pharaos ✝byrth daye / that he made a

feast vnto all his seruauntes. And he lyfted vp the heed of the chefe butler and of the chefe baker amonge his seruauntes. And restored the chefe butler vnto his butlershyp agayne/ and he reached the cup in to Pharaos hande/and hanged the chefe baker: euen as Ioseph had interpreted vnto them. Notwithstandynge the chefe butler remembred not Ioseph/ but forgate hym.

¶ Pharaos dreames are expounded by Ioseph. He is made ruler ouer all Egypt. He hath two sonnes/ Manasses and Ephraim. The derth begynneth in Egypte.

CAPI. XLI.

A Pharao dreameth.

AND it fortuned at two yeres ende that Pharao dreamed, and thought that he stode by a ryuers syde/ and that there came out of the ryuer. vij. goodly kyne, & fatte fleshed, and fed in a medowe/& hym thought that. vij. other kine came vp after them out of the ryuer eupl fauored and leane fleshed, and stode by the other vpon the brynke of the ryuer. And the eupl fauoured and leane fleshed kyne, ate vp the. vij. welfauoured & fat kyne/ and he awoke therwith. And he slept agayne and dreamed the seconde tyme, that. vij. eares of corne grewe vpon one stalke ranke & goodly. And that. vij. thynne eares blasted with the wynde, sprange vp after them/ and that the. vij. thynne eares deuoured the. vij. ranke
B and full eares. And then Pharao awaked, and se, here is his dreame. When the morynge came, his spirite was troubled. And he sente and called for the sothsayers of Egypte/ and all the wyse men therof, and tolde them his dreame: but there was none of them that coulde interprete it vnto Pharao. Then spake the chefe butler vnto Pharao sayinge. I do remembre my faute this daye. Pharao was angrye with his seruauntes, and put in warde in the chefe marshals house, bothe me and the chefe baker. And we dreamed both of vs in one nyght, & eche mans dreame of a sondrye interpretacion.

And there was with vs a yong man an Hebrue borne, seruaunt vnto the chefe marshall. And we tolde hym, & he declared our dreames to vs accordynge to eyther of our dreames. And as he declared them vnto vs so it came to passe. I was restored to myne office agayn, and he was hanged.

C Then Pharao sent and called Ioseph. And they brought hym forthwith out of prison. And he shaued him self and chaunged his rayment, & went in to Pharao. And Pharao sayd vnto Ioseph, I haue dreamed a dreme and no man can interpretate it/ but I haue herde tell of the, that as sone as thou hearest a dreame, thou doest declare it. And Ioseph answered Pharao saying: God shal geue Pharao a prosperous answere without me. Pharao sayde vnto Ioseph: In my dreame me thought I stode by a ryuers syde, and there came out of the ryuer. vij. fatte fleshed and welfauoured kyne, and fed in the medowe. And then. vij. other kyne came vp after them, poore and very eupl fauoured & leane fleshed: so that I neuer sawe theyr lyke in all the lande of Egypte in eupl fauourdnes. And the. vij. leane and eupl fauoured kyne ate vp the first. vij. fatte kyne. And when they had eaten them vp a mā coulde not perceyue that they had eaten them: for they were styl as eupl fauoured as they were at the begynnyng, And I awoke. And I sawe agayne in my dreme. vij. eares sprynge out of one stalke full and good, and. vij. other eares wythered, thyn and blasted with wynde, sprynge vp after them. And the thynne eares deuoured the. vij. good eares. And I haue tolde it vnto the sothsayers, but no man can tell me what it meaneth. Then Ioseph sayd vnto Pharao, bothe Pharaos dremes are one. And god doth shewe Pharao what he is about to do. The. vij. good kyne are. vij. yeres, and the. vij. good eares are vij. yeres also/ and it is but one dreame. Lyke wise the. vij. thyn and eupl fauoured kyne that came out after them, are seuen yeres/ and the seuen emptye and blasted eares shall be seuen yeres of hunger. This is that whiche I sayde vnto Pharao, that God doth shewe Pharao what he is about to do.

Beholde there shall come. vij. yeres of great D plenteousnes throughout all the lande of Egypt. And there shall aryse after them. vij. yeres of hunger: So that all the plenteousnes shal be forgoten in the land of Egypt. And the hunger shal consume the land, so that the plenteousnes shal not be ones perceyued in the lande by reason of that hunger that shal come after, for it shall be exceedynge great. And where as the dreame was doubled vnto Pharao the seconde tyme, it betokeneth that the thynge is certaynly prepared of God, & that God wyll shortly brynge it to passe.

Now therfore let Pharao prouyde for a man of vnderstandynge and wysdome, and set him ouer the land of Egypt. And let Pharao make officers ouer the lande, and take vp the fyfte parte of the lande of Egypt in the seuen plenteous yeres, and let them gather all the foode of these good yeres that come, & laye vp corne vnder the power of Pharao, that there may be foode in the cityes, and there let them kepe it, that there may be foode in store in the lande agaynst the seuen yeres of hunger whiche shall come in the lande of Egypt, and that the lande perysshe not thorow hunger.

And the saying pleased Pharao and al his ser E uantes. Then said Pharao vnto his seruantes where shall we fynde suche a man as this is, that hath the spirite of God in hym? wherfore Pharao sayd vnto Ioseph: forasmoch as god hath shewed the al this, there is no man of vnderstanding or of wysdom like vnto the. Thou therfore shalt be * ouer my house, & accordyng * Psal. Iecu. vii. to thy worde shall all my people obey: onely in the kynges seat wyl I be aboue the. And he sayd vnto Ioseph, beholde, I haue set the ouer all the land of Egypt. And he toke of his ryng from his hyngre, & put it vpon Iosephs hyngre/ and arayde hym in rayment of sylke, and hong a golden cheyne aboute his necke, and set him vpon the best charet that he had saue one. And proclamacion was made, that euery person shulde bowe his knee before hym, as to hym whome Pharao had set ouer all the lande of Egypte.

And

F And Pharao sayd vnto Joseph. I am Pharao/without thy wyll shal no man lyft vp eyther his hand or fote in all the land of Egypt. And he called Josephs name ✠ Zaphnath Paena. And he gaue him to wife Aseath the doughter of Putiphar preest of On. Then went Joseph abrode in the land of Egypt. And he was thyrty yere olde when he stode before Pharao kynge of Egypte. And then Joseph departed from Pharao, and went throughout all all the lande of Egypte.

And in the seuen plentyfull yeres they made sheues, and gathered vp all the encrease of the seuen plenteous yeres which were in the land of Egypte, and put it in to the cityes. And he put the foode of the feldes that grewe rounde aboute euery city, euen in the same. And Joseph layde vp corne in store, lyke to the sande of the see in multitude aboue measure, vntyll he lefte nombryng: for it was without nombre. And vnto Joseph were borne two sonnes before the yeres of huger came, which Aseath the doughter of Putiphar preest of On, bare vnto hym. And he called the name of the fyrst sonne ✠ Manasse/for God (sayd he) hath made me forget all my laboure, and all my fathers houshold. The second called he Ephraim, for God (sayd he) hath caused me to growe in the lande of my trouble.

And when the seuen plentyfull yeres that were in the lande of Egypt were ended, then came the seuen yeres of ✠ derth, accordyng as Joseph had sayd. And the derth was in all landes, but in the lande of Egypte was there yet fode. When now all the land of Egypt began to hunger, then cryed the people to Pharao for breed. And Pharao sayd vnto all Egypte: go vnto Joseph, and what he sayth to you, that do. And when the derth was throughout all the lande/ Joseph opened all that was in the cityes and solde vnto the Egyptians. And hunger waxed sore in the lande of Egypte. And all countreys came to Egypt to Joseph for to bye corne: bycause that the hunger was so sore in all landes.

¶ Josephs brethren come into Egypte to bye corne. He knoweth and tryeth them. Symeon is put in pryson/the other returne to theyr father to fetche Ben Jamin. His father lothe to let hym go, at last graunted.

CAPI. XLII.

When Jacob sawe there was corne to be solde in Egypte, he sayde to his sonnes: Why are ye negligent? Beholde I haue herde that there is corne to be solde in Egypt. ✠ Get you thither & bye vs corne from thence, that we may lyue and not dye. So went Josephs ten brethren downe to bye corne in Egypte/ for Jacob wolde not sende Ben Jamin with his other brethren: for he said, some misfortune myght happen hym.

And the sonnes of Israel came to bye corne amonge other that came, for there was derth also in the lande of Canaan. And Joseph was gouerner in the lande, and solde corne to all the people of the land. And his brethren came and fell flat on the grounde before hym. When Joseph sawe his brethren, he knewe them, but made straunge vnto them, and spake roughly vnto them saying: whence come ye? and they sayde: out of the lande of Canaan, to bye vytayle. Joseph knewe his brethren, but they knewe not hym. B

And Joseph remembred his ✠ dreames whiche he dreamed of them/ and sayde vnto them, ye are spyes, and ye come to se where the lande is weake. And they sayd vnto hym: nay my lord, but to bye vitayle thy seruauntes are come. We are all one mans sonnes/ and we meane truly/and thy seruauntes are no spyes. He said vnto them: nay verily, but euen to se where the lande is weake is your commynge. And they sayd: we thy seruauntes are .xij. brethren, the sonnes of one man in the lande of Canaan. The yongest is yet with our father/ but one no man wooteth where he is. Joseph said vnto the/that is it that I said vnto you, that ye are surely spyes. Hereby ye shal be proued. For by the lyfe of Pharao ye shall not go hence tyl your yongest brother be brought hither. Sende therfore one of you to fetche your brother, and ye shall be in pryson in the meane season. And therby shall your wordes be proued/ whether ye be true, or els by the lyfe of Pharao, ye are but spyes. And he put them in warde thre dayes. C ✠ Genesis. xxxvii. b

Then Joseph sayde vnto them, the thyrde day. This do, and ye shal lyue/ for I feare god. If ye meane truly, let one of your brethren be bounde in pryson, and go ye and beare necessary fode to your housholdes, and brynge with you your yongest brother vnto me: that your wordes may be proued, and that ye dye not. And they dyd so. D

Then they sayd one to an other: we haue verily synned agayns our brother, in that we sawe the anguyshe of his soule, when he besought vs, and wolde not heare hym: therfore is this trouble come vpon vs. Ruben answered them sayinge. Sayd I not vnto you that ye sholde not ✠ synne agayns the chylde? but ye wolde not heare. And nowe verily se, his bloode is ✠ requyred. They were not aware that Joseph vnderstonde them/ for he spake vnto them by an interpreter. And he turned from them & wepte, and then turned to them agayne & talked with them, and toke out Symeon from them and bounde hym before their eyes, and cõmaunded to fyll their sackes with corne, and to put euery mans money in his sacke, & to gyue them vitayle to spende by the waye. And so it was done to them. And they laded their asses with the corne and departed thence. And as one of them opened his sacke for to gyue his asse prouender in the Inne, he spyed his money in his sackes mouthe. And he sayd vnto his brethren: my money is restored me agayne, and is in my sackes mouthe. Then their hertes fayled them, and were astonyed, and sayd one to an other/ how cõmeth it that God dealeth thus with vs? And they came to Jacob their father vnto the lande of Canaan and told him all that had happened them sayinge. The lorde of the lande spake roughly to vs, and toke vs for spies to serche the cõtrey. E ✠ Genesis. xxxvii. d. ✠ To require the bloude of the hãd of an other is to take vẽgeaunce of euyl done vn to him/ as in Genesis. ix. a Psa. ix. b and Ezechiel. iii. a F

And we sayd vnto hym: we meane truly and are no spyes. We be twelue brethren sonnes of our father / one is awaye, and the yongest is now with our father in the lãde of Canaan. Then the lorde of the countrey sayd vnto vs: by this shall I knowe yf ye meane truly: leaue one of your brethren here with me, and take foode necessarye for your housholdes, and get you awaye, and bringe your yongest brother vnto me. And hereby shal I knowe that ye are no spyes, but meane truly: So wyll I deliuer you your brother agayne / and ye shall occupye in the lande.

And as they emptied their sackes, behold euery mans bũdell of money was i his sacke. And when both they and their father saw the bundels of money, they were afrayde.

B And Jacob their father sayd vnto them, haue ye robbed me of my children: Joseph is dead, and Symeon is awaye / and ye wyll take Ben Jamin from me. All these thyngs fall vpon me. Ruben answered his father sayinge: Slee my two sonnes, yf I bryng him not to the agayn. Delyuer hym therfore vnto my hande, and I wyll bringe hym to the agayne: But he sayd: my sonne shal not go downe with you / for his brother is dead, and he is left alone. Moreouer some myslortune myght happen vpon him by the way which ye go. And so shulde ye bryng my gray heed with sorowe vnto the graue.

ꝑ Bringe me to my graue: that is ye shal bring me to my death / as in Esaye. xxxviii.

C When Ben Jamin was brought they returned with gyftes. Symeon is delyuered out of pryson. Joseph goth alyde & wepeth. They feast together.

CAPI. XLIII.

A Nd the derth waxed sore in the lande. And when they had eaten vp the come whiche they brought out of the lande of Egypt, their father sayd vnto them: go agayne and bye vs a litle foode. Then sayd Juda vnto him: the man did testifie vnto vs saying, ✱ loke ye se not my face, onlesse your brother come with you. Therfore yf thou wylte sende our brother with vs, we wyll go and bye the foode. Yf thou wylte not sende hym, we wyll not go: For the man sayde vnto vs: loke ye se not my face, excepte your brother be with you. And Jsrael sayd: wherfore delte ye so cruelly with me, to tell the man ye had yet an other brother? They sayde: The man asked vs of our kynred, sayinge: Is your father yet alyue? haue ye not an other brother? And we tolde hym accordynge to these wordes: How coulde we knowe that he wolde byd vs bringe our brother downe with vs? Then sayd Juda vnto Jsrael his father: Send the lad with me, and we wyll ryse and go, that we maye lyue and not dye: both we, thou and also our children. I wyll be suertye for hym / and of my handes requyre hym. Yf I bringe him not to the, and set hym before thyne eyes ✱ let me bere the blame for euer. For onlesse we hadde made this tarying, by this we had ben there twyse and come agayne.

✱ Gen. xlii. d

B

✱ Ge. xliii. g.

C Then their father Jsrael sayd vnto them. Yf it must nedes be so now, then do thus, take of the best frutes of the lande in your vessels, and cary the man a present, a quantitie of bawme and a porcion of hony, spyces and myrre, dates and almondes. And take as moch money more with you. And the money that was brought agayn in your sackes, take it agayn with you, peraduenture it was some ouersyght.

Take also your brother with you, and aryse and go agayne to the man. And God almyghtye gyue you mercy in the sight of the man and sende you your other brother & also Ben Jamin and I wyl be as a man robbed of his children.

Thus toke they the present & twyse so moche more money with them, and Ben Jamin. And rose vp, went downe to Egypt, and presented them selues to Joseph. When Joseph saw Ben Jamin with them, he sayd to the ruler of his house / bryng these men home, and sley & make redy: for they shall dyne with me at none. And the man did as Joseph bad, and brought them in to Josephs house.

D When they were brought to Josephs house / they were afrayde and sayd, bycause of the money ꝑ came in our sackes mouthes at the fyrst tyme / are we brought that they myght pyke a quarell with vs, and laye some thynge to our charge, to bringe vs in bondage and our asses also. So came they to the man that was the ruler ouer Josephs house, and spake with him at the doze and sayd.

E Syr, we came hyther at the fyrst tyme to bye foode, and as we came to an Jnne, and opened our sackes: behold euery mans ✱ money was in his sacke with full weyghte: But we haue brought it agayne with vs, and other money haue we brought also i our handes, to bye foode but we can not tell who put our money in our sackes. And he sayde: be of good chere / feare not: your God, and the God of your fathers hathe put that treasure in your sackes / for I had your money. And he brought Symeon out to them, & led them i to Josephs house, & gaue them water to washe their fete, & gaue their asses prouender: And they made redye their present, agaynst Joseph came at none / for they herde say that they sholde dyne there. When Joseph came home, they brought the present in to the house to hym, whiche they had in their handes, and fell flat in the ground before him. And he welcomed them courteysly, sayinge / is your father that olde man which ye told me of in good helth? and is he yet alyue? They answered: thy seruant our father is i good helth and is yet alyue. And they bowed them selues and fell to the grounde.

✱ Gen.

F

And he lyft vp his eyes and behelde his brother Ben Jamin his mothers sonne and sayd: ✱ Is this your yongest brother of whome ye sayde vnto me? And sayd: God be mercyfull vnto the my sonne. And Joseph made hast (for ✱ his hert did melt vpon his brother) & sought where to wepe, and entred in to his chambre, for to wepe there. And he washed his face and came out and refrayned hym selfe, and bad set bred on the table.

G iii. Ber

And they prepared for him by him selfe, & for them by them selues, and for the Egyptians whiche ate with hym by them selues, bycause the Egyptians maye not eate breed with the Hebrues / for that is an ꝑ abhominacion vnto

ꝑ Abho

the

the Egyptians. And they sat before hym: the eldest according vnto his age, and the yongest according vnto his youth. And the men mereueled amonge them selues. And they brought rewardes vnto them from hym: but Ben Jamins parte was fyue tymes so moche as anye of theirs. And they ate and dronke, and were mery with hym.

¶ Joseph accuseth his brethern of theft. Juda becometh suertye for Ben Jamin.

CAPI. XLIIII.

A AND he commaunded the ruler of his house sayeng: fyl the mens sackes with food, as moche as they can carye, & put euery mans money in his bagge mouthe, and put my syluer cup in the sackes mouthe of the yongest and his corne money also. And he dyd as Joseph had sayde. And in the morynge as soone as it was lyghte, the men were let go with their asses. And when they were out of the cytie and not yet ferre paste, Joseph sayde vnto the rular of his house: Aryse and pursue after the men, and ouertake theym, and saye vnto theym: Wherfore haue ye rewarded euell for good? is that not the cuppe, of whiche my lorde drynketh, and dothe he not prophecye therin? ye haue cupll done, that ye haue done.

And he ouertoke theym and sayde the same wordes vnto them. And they answered hym: wherfore sayth my lorde suche wordes? God forbyd that thy seruauntes shulde do so. B Behold, the money which we founde in our sackes mouthes, we broughte agayne vnto the, out of the lande of Canaan: how then shulde we steale out of my lordes house, either syluer or golde? with whomsoeuer of thy seruauntes it be founde let hym dye, and let vs also be my lordes bondemen. And he sayde. Nowe therfore according vnto youre wordes he with whome it is founde, shalbe my seruaunt: but ye, shalbe harmelesse.

And forthwith euerye man toke downe his C sacke to the grounde, and euery man opened his sacke. And he serched from the eldest, to the yongest. And the cup was founde in Ben Jamins sacke. Then they * rente their clothes, and laded euery man his asse, and went agayne vnto the cytie. And Juda and his brethren came to Josephs house, for he was yet there, and they fell before him on the ground. And Joseph sayde vnto theym: what dede is this whiche ye haue done? wiste ye not that suche a man as I, can prophecye?

Then sayde Juda: what shall we saye vn- D to my lorde, what shall we speake, or what excuse can we make? God hathe founde oute the wickednesse of thy seruauntes. Beholde, dothe we and he, with whome the cuppe is founde, are thy seruauntes. And he answered: God forbyd that I shulde do so, the man with whome the cuppe is founde, he shalbe my seruaunte: but go ye in peace home to your father.

Then Juda went vnto him and sayde: oh my lorde, let thy seruaunte speake a worde in my lordes eare, and be not wrothe with thy seruaunt: for thou arte euen as Pharao. My lorde asked his seruaunte sayenge: haue ye a E father or a brother? And we answered my lord * we haue a father that is olde, and a yonge ladde which he begat in his age: and the brother of the layde lad is dead, and he is all that is left of that mother. And his father loueth hym. Then sayde my lorde vnto his seruauntes, brynge him vnto me, that I may set myne eyes vppon hym. And we answered my lorde, that the lad coulde not go from his father, for yf he shulde leaue his father, his father were but a deed man. Then sayde ye thou vnto thy seruantes * onles your yongest brother come with you, loke that ye se my face no more.

And whan we came vnto thy seruaunt our father, we shewed hym, what my lorde hadde sayde. And when our father sayde vnto vs, go agayne, and bye vs a lytle fode: we sayd, that we coulde not go. Neuertheles yf our yongest brother go with vs, then will we go, for we maye not se the mannes face excepte oure youngeste brother come with vs. Then sayde F thy seruaunt oure father vnto vs. Ye knowe that my wyfe bare me two sonnes. And the one went out from me, and it is sayd that he is * torne in peaces, of wylde beastis, & I sawe him not sence. If ye shall take this also away frome me, and some misfortune happen vpon hym, * ye shall brynge my graye heed, with * Gene.xlii. sorowe vnto the graue. G

Now therfore when I come to thy seruant my father, yf the lad be not with me: seynge that his lyfe hangeth by the laddes lyfe, then as soone as he seeth that the lad is not come, he shall dye. So shall we thy seruantes, bring the grape head of thy seruaunt oure father, with sorowe vnto the graue. For I thy seruant, became suertie for the lad, vnto my father, and sayde: * Yf I brynge hym not to the agayne, * Gen.xliii.b I will bere the blame all my lyfe longe. Now therfore let me thy seruaunt, remayne here for the lad, and be my lordes bondman: and let the lad go home with his brethren. For how can I go vnto my father, and the lad not with me: lest I shulde se the wretchednes that shal come on my father.

¶ Joseph maketh hym selfe knowen vnto his brethren and sendeth for his father.

CAPI. XLV.

A AND Joseph coulde no longer refrayne before all them that stode aboute hym / but commaunded that they shoulde go all out frome hym, and that there shuld be no man with him, whyle he vttred him selfe vnto his brethren. And he * wepte alowde, so * Gene.xlii.c xliii. g that the Egyptians, and the house of Pharao herde it. And he sayde vnto his brethren: I am Joseph, doth my father yet lyue? But his brethren coulde not aunswere him, for they were abasshed at his presence. And Joseph sayde vnto his brethren: come nere to me, and they came nere. And he sayde: * I am Joseph * Actu.vii.b. youre brother, whome ye solde into Egypte. Gen.xxxvii.f. And now be not greued therwith, neyther let B it seme a cruell thynge in youre eyes, that ye solde me hyther. For God dyd send me before you, to saue your lyues. * For this is the se- * Gene.l.d

cond

conde yere of derth in the lande, and fyue more behynde, in whiche there shall neyther be earynge nor herueſt.

Wherfore God ſent me afore to make prouiſion, that ye myght continue in the earth, & to ſaue your lyues by a greate delyueraunce. So now, it was not ye that ſent me hyther, but God: and he hathe made me as a father vnto Pharao, and lorde ouer all his houſe, & ruler in all the lande of Egypte. Haſte you therfore, and go to my father, and tell him, thus ſayth thy ſonne Joſeph: God hath made me lorde ouer all Egypte. Come downe vnto me and tarye not. And thou ſhalt dwell in the lande of Goſan, and be by me: bothe thou, & thy chyldren, and thy chyldrens chyldren: and thy ſhepe, and beaſtes, and all that thou haſt. There will I make prouyſion for the: For there remayne yet fyue yeres of derth, leaſte thou, and thy houſholde, and all that thou haſt, perysshe.

Beholde, your eyes do ſe, and the eyes alſo of my brother Ben Jamin, that I ſpeake to you by mouthe. Therfore tell my father of all my honoure, whiche I haue in Egypte, and of all that ye haue ſene, and make haſt & bring my father hyther.

And he fell on his brother Ben Jamins neck and wept/and Ben Jamin wept on his necke. Moreouer he kyſſed all his brethren, & wepte vpon them. And after that, his brethren talked with him. And when the tydinges were brought to Pharaos houſe, that Joſephs brethren were come, it pleaſed Pharao well, and all his ſeruauntes.

And Pharao ſpake vnto Joſeph: ſaye vnto thy brethren, this do ye: lade your beaſtes, & get you hence, And when ye be come vnto the lande of Canaan, take your father, and youre houſholdes, and come vnto me, and I will geue you the beſte of the lande of Egypte, and ye ſhall eate the fatte of the lande. And commaunded alſo. This do ye: take charettes with you, out of the lande of Egypte, for your chyldren, and for your wyues: and bringe your father, and come. Alſo, regarde not your ſtuffe, for the goodes of all the lande of Egypte ſhal be yours.

And the chyldren of Iſrael dyd accordyngly, And Joſeph gaue them charettes at the commaundement of Pharao, and gaue them vytaple alſo, to ſpende by the waye. And he gaue vnto eche of them, chaunge of rayment: but vnto Ben Jamin, he gaue thre hundred peces of ſyluer, and fyue chaunge of rayment. And vnto his father he ſent lyke wyſe ten aſſes laden with good out of Egypte, and ten she aſſes laden with corne, bread and meat: to ſerue his father by the waye. So ſent he his brethren awaye, and they departed. And he ſayde vnto theym: ſe that ye fall not oute by the waye.

And they departed frome Egypte / and entred the lande of Canaan, and came to Jacob their father, and tolde hym, ſayenge. Joſeph is yet a lyue, and is gouernour ouer all the lād of Egypte. And Jacobs hert was troubled, but he beleued them not. And they tolde him all the wordes of Joſeph, whiche he had ſayde vnto them. But when he ſawe the charettes which Joſeph had ſent to carye him, then his ſpyrytes reuyued. And Iſrael ſayde. I haue ynoughe, yf Joſeph my ſonne be yet alyue: I will go and ſe hym, or that I dye.

¶ Jacob with all his houſholde goeth to Joſeph in to Egypt. The genealogie of Jacob. Joſeph meeteth his father.

CAPI. XLVI.

ISrael toke his † iourney, with all he had, and came vnto Berſeba, and offred offrynges vnto the God of his father Iſaac. And God ſayde vnto Iſrael in a viſyon by nyght, and called vnto him: Jacob Jacob. And he anſwered: here am I. And he ſayde: I am that myghtye God of thy father, feare not to go downe into Egypte. For I will make of the a great people. I will go downe with the into Egypte, and I will alſo bringe the vp agayne, and Joſeph ſhall ✠ put his hande vpon thyne eyes.

And Jacob roſe vp frome Berſeba. And the ſonnes of Iſrael caryed Jacob their father, and their chyldren, and their wyues in the charettes, whiche Pharao had ſent to carye him. And they toke their catell, & the goodes whiche they had gotten in the lande of Canaan, & came into Egypt: both Jacob and all his ſeed with him, his ſonnes, and his ſonnes ſonnes with hym, his doughters, & his ſonnes doughters, and all his ſeed brought he with hym into Egypte.

Theſe are the names of the chyldren of Iſrael, whyche came into Egypte, bothe Jacob and his ſonnes: * Ruben Jacobs fyrſt ſonne. The chyldren of Ruben: Hanoch, Pallu, Hezron, and Charmi. The chyldren of Symeon: Jemuel, Jamim, Ohad, Jachin, Zohar, and Saul the ſonne of a Cananytiſh woman. The chyldren of * Leui: Gerſon, Kahath, and Merari.

The chyldren of * Juda: Er, Onan, Sela, Pharez, and Zerah, But Er, and Onan, dyed in the lande of Canaan. The chyldren of Pharez, Hezron, and Hamul. The chyldren of Iſſachar: Tola, Phua, Job and Semſon. The chyldren of Zabulon: Sered, Elon and Jaheleel. Theſe be the chyldren of Lea, whyche ſhe bare vnto Jacob in Meſopotamia, with his daughter Dina. All theſe ſoules of his ſonnes and doughters, make thyrty and three.

The chyldren of Gad: Ziphion, Haggi, Suni, Ezbon, Eri, Arodi, and Areli. The chyldren of * Aſſer: Jemna, Jeſua, Jeſui, Bria, and Serah their ſyſter. And the chyldren of Bria, were Heber, and Malchiel. Theſe are the chyldren of Silpha, whome Laban gaue to Lea his doughter. And theſe ſhe bare vnto Jacob, In noumbre ſyxtene ſoules.

The chyldren of Rachel / Jacobs wyfe: Joſeph

Ioseph and Ben Iamin. And vnto Ioseph, in the lande of Egypte, were borne: Manasses, and Ephraim, whiche * Asnath the doughter of Putiphar, priest of On, bare vnto him. The childzen of * Ben Iamin: Bela, Becher, Asbel, Gera, Naeman, Ehi, Ros, Mupim, Hupim, and Ard. These are the childzen of Rachel, whiche were borne vnto Jacob. xiiij. soules all togither. The chyldzen of Dan: Husim. The childzen of Nepthali: Jahzeel, Guni, Jezer, and Sillem. These are the sonnes of Bilha, whith Laban gaue vnto Rachel his doughter, and she bare these vnto Jacob, all togither. vij. soules. All the soules that came with Jacob into Egypte, whiche came out of his loynes (beside his sonnes wyues) were all togyther. lx. and. vj. soules. And the sonnes of Ioseph, whiche were borne hym in Egypte were two soules: So that all the soules of the house of Jacob, which came into Egypte are. lxx.

Gene. xli. g. i. Par. vii. and. viii. a Deute. x. d.

D And he sent Juda before hym vnto Ioseph, that the waye myght be shewed hym vnto Golan, and they came into the lande of Gosan. And Ioseph made redy his charet, & went to mete Israel his father, vnto Golan, & presented hym selfe vnto hym, & fell on his necke and wepte vpon his necke a good whyle. And Israel sayde vnto Ioseph: Nowe am I content to dye, for almoche as I haue sene the, þ thou arte yet alyue.

And Ioseph sayde vnto his brethren & vnto his fathers house: I will go and shewe Pharao, and tell hym: that my brethren and my fathers house, which were in the lande of Canaan, are come vnto me, and howe they are shepardes (for they were men of catell) & they haue brought their shepe and their oxen, and all that they haue, with them. If Pharao cal you, and aske you what your occupation is/ saye: thy seruauntes haue bene occupyed a boute catell, frome oure chyldhode vnto this tyme: bothe we and our fathers, that ye may dwell in the lande of Golan. For the Egyptians abhorre all shepardes.

¶ Jacob cometh before Pharao/ and vnto him is geuen the lande of Golan. He sweareth his sonne for his buryal.

CAPI. XLVII

A And Ioseph went and tolde Pharao, & sayde: my father and my brethren, their shepe and their beastes, & all that they haue, are come out of the lande of Canaan / & are in the lande of Golan. And Ioseph toke a part of his brethren: euen fyue of them, and presented theym vnto Pharao. And Pharao sayde vnto his brethren: what is youre occupation? And they sayde vnto Pharao: shepeherdes are thy seruauntes, bothe we and also our fathers. They sayde moreouer vnto Pharao: for to * soiorne in the lande are we come, for thy seruauntes haue no pasture for their shepe, so sore is the famyshement in the lande of Canaan. Now therfore let thy seruauntes dwell in the lande of Golan.

Gen. xviii. a

And Pharao sayde vnto Ioseph: thy father B and thy brethren are come vnto the. The land of Egypte is open before the: In the best place of the lande, make bothe thy father and thy brethren dwell: And euen in the lande of Gosan let them dwell. Moreouer yf thou knowe any men of actiuitie amonge them, make the rulars ouer my catell. And Ioseph brought in Jacob his father, and set hym before Pharao. And Jacob blessed Pharao. And Pharao asked Jacob, howe olde art thou? And Jacob sayde vnto Pharao: the dayes of my pilgremage, are an hundred and thirty yeres. Fewe and euyll haue the dayes of my lyfe bene, and haue not atteyned vnto the yeres of the lyfe of my fathers, in the dayes of their pilgremages. And Jacob blessed Pharao, and wēt out frome hym. And Ioseph prepared dwellinges for his father and his brethren, and gaue them possessions in the lande of Egypte, in the best of the lande: euen in the lande of Rameses, as Pharao commaunded. And Ioseph made prouysyon for his father, his brethren and all his fathers houshold, as ponge chyldren are fed with bread.

There was no bread in al the lande, for the derth was exceadynge sore: so that the lande of Egypte, and the lande of Canaan, were fampyshed, by the reason of the derth. And Ioseph gathered togyther all the money that was founde in the lande of Egypte, and of Canaan, for the corne whyche they boughte: and he layde vp the money in Pharaos house. When money fayled in the lande of Egypte, & of Canaan, all the Egyptians came vnto Ioseph, and sayde: geue vs sustenaunce: wherfore suffrest thou vs to dye before the: for our money is spent. Then sayde Ioseph: bringe your catell, and I wyll geue you for your catell, yf ye be without money. And they brought their catel vnto Ioseph. And he gaue them bread for horses and shepe, and oxen and asses: so he fed them with bread, for all their catell, that yere. C

When that yere was ended, they came vnto hym the next yere, and sayde vnto hym: we will not hyde it frome my lorde, how that we haue neyther money nor catell, for my lorde: there is no more left for my lorde, but our bodyes, and oure landes. Wherfore latest thou vs dye before thyne eyes, and the lande to go to naught? bye vs and our landes for bread: and let bothe vs and our landes be bonde to Pharao. Geue vs seed, that we maye lyue / & not dye, and that the lande go not to wast. D

And Ioseph bought all the lande of Egipt for Pharao. For the Egyptians solde euery man his lande, because the derth was sore vpon them: and so the lande became Pharaos. And he appointed the people vnto the cytes/ frome one syde of Egypte vnto the other: only the lande of prestes bought he not. For there was an ordinaunce made, by Pharao / for the prestes, that they shuld eate that whiche was appointed vnto them: whiche Pharao had geuen them, wherfore they solde not their landes.

The Egypcians solde all theyr landes vnto ỳ kynge

Then Ioseph sayde vnto the folke: behold I haue bought you this daye, and youre landes for Pharao. Take there seed, and go sow E

the

F the lande. And of the encreafe, ye fhall geue ℔ fyfte parte vnto Pharao, and. iiij. partes fhal be your owne for feed to fowe the felde: and for you, and them of your houfholdes, and for youre children, to eate. And they anfwered: Thou haft faued our lyues. Let vs fynde grace in the fyghte of my lorde, and let vs be Pharaos feruauntes. And Joſeph made it a lawe ouer the lande of Egypte vnto this daye: that men muſt geue Pharao the fyfte parte, except the lande of the preaſtes only, which was not bounde vnto Pharao.

And Iſrael dwelte in Egypte: euen in the countreye of Goſan. And they had their poſſeſſions therin, and they grewe and multyplyed exceadyngly. Moreouer Jacob lyued in the lande of Egypte. xvij. yeres, ſo that the hole age of Jacob, was an hundred, and. xlvij. yeres.

B When the tyme drew nye, that Iſrael muſt dye: he ſent for his ſonne Joſeph, and ſayde vnto hym: If I haue found grace in thy ſyght, put thy hande vnder my thye, and deale merefully and truely with me, that thou buryе me not in Egypt: but let me lye by my fathers and carye me oute of Egypte, and bury me in their buryall. And he aunſwered: I wyll do as thou haſte ſayde. And he ſayde ✱ ſwere vnto me. And he ſware vnto hym. And then Iſrael worſhypped the Lorde, and bowed hym vnto the beddes head.

✱Gen.xxv.d

¶ Jacob lyeth ſycke. He deſyreth Ephraim and Manaſſes for his ſonnes and bleſſeth them.

CAPI. XLVIII.

A After theſe actes, tydyngs were brought vnto Joſeph, that his father was ſicke. And he toke with him his two ſonnes, Manaſſes and Ephraim. Then was it ſayde vnto Jacob: beholde, thy ſonne Joſeph commeth vnto the. And Iſrael toke his ſtrength vnto hym, and ſat vp on the bedde, and ſayde vnto Joſeph: God almyghtye apeared vnto

✱Gen.xviii. me at ✱ Lus, in the lande of Canaan, & bleſſed me, and ſayde vnto me: beholde, I wyll

✱Gen.xlvi.a make the growe, and will multyplye the, and will make a great ✱ nombre of people of the, and wyll geue this lande vnto the, and vnto thy ſeed after the, for an euerlaſtinge poſſeſſion. Now therfore thy two ſonnes Manaſſes and Ephraim, whiche were borne vnto the before I came to the into Egypt, ſhalbe myne euen as Ruben and Symeon ſhal they be vnto me. And the children whiche thou getteſte

Jacob adopteth the two ſonnes of Joſeph. after them, ſhalbe thyne owne: but ſhalbe called with the names of their brethren in their enheritaunces. And after I came frome Meſopotamia, Rachel ✱ dyed vpon my hande in

✱Gen.xxxv.c the lande of Canaan, by the waye: when I had but a fedes breed to go vnto Ephrate. And I buryed her there in the way to Ephrat whiche is now called Bethlehem.

B And Iſrahel beheldе Joſephs ſonnes, and ſayde: what are theſe? And Joſeph ſayd vnto his father: they are my ſonnes, whiche God hathe geuen me here. And he ſayde: brynge them to me, and let me bleſſe them. And the eyes of Iſrael were dymme for age, ſo that he coulde not well ſe. And he brought them to hym, and he kyſſed them, and embraced them. And Iſrael ſayde vnto Joſeph: I wolde not haue thoughte, that I ſhoulde haue ſene thy face, and yet lo, God hathe ſhewed it me, and alſo thy ſeed. And Joſeph toke them awaye frome his lappe, and they fell on the grounde before hym.

Then toke Joſeph them bothe: Ephraim C in his ryght hande towarde Iſraels left hande and Manaſſes in his left hande, towarde Iſraels ryghte hande, and brought them vnto hym. And Iſrael ſtretched oute his ryghte hande, and ℘ layde it vppon Ephraims head, whiche was the yonger, and his lefte hande, vppon Manaſſes head, croſſinge his handes, for Manaſſes was the elder. And he bleſſed Joſeph, ſayenge: God before whome my fathers Abraham and Iſaac dyd walke, and the God whiche hathe fedde me all my lyfe longe vnto this daye, And the aungell whiche hath delyuered me frome all euyll, bleſſe theſe ladde ſ: that they maye be called after my name and after my father Abraham and Iſaac, and that they maye growe and multiplye, vppon the earthe.

When Joſeph ſawe that his father layde his ryght hande vppon the head of Ephraim, it diſpleaſed hym. And he lyfte vp his fathers hande, to haue remoued it frome Ephraims head vnto Manaſſes head, and ſayde vnto his father. Not ſo my father, for this is the eldeſt. Put thy ryght hande vpon his head. And his father wolde not, but ſayde: I knowe it well my ſonne, I knowe it well. He ſhalbe alſo a ✱ people, and ſhalbe greate. But of

✱Gen. a truthe his yonger brother ſhalbe greatter then he, and his ſeed ſhalbe full of people. And he bleſſed theym, ſayenge: At the enſaumple of theſe, the Iſraelytes ſhall bleſſe, and ſaye: God make the, as Ephraim and as Manaſſes. Thus ſet he Ephraim before Manaſſes.

And Iſrael ſayde vnto Joſeph: beholde, I dye. And God ſhalbe with you, and bryngе you agayne vnto the lande of youre fathers.

✱Joſh. Moreouer I geue vnto the, a portyon of ✱ lande aboue thy brethren, which I gat out of the handes of the Amorites, with my ſwerde and with my bowe.

¶ Jacob bleſſeth all his owne ſonnes, and theweth them what is to come. He apointeth where he wylle buryed: and dyeth.

CAPI. XLIX.

AND Jacob called for his ſonnes / and A ſayde: come togyther, that I may tell you what ſhall happen you in the laſte dayes. Gather you togyther, and heare ye ſonnes of Jacob, and herken vnto Iſrael your father.

Ruben ✱ thou arte myne eldeſt ſonne, my ✱Gen.x myghte and the begynnynge of my ſtrengthe, cheefe in receyuing, and cheefe in power. As vnſtable as water were thou: thou ſhalte therfore not be the cheefeſt, for thou ✱ wenteſt vp ✱Ge.xxxv. vpon thy fathers bed, and than defyldeſt thou my couche with goynge vp.

The

The brethren Symeon and Leui, wycked instrumentes are their weapons. Into their secretes come not my soule, and vnto their congregation * be my honoure not coupled: for in their wrath they slewe a man, and in their lust they threwe downe the walles of the cytye. Curled be their wrath, for it was stronge, and their fearsenesse, for it was cruell. I will therfore deuyde them in Jacob, and scater them in Israel. But the (O Juda) thy brethren shall prayse, and thyne hande shalbe in the * necke of thyne enemyes, and thy fathers children shall stoupe vnto the. Juda is a * lyons whelpe, From spoyle (my sonne) thou arte come an hyghe: he layde him downe and couched hym selfe as a lyon, and as a * lyoness. Who dare stere hym vp? The ℣ sceptre shall not departe from Juda, nor a rular from his legges, tyll he come, that is to be sent, vnto whom the people shall herken. He shall bynd his sole vnto the vyne, and his asses colt vnto the vyne braunche, and shall washe his garment in wyne, and his mantell in the bloude of grapes, his eyes are roudyer than wyne, & his teeth whitter then mylke.

* Zabulon shall dwell in the hauen of the see, and in the porte of shyppes, & shall reache vnto Sydon.

Jssachar is a stronge asse, he couched hym downe betwene two borders, and sawe that rest was good and the lande that it was pleasaunt, and bowed his shoulder to beare, and became a seruaunte vnto tribute. Dan shall ℣ rudge his people, as one of the trybes of Israel. Dan shalbe a serpente in the waye, and an edder in the path, and byte the horse heles, so that his ryder shall fall backewarde. After thy saupnge loke I Lorde.

Gad, men of warre shal inuade. And he shal turne them to flyght.

Of Aser commeth ℣ fat bread, and he shall geue pleasures for a kynge.

Nephtalim is a swyfte hynde, and geueth goodly wordes. That florysshing childe Joseph, that florysshynge childe, and goodly vnto the eye: the daughters ran vppon the wall. The shoters haue enuyed hym, and chyde with hym and hated hym, and yet his bowe bode faste, and his armes and his handes were stronge, by the handes of the myghtye God of Jacob: out of hym shall come an herde man a stone in Jsrael. Thy fathers god shall helpe the, and the almygtye shal bleese the, with blessinges from heauen aboue, and with blessynges of the water that lyeth vnder, and with blessinges of the breestes, and of the wombe. The blessynges of thy father were stronge: euen as the blessynges of my elders, after the desyre of the hyest in the worlde, and these blessynges shall fall on the head of Joseph, and on the top of the head of hym that was separat from his brethren.

Ben Jamin is a raupshynge ℣ wolfe. In the mornynge he shall deuoure his praye, and at nyght he shall deuyde his spoyle.

All these are the. xij. tribes of Jsrael, & this is that whiche their father spake vnto them, when he blessed them, euery man with a seuerall blessynge. And he charged them, and sayd vnto them. I shalbe put vnto my * people: se that ye bury me with my fathers, in the caue that is in the felde of Ephron the Hethyte, in the double caue, that is in the felde, before Mamre, in the lande of Canaan. Which felde Abraham bought of Ephron the Hethyte, for a possession to bury in. There they buryed Abraham and Sara his wyfe, there they buryed Jsaac and Rebecca his wyfe. And there I buryed Lea: whyche felde, and the caue that is therin, was bought of the children of Heth.

When Jacob had commaunded all that he wolde vnto his sonnes, he plucked vp his fete vpon the bed, and dyed, and was * put vnto his people. And Joseph fell vpon his fathers face, and wept vpon him, and kyssed hym.

¶ Jacob is buried. Joseph forgyueth his brethren the Jniury that they dyd to him. And he dyeth.

CAPI. L.

AND Joseph commaunded his seruauntes that were Phisicios, to embawme his father, and the Phisicions embawmed Jsrael. xl. dayes longe, for so longe doth the embawminge laste, and the Egyptians bewepte hym. lxx. dayes.

And when the dayes of weppynge were ended, Joseph spake vnto the house of Pharao, sayenge. If I haue founde fauour in your eyes speke vnto Pharao and tell hym, that my father made me sweare and sayde: Lo, I dye, se that thou * burye me in my graue whiche I haue made me in the lande of Canaan. Nowe therfore let me go, and burye my father, and then will I come agayne. And Pharao sayde, go and bury thy father, according as he made the swere.

And Joseph went vp to burye his father, & with hym went all the seruauntes of Pharao that were the elders of his house, and all the elders of Egypte, and all the house of Joseph, and his brethren, and his fathers house: only their children, and their shepe, and their catell left they behynde them in the lande of Golan. And there went with him also Charettes and horsemen: so that they were an exceadynge great companye.

And when they came to the felde of Atad beyonde Jordane, there they made great and exceadyng sore lamentacion. And he * mourned for his father. vij. dayes. When the enhabyters of the lande of the Cananytes saw the mournynge in ℣ felde of Arad, they sayde: this is a great mournynge whiche the Egyptians make. Wherfore the name of the place is called Abelmizraim, whiche place lyeth beyonde Jordane. And his sonnes dyd vnto him accordynge as he had commaunded them.

And his sonnes carryed hym into the * land of Canaã, and buryed hym in the double caue which Abraham had * bought with the felde to be a place to bury in, of Ephrõ the Hethite before Mãre. And Joseph returned to Egypte agayne and his brethren, and all that wente vp with him to bury his father, as sone as he had buryed hym.

When

gods worde, as was Paul in whome this texte is verified.

* Gen. xxv. a

* Actu. vij. c

* Gẽ. xlvij. a

* Eccl. xxij. b

* Gen. xliz. c. Actu. vij. b

* Gen. xxiij. d

When Josephs brethren sawe that their father was deade, they sayde: Joseph may fortune hate vs, and * rewarde vs agayne / all the euell whiche we dyd vnto hym. They dyd therfore a commaundement vnto Joseph, sayenge: thy father charged vs before his death, sayenge. This wyle saye vnto Joseph, forgeue (I praye the) the trespace of thy brethren, and their synne, for they rewarded the cuyl. Now therfore we praye the,, forgeue the trespace of the seruauntes of thy fathers God. And Joseph wepte when they spake vnto hym.

* Genesis. xxxvii.d

D And his brethren came and fell before hym, and sayde: Beholde we be thy seruauntes.

* Gen.xlv.b And Joseph sayde vnto them * feare not, for am not I vnder god? Ye thought cuyll vnto me: but God turned it vnto good, euen to auaunce me, as ye se at this present tyme, and to saue moche people a lyue. Feare not therfore, for I wyll care for you and for your children, and he spake kyndly vnto them.

Joseph dwelte in Egypte, and his fathers house also, and lyued an hundred and. x. yere.

* Tob.xiiii.a And Joseph sawe * Ephraims children, euen vnto the thirde generacion. And vnto Machir the sonne of Manalles, were chyldren borne, and sat on Josephs knees.

And Joseph sayde vnto his brethren: I dye And God will surely φ vyset you, and bryngе you out of this lande, vnto the lande whiche he sware vnto Abraham, Isaac, and Jacob. And Joseph toke an oothe of the chyldren of Israel, and sayde: God wyll not fayle but vyset you: se therfore that ye carye my * boones hence. And so Joseph dyed, whan he was an hundred and ten yere olde.

And they enbawmed hym, and put hym in a cheste in Egypte.

Job. Pla.

φ G vyse is/he unem and your dage Chal der * Exod Josu

MOSES EXODVS.

THE SECONDE BOKE OF MOSES, CALLED EXODVS, OR DEPARTVRE.

¶ The chyldren of Jacob are nombred. The new Pharao oppresseth them. The acte of the godlye mydwyues.

CAPITVLO. I.

A THESE ARE THE NA

* Gen.xlvi.b mes of the * chyldren of Israel, whiche came to Egypte with Jacob, euerye man with his housholde: Ruben, Simeon, Leui, Juda, Isachar, Zabulon, Ben Jamin, Dan, Nephtali, Gad and Aser. All these soules procedinge out of the loynes of Jacob, were. lxx. where as Joseph was in Egypte all redye.

When Joseph was dead, and al his brethern and all the generation: the * children of Israel grewe, encreased, multyplyed, and waxed very myghtye: so that the lande was full of them.

* Act.vii.c Psal.cuiij.c

B Then there rose vp a newe kynge in Egypte whiche knewe not Joseph. And he sayde vnto his folke: beholde the people of the children of Israel are mo & myghtyer than we. Come, let vs playe wysely with them: lest they multiplye, and so (yf there chaunce any warre) they ioyne them selues to oure ennemyes and fyghte agaynste vs, and so gette them oute of the lande.

C And he set taskemasters ouer them, to kepe them vnder with burdens. And they buylt vnto Pharao cyties of defense: Phiton and Rameses. But the more they vexed the, the more they multyplyed and grewe: so that they abhorred the children of Israel. And the Egyptians helde the children of Israel in bondage withoute mercye, and made their lyues bitter vnto theym, with cruell laboure in claye, and bycke, and all maner worke in the feldes, and in all maner seruice, whiche they caused them to worke, cruelly.

And the kynge of Egypte sayde vnto the mydwyues of the Ebruel women, of whiche the ones name was Sephora, and the other Phua: When ye do the office of a mydwyfe, to the women of the Ebrues, & se in the byrth tyme that it is a boye, kyll it. But yf it be a mayde, let it lyue. Notwithstanding the mydwyues feared God, and dyd not as the kynge of Egypte commaunded them: but saued the men children.

D Then the kynge of Egypte called for the mydwyues, and sayde vnto them: why haue ye delt on this maner, and haue saued the men children? And the mydwyues answered Pharao, that the Ebrues wemen were not as the wemen of Egypte: but were sturdy women, and were delyuered afore the midwyues came at them. And god therfore delt well with the mydwyues. And the people multyplyed and waxed very myghty. And because the mydwyues feared God, he made them houses.

Then Pharao charged all his people, sayenge. All the menchildren that are borne, caste into the ryuer, and saue the maydechildren a lyue.

¶ Moses

¶ Moses is borne, and beynge cast into the flagges, is taken vp of Pharaos daughter. He killeth the Egyptians, he fleeth and taketh a wyfe. The Israelites crye vnto the Lorde.

CAPI. II.

A Exodi.vi.c Par.xxiij.b

AND there went a man of ✠ the house of Leui. And toke a daughter of Leui. And the wyfe conceyued & bare a sonne. And when she saw that it was a proper child, she hyd him fo3 thze monethes. But when she coulde no longer hyde hym, she toke a basket made of bulrushes, and dawbed it with slyme and pytche, and layde the childe therin, and put it in the flagges by the ryuers bzynke. And his syster stode a ferre of, to wytte what wolde come of it. ✠ And the daughter of Pharao came wowne to the ryuer to wash her self, and her maydens walked a longe by the ryuers syde. And when she sawe the basket amonge the flagges, she sent one of her maydens, and caused it to be fet. And when she had opened it she sawe the childe, and beholde: the babe wepte. And she had compassion on it and sayde: it is one of the Ebzues childzen.

Sa.xviii.a Act.vii.c Ebzew.xi.d.

B Then sayde his syster vnto Pharaos dughter: shall I go and call vnto the a nurse of the Ebzues wemē, to nurse ỳ the childe? Pharaos dughter answered. Go thy waye, And the maydē ran, and called the childes mother. Then Pharaos doughter sayde vnto her. Take this childe awaye, and nurse it fo3 me / and I wyll reward the, fo3 thy laboure. And the woman toke the childe, and nursed it vp.

Moses is Egypte me and it nifieth awen oute the water.

And when the childe was growen, she bzought it vnto Pharaos dughter, & it was made her sonne, and she called it ✠ Moses, because (sayde she) I toke hym out of the water. And it happened in these dayes, when Moses was waxte great, that he went out vnto his bzethzen, and loked on their burdens, & spyed an Egyptian smytynge one of his bzethzen an Ebzue. And he loked rounde aboute, & when he sawe that there was no man by, he slewe the Egyptian, and hyd hym in the sande. And he went forth the next daye: and beholde, two Ebzues stroue togyther. And he sayde vnto hym that dyd the wzonge: Wherfoze smytest thou thyne neyghboure? And he aunswered: who hath made the a rular oz a iuge ouer vs? intendest thou to kyll me, as thou kylledst yesterdaye the Egyptian? Then Moses feared

C and sayde: Truly the thinge is knowen. And Pharao herde of it, and wente aboute to slee Moses: but he fled from Pharao, and dwelt in the lande of Madian, and he sat wowne by a welles syde.

The preast of Madian had. vij. doughters, whiche came and dzewe water, and fylled the troughes, fo3 to water their fathers shepe. And the shepeherdes came and dzoue the maydens awaye: but Moses stode vp, and helped them, and watered their shepe. When they came to ✠ Raguel their father, he sayde: how happeneth it that ye are come so sone to day? They answered: An Egyptian delyuered vs from the shepeherdes, and so dzewe vs water, and watered the shepe. And he sayde vnto his doughters: Where is he? why haue ye left the man? Go call hym that he may eate bzed. And Moses was content to dwell with the man. And he gaue Moses Zephora his dughter which bare a sonne, and he called him Gerson: fo3 he sayde: I haue bene a straunger in a strange lande. And she bare yet another sonne whom he called Elieser, sayenge: The God of my father is myne helper, & hath ryd me oute of the handes of Pharao.

And it chaunced in pzocesse of tyme, that ỳ kynge of Egypte dyed, and the childzen of Israel syghed by the reason of laboure, and cryed. And their complaynt ascended vnto God fro3me the laboure. And God remembzed his pzomyse with Abzaham, Isaac and Jacob. And God ✠ loked vpon the childzen of Israel, and knewe them.

father of Zephora / & was also the preest of Madian. Foz it was a lyke ozder & thē, as it was D with the Jewes / that the sonne pos sessed the office of his father.

✠ Looked vpon thē: that is he had pitie and cōpassion ouer theyz sooze labours / as Deut.xxvi.d.

¶ Moses kepeth shepe, God appereth vnto him in a bushe / and sendeth him to the childzen of Israel / and to Pharao the oppressour.

CAPI. III

A MOses kepte the shepe of Jethzo his father in lawe, preast of Madian, and he dzoue the flocke to the backsyde of the wylde rnesse, and came to the mountayne of God, Hozeb. And the angell of the Lozde apeared vnto hym, in a flame of fyze, oute of a bushe. And he perceaued that the bush burned with fyze, and consumed not. Then Moses sayde: I wyll go hence, & see this great sight, how it cometh that the bushe burneth not. And when the Lozde sawe that he came forth to see, he called hym out of the bush, and sayd: Moses, Moses. He answered, I am at hand. And he sayde: come not hyther, but put thy shoes of thy fete: fo3 the place wheron thou stondest is ✠ holy ground. And he sayd: I am the God of thy father, the God of Abzaham, the God of Isaac, and the God of Jacob. And Moses hyd his face, fo3 he was afrayd to loke vpon God.

The bushe & fyze.

B Then the Lozde sayde: I haue surely sene the trouble of my people which are in Egypt, and haue herde their crye, which they haue of their taskemasters. Foz I knowe their sozow and am come downe to delyuer them out of ỳ handes of the Egyptiās, and to bzynge them out of that lande, vnto a good lande, and a large, and vnto a lande that floweth with ✠ mylke and hony: euen vnto the place of the Cananytes, Hethytes, Amozites, Pherezites, Heuites, & of the Jebusites. Now therfoze beholde, the complaynt of the childzen of Israel is come vnto me, and I haue also sene the oppression, wherwith the Egyptians oppresse them. But come, I wil sende the to Pharao, that thou mayste bzynge my people the childzen of Israel out of Egypte. And Moses sayde vnto God: what am I to go vnto Pharao, and to bzynge the childzen of Israel out of Egypte? And he sayde: I wil be with the. And this shalbe a token vnto the, that I haue sent the: After that thou hast bzought the peple oute of Egypte, ye shall serue God vpon this mountayne.

✠ The scripture vseth to call that holy which eyther ỳ Lozde choseth vnto him selfe: oz is dedicate vnto ỳ Lozde as Exode.xxii.d

C Then sayd Moses to God: When I come

✠ By milke and hony is vnderstonde aboūdaunce and plentye of all thinges appartaining the comfoze of man.

D vnto

vnto the chyldren of Israel, & saye vnto them, The God of your fathers hathe sent me vnto you, and they say vnto me, what is his name, what answere shall I geue them? Then sayd God vnto Moses: ✠ I am that I am: And he sayde: This shalt thou saye vnto the chyldren of Israel: He that is hyd sende me vnto you. And God spake further vnto Moses: Thus shalt thou saye vnto the chyldren of Israel: the Lorde God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me vnto you: this is my name for euer, and this is my memoryall throwe out all generacions. Go therfore and gather the elders of Israel togyther, and saye vnto them: The Lorde God of youre fathers, the God of Abraham, the God of Isaac, and the God of Jacob, apeared vnto me, and sayde: I haue visited and sene both you and that whiche is done to you in Egypt. And I haue sayd it, that I will bringe you out of the tribulacion of Egypte vnto the lande of the Cananytes, Hethytes, Amorytes, Pherezites, Heuytes and Jebusytes: a lande that floweth with mylke and hony.

E ✠ I am that I am, that is to wit, I am euer without ende, vnchangeable, for nothing is a beinge of it self, without creacion, without corrupcion, without begynnynge, & ẽnde, saue only god almyghty.

F

If it come to passe that they heare thy voyce then go, bothe thou and the elders of Israel vnto the kynge of Egypt, and saye vnto him: The Lord God of the Ebrues hath called vs: let vs go therfore thre dayes iourney into the wylderneſſe, that we maye sacrifice vnto the Lorde oure God. Notwithstanding I am sure

G that the kynge of Egypte will not let you go, oneles it be with a myghtye hande: I wyll therfore stretche out myne hande and smyte Egypte with all my wonders whych I will do therin. And after that, he will let you go. And

✠ Exodi. xi. a and. xii. e ✠ I wyll get this people fauoure in the syght of the Egyptians: so that when ye go, ye shal not go emptie: but euery wyfe shall borowe of her neyghboureſſe, and of her that sotourneth in her house, iewels of syluer and of gold and rayment. And ye shall put them on youre sonnes and doughters, and shall ✠ spoyle the Egyptians.

✠ This spoyle was made by goddes appoyntement and commaũdement: wherfore it followeth not, that we may do ✠ lyke of oure owne priuate authoritie.

¶ Moses receyueth signes of his callynge and was sent into Egypt. His wyfe Zephora circumciseth her sonne. Aaron meeteth with Moses, Moses taketh his leaue of his father in lawe.

CAPI. IIII.

A Moses answered and sayd: Se, they wil not beleue me nor herke vnto my voyce but will saye, the Lorde hath not apeared vnto the. Then the Lorde sayd vnto him: What is that in thyne hande? and he sayde, a rodde. And he sayde cast it on the grounde, he dyd cast it, and it turned vnto a serpent. And Moses ranne awaye frome it. And the Lorde sayde vnto Moses: put forth thyne hande and take it by the tayle. And he put forth his hand and caught it, and it became a rodde agayne in his hande, and this shalt thou do sayth the Lorde, that they maye beleue that the Lorde God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath apeared vnto the.

B Syguer.

And the Lorde sayd further more vnto him thrust thyne hande into thy bosome. And he thrust his hande into his bosome, and toke it out. And beholde, his hande was leperous euen as snowe. And he sayde: put thyne hande into thy bosome agayne. And he put his hand into his bosome agayne, and plucked it oute of his bosome, and beholde, it was turned agayne as his other flesh. If they wil not beleue the, neyther heare the voyce of the first token: yet will they beleue the voyce of the seconde token. But yf they will not beleue the two signes, neyther herken vnto thy voyce, thẽ take of the water of the ryuer, and poure it vpon the drye lande. And the water which thou takest out of the ryuer, shall turne to bloud vpõ the drye lande. C

And Moses sayde to the Lorde: oh my Lorde, ✠ I am not eloquente, neyther in tymes paſt, ne yet sence thou haste spoken vnto thy seruaunte: but I haue an impediment of speche, and am slowe tongued. And the Lord sayd vnto hym: who hath made mans mouth or who hath made the domme or the deaf, the seynge or the blynde? haue not I the Lorde? So therfore, and ✠ I wil be with thy mouth and teache the what thou shalte saye. But he sayde: oh my Lorde, sende I praye the whom thou wilte. And the Lorde was angrye with Moses and sayde, I know Aaron thy brother the Leuite that he can speake. And moreouer beholde, he cometh to mete the, and when he seyth the, he will be glad in his hert. And thou shalt speake vnto him, and put the wordes in his mouth, and I wilbe with thy mouth and with his mouth, and wil teache you what ye shall do. And he shalbe thy spokesman vnto ✠ people: he shall be thy mouth, and thou shalt be ✠ his God: and take this rodde in thy hãd wherwith thou shalt do myracles.

✠ Jere. D ✠ Mo ✠ His a man speakyn which that h appoin a god, thing t shall d speake. E ✠ Mo

And Moses went and returned to Jethro his father in lawe agayne, and sayd vnto him Let me go (I praye the) and retourne to my brethren which are in Egypte, that I may se whether they be yet alyue. And Jethro sayde to Moses: go in peace. And the Lorde sayde vnto Moses in Madian: retourne agayne into Egypte ✠ for they are deed which went aboute to kyll the. And Moses toke his wyfe, and his sonnes, and sate them on an asse, and retourned to Egypte, and toke the rodde of God in his hande.

And the Lorde sayde to Moses: whẽ thou arte come to Egypte agayne, se that thou do all the wonders before Pharao which I haue put in thy hande: but I will harden his herte so that he shall not let the people go. And tell Pharao, thus sayth the Lorde: Israel is myne eldest sonne, and therfore sayth vnto the: Let my sonne go, that he maye serue me. If thou wylt not let hym go: behold, I will slay thyn eldest sonne.

F ✠ Pharao harte h harden

And it chaunced by the waye in the ynne that the Lorde met hym, and wolde haue kylled hym. Then Zephora toke a stone and circumcysed her sonne, and fell at his fete, and sayde: a bloudy husbande arte thou vnto me. And he let him go. She sayde a bloudy husbande, because of the circũcision. Thẽ sayd the Lorde

Moses circumci her sonn

Lorde vnto Aarō: go mete Moses in the wil-
G dernesse. And he went and met hym in the
mount of God, and kyssed hym. And Moses
tolde Aaron all the wordes of the Lord, whi-
che he hadde sent by hym, and all the tokens
whiche he had charged him with all. So wēt
Moses and Aarō, and gathered all the elders
of the children of Israel. And Aaron tolde all
the wordes whiche the Lorde had spoken vn-
to Moses, and dyd the myracles in the syght
of the people, and the people beleued. And
when they herde that the Lorde had vysited
the children of Israel, and hadde loked vpon
their tribulatiō, they bowed them selues and
worshypped.

¶ Moses and Aaron go vnto Pharao. The people of Israel are oppressed more and more / and they crye out vpon Moses and Aaron therfore.

A CAPI. V.

THen Moses and Aaron went and tolde
Pharao, thus sayth the Lorde God of
Israel. Let my people go, that they may
kepe holye daye vnto me in the wyldernesse.
And Pharao answered: What felowe is the
Lorde, that I shuld heare his voyce for to let
Israel go? I know not the Lorde, neyther will
let Israel go. And they sayde: the God of the
Hebrewes hath met with vs: let vs go (we
praye the) three dayes iourney into the desert,
that we maye sacrifice vnto the Lorde oure
God: lest he smyte vs eyther with pestilence,
or with swerde. Then sayde the kynge of E-
gypt vnto them: Wherfore do ye, Moses and
Aaron, let the people frome their worke, get
you vnto your laboure. And Pharao sayd fur-
thermore: beholde there is moche people in
the lande, and ye make theym playe, and let
their worke stande.

B And Pharao commaunded the same daye
the taskemasters ouer the people, and the of-
ficers, sayenge: se that ye geue the people no
more strawe to make brycke with, as ye dyd
in tyme passed: let them go and gather straw
them selues, and the nombre of brycke, which
they were wont to make in tyme passed, laye
vnto theyr charges also, and dymynysshe no-
thinge therof. For they be ydell, and therfore
crye, sayenge: Let vs go and do sacrifice vnto
our God. They must haue more worke layde
vpon them, that they maye labour therin,
and then will they not turne theym selues to
false wordes.

Then went the taskemasters of the people
and the officers out, and tolde the people say-
enge: Thus sayth Pharao: I will geue you
no more strawe, but go youre selues, and ga-
ther you strawe where ye can fynde it, yet shal
none of your labour be mynysshed. Then the
people scatered abrode thorow out all the lād
of Egypte, for to gather theym stubyll, to be
C in stede of strawe.

And the taskemasters hasted them forward,
sayenge: Fulfill your werke daye by day, euē
as when strawe was geuen you. And the offi-
cers of the children of Israel, which Pharaos
taskemasters had set ouer them, were beaten.
And it was sayde vnto them: Wherfore haue
ye not fulfilled your taske in makynge brycke,
both yesterdaye and to daye, as well as in
tymes paste.

Then went the officers of the children of Is
rael, and complayned vnto Pharao, sayeng:
Wherfore dealest thou thus with thy seruan-
tes? there is no strawe geuen vnto thy ser-
uauntes, and yet they saye vnto vs: make
brycke. And lo, thy seruantes are beaten, and
thy people is foule intreated. And he answe-
red: Ydell are ye, and therfore ye saye: let vs
go and do sacrifice vnto the Lorde. Go ther-
fore and worke, for there shall no strawe be
geuen you, and yet se that ye delyuer the hole
tale of brycke.

D When the officers of the children of Israel
sawe them selfes in ferwde case (in that he
sayde, ye shall mynysshe nothinge of your day-
ly makynge of brycke) then they met Moses
and Aaron, stondinge in their waye, as they
came out frome Pharao, and sayd vnto them:
The Lorde loke vnto you & iudge, for ye haue
made the sauoure of vs stynke in the sighte of
Pharao, and of his seruauntes, and haue put
a swerde into their handes to sley vs.

Moses returned vnto the Lorde, and sayde:
Lorde, wherfore dealest thou cruelly with this
people: and wherfore hast thou sent me? For
sence I came to Pharao to speke in thy name,
he hathe fared foule with this folke, and yet
thou hast not delyuered thy people at all. The
the Lorde sayde vnto Moses: Nowe shalte
thou se what I will do vnto Pharao, for with
a myghtye hande, shall he let them go, & with
a myghtye hande, shall he dryue them oute of
his lande.

¶ God promyseth delyueraunce of the Israelites, and the lande of Canaan. The genealogye of Ruben/Symeon and Leui.

CAPI. VI.

AND God sayde vnto Moses: I am the A
Lorde, that apeared vnto Abraham, Is-
saac and Jacob, an almyghty God: but
in my name ϕ Jehouah, was I not knowen
vnto them. Moreouer I made an appoynte-
ment with them, to geue theym the lande of
Canaan: the londe of their pylgremage wher
in they were strangers. And I haue also herde
the gronynge of the children of Israel, because
the Egyptians kepe them in bondage, & haue
remembred my promyse.

ϕ Jehouah is the name of god.

Wherfore saye vnto the children of Israel I B
am the lorde, and will delyuer you frome the
burdens of the Egyptians, and will ryd you
out of their bondage, and will delyuer you w
a stretched oute arme, and with great iudge-
mentes. And I wyll take you for my people, &
will be to you a God. And ye shall knowe ϕ I
am the Lorde your God, whiche delyuer you
frome the burdens of the Egyptians. And I
will brynge you to the lande ouer which I did
ϕ lyft vp my hande to geue it vnto Abraham,
Isaac and Jacob, and will geue it vnto you
for a possession: euen I the lorde. And Moses
tolde the children of Israel euen so: But they
herkened not vnto Moses for angwysshe of
spryte, and for cruell bondage.

B A promyse or a Testament

ϕ To lyfte vp the hande is to promyse by an oth/ as in Gen. xxii. d of Abraham.

And the Lorde spake vnto Moses sayeng: Go and byd Pharao kynge of Egypte, that he let the children of Israel go out of his land. And Moses spake before the Lorde, sayenge; beholde, the children of Israel herken not vnto me, howe then shall Pharao heare me: seynge that I haue ϕ vncircumcysed lyppes.

ϕ vncircumcised that is to wit vnfin vnpolished with out vttetaunce.

And the Lorde spake vnto Moses and Aaron and gaue them a charge vnto the children of Israel, and vnto Pharao, kynge of Egypt: to bringe the children of Israel, out of the lande of Egypte. These be the headdes of their fathers houses. The * children of Ruben the eldest sonne of Israel, are these: Hanoh, Pallu, Hezron, Charmi, these be the houshoulders of Ruben. The children of Symeon are these: Gemuel, Jamin, Ohad, Jachin, Zohar, and Saul the sonne of a Cananyteyh wyfe: these are the kynredes of Symeon. These * are the names of the children of Leui in their generations: Gerson, Kahath, and Merari. And Leui lyued and hundred and. xxxvij. yere. The sonnes of Gerson: Libni and Semei in their kynreddes. The children of Kahath: Amram, Jesear, Hebron and Vsiel. And Kahath lyued an hundred and. xxxiij. yere. The children of Merari are these: Mahely and Musi: these are the kynreddes of Leui in their generatiõs.

* Gen.xlvi.a Exodi.i.a. Num.xxvi.a. i.Paralu.v.a.

* i.Par.vi.a and.xxiii.a Numeri.iii.c. and.xxvi.g

And Amrã toke Jochebed his nece to wyfe which bare hym Aaron and Moses. And Amram lyued an hundred and. xxxvij. yere. The children of Jezear: Korah, Nepheg and Sychri. The children of Vsiel: Misael, Elzaphã and Sithri.

And Aaron toke Elizaba doughter of Aminadab and syster of Nahason, to wyfe: which bare hym Nadab, Abehu, Eleazar and Ithamar. The children of Korah: Assir, Elkana, and Abiassaph: these are the kynreddes of the Korahites. And Eleazar Aarons sonne, toke hym one of the doughters of Putuel to wyfe, whiche bare hym Pinehas: these be the principall fathers of the Leuites / in their kynreddes.

These are that Aaron and Moses to whom the Lorde sayde: carye the children of Israel out of the lande of Egypt, with their armyes These are the same Moses and Aaron which spake to Pharao kynge of Egypte, that they myght bringe the children of Israel out of Egypte. And in the daye when the Lorde spake vnto Moses in the lande of Egypte, he spake vnto hym, sayenge, I am the Lorde, se that thou speake vnto Pharao the kynge of Egipt all that I saye vnto the. And Moses answered before the Lorde: I am of vncircumcysed lyppes, howe shall Pharao then geue me audience?

¶ Tokens. The rodde of Moses is tourned to a serpent. The sorcerars do the same. The waters are tourned into bloude.

CAPI. VII.

And the Lorde sayde vnto Moses: beholde, ϕ I haue made the, Pharaos God and Aaron thy brother shal be thy prophete. Thou shalt speke all that I cõmaunde the, and Aaron thy brother shall speake vnto Pharao: that he sende the children of Israel out of his lande. But I wyll harden Pharaos hert, that I maye multiplye my myracles and my wonders in the lande of Egypte. And yet Pharao shal not herken vnto you, that I may set myne hande vpon Egypte, and bringe out myne armyes, euen my people the children of Israel out of the lande of Egypte, with great iudgementes. And the Egyptians shall know that I am the Lorde, when I haue stretched forth my hande vpon Egypte, & haue brought out the children of Israel from them.

A I haue made the Pharaos God/that is: I haue made Pharaos God. i Exod.

Moses and Aaron dyd as the Lorde commaunded them. And Moses was. lxxx. yere olde, and Aaron. lxxxiij. when they spake vnto Pharao. And the Lorde spake vnto Moses and Aaron, sayenge: When Pharao speaketh vnto you, and sayth: Shewe a wondre, then shalte thou saye vnto Aaron: Take the rodde, and caste it before Pharao, and it shall turne to a serpente. Then wente Moses and Aaron to Pharao, and dyd as the Lorde had commaunded. And Aaron cast forth his rodde before Pharao and his seruauntes, and it turned to a serpente. Then Pharao called for the wyse men and * enchaunters of Egypte: and they dyd in lyke maner with their sorcerye. And they caste downe euery man his rodde, and they turned to serpentes: but Aarons rodde ate vp their roddes: and yet for all this Pharaos herte was hardened, so that he herkened not vnto them, accordyng as the Lord had sayde.

* Sa.xiii.c.

Then sayde the Lorde vnto Moses. Pharaos herte is hardened, and he refuseth to let the people go. Get the vnto Pharao in the mornynge, for he wyll come vnto the water, and stonde thou vpon the ryuers brynke, against he come, and the rodde whiche turned to a serpent take in thyne hande. And saye vnto hym: the Lorde God of the Hebrues hath sent me vnto the, sayenge: let my people go, that they maye serue me in the wyldernesse: but hytherto vnto thou woldeste not heare. Wherfore thus sayth the Lord: hereby thou shalt knowe that I am the Lorde. Beholde, I will smyte with the staffe that is in myne hande, the waters that are in the ryuer, and they shall turne to bloude. And the fysshe that is in the ryuer shall dye, and the ryuer shall stynke, so that it shall greue the Egyptians to drynke of the water of the ryuer.

And the Lorde spake vnto Moses, say vnto Aaron: take thy staffe & stretche out thyne hande ouer the waters of Egypte, ouer their streames, ryuers, pondes, & all pooles of water, that they maye be bloude, and that there may be bloude in all the lande of Egypt: both in vessels of wodde and also of stone.

The first plage.

And Moses and Aaron dyd as the Lorde commaunded. And he lyfte vp the staffe, and smote the waters that were in the ryuer, in the sight of Pharao, and in the sight of his seruauntes, and al the water that was in the ryuer, turned into bloude. And the fish that was in the ryuer dyed, * and the ryuer stanke: so that the Egyptians coulde not drynke of the water

* Psal.xcv. c.cxiiii.b.

water of the ryuer. And there was blond thorow out all the lande of Egypte.

And the enchaunters of Egypte, dyd lykewyse with their enchauntementes, so that Pharaos herte was hardened, and dyd not regarde the, as the Lorde had sayde. And Pharao turned hym selfe, & went into his houlse, and set not his herte there vnto. And the Egyptians dygged rounde aboute the ryuer for water to drynke, for they coulde not drynke of the water of the ryuer. And it contynued a weke, after that the Lorde hadde smyten the ryuer.

¶ The plage of frogges. Moses prayeth for Pharao. The plage of lyes.

CAPI. VIII.

THe Lorde spake vnto Moses: Go vnto Pharao, and tell hym, thus sayth the Lorde: * Let my people go, that they maye serue me. If thou wilt not let them go, beholde, I wyll smyte all thy lande with frogges. And the ryuer shall sceale with frogges, and they shal come vp, & go into thyne houlse and into thy chaumbre, where thou slepeste, and vppon thy bedde, and into the houlses of thy seruauntes, and vpon thy people, and into thyne ouens, and vpon thy vytayles, whiche thou haste in store. And the frogges shall come vppon the, and on thy people, and vpon all thy seruauntes.

And the Lorde spake vnto Moses, saye vnto Aaron: stretche forthe thyne hande with thy rodde ouer the streames, ryuers and pondes. And dyrynge vp frogges vpon the lande of Egypte. And Aaron stretched his hande ouer the water of Egypte, and the frogges came vp, and couered the lande of Egypte. And the sorcerers dyd lykewyse with their sorcery, and the frogges came vp, vppon the lande of Egypte.

Then Pharao called for Moses, and Aaron, and sayde: Praye ye vnto the Lorde that he maye take awaye the frogges from me and frome my people, and I wyll let the people go, that they may do sacrifice vnto the Lord. And Moses sayde vnto Pharao: Appoynte thou the tyme vnto me, when I shall pray for the / and thy seruauntes, and thy people, to dryue awaye the frogges frome the, and thy houlse, so that they shall remayne but in the ryuer onely. And he sayde to morowe. And he sayd: euen as thou hast sayd that thou mayst knowe that there is none lyke vnto the Lord our God. And the frogges shall departe from the, and frome thyne houses, and frome thy seruauntes, and frome thy people, and shall remayne in the ryuer onely.

And Moses and Aaron went out from Pharao, and Moses cryed vnto the Lorde vppon the apoyntment of frogges, whiche he hadde made vnto Pharao. And the Lorde dyd accordynge to the sayenge of Moses. And the frogges dyed out of the houlses, courtes & feldes. And they gathered them togither vpō heapes so that the lande stanke of them.

But when Pharao sawe that he had reste gruen hym, he hardened his hert, and herkened not vnto them, as the Lorde hadde sayde. And the Lorde sayde vnto Moses: saye vnto Aaron, stretche out thy rodde, and smyte the duste of the lande, that it maye turne to lyse / in all the lande of Egypte. And they dyd so. And Aaron stretched oute his hande, with his rodde, and smote the dust of the earth, and it turned to lyse, both in man and beast, so that all the duste of the lande, turned to lyse, thorowe out all the lande of Egypte. The thyrde plage.

And the enchaunters assayde lykwyse with their enchauntementes, to dryngе forth lyse, but they coulde not. And the lyse were bothe vpon man and beast. Then sayde the enchaunters vnto Pharao: It is the fynger of God. Neuerthelater Pharaos hert was hardened, and he regarded them not, as the Lorde had sayde.

And the Lorde sayde vnto Moses: ryse vp early in the morynyng, and stonde before Pharao, for he will come vnto the water: and say vnto hym, Thus sayth the Lorde: let my people go, that they may serue me. If thou wylt not let my people go, beholde, I will sende al maner flyes, bothe vpon the, thy seruauntes, and thy people, and into thy houlses. And the houlses of the Egyptians shalbe full of flyes, and the grounde whereon they are. But I wil separate the same daye, the lande of Gosan where my people are, so that there shall no flyes be there: that thou mayste knowe, that I am the Lorde vppon the earth. And I will put a dyuysyō, betwene my people and thyne. And euen to morow shal this miracle be wone.

And the Lorde dyd accordyngly: and there came noysome flyes into the houlse of Pharao and into his seruauntes houses, and into all the lande of Egypte: so that the lande was marred with flyes. Then Pharao sent for Moses and Aaron, and sayde: Go and do sacrifice vnto your God in the lande. And Moses answered: it is not mete so to do. For we shulde so offer vnto the Lorde our God, that whiche is an abhominacyon vnto the Egyptians: beholde, shall we sacrifice that whiche is an abominacion vnto the Egyptiās before their eyes, & shall they not stone vs? we wyll therfore go thre dayes iourney, into the wyldernesse, and sacrifice vnto the Lorde our God as he hath commaunded vs. The fourth plage.

And Pharao sayde: I will let you go, that ye maye sacrifice vnto the Lorde your God in the wilderues: onely go not farre away, and se that ye praye for me. And Moses sayde: beholde, I wyll goo oute frome the, and praye vnto the Lorde, and the flyes shall departe frome Pharao, and frome his seruauntes and frome his people, to morowe. But let Pharao frome hencefoorth deleaue no moare, that he will not let the people go to sacrifice vnto the Lorde.

And Moses went oute frome Pharao, and prayed vnto the Lorde. And the Lorde dyd as Moses had sayd, and toke away the flyes frome Pharao, and from his seruauntes, and frome his people, so that there remayned not one. But for all that, Pharao hardened his herte euen then also, and wolde not let the people go.

¶ The mozen of beestes. The plage of botches and sozes. The horrible hayle/thonder and lyghtenyng.

CAPI. IX.

A And the Lozde sayde to Moses, go to Pharao and tell him, thus sayth the Lozde God of the Ebrues: let my people go that they maye serue me. If thou wilt not let them go, but wilt holde them styl: beholde, the hande of the Lozde shalbe vpon thy catell whiche thou hast in the felde, vpon hozses, asses, camels, oxen, & shepe, with a mighty great morayne. But the Lozde shall make a diuision betweene the beastes of the Israelites, and the beastes of the Egyptians: so that there shal nothinge dye of all that belonge to the children of Israel. And the Lozde appointed a tyme, sayenge: to morow the Lozde shal do this thinge in the lande.

The fyfth plage.

B And the Lozde dyd the thynge on the morowe, and all the catell of Egypte dyed: but of the catell of the children of Israel dyed not one. And Pharao sent to wete: but there was not one of the catell of the Israelites dead. Notwithstandinge the hert of Pharao hardened, and he wolde not let the people go.

And the Lozde sayde vnto Moses and Aaron: take youre handes full of asshes out of the foznace, and let Moses sprinkel it vp into the ayre, in the syght of Pharao, and it shal turne to dust in all the lande of Egypte, and shall make swellynge sozes with blaynes, bothe man and beast, in all the lande of Egypte. And they toke asshes oute of the foznace, and stode before Pharao, and Moses sprinkled it vp, into the ayre: And there brake out sozes with blaynes, bothe in man and beast, so that the sozcerers coulde not stonde before Moses, for there were botches vpon the enchaunters and vpon all the Egyptians, But the Lozde hardened the herte of Pharao, that he herkened not vnto them, as the Lozde had shewed Moses.

The syxth plage.

C And the Lozde sayde vnto Moses: syse vp early in the mornyng, and stonde before Pharao, and tell hym, thus sayth the Lozde God of the Ebrues: Let my people go, that they maye serue me, or els I will at this tyme send all my plages vpon thyne herte, and vpon thy seruauntes, & on thy people, that thou mayst knowe that there is none lyke me in all the erthe. For now will I stretche out my hande, and will smyte the, and thy people with pestilence: so that thou shalt peryssh from the erth. Yet in very dede * for this cause haue I stered the vp, for to shewe my power in the ‡ and to declare my name throwow out all the worlde.

* Roma. ix. c
‡ Psa. xl viii. c

D If it be so that thou stoppest my people that thou wilt not let them go: beholde, to morow this tyme I will sende downe a myghty great hayle: euen suche one as was not in Egypte sythens it was founded, vnto this tyme. Sende therfore and set home thy beastes, and all that thou hast in the felde. For vpon all the men & beastes whiche are founde in the felde, & not broughte home, shall the hayle fall, and they shall dye. And as many as feared the worde of the Lozde, amonge the seruauntes of Pharao made their seruauntes and their beastes flee to house: and they that regarded not the worde of the Lozde, lefte their seruauntes and their beastes in the felde.

And the Lozde sayde vnto Moses: stretche forth thyne hande vnto heaue, that there may be hayle in all the lande of Egypte: vpon mã and beast, and vpon all the herbes of the felde of Egypte. And Moses stretched oute his rod vnto heauen, and the Lozde thondered & hayled, so that the fyre tã a longe vpon the grouñ * And the Lozde so hayled in the lande of Egypte, that there was hayle and fyre mengled with the hayle, so greuous, that there was none suche in all the lande of Egypte, sythens people inhabyted it. And the hayle smote in the lande of Egypte, all that was in the felde bothe man and beast. And the hayle smote all the herbes of the felde, and brake all the trees of the felde: only in the lande of Golan where the childre of Israel were, was there no hayle. And Pharao sent and called for Moses & Aaron, and sayde vnto them: I haue nowe synned, the Lozde is ryghtwyse, and I and my people are wicked. Praye ye vnto the Lozde, that the thonder of God and hayle may ceasse and I will let you go, and ye shall tary no lõger. And Moses sayde vnto hym: assone as I am out of the cytie, I will spreade abrode my handes vnto the Lozde, and the thunder shal ceasse, neyther shall there be any moze hayle: that thou mayst knowe howe that the earthe is the Lozdes. But I knowe that thou and thy seruauntes yet feare not the Lozde God. The flaxe and the barly were smyten, for the barly was shot vp, and the flaxe was boulled: but the whete and the rye were not smyte, for they were late sowne.

E (Eye plage.

* Plaga. x. and xi.

F

G

And Moses went out of the cytie from Pharao, and spredde abrode his handes vnto the Lozde, and the thunder and hayle ceased, neither rayned it any moze vpon the earth: when Pharao sawe that the rayne and the hayle & thunder were ceased, he synned agayne & hardened his herte: both he and his seruauntes. So was the herte of Pharao hardened, that he wolde not let the children of Israel go, as the Lozde had sayde to Moses.

¶ The herte of Pharao is hardened of God. The grashoppers. The thicke darckenes.

CAPI. X.

THe Lozde sayde vnto Moses: go vnto Pharao: neuertheles * I haue hardened his herte, and the hertes of his seruauntes, that I myght shewe these my signes amonge them, and that thou tell in the audience of thy sonne, and of thy sonnes sonne, the valiaunt actes whiche I haue wone in Egypt, and the myracles whiche I haue shewed amonge them: that ye maye knowe that I am the Lozde. Then Moses and Aaron wente vnto Pharao, and sayde vnto hym: Thus sayth the Lozde God of the Hebrewes: howe longe shall it be, or thou wylte submytte thy selfe vnto me? * Let my people go that they maye serue me. If thou wilte not let my people goo: beholde, to morowe wyll I bringe grashoppers into thy lande, and they shall

A

* Exod.

* Exo. and.

couer

couer the erth, so that it can not be sene / and they shall eate the relydue, whiche remaynyth vnto you and escaped the hayle, and they shal eate all your grene trees vpon the felde / and they shall fyll thy houses, & all thy seruauntes houses / and the houses of all the Egyptians after suche a maner as neyther thy fathers nor thy fathers fathers haue sene, sythens the tyme they were create vpon the erth vnto this daye. And he turned hym selfe aboute, and went out from Pharao.

B And Pharaos seruauntes sayde vnto hym: How longe shall we be thus cupll entreated? Let the men go that they may serue the Lorde theyr god: wylt thou not yet knowe that Egypte is destroyed? And then Moses & Aaron were brought agayne vnto Pharao, & he sayd vnto them: Go and serue the lorde your god, but who are they that shall go? And Moses answered, we wyll go with yong and old / yea and with our sonnes and w our doughters / & with our shepe and oxen must we go. For we

C must holde a feast vnto the Lorde.

And he sayd vnto them: shall it be so? The Lorde be with you / sholde I let you go / and your chyldren also? Take hede, for ye haue some myschefe in hande. Naye not so, but go ye that are men and serue the Lorde, for that was your desyre. And they thrust them out of Pharaos presence.

And the Lorde sayd vnto Moses: Stretche out thyne hande ouer the lande of Egypte for grashoppers, that they come vpon the lande of Egypt and eate all the herbes of the lande / and all that the hayle lefte vntouched. And Moses stretched forth his rod ouer the lande of Egypte, and the Lorde brought an east wynde vpon the lande, all that daye and all

D nyght. And in the mornynge the east wynde brought the grashoppers / and the grashoppers went vp ouer all the land of Egypt and lyghted in all quarters of Egypte very grieuously, so that before them were there no suche grashoppers, neither after them shall be. And they couered all the erthe / so that the lande was darke therwith. And they ate all the herbes of the lande, and all the frutes of the trees which the hayle had left, so that there was no grene thyng lefte in the trees and herbes of the felde through all the lande of Egypte.

Then Pharao called for Moses and Aaron

E in haste and sayd: I haue synned agaynst the Lorde your God, and agaynst you. Forgyue me yet my synne onely this ones, and pray vnto the Lorde your God, that he may take away from me this deth only. And he went out from Pharao, and prayed vnto the Lord, and the Lorde turned the wynde in to a myghtye stronge weste wynde / and it toke awaye the grashoppers and cast them in to the reed see: so that there was not one grashopper in al the coostes of Egypte. But the Lorde * hardened Pharaos herte, so that he wolde not let the chyldren of Israel go.

And the Lorde sayd vnto Moses: Stretche out thy hand vnto heuen / & let there be darknesse vpon the lande of Egypt, euen that they may grope the darknes. And Moses stretched forthe his hande vnto heuen, and there was a thycke darkenes vpon the lande of Egypt. iij. dayes long, so that no man sawe an other neyther rose vp from the place where he was by the space of iij. dayes / but all the children of Israel had lyght where they dwelled. The nynth plage. Palpable darkenes.

Then Pharao called for Moses and sayde: Go and serue the Lorde, onely let your shepe F and your oxen abyde, but let your chyldren go with you. And Moses answered: thou musse gyue vs also offrynges and burnt offrynges for to sacrifyce vnto the Lorde our God: our catell therfore shall go with vs / and there shall not one hofe be lefte behynde, for therof must we take to serue the Lorde our God. Moreouer we can not know wherwith we shal serue the Lorde, tyll we come thyther. I godly simulacion. G

But the Lorde hardened Pharaos herte, so that he wolde not let them go. And Pharao sayd vnto hym: get the from me and take hede to thy selfe that thou se my face no more. For when so euer thou commest in my syght / thou shalt dye. And Moses sayd: Let it be as thou hast sayd: I wyll se thy face no more.

¶ The Lorde commaundeth to spoyle the Egyptians. The deth of all the fyrst begotten in Egypt.

CAPI. XI.

AND the Lorde sayde vnto Moses: yet A wyll I brynge one plage more vpon Pharao and vpon Egypte / and after that he wyll let you go hence. And when he letteth you go, he shal vtterly dryue you hence. But byd the people that euery man borowe of his frende, and euery woman of her neyghbour, iewels of syluer and iewels of golde. And the Lorde gaue the people fauour in the syght of the Egyptians. Moreouer * Moses was verye greate in the lande of Egypte, bothe in the syght of Pharao, and also in the syght of the people. * Exod.iii.g xii.a.and.e Psalm.cxiii.c Eccl.xlv.a

And Moses sayde: thus sayth the Lorde * Aboute mydnyght wyll I go out amonge B the Egyptians / and all the fyrste borne in the lande of Egypte shall dye: euen from the fyrst borne of Pharao, that sytteth on his seate, vnto the fyrst borne of the mayde seruaunte that is in the mylle / and all the fyrst borne of the catell. And there shall be a greate crye throwe out the lande of Egypte: so that there was neuer none lyke, nor shall be. And C amonge all the chyldren of Israel shall not a dogge moue his tonge / nor yet man or beest: that ye maye knowe howe the Lorde putteth a difference betwene the Egyptians and Israel. and theie thy seruauntes shall come downe vnto me, and fall before me, and saye: get the out and all the people that are vnder the, and then wyl I departe. And he went out from Pharao in a great anger.

And the Lorde sayde vnto Moses: Pha- D rao shall not regarde you, that many wonders may be wrought in the lande of Egypte. And Moses and Aaron dyd all these wonders before Pharao. But the Lorde hardened Pharaos herte, so that he wolde not let the chyldren of Israel go out of his lande.

The

¶ The passeouer is eaten. The swete breed. They must teache theyr chyldren what the passeouer signifyeth. The destruction of the first begotten in Egypt. The robbery of the Egyptians. The goynge out of the Israelytes.

CAPI. XII.

A Passouer of the Jues, but our passouer or pasch lābe is Christe which for vs was offred as witnesseth Paule 1. Corinth. v.

AND the Lorde spake to Moses and Aaron in the land of Egypt, saying: This moneth shall be your chefe moneth, euē of the fyrst moneth of the yere shall it be vnto you. Speke ye vnto al the felowship of Israel, sayinge: that they take the tenth daye of this moneth to euery housholde a shepe. Yf the housholde be to fewe for a shepe, then let hym and his neighbour that is next vnto his house take accordynge to the nombre of the soules/ and counte vnto a shepe accordynge to euery mans eatynge. A shepe without spot, and a male of one yere olde shall it be/ and out of the flocke of the lambes and the gootes shall ye take it.

And ye shall kepe hym in tyll the .xiiij. daye of the same moneth. And euery man of the multitude of Israel shal kyll hym about euen. And they shall take of the bloode, and stryke it on the two syde postes, & on the vpper doze post of the houses, wherin they eate hym. And they shall eate the flesshe the same nyght, roll with fyre and with vnleuended breed/ & with soure herbes they shall eate it. Se that ye eate not therof rawe, nor soden in water/ but roste with fyre: both the heed, fete, and purtenance togyther. And se that ye let nothynge of it remayne vnto the morynyng: yf ought remayne burne it with fyre.

B Of this maner shall ye eate it: with your lopnes gyrded/ and shoes on your fete/ & your staues in your handes. And ye shall eate it in haste/ for it is the Lordes passeouer, for I wyl go aboute in the lande of Egypte this same night/ and wyl smyte all the fyrst borne in the lande of Egypte, bothe of man and beest/ and vpon all the Goddes of Egypte wyll I the Lorde do execution. And the bloode shall be vnto you a token vpon the houses wherin ye are, for when I se the bloode, I wyll passe ouer you, and the plage shall not be vpon you to destroye you / when I smyte the lande of Egypte.

C And this daye shall be vnto you a remembraunce/ & ye shall kepe it holy vnto the Lorde euen throughout your generacyons after you shall ye kepe it holy daye, that it be a custome for euer. Seuen dayes shal ye eate vnleuended breed/ so that euen the fyrst daye ye shall put awaye leuen out of your houses. For who so euer eateth leuended breed from the fyrst daye vntyll the seuenth day, that soule shal be plucked out from Israel. * The fyrst daye shall be a holy feast vnto you/ and the .vij. also. There shall be no maner of worke doone in them/ saue aboute that onely which euery man must eate, that onely may ye do. And se that ye kepe you to vnleuended breed. For vpon that same daye I wyll bringe your armyes out of the lande of Egypte/ therfore ye shall observe this daye, and all your chyldren after you, that it be a custome for euer. The fyrste moneth and

* Leu. xxiij. a Nu. xxviij. c.

the .xiiij. daye of the moneth at euen, ye shall eate swete breed vnto the .xxj. daye of the moneth at euen agayne. Seuen dayes se that there be no leuended breed founde in youre houses. For who so euer eateth leuended breed, that soule shall be roted out from the multytude of Israel: whether he be a straunger, or borne in the lande. Therfore se that ye eate not leuended breed, but in all youre habitacyons eate swete breed. D

And Moses called for the elders of Israel, and sayde vnto them: Chose out and take to euery housholde a shepe, and kyll passeouer. And take a bunche of ysope, and dyp it in the bloode that is in the basen/ and stryke it vpon the vpper post, and on the two syde postes, and se that none of you go out at the dooze of his house vntyll the morynyng. For the Lorde wyll go about & smyte Egypte. And when he seeth the blood vpon the vpper doze post, and on the two syde postes, he wyll passe ouer the dooze, and wyll not suffre the destroyer to come in to your house to plage you. Therfore se that thou observe this thynge, that it be an ordinaunce to the and thy sonnes for euer.

And when ye be come in to the lande which the Lorde wyll gyue you accordyng as he hath promysed/ se that ye kepe this seruyce. And when your chyldren axe you what maner of seruyce is this ye do? Ye shall say, it is the sacrifyce of the Lordes passeouer, whiche passed ouer the houses of the chyldren of Israel in Egypte, as he smote the Egyptians, and saued our houses. Then the people bowed them selues & worshypped. And the chyldren of Israel went and dyd as the Lorde had commaunded Moses and Aaron.

E And at mydnyght the Lorde smote all the fyrst borne in the lande of Egypt. from the fyrst borne of Pharao that sat on his seat, vnto the fyrst borne of the captyue that was in pryson, and all the fyrst borne of catell. Then Pharao arose the same nyght and all the seruauntes and all the Egyptians: * & there was a great cryinge throughout Egypte, for there was no house where there was not one deed. (The .x. plage.) *Exo.

And he called vnto Moses and Aaron by nyght sayinge: Ryse vp, and get you hence from my people, bothe ye and also the chyldren of Israel, and go and serue the Lorde as ye haue sayde. And take your shepe and your oxen with you as ye haue sayde, and departe and φ blesse me also. And the Egyptians were fearce vpon the people, and made haste to send them out of the lande: for they sayde: we be all deed men. φ Lat. Gen.

And the people toke the dough before it was soured whiche they had in store, and bounde it in clothes/ and put it vpon theyr shoulders. And the chyldren of Israel dyd accordynge to the sayinge of Moses: and they borowed of the Egyptians iewels of syluer, and iewels of golde / and rayment. And the Lorde gat the people fauour in the syght of the Egyptians, and so they borowed and robbed the Egyptians.

F Thus toke the chyldren of Israel theyr iourney from Rameses to φ Sucboth. vj. hundred φ Other Scoth.

thousande

thousande men of foote, beside chyldren. And moche common people went also with them, and shepe and oxen, and catel exceding moche. And they baked swete cakes of the dough which they brought out of Egypte / for it was not soured, because they were thrust out of Egypt and could not tary, neyther had they prepared any other prouysyon of meate.

And the tyme of the dwellynge of the chyldren of Israel which they dwelled in Egypte was. iiij. hundred and. xxx. yere. And when the iiij. hundred and. xxx. yeres was expyred, euen the selfe same daye departed all the hoostes of the Lorde out of the lande of Egypte. This is a nyght to be obserued to the Lorde / because he brought them out of the lande of Egypte. This is a nyght of the Lorde, to be kepte of all the children of Israel and of theyr generacyons after them.

And the Lorde sayd vnto Moses & Aaron: this is the maner of Passeouer: there shall no straunger eate therof / but all the seruauntes that are bought for money shall ye circumcise, and then let them eate therof. A straunger and a hyred seruaunt shall not eate therof. In one house shal it be eaten. Ye shal cary none of the flesshe out at the dores: moreouer * se that ye breke not a bone therof. All the multytude of the chyldren of Israel shall obserue it.

If a straunger dwell amonge you, and wyll holde Passeouer vnto the Lorde, let hym circumcyse all that be males, & then let him come and obserue it, & be taken as one that is borne in the land. No vncircumcised person shal eate therof. One maner of lawe shall be vnto them that are borne in the lande / & vnto the straungers that dwell among you. And all the chyldre of Israel did as the Lorde comaunded Moses and Aaron. And euen the selfe same day dyd the Lorde bryng the chyldren of Israel out of the lande of Egypte with theyr armyes.

¶ The fyrste begotten must be sanctified vnto the Lorde. The memoryall of theyr deliueraunce. why they were caryed throughe the wildernes. The bones of Joseph. The pyller of the clowde.

CAPI. XIII.

AND the Lord spake vnto Moses saying * Sanctifye vnto me all the fyrst borne that open all maner matrices amonge the children of Israel as well of men as of beestes: for they are myne. And Moses sayd vnto the people, thinke on this day i which ye came out of Egypt, and out of the house of bondage: for with a myghty hande the Lorde brought you out from thence. Se therfore that ye eate no leuened breed. This day come ye out of Egypt, in the moneth of * Abib.

When the Lord hath brought the in to the lande of the Cananytes, Hethytes, Amorites, Heuytes and Jebusytes, whiche he sware vnto thy fathers that he wolde gyue the a lande wherin mylke and hony floweth, then se that thou kepe this ceremonye in this same moneth. Seuen dayes thou shalte eate swete breed: * and the. vij. daye shall be feastfull vnto the Lorde. Therfore thou shalte eate swete breed seuen dayes, and se that there be no leuended breed sene nor yet leuen among you in all your quarters.

God woll * the cause of * ceremonie be declared at * tyme of the celebration therof. * Luke Mat. cxxv. b.

And thou shalt shew thy sonne at that tyme saying: this is done, because of that which the Lorde dyd vnto me when I came out of Egypte. Therfore it shall be a sygne vnto the vpon thyne hande, and as a remembraunce betwene thyne eyes, that the Lordes lawe may be in thy mouthe. For * with a stronge hande the Lorde brought the out of Egypte, se thou kepe therfore this ordynaunce in his season from yere to yere. Moreouer when the Lorde hath brought the in to the lande of the Cananytes, as he hath swore vnto the and to thy fathers, and hath gyuen it the, then thou shalt appoynt vnto the Lorde all that openeth the matrice, all the fyrst borne amonge the beestes whiche thou hast yf they be males. And all the fyrst borne of the asses, thou shalt redeme with a shepe: yf thou redeme hym not, then breake his necke. But all the fyrst borne amonge thy chyldren shalt thou bye out.

And when thy sonne axeth the in tyme to come sayinge: what is this? thou shalte saye vnto hym: with a myghty hande the Lorde brought vs out of Egypte, out of the house of bondage. And when Pharao was lothe to let vs go / the Lord slewe all the fyrst borne in the land of Egypt: as well the fyrst borne of men as of beestes. And therfore I sacrifyce vnto the Lorde all the males that open the matrice, but all the fyrst borne of my chyldre I must redeme. And this shall be as a token in thyne hande, and as a thing hanged vp betwene thyne eyes because the Lorde brought vs out of Egypte with a myghty hande.

When Pharao had let the people goo, God saued them not thorow the land of the Philistynes, though it were a nye waye, thynkynge that the people myghte happely repent when they se warre, and so turne agayne to Egypt: therfore god led them about thorow * wildernesse that bordreth on the red see. The chyldre of Israel went harnessed out of the lande of Egypte. And Moses toke the bones of Joseph with hym: for he made the chyldren of Israel swere saying * God wyl surely visyt you, take my bones therfore away hence with you. And they toke their iourney from Sucoth, and pitched theyr tentes in Etham in the edge of the wyldernes. * And the Lorde went before them by day in a pyller of a cloude to leade them the waye: and by nyght in a pyller of fyre to gyue them lyght, that they myght go bothe by day and night. * And the pyller of the cloude neuer departed by day, nor the pyller of fyre by night out of the peoples syght.

¶ Pharaos hert is hardened and foloweth the Israelites with all his hoost / and is drowned. The Israelites grudge. They go through the red see.

CAPI. XIIII.

THen the Lorde spake vnto Moses saying: byd the children of Israel that they turne and pitche their tentes before the entryng of Hiroth betwene Migdole and the see toward Baalzephon: euē before that shal ye pytche vpon the see. For Pharao wyll saye

of

of the chyldren of Israel: they are inuegled in the land/the wyldernes hath shut them in. And I wyll harden his herte, that he shall folowe after them, to thintent I may get me honour vpon Pharao and vpon all his host, that the Egyptians maye knowe that I am the Lorde. And they dyd euen so.

B And when it was tolde the kynge of Egypt that the people fled, then Pharaos herte and all his seruauntes turned agaynste the people and sayde: why haue we this done, that we haue let Israel go out of our seruyce? And he made redye his charettes and toke his people with hym, & toke .vj. hundred chosen charettes and all the charettes of Egypte, and capteyns vpon all his people. For the Lorde hardened the herte of Pharao kynge of Egypte, that he folowed after the chyldren of Israel, whiche neuertheles went out thorow an hye hande, and the Egyptians folowed after them, and ouertoke them where they pytched by the see with all the horses and charettes of Pharao and with his horsemen and his hoost: fast by the entrynge of Hiroth before Baal Zephon. And Pharao drewe nye/ and when the chyldren of Israel lyfte vp theyr eyes, and sawe that the Egygtians folowed after them, they were sore afrayde, & cryed out vnto the Lorde.

C Then sayd they vnto Moses. Were there no graues for vs in Egypte, but thou muste brynge vs awaye to dye in the wyldernesse? wherefore hast thou serued vs thus, to carye vs out of Egypt? Dyd not we tell the this in Egypte sayinge/ let vs be in reste and serue the Egyptians? For it hadde ben better for vs to haue serued the Egyptians, then to dye in the wyldernesse. And Moses sayde to the people: feare not but stande styll and beholde how the Lorde shall saue you this day: For the Egyptians whome ye se this daye, ye shall neuer se more for euer, The Lorde shall fyght for you, and ye shall be styll.

D The Lorde sayd vnto Moses: Wherefore cryest thou vnto me? speke to the chyldren of Israel to go forwarde. But lyfte thou vp thy rod, and stretche forthe thy hande ouer the see and diuyde it asondre, that the chyldren of Israel may go on drye ground, thorow the myddest therof. And beholde, I wyll harden the hertes of the Egyptians that they may folow you. And I wyll get me honour vpon Pharao and vpon all his hoost vpon his charettes, and vpon his horse men. And the Egyptians shall knowe that I am the Lorde when I haue gotten me honoure vpon Pharao, vpon his charettes and vpon his horsemen.

E And the aungell of god whiche went before the hoost of Israel, remoued and went behynd them. And the clouden pyller that was before them, remoued and stode behynde them, & went betwene the host of the Egyptians & the host of Israel. It was a darke cloude, & gaue lyght by nyght: so that all the nyght longe the one coulde not come at the other.

* Iob. ii. b iiii d. Iudit. v. b. Isa. xxvii. b Eccli. xxxix. c

* When Moses stretched forth his hande ouer the see, the Lorde caryed awaye the see with a strong east wynd that blewe all night, and made the see drye lande, and the water deuyded it selfe. And the chyldren of Israel went in thorow the myddest of the see vpon the dry ground. And the water was a wall vnto them bothe on their ryght hande and on their lefte. And the Egyptiās folowed, and went in after F them to the myddest of the see, with all Pharaos horses and his charettes & his horsemen. And in the morynge watche the Lorde loked vnto ꝑ hoost of the Egyptians out of the fiery and cloudye pyller/ & troubled theyr hoost/ and smote of theyr charet wheles, and caste them downe to the grounde. Then sayd the Egyptians: Let vs fle from Israel, for the Lorde fyghteth for them agaynst vs. Then sayd the Lorde vnto Moses: stretch forth thyne hande ouer the see, that the water may come agayn vpon the Egyptians, vpon theyr charettes and horsemen.

Then stretched forth Moses his hande ouer G The 1. plage. the see/ and it came agayne to his course early in the morynge/ and the Egyptians fledde agaynst it. Thus the Lord ouerthrew the Egyptians in the myddest of the see/ and the water returned and couered the charets & the horsemen: so that of all the hoost of Pharao that came i to the see after them, remayned not one. But the children of Israel went vpon dry land in the myddest of the see, and the water was a wall to them, both on the ryght hand of them and also on the lefte.

* Thus the Lorde delyuered Israel the * Exo selfe same daye out of the hande of the Egyptians/ and Israel sawe the Egyptians deed vpon the see syde. And when Israel sawe that myghty hande, whiche the Lorde had shewed * Psa vpon the Egyptians * they feared the Lorde, and byleued bothe the Lorde, and also his seruaunt Moses.

¶ Moses and the people with the wemen synge. At the prayer of Moses/ the bytter waters were swete God must be heared. They come to Elim.

CAPI. XV.

A Then Moses and the chyldren of Israel sange this songe vnto the Lorde, & sayd. Let vs synge vnto the Lorde/ for he is become glorious/ the horse and hym that rode vpon hym, hathe he ouerthrowne in the see. * The Lorde is my strength and my song, and is become my saluacion.

He is my God and I wyll glorifye hym/ he is my fathers God, and I wyll lyft hym vp on hyghe. The Lorde is a man of warre almyghtye is his name: Pharaos charettes and his hoost hath he cast in to the see. His tolye captaynes are drowned in the red see/ the depe waters haue couered them: they sonke to the botome as a stone. Thyne hande Lorde is glorious in power/ thyne hande Lorde hath all to dasshed the ennemye. And with thy great glorye thou haste destroyed thyne aduersaryes/ thou sentest forthe thy wrathe, and it consumed them as stobell. With the breth of thyne anger the water gathered togyther and the floodes stode styll as a rocke/ and the depe water congeled togyther in the myddest of the see.

The ennemye sayde: I wyll folowe and B ouertake them/ and wyll deuyde the spoyle:

I wyl

I wyll satisfye my luste vpon them: I wyll drawe my swerde, and myne hande shall destroye them.

Thou blewest with thy breth and the see couered them, and they sanke as leed in the mighty waters. Who is lyke vnto the, o Lorde, amonge godes: who is like the, so glorious in holynes, fearfull, laudable, and that shewest wondres? Thou stretchedest out thy ryght hande, & the erth swalowed them. And thou carydest with thy mercye this people whiche thou delyueredest, and broughtest them with thy strength vnto thy holy habitacion. The nacions herde, and were afrayde, panges came vpon the Philistynes. Then the dukes of the Edomytes were amased/ and tremblynge came vpon the myghtyest of the Moabytes, and all the inhabiters of Canaan waxed faynt herted. Let feare and dreed fall vpon them thorow the ℣ greatnesse of thyne arme, and let them be as styll as a stone: whyle thy people passe thorowe, o Lorde, whyle the people passe thorowe, whiche thou hast goten. Brynge them in, and plant them in the mountaynes of thyne enherytaunce, the place Lorde whiche thou hast made for to dwell in/ the sanctuarye Lorde, whiche thy handes haue prepared. The Lorde reygne euer and alwaye. For Pharao went in on horsebacke with his charettes and horsemen in to the see, & the Lorde broughte the waters of the see vpon them. And the chyldren of Israel went on dryye lande thorow the middest of the see. And Wyr Jam a pphetesse the syster of Aaron, toke a tymbrel in her hand, & all the wome came out after her with tymbrels in a daunce. And Mir Jam sang before them: Sing ye vnto the Lorde, for he is become glorious in dede: the horse and his ryder hathe he ouerthrowne in the see. Moses brought Israel from the red see, and they went out in to the wyldernesse of Sur. And they went thre dayes longe in the wyldernesse, and could fynd no water. At last they came to Mara: but could not drinke of the waters for bitternesse, for they were bitter, therfore the name of the place was called Mara. Then ỹ people murmured against Moses, saying: ✱ what shal we drinke? And Moses cried vnto the Lorde, and he shewed hym a tree which he caste in to the waters, and they waxed swete.

There he made vnto them an ordinaūce and a lawe, and there he proued them, and said: If ye wyll herken to the voyce of the Lorde your God, and do that which is ryght in his syght, and gyue eare to his commaundementes, and kepe all his ordinaunces: I wyll put none of these diseases vpon you, whiche I broughte vpon the Egyptians/ for I am the Lorde God your surgeon.

¶ The Israelites come into the deserte of Sin. It rayneth quayles and Manna. They grudge.

CAPI. XVI.

AND ✱ they came to Elim, where were xij. welles of water, and. lxx. date trees, & they pytched there by the water. And And they toke their iourney from Elim, and al the hole companye of the chyldren of Israel came to the wyldernesse of Sin, whiche lyeth betwene Elim and Sinai, the. xv. daye of the ij. moneth after that they were come out of the lande of Egypte. And the hole multytude of the chyldren of Israel murmured agaynste Moses and Aaron in the wyldernesse/ and sayd vnto them: wolde God we had dyed by the hande of the Lorde in the lande of Egypt, when we sate by the fleshepottes, & ate breed our belyes full/ for ye haue broughte vs out in to this wyldernesse to kyll this hole multytude for honger.

Murmour.

Then sayd the Lorde to Moses: beholde, I wyl rayne breed from heuen downe to you, and let the people go out, and gather daye by day that I may proue them whether they wyl walke in my lawe or no. The. vj. day let them prepare that whiche they wyll brynge in, and let it be twyse as moche as they gather dayly. And Moses and Aaron sayde vnto all the chyldren of Israel: at euen ye shall know that it is the Lorde, whiche broughte you out of the lande of Egypte, and in the mornynge ye shall se ỹ the glorye of the Lorde: bycause hathe herde youre grudgynges agaynste the Lorde: for what are we that ye sholde murmure agaynste vs. And moreouer Moses said. At euen the Lorde wyll gyue you flesshe to eate, and in the mornynge breed ynoughe, bycause the Lorde hathe herde your murmure which ye murmur agaynst hym: for what are we? your murmurynge is not agaynst vs, but agaynst the Lorde.

℣ The glorye of the Lorde is here taken for the brightnes and lyght that was sene in the clowde Of which glorye ỹ Apostle maketh mencion ii. Corin. iii. c. d.

And Moses sayd to Aaron: Say to all the company of the chyldren of Israel, come forth before the Lorde, for he hath herde your grudgynges. And while Aaron spake vnto the hole multytude of the chyldren of Israel, they loked towarde the wyldernesse: and beholde the glorye of the Lorde appeared in a cloude. And the Lorde spake to Moses sayinge: I haue herd the murmurynge of the children of Israel, tell them therfore and saye that at euen they shal eate flesshe, and in the mornyng they shal be fylled with breed, and ye shall knowe that I am the Lorde your God. And at euen the quayles came and couered the grounde where they laye: And in the mornynge the dewe laye rounde about the hoost. ✱ And when the dewe was fallen, beholde it laye vpon the ground in the wyldernesse small and rounde and thyn as the hore frost on the grounde. When the chyldren of Israel saw it, they said one to an other what is this? For they wyst not what it was. And Moses sayd: ✱ this is the breed whiche the Lord hath gyuen you to eate. This is the thyng which the Lorde hath comaunded that ye gather euery man ynough for hym to eate: a gomer full for a man accordyng to the nombre of you, and gather euery man for them whiche are in his tente.

Quayles.

✱ Ps. lxxviij. and. cviij. d. Sapien. xvi. c.

✱ i. Corin. x. c.

Manna.

And the chyldren of Israel dyd so/ and gathered some more, some lesse, and dyd mete it with a gomer. ✱ And to hym that gathered moche was no superfluitie, and to hym that hadde gathered lytle, was no lacke but euery man had gathered sufficyent for his eatynge. And Moses sayd to them: se that no man let ought

✱ ii Corinth. viii. c

ought remayne of it tyll the mornynge. Notwithstandynge they obeyed not Moses: but some of them lefte of it tyll mornynge, and it waxte full of wormes and stanke/and Moses was angry with them.

And they gathered it all mornynges: euery man as moche as suffyced for his eatynge/ for as soone as the * heate of the sonne came it moult. And the.vj. day they gathered twyse so moche breed, that is to wyte, two gomers for one man/ and the rulers of the multytude came and told Moses. And he said vnto them, this is that whiche the Lorde hath sayde: to morowe is the Saboth of the holy rest of the Lorde, bake that ye wyll bake, and seethe that ye wyll sethe, and that remayneth laye vp for you, & kepe it tyll the mornynge. And they layde it vp tyll the mornynge as Moses bad, and it stanke not, neither was there any wormes therin. And Moses said: eate this to day: for to daye it is the Lordes Saboth: to daye ye shall fynde none in the felde. Sixe dayes ye shall gather/ for the. vij. is the Saboth: in it shall be none.

Notwithstandyng there went out of the people in the. vij. daye to gather, but they founde none. Then the Lorde sayd to Moses: how long shall it be ere ye wyl kepe my cōmaundementes and lawes? * Se, bycause the Lorde hath gyuen you a Saboth, therfore he gyueth you the sixt daye breed for two dayes. Abyde therfore euery man at home, and let no mā go out of his place the.vij.daye. And the people rested the seuenth daye. And the house of Israel called it man Alan. * And it was lyke vnto Coryander seed, and whyte/and the taste of it was lyke vnto wafers made with hony.

And Moses sayde: this is that the Lorde commaundeth, fyll a Gomor of it that it may be kept for your chyldren after you, that they may se the breed wherwith he fed you in wyldernesse, when he had brought you out of the lande of Egypt. And Moses sayd vnto Aaron: take a cruse, and put a Gomer full of Man therin/ and laye it vp before the Lorde to be kepte for your chyldren after you, as the Lorde commaunded Moses. And Aaron layde it vp before the testimony there to be kepte. * And the chyldren of Israel ate Man. xl. yere vntyll they came to a lande inhabited. So they ate Man tyll they came to the borders of the land of Canaan. Truly a Gomor is the tenth part of an Epha.

¶ The Israelytes come in to Raphidim. They grudge. water is geuen them out of the rocke. Moses holdeth vp his handes, and they ouercome the Amelechytes.

CAPI. XVII.

A AND all the company of the childrē of Israel went on theyr iourneys from the wyldernesse of Sin at the commaundement of the Lorde, and pitched in Raphidim: where was no water for the people to drynke who chode with Moses and sayde: Gyue vs water to drynke. Moses sayde vnto them: Why chyde ye with me, and wherfore do ye tempte the Lorde? So the people thyrsted for water, and murmured agaynste Moses, and sayde: wherfore hast thou brought vs out of Egypte, to kyll vs and our chyldren and our catell with thurst? B

So Moses cryed to the Lorde saying, what shal I do vnto this people? they be almost redye to stone me. Then the Lorde sayd to Moses: go before the people, and take with the of the elders of Israel, & thy rod wherwith thou smotest the ryuer take in thyne hande and go. Beholde I wyll stande there vpon a rocke in Horeb: and thou shalte smyte the rocke, and there shall come water out therof, that the people may drynke. C

* And Moses dyd so before the elders of Israel: And called the name of the place Massa, and Meriba, bycause of the chydynge of the chyldren of Israel, and bycause they tempted the Lorde, sayinge: Is the Lorde amonge vs or not?

Then came Amelech and fought with Israel in Raphidim. And Moses sayd vnto Josua: chose out men, and go fyghte with Amelech. To morowe I wyll stande on the top of the hyll, and the rodde of God in myne hande. And Josua dyd as Moses bade hym, & fought with the Amelechites. And Moses, Aaron and Hur wente vp to the toppe of the hyll. And when Moses helde vp his hande, Israel had the better. And when he late his hand downe Amelech had the better. D

When Moses handes were weery, they toke a stone and put it vnder hym, and he sate downe theron. And Aaron and Hur stayed vp his handes, the one on the one syde, and the other on the other syde. And his handes were stedye vntyll the sonne was downe. * And Josua discomfeted Amelech and his people with the edge of his swerde.

And the Lorde sayd vnto Moses, wryte this for a remembraunce in a boke and tell it vnto Josua, for I wyl put out the remembraunce of Amelech vnder heuen. And Moses made an alter, and called the name of it * Jeouah Nissi/ for he sayde: the hande is on the syght of the Lorde, that the Lorde wyll haue warre with Amelech throughout all generations.

¶ Jethros counsell is receyued of Moses.

CAPI. XVIII.

I Ethro the preest of Madian Moses father in lawe herde of all that God had done to Moses and Israel his people, how that the Lorde had brought Israel forthe of Egypte. And he toke Ziphora Moses wyfe, after the was sent backe, and her two sonnes, of which the one was called Gerson / for he sayde: I haue ben an alien in a straunge lande. And the other was called Elieser, for the god of my father was myne helpe, and delyuered me from the swerde of Pharao. So Jethro Moses father in lawe came with his two sonnes & his wyfe to Moses in the wyldernes: where he had pytched his tent by the mounte of God. And he sent worde to Moses: I thy father in lawe Jethro am come to the, and thy wyfe also and her two sonnes with her. And Moses went forthe to mete his father in lawe, and B

dyd

* Gē. xviii. a.
F
G
* Nume. xi. b
* Ezech. xx. b
* Exod. xvi. d
Judith. v. c
* Num. Psal. i. Cor.
I beate † Amal.
* Iud. Sapi. Deut.
* Ch. the A. he † C.
* Exod. and nu.

dyd obeysaunce and kyssed hym / and they saluted eche other and came in to the tent. And Moses tolde his father in lawe all that the Lorde had done vnto Pharao, and to the Egyptians for Israels sake/and all the trauayle that had happened them by the waye, & how the Lorde hadde delyuered them. And Jethro reioysed ouer all the good whiche the Lorde had done to Israel/ and that he had delyuered them out of the hande of the Egyptians. And Jethro sayd: blessed be the Lorde, which hath delyuered you out of the hande of the Egyptians, and oute of the hande of Pharao, and hath delyuered his people from the power of the Egyptians. Now I know that the Lorde is greater then all Goddes, bicause they dealt proudly with them. And Jethro Moses father in lawe offred burnt offrynges and sacrifyces to God. And Aaron and all the elders of Israel came to eate breed with Moses father in lawe before God.

C And it chaunced on the morowe that Moses sate to iudge the people / and the people stode aboute Moses from morynyng tyl euen. When his father in lawe sawe all that he dyd vnto the people, he sayd: What is this that thou doest vnto the people? why sittest thou thy selfe, and letrest all the people stande about the from morynyng vnto euen? And Moses sayd vnto his father in lawe, bycause the people came vnto me to seke counsell of God. For when they haue a matter, they come to me, and I must iudge betwene euery man and his neighbour, and must shewe them the ordinaunces of God and his lawes.

And his father in lawe sayde to him: It is not well that thou doest. Thou doest vnwisely, and also this people that is with the, bycause the thynge is to greuous for the, * and thou art not hable to do it thy selfe alone. But heare my voyce, and I wyll gyue the counsell, and God shall be with the. Be thou vnto the people to ϕ Godwarde, and brynge the causes vnto God/ and prouyde them ordinaũces and lawes/ and shewe them the way wherin they muste walke, and the workes that they muste do. Moreouer seke out amonge all the people men of actiuite, whiche feare God, and men that are true, & hate couetousnes: and make them heedes ouer the people, rulers ouer thousandes, ouer hundredes, ouer fyfty, and ouer ten. And let them iudge the people at all seasons: Yf there be any great matter, let them bryng that vnto the, and let them iudge all small causes them selues, and ease thy selfe, and let them beare with the. If thou shalte doo this thynge, then thou shalte be hable to endure that whiche God chargeth the with all, and all this people shall goo to their places quietly.

And Moses herde the voyce of his father in lawe, and dyd all that he had sayde, and chose actyue men out of all Israel, and made them heedes ouer the people, captaynes ouer thousandes, ouer hundredes, ouer fyfty, & ouer ten. And they iudged the people at all seasons, and brought the harde causes vnto Moses, & iudged all small maters them selues. And then Moses let his father in lawe departe, and he went in to his owne lande.

¶ The chyldren of Israel come to the mounte Sinai. The people of God are holy and royal priesthod. he that toucheth the hill dyeth. God appeareth to Moses on the mount in thonder and lyghtenynge.

CAPI. XIX.

THe thirde moneth after the chyldren of Israel were gone out of Egypt, the same daye they came in to the wyldernesse of Sinai. * For they were departed from Raphidim, and were come to the desert of Sinai, and had pitched their tentes in the wyldernes. And there Israel pytched before the mounte. And Moses wente vp to God. And the Lorde called to him out of the mountayne, saying/ thus saye to the house of Jacob, and tel the children of Israel: ye haue sene what I dyd to the Egyptians, and how I toke you vp vpon egles wynges, and haue brought you vnto my selfe. Now therfore yf ye wyll heare my voyce, and kepe myne appoyntmẽt, ye shal be mine owne aboue all nacions, for all the erth is myne. ye shal be vnto me a kyngdom of preestes, and an holy people, these are the wordes which thou shalte saye vnto the chyldren of Israel. A * Nu.xxxiii.s 1.Petter.ii.9

And Moses came and called for the elders of Israel, and layde before them all these wordes, whiche the Lorde had commaunded him. And the people answered all togyther and sayde: All that the Lorde hath sayd, we wyll doo. And Moses brought the wordes of the people vnto the Lorde. And the Lorde sayde vnto Moses: Lo, I wyll come vnto the in a thicke cloude, that the people may heare when I talke with the, and also bileue the for euer. So Moses shewed the wordes of the people vnto the Lorde.

And the Lorde sayde vnto Moses: Goo vnto the people, and sanctifye them to daye and to morowe, and let them ϕ washe their clothes, that they maye be redye agaynste the thyrde daye. For the thyrde daye the Lorde wyll come downe in the syghte of all the people vpon mounte Synai. And sette markes rounde aboute the people, and saye: beware that ye go not vp in to the mounte, and that ye touche not the borders of it/ for who so euer toucheth the mounte, shall surely dye. There shall not an hande touche it, but that he shall either be stoned or els shot thorowe: whether it be beest or man, it shall not lyue / when the horne bloweth, then let them come vp in to the mountayne. B The washynge of the clothes is but a monicion to purifye the harties. Reuerence.

And Moses went downe from the mounte to the people, and sanctifyed them, and they washed their clothes. And he sayde vnto the people: be redy agaynst the thyrde daye, ϕ and se that ye come not at youre wyues. And the thyrde daye in the morynyng there was thunder, and lyghtenyng, and a thycke cloude vpon mount, and the voyce of the horne wared exceedynge loude, and all the people that was in the hoste was afrayde. And Moses brought the people out of ϸ tentes to mete with God, and they stode vnder the hyll. C ϕ This proueth not that wedlocke is an vnholy thing but willeth vs i time of prayer and serious meditation to sequestre ours

And

mindes from all pleasure & delites accoꝛding to Paules monicion. i. Cozin. vii. a

And mounte Sinai was al togyther on a smoke: bycause the Lozde descended downe vpon it in fyre. And the smoke therof ascended vp, as it had ben the smoke of a kyl, and al the mount was exceadynge fearfull. And the voyce of the hoꝛne blewe and waxed lowder & lowder. Moses spake, and God answered him and that with a voyce. And the Lozde came downe vpon mount Sinai, euen in the top of the hyl, and called Moses vp in to the top of the hyll. And Moses wente vp.

D

And the Lozde sayde vnto Moses: Goo downe and charge the people that they preasse not vp vnto the Lozde to se him, leest so many of them perysshe. And let the preestes also whiche come to the Lozdes presence, sanctifye them selues, leest the Lozde smyte them. Then Moses sayde vnto the Lozde: the people can not come vp in to the mount Sinai, foꝛ thou chargedest vs, sayinge: set markes aboute the hyl, and sanctifye it. And the Lozde sayd vnto hym: away, and get the downe, and come vp agayne bothe thou and Aaron with the. But let not the preestes and the people presume to come vp vnto the Lozde, leest he smyte them. And Moses wente downe vnto the people, and tolde them.

¶ The ten commaundementes are gyuen. The altare of erth.

CAPI. XX.

A

And God spake all these woꝛdes & sayd: I am the Lozde thy God, which haue bꝛought the out of the lande of Egypt, and out of the house of bondage. Thou shalte haue none other Goddes in my syght. Thou shalte make the no grauen ymage, neither any symilitude that is in heuen aboue, either in the erth benethe, oꝛ in the water that is benethe the erth. Se that thou neither bowe thy selfe vnto them neither serue them / foꝛ I am the Lozde thy God stronge ✠ gelouse, and vysyte the synne of the fathers vpon the chyldren vnto the thyꝛde and fourth generacion of them that hate me, and yet shewe mercy vnto thousandes amonge them that loue me and kepe my commaundementes.

*Deute. v. a
Psal. lxxx. b.
Acuiti. xx vi. a
Psal. xcvi. a.

✠ Gelouse is: I am the Lozde that watcheth & loketh narowly vnto your wickednes, & wyll punishe it sꝛaytly

Thou shalt not take the name of the Lozde thy God in vayne/foꝛ the Lozde wyl not hold him gyltles that taketh his name in vayne.

B

And-gayne is feruently loueth youre godlines and wyll reward it aboundantly.

Remembꝛe the Saboth daye that thou sanctifye it. Syꝛe dayes thou shalt labour, and do al that thou hast to do, but the seuenth day is the Saboth of the Lozde thy God, in it thou shalte do no maner woꝛke: neither thou, noꝛ thy sonne, noꝛ thy doughter, neither thy man seruaunt, noꝛ thy mayde seruaunt, neither thy catell, neither the stranger that is within thy gates. Foꝛ in syꝛe dayes the Lozde made both heuen and erth and the see, & all that in them is, and rested the seuenth daye: wherfoꝛe the Lozde blessed the Saboth daye, and halowed it. ✠ Honour thy father and thy mother, that thy dayes maye be longe in the lande whiche the Lozde thy God gyueth the.

i. Genesis. i.

✠ To honour father and mother is not only to shew obedience to

Thou shalte not kyll.

Thou shalte not bꝛeake wedlocke.

Thou shalte not steale.

Thou shalte beare no false wytnes agaynst thy neyghbour.

C

Thou shalte not couet thy neighbours house: neither shalte couet thy neighbours wyfe, his man seruaunte, his mayde, his oxe, his asse, oꝛ ought that is his.

* And all the people sawe the thonder and the lyghtenynge, and the noyse of the hoꝛne, and how the mountayne smoked. And when the people sawe it, they remoued and stode a farre of, and sayd vnto Moses: talke thou with vs, and we wyl heare, * but let not God talke with vs leest we dye. And Moses sayde vnto the people, feare not/foꝛ god is come to proue you, and that his feare maye be amonge you that ye synne not.

*Deu. a.
*Deu. v. a.
D

And the people stode a farre of, and Moses went in to the thicke cloude, where God was. And the Lozde sayd vnto Moses: thus thou shalt saye vnto the chyldren of Israel: ye haue seue howe I haue talked with you out of heuen: ye shal not make therfoꝛe with me Goddes of syluer, noꝛ Goddes of golde: in no wise shal ye do it. * An alter of erth thou shalt make me, and theron offre thy burnt offrynges, and thy peace offeringes, and thy shepe, and thyne oxen. And in al places where I shal put the remembꝛaunce of my name, thyther wyl I come to the, and * bielse the. But if thou wylt make me an alter of stone, se thou make it not of hewed stone, foꝛ if thou lyft vp thy tole vpon it, thou shalte defyle it. Moꝛeouer thou shalt not go vp with steppes vnto myne alter, that thy foulnesse be not shewed theron.

*Deu. a. Iosu.
*Gen.

¶ Temporall and ciuyle oꝛdinannces.

CAPI. XXI.

A

These are the lawes whiche thou shalte set befoꝛe the. * If thou bye a seruaunt that is an Hebꝛue: syꝛe yeres he shall serue, and the seuenth he shall goo oute free payinge nothynge. If he came alone, he shal goo oute alone: If he came maryed, his wyfe shal go out with hym. And yf his master haue gyuen hym a wyfe, and she haue boꝛne hym sonnes oꝛ doughters: then the wyfe and her chyldren shall be her masters, and he shal goo out alone. But yf the seruaunte saye, I loue my master, and my wyfe and my chyldren, I wyll not goo oute free: Then let his master bꝛynge hym to the ✠ Goddes, and set hym to the dooꝛe oꝛ the dooꝛe poste, and boꝛe his eare thoꝛowe with a naule, and let hym be his seruaunte foꝛ euer.

*Lawes
*Deu.
Iere.
Leui.

✠ Iudges.

If a man sell his doughter to be a seruaunt, she shal not go out as the men seruauntes do. If she please not her master, so that he hathe gyuen her to no man to wyfe/ then shal he let her go free: to sell her vnto a straunge nation shal he haue no power, bicause he despised her. If he haue promysed her vnto his sonne to wyfe, he shal deale with her as men doo with their doughters. If he take him an other wyfe, yet her foode, rayment, and duty of mariage shal he not mynysshe. If he do not these thꝛe vnto her, then shal she go out free and paye no money.

B

money. ✱He that smyteth a man that he dye shal be slayne for it. Yf a man laye not awayte but God delyuer him into his hande, then I wyl poynte the a place whyther he shal flee. Yf a man come presumptuously vpon his neighbour and slee him with gyle, thou shalte take him from myne alter that he dye. And he that smiteth his father or his mother shal dye for it.

He that stealeth a man and selleth him (yf it be proued vpon him) he shal be slayne for it. ✱ And he that curseth his father or mother, shall be put to deth for it. Yf men stryue togyther, and one smyte an other with a stone or with his fyste, so that he dye not, but lyeth in bed: yf he ryse agayne, and walke about vpon his staffe, the shal he that smote him go quite, saue onely he shal beare his charges whyle he laye in bed, and paye for his healynge.

Yf a man smyte his seruaunte or his mayde with a staffe that they dye vnder his hande, it shal be auenged. But yf they contynue a daye or two, it shal not be auenged, for they are his money. When men stryue and smite a woman with chylde, so that her frute depart from her, and yet no myschefe tune followeth: then shal he be amerced accordynge as the womans husbande wyl laye to his charge, & he shal pay as the dayes men appoynte hym. But ✱ yf any myschefe tune folowe: then shall he paye lyfe for lyfe, eye for eye/ tothe for tothe/ hande for hande / foote for foote / burnynge for burnynge / wounde for wounde / and stripe for stripe.

Yf a man smyte his seruaunt or his mayde in the eye, and put it out/ he shal let them goo free for the eyes sake. Also yf he smyte out his seruauntes or his maydes tothe, he shall let them go out free for the tothes sake. Yf an oxe gore a man or a womã that they dye, then the oxe shal be stoned, and his flesh shal not be eaten/ and his master shal go quyte.

Yf the oxe were wonte to runne at men in tymes past, and it hathe ben tolde his master, and hath not kepte him, but that he hath kylled a man or a womã, then the oxe shal be stoned, and his master shal dye also. Yf he be set to a somme of money, then he shal gyue for the delyueraunce of his lyfe, accordynge to al that is put vnto hym. And whether he hath gored a sonne or a doughter, he shal be serued after the same maner. But yf it be a seruaunte or a mayde that the oxe hathe gored, then he shal gyue vnto their master the somme of thyrtye ♁ sycles, and the oxe shall be stoned.

Yf a man open a wel or dygge a pyt, and couer it not, but that an oxe or an asse fal therin, the owner of the pyt le shal make it good, and gyue money vnto their master, and the deed beest shal be his.

Yf one mannes oxe hurte an others that he dye: then they shal sel the lyue oxe, and deuyde the money, and the deed oxe also they shal deuyde. But yf it be knowen that the oxe hathe vsed to pusshe tymes paste, then bycause his master hathe not kepte him / he shal paye oxe for oxe, and the deed shal be his owne,

¶ Suche lyke lawes as are in the chapter aboue.

CAPI. XXII.

A Theefte

Yf a man steale an oxe or a shepe and kyl it or sel it, he shal restore fyue oxen for an oxe, & foure shepe for a shepe. Yf a theefe be founde breaking vp, and be smytten that he dye, there shal no blood be shed for him, except the sonne be vp when he is founde, then there shal be bloode shed for him.

A theefe shal make restitucion: Yf he haue not wherwith, he shal be solde for his theefte. Yf the theefe be found in his hande alyue (whether it be oxe, asse, or shepe) he shal restore double. Yf a man do hurte felde or vyneyarde / so that he put in his beest to feede in an other mãs felde; of the beste of his owne felde, and of the beste of his owne vyneyarde, shal he make restitucion.

Yf fyre breake out and catche in the thornes, so þ the stackes of corne or the standynge corne or feld be consumed therwith/ he that kyndled the fyre shal make restitucion.

B Goddes deliuered to kepe.

Yf a man delyuer his neyghbour money or stuffe to kepe, and it be stolen oute of his house: Yf the theefe be founde, he shal pay double. yf the theefe be not founde/ then the goodmã of the house shal be brought vnto the goddes and swere, whether he haue put his hande vnto his neyghbours good.

And in all maner of trespace, whether it be oxe, asse, shepe, raymente, or any maner lost thynge which an other chalengeth to be his, the cause of bothe partyes shal come before the Goddes. And whom the Goddes condemne, the same shal paye double vnto his neyghbour.

Yf a man delyuer vnto his neyghboure to kepe, asse, oxe, shepe, or what so euer beest it be and it dye, or be hurte, or dryuen awaye, and no man se it, then shall ♁ an othe of the Lorde go betwene them, whether he haue put his hand vnto his neighbours good, and the owner of it shal take the othe, and the other shal not make it good: Yf it be stollen frome him, then he shal make restitucion vnto the owner: yf it it be torne with wylde beestes, then let him bringe recorde of the tearyng, and he shal not make it good. When a man borroweth oughte of his neyghbour, yf it be hurte or els dye, and yf the owner therof be not by, he shal make it good: yf the owner therof be by, he shal not make it good, namely yf it be an hyred thynge and came for hyre.

♁ In othes the end of stryfe and reuniion, the which is lawfull to be ☜ don, whē it is either to the glorye of God or ✠ fyte of oure neighbour or for the commun wealth, or els not, as Mathew. v. c

yf a man begyle a mayde that is not betrouthed and lye with her, he shal endow her, and take her to his wyfe: yf her father refuse to gyue her vnto him, he shal paye money, accordynge to the dowrye of virgyns.

wytches.

Thou shalte not suffre a wytche to lyue. Who so euer lyeth with a beest, shal be slayne for it. He that offereth vnto any goddes saue vnto the Lorde onely, let him dye without redempcion. ✱ Vexe not a straunger, neither oppresse him, for ye were straungers in the lande of Egypt. ✱ Ye shal trouble no wydow nor fatherlesse chylde: ✱ yf ye shall trouble them, they shal crye vnto me, and I wyl surely

✱ Leuit. xix. g

✱ Zacha. vii. c

Let all oppressars of the poore take hede to this texte

heare they? cry, and then wyl my wrath waxe hote, and I wyl kyl you with the swerde, and your wyues shall be wydowes, and your children fatherlesse.

D

Vsury.

Yf thou lende money to any of my people that is poore by the, thou shalte not be an vsurer vnto him, neyther shalte oppresse hym with vsurye. Yf thou take thy neyghbours raymēt to pledge, se þ thou deliuer it vnto him agayn, by t that the sonne go downe. For that is his couerlet onely, euen the rayment for his skynne, wherin he slepeth: or els he wyll crye vnto me, and I wyll heare him, for I am mercyfull.

Pledgee.

*Actꝫ. xiii. a.

* Thou shalte not rayle vpon the goddes, neither curse the ruler of thy people.

Thy tithes and first frutes se thou kepe not backe. Thy first borne sonne thou shalte gyue me: lykewise shalt thou do of thyne oxen, and of thy shepe. Seuen dayes it shall be with the dame, and the. viij. daye thou shalt gyue it me. Ye shall be holy people vnto me, and therfore shal ye eate no fleshe, that is tasted of beestes in the felde: But shal cast it to dogges.

¶ Dyuers lawes and polityque ordinaunces.

CAPI. XXIII.

A

False witnesse.

Thou shalt not receyue a vayne tale, neyther shalt put thyne hand with the wicked to be an vnryghtous witnes. Thou shalt not folow a multitude to do euyl: neither answere in a mater of plee, leest thou willyng to folowe many, turne asyde from the truthe, neither shalt thou paynt a poore mans cause.

*Deu. xxii. a Enemues oxe

* When thou metest thyne enemyes oxe or asse goynge astraye, thou shalte brynge them to him agayne. Yf thou se thyne enemyes asse synke vnder his burthen, thou shalte not passe by and let hym alone: but shalt helpe him to lyfte hym vp agayne.

Thou shalte not hynder the ryghte of the poore that are amonge you in theyr sute.

Kepe the ferre frome a false mater, and the innocent and ryghtous, se thou sley not/ for I wyll not iustifye the wycked. Thou shalt take no gyftes, for gyftes blynde the prudent, and peruerte the wordes of the ryghtous.

Judges may take no bryb?

Thou shalte not oppresse a straunger, for I knowe the herte of a straunger, bycause ye were straungers in Egypte. Sire yeres thou shalte sowe thy lande, and gather in the frutes therof: And the seuenth yere thou shalte let it rest and lye styll, that the poore of thy people maye eate, and what they leaue, the beestes of the felde shall eate: In lyke maner thou shalte do with thy vyneyarde and thyne olyue trees.

B

Sire dayes thou shalte do thy worke, and the seuenth daye thou shalte kepe holy daye, that thyne oxe and thyne asse may reste, and the sonne of thy mayde, and the straunger maye be refreshed. And in all thynges that I haue sayde vnto you, be circumspecte. And ye shal not sweare by the names of straunge Goddes/ neyther let any man heare them out of your mouthes.

Saboth day.

Swere not by other goddes.

Thre feestes thou shalte holde vnto me in a yere. * Thou shalte kepe the feest of swete breed, that thou eate vnleuende breed seuen dayes longe, as I cōmaunded the in the tyme appoynted of the moneth of Abib, for in that moneth thou camest out of Egypte: * and se that no man appeare before me emptye. And the feest of harueste, when thou repest thy firste frutes of thy labours which thou hast sowne in felde. And the feest of ingatherynge in the ende of the yere: when thou hast gathered in thy labours out of the felde.

Exo.

*Exo. Deu.

C

Thre tymes in a yere shal all thy men chyldren appeare before the Lorde God.

*Thou shalt not offre the bloode of my sacrifyce with leuended breed / neither shall the fat of my feest remayne tyl the morynge.

*Exo.

*The first of the first frutes of thy land thou shalt brynge in to the house of the Lorde thy God/ thou shalt also not sethe a kydde in his mothers mylke.

*Exo.

Beholde I sende myne aungell before the, to kepe the in the waye, and to brynge the in to the place whiche I haue prepared. Beware of him, and heare his voyce, and angre hym not/ for he wyll not spare youre mysdedes/ yea and my name is in him. But yf thou shalte herken vnto his voyce, and kepe al that I shal tell the, then I wyl be an ennemy vnto thyne ennemyes, and an aduersarye vnto thyne aduersaryes. When myne aungell goeth before the, and hath brought the vnto the Amorytes, Hethytes, Pherezytes, Cananytes, Heuytes, and Iebusites, & I shal haue destroyed them/ se thou worshyp not theyr Godes, neyther serue them, neither doo after the workes of them, but ouerthrowe them, & breake downe the places of them. And se that ye serue the Lorde your God, and he shal blesse thy breed, and thy water/ and I wyll take all sycknesses, awaye from you.

D

The w of gol

Moreouer there shall be no woman chyldlesse or vnfrutfull in thy lande, and the nombre of thy dayes I wyl fulfyl, I wyl sende my feare before the, and wyl kyll all the people whyther thou shalte go. And I wyll make all thyne ennemyes turne theyr backes vnto the/ and I wyll sende ꝓ hornertes before the/ and they shall dryue out the Heuytes, the Cananytes, and the Hethytes before the. I wyl not caste them out in one yere, leest the lande growe to a wylderneſſe, and the beestes of the felde multiply vpon the. But by lytle and lytle I wyl dryue them out before the, tyl thou be encreased that thou mayste enheryte the lande. And I wyl make thy costes frome the red see, vnto the see of the Philistynes, and from the deserte vnto the ryuer. I wyll delyuer the inhabiters of the lande in to thyne hande/ and thou shalte dryue them out before the. * And thou shalte make none appoyntment with them, nor with theyr goddes. Neither shal they dwel in thy lande/ leest they make the synne agaynste me, for yf thou serue theyr Goddes * it wyl surely be thy decaye.

ꝓ Ihe lyke the is moze mus stinge sozer, Deut. & Iol.

*Dt Exo.

*Exo.

¶ Moses goeth vp to the mount and wryteth the wordes of the Lorde. The bloude of the couenaunt. The elders of Israel iudge the people.

And

CAPI. XXIIII.

A

AND he said vnto Moses: come vp to the Lord, thou & Aaron, Nadab and Abihu, and the. lxx. elders of Israel, and worshyp a farre of. And Moses wente him selfe alone vnto the Lorde, but they came not nye, neither came the people vp with him. *Moses then came and tolde the people al the wordes of the Lorde, and all the lawes. And all the people answered with one voyce and said: all the wordes whiche the Lorde hath sayde, wyll we do. Then Moses wrote all the wordes of the Lorde, and rose vp early, and made an alter vnder the hyll, and .xii. pyllers accordyng to the nombre of the .xii. trybes of Israel, and sent yong men of the children of Israel to sacrifyce burnt offrynges, and to offre peace offrynges of oxen vnto the Lorde. And Moses toke halfe of the bloode, and put it in basens/ and the other halfe he sprynckled on the alter.

And he toke the boke of the appoyntment, and red it in the audience of the people. And they sayd: All that the Lorde hath sayde, we wyl do and heare. And Moses toke the bloode, and sprynckled it on the people, and sayd: beholde, this is the bloode of the appoyntment, whiche the Lorde hath made with you vpon all these wordes.

Then went Moses and Aaron, Nadab and Abihu, and the. lxx. elders of Israel vp, & sawe the God of Israel, and vnder his feete as it were a bricke worke of Saphir, and as it were the facion of heuen when it is clere, and vpon the nobles of the children of Israel he set not his hande. And wen they had seue God, they ate and dronke.

And the Lorde sayde to Moses: come vp to me in to the hyll, and be there, and I wyll gyue the tables of stone, and a lawe and commaundements which I haue wrytten to teache them. Then Moses rose vp, and his ministre Iosua / and Moses wente vp in to the hyll of God, and sayde vnto the elders: tarye ye here tyll we come agayne vnto you: And beholde here is Aaron and Hur with you. If any man haue any maters to do, let him come to them. When Moses was come vp to the mounte/ a cloude coured the hyll, and the glory of the Lorde abode vpon mounte Sinai, and the cloude couered it sixe dayes. And the seuenth daye he called vnto Moses out of the cloude. And the facyon of the glorye of the Lorde was lyke consumynge fyre on the toppe of the hyll in the syghte of the chyldren of Israel. And Moses wente in to the mountayne. And Moses was in the mounte fourtye dayes and fourtye nyghtes.

¶ The Lorde sheweth Moses the fashion of the holy place and the thinges pertaynynge therto.

CAPI. XXV.

A

AND the Lorde talked with Moses sayinge: Speake to the chyldren of Israel, that they gyue me fyrste frutes of euery man that gyueth it wyllyngly with his herte, ye shall take it. And these thynges be they whiche ye shall take of them: golde, syluer and brasse: and Iacynct colour, scarlet, purple, bysse, and gotes heere: rammes skynnes that are redde / and the skynnes of tarus and sethim wod, oyle for lyghtes, and spyces for anoyntyng oyle, and for swete cense. Onix stones, and set stones for the φ Ephod, and for the breest lap. φ Ephod is a garment lyke an amyce

And they shall make me a sanctuarye that I may dwel amonge them. And I shal shewe the, the facion of the habitacion, and of all the ornamentes therof, euen so se that ye make it in all thynges. And they shall make an arke of sethim wod, two cubites and an halfe long, a cubyte and an halfe broode, and a cubyte and an halfe hye. And thou shalte ouerlaye it with pure golde, bothe within and without, and shalte make a. hye vpon it a crowne of golde rounde about. And thou shalt cast four rynges of golde for it, and put them in the foure corners therof, two rynges on the one syde of it, and two on the other. And thou shalte make staues of sethim wodde, and couer them with golde, and put the staues of the rynges alonge by the sydes of the arke to beare it withall. And the staues shal abyde in the rynges of the arke, and shal not be taken awaye. And thou shalt put in the arke the wytnes which I shal gyue the.

And thou shalte make a mercy seate of pure golde, two cubites and a halfe longe, and a cubyte and a halfe brode. And make two cherubyns of thycke golde on the two endes of the mercy seate, and set the one cherub on the one ende, and the other on the other ende of the mercy seate: so se that thou make them on the two endes therof. And the cherubyns shall stretche their wynges abrode ouer on hyghe, and couer the mercy seate with their wynges / and their faces shal loke one to an other: to the mercy seate warde, shal the faces of the cherubyns be. And thou shalte put the mercy seate aboue vpon the arke, and in the arke thou shalte put the wytnes which I wyl gyue the. Cherubins.

There I wyl mete the, and wyl common with the vppon the mercy seate, betwene the two Cherubyns whiche are vpon the arke of wytnesse, of all thynge whiche I wyll gyue the in commaundement vnto the chyldren of Israel.

Thou shalte also make a table of sethym wodde of two cubytes longe, and one cubyte brode, and a cubyte and an halfe hye. And couer it with pure golde, and make there to a crowne of golde rounde aboute. And make vnto that an hoope of foure fyngers brode, rounde aboute. And make a golden crowne also to the hoope rounde aboute. And make for it foure rynges of golde, and put them in the corners that are on the foure fete therof, harde vnder the hoope shal the rynges be, to put in staues to beare the table withal. And thou shalte make staues of Sethym wodde, and ouerlaye them with golde, that the table maye be borne with them. And thou shalte make his dysshes, spones, pottes, and flatte peces

to poure out withall, of fyne golde. And thou
Shewbreed
because it was
alway in the
presence and
syghte of the
Lorde.
shalte set vpon the table shewbreed before me
alwaye.

And thou shalte make a candelstycke of
pure thycke golde with his shafte, braunches,
bolles, knoppes, and floures, procedynge there
out. Syxe braunches shall procede out of the
D sydes of the candelstycke, three out of the one
syde, and thre out of the other. And there shall
be thre cuppes like vnto almõdes, with knop-
pes and floures vpon euery one of the syxe
braunches that procede out of the candelsticke/
and in the candelstycke selfe foure cuppes lyke
vnto almondes with their knoppes & floures:
that there be a knoppe vnder euery two braũ-
ches of the syxe that procede out of the candel-
stycke. And the knoppes and the braunches
shall be all togyther one pece of pure thycke
golde.

And thou shalte make. vij. lampes, and put
them an hye theron, to gyue lyght vnto the o-
A talẽt is an
hundred
poũd weight
ther syde that is ouer agaynst it, with snoffers
and fyre pannes of pure golde. And a talent of
fyne golde shall make it with all the apparell.
*Hebr. viii. a
Actu. vii. f
*And se that thou make them after the facion
that was shewed the in the mount.

¶ This chapter also declareth the thinges pertay-
nyng to the holy place.

CAPI. XXVI.

A And thou shalte make an habitacyon
with tenne curtaynes of twyned bysse,
Iacynct, scarlet, and purple/and shalt
make them with cherubyns of brodred worke.
The lengthe of a curtayne shall be. xxviij. cu-
bytes, and the bredth foure / and they shall be
all of one measure: fyue curtaynes shall be
coupled togyther one to an other / and the o-
ther fyue lykewyse shall be coupled togyther
one to an other.

B And then shalte thou make loupes of Iacynct
colour, alonge by the edge of the one curtayne
euen in the seluege of the couplynge curtayne.
And lykewyse shalte thou make in the edge of
the vttermost curtayne, that is coupled ther-
with on the other syde. Fyfty loupes shalte
thou make in the one curtayne, and fyfty in
the edge of the other that is coupled therwith
on the other syde: so that the loupes be one
ouer agaynst an other. And thou shalte make
fyfty buttons of golde, and couple the cur-
taynes togither with the buttons, that it may
be an habitacion.

And thou shalt make eleuen curtaynes of
gotes heere, to be a tente to couer the habi-
tacion. The length of a curtayne shall be. xxx.
cubytes/and the bredth foure / and they shall
be all. xi. of one measure. And thou shalte cou-
ple fyue by them selues, and the other syxe by
them selues, and shalte double the syxte in the
fore fronte of the tabernacle. And thou shalte
C make fyfty loupes in the edge of the vtter-
most curtayne on the one syde, euen in the cou-
plynge curtayne: and as many in the edge of
the couplynge curtayne on the other syde.
And thou shalt make fyfty buttons of braſſe,
and put them on the loupes, and couple the
tent togyther withall, that there maye be one
couerynge.

And the remnaunt that remayneth in the cur-
taynes of the tente, the bredth of halfe a cur-
tayne, that remaineth shal be left on the backe
sydes of the habitaciõ: a cubyte on the one syde
and a cubyte on the other syde, of that that re-
mayneth in the lengthy of the curtaynes of the
tabernacle, which shall remayne of either syde
of the habitacion, to couer it with.

And thou shalt make an other couerynge for D
the tent of rammes skynnes dyed red/ and yet
an other aboue all of taxus skynnes.

And thou shalte make bordes for the habi- Bordes
tacion of Sethim wodde to stande vpryghte, ten cubytes longe shall euery borde be, and a cubyte and a halfe brode. Two fete shall one borde haue to couple them togither with, and so thou shalt make vnto all the bordes of the tabernacle.

And thou shalte make. xx. bordes for the ha- Corne
bitacion on the south syde, & thou shalte make and
xl. sockettes of syluer, and put them vnder the xx. bordes, two sockettes vnder euery borde for their two feete. In lyke maner in the northe syde of the habitacion there shall be. xx. bordes and. xl. sockettes of syluer: two sockettes vn-
der euery borde. E

And for the west ende of the habitacion shalt thou make syxe bordes, and two bordes moo for the two Weste corners of the habitacion: so that these two bordes be coupled togyther benethe, and lykewyse aboue with clampes. And so shall it be in bothe the corners. And so there shall be eyght bordes in all, and sixtene sockettes of syluer, two sockettes vnder euery borde.

And thou shalte make barres of Sethim- F
wod, fyue for the bordes of the one syde of the tabernacle, and fyue for the other syde, and fyue for the bordes of the west ende. And the mydde barre shall goo alonge thorowe the mydes of the bordes, and barre them togy-
ther frome the one ende vnto the other. And thou shalte couer the bordes with golde, and make golden rynges for them to put the bar-
res thorowe, and shalte couer the barres with golde also. And rere vp the habitacion acco-
rdyng to the facion therof that was shewed in the mounte.

And thou shalte make a vayle of Iacynct, of scarlet, purple, and twyned bysse/ and shalt make it of brodred worke, and full of che-
rubyns. And hange it vpon four pyllers of se-
thim wod couered with golde, and that their knoppes be couered with golde also, and stand
G vpon four sockettes of syluer. And thou shalte hange vp the vayle with rynges, and shalte bryng in within the vayle the arke of wytnes. And the vayle shall deuyde the holy frome the holy
φmooste holy. And thou shalte put the mercye seate vpon the arke of wytnesse in the holyest place. And thou shalte put the table without the vayle, and candelstycke ouer agaynste the table vpon the south syde of the habitacion. and put the table on the northe syde.

And thou shalte make an hangynge for the
dore of the tabernacle, of Iacynct, of scarlet,

of

of purpul and of twyned bysse wrought with nedle worke. And thou shalte make for the hangynge, fyue pylers of Sethim woode, and couer bothe theym and their knoppes, with golde, and shalte caste fyue sockettes of brasse for them.

¶ Yet mo thynges pertaynynge to the holy place.

CAPI. XXVII.

AND thou shalt make an aultare of Sethim woode: fyue cubytes longe, and fyue cubytes brode, that it be foure square, and thre cubytes hyghe. And make it hornes prouedinge out in the foure corners of it, & couer it with brasse. And make his asshepannes, shouels, basens, fleshhokes, fyrepānes, and all the appertenaunces, of brasse, & thou shalt make a gredyern also lyke a net, of brasse: vpon whose foure corners, shalbe.iiij. brasen rynges: and the gredyern shall reache vnto the myddes of ỹ altare. And thou shalte make staues for the altare of Sethim woode, & couer them with brasse, and let theym be put in rynges alonge by the sydes of the altare to beare it with, and make the aultar holowe w̄ bordes: as it was shewed the in the mounte, so let them make it.

And thou shalt make ỹ a court vnto the habitation, whiche shall haue in the southe syde hangynges of twyned bysse, beynge an hundred cubytes longe, and.xx. pylers therof, w̄ their.xx. sockettes of brasse: but the knoppes of the pylers and their howpes shalbe syluer. In lykewyse on the northe syde, there shall be hangynges of an hundred cubytes longe, and xx. pilers with their sockettes of brasse, and ỹ knoppes and the howpes of syluer. And in the breadth of the court westwarde, there shall be hangynges of fyfty cubytes longe, and ten pylers, with their ten sockettes. And in the breadth of the courte eastwarde, towarde the sonne rysynge of the sonne, shalbe hangynges of.l. cubytes.

So there shalbe hangynges of.xv. cubytes in the one syde of it, with thre pylers. and.iij. sockettes: and lykwyse on the other syde shal be hangynges of.xv. cubytes with.iij. pylers and.iij. sockettes.

And in the gate of the courte shalbe a vayle of twenty cubites: of Jacincte, scarlet, purpul and twyned bysse wrought with nedle worke and.iiij. pylers with their.iiij. sockettes. All the pylers rounde aboute the courte, shall be howped with syluer, and their knoppes of siluer, and their sockettes of brasse. The length of the court shalbe an hundred cubytes, and the breadth.l. and the heygth fyue, and the hangynges shall be of twyned bysse, and the sockettes of brasse. And all the vessels of the habytation to all maner seruyce, and the pynnes therof: yee and the pynnes also of ỹ court shalbe brasse.

And commaunde the children of Israel that they gyue the pure oyle olyue beaten for the lyghtes to powre alwaye into the lampes. In the ♀ tabernacle of wytnesse without ỹ vayle whiche is before the wytnesse: and Aaron and his sonnes shall dresse it bothe euen and morynge before the Lorde: and it shalbe a rewtie for euer vnto youre generacions after you: to be gyuen of the childzen of Israel.

¶ Aarons apparell, and his sonnes.

CAPI. XXVIII.

AND take thou vnto the Aaron thy brother and his sonnes with hym, forth of the childzen of Israel, that he maye minister vnto me, both Aaron, Nadab, Abihu, Eleazar, and Ithamar, Aarons sonnes. And thou shalt make holy rayment for Aaron thy brother, both honourable & glorious. Moreouer speke vnto al that are wyse harted, whiche I haue fylled with the spirite of wysdome: that they make Aarons raymēt to consecrate hym with, that he maye mynistre vnto me.

These are the garmentes whiche they shal make: a ♀ brestlappe, Ephod, a tunycle, a strayte cote, a myter and a gyrdell. And they shal make holy garmentes for Aaron thy brother, and his sonnes, that he maye mynistre vnto me.

And they shall take therto golde, Jacincte, scarlet purpull and bysse. And they shall make the Ephod of Golde, iacyncte, scarlet, purpul and whyte twyned bysse with broderdworke. The two sydes shall come togyther, closed vp in the edges therof. And the gyrdell of the Ephod shalbe of the same worckmanshyp and of the same stuffe, euen of golde, iacincte, scarlet, purpull and twyned bysse.

And thou shalt take two Onyx stones, and graue in them the names of the childzen of Israel: sixe in the one stone, and the other sixe in the other stone: accordynge to the order of their byrth. After the worke of a stonegrauer, euen as sygnettes are grauē, shalt thou graue the.ij. stones with the names of the childzen of Israel, and shalt make them to be set in ouches of golde. And thou shalt put the two stones vpon the two shoulders of the Ephod, & they shalbe stones of remembraunce vnto the childzen of Israel. And Aaron shal beare their names before the Lorde vpon his two shoulders for a remēbraunce. And thou shalt make hokes of golde and two cheynes of fyne gold: lyke worke and wrethed, and fasten the wrethed cheynes to the hokes.

And thou shalt make the brestlappe of iudgement with broderd worke: euen after the worke of the Ephod, shalte thou make it: of golde, iacincte, scarlet, purple & twyned bysse shalt thou make it. Fourelquare it shalbe, & double, an hande brede longe, and an hande brede brode. And thou shalte fyll it with.iiij. rowes of stones. In the firste rowe shall be a Sardios, a Topas, and an Emeraude. The seconde rowe, a ♀ Rubye, Saphir and Diamonde. The thirde: Lygurios, an Achat and Amatist. The fourth: a Turcas, Onix, and Jaspis. And they shall be set in golde in their inclosers. And the stones shall be grauen, as sygnettes be grauen: with the names of the childzen of Israel euen with twelue names euery one with his name accordynge to the.xij tribes.

And thou shalt make vpon the brestlappe, two

because there in was contained the couenaunt and witnes where vnto god wolde that ỹ childzen of Israell shuld trust, as Leuitici.xij c A

♀ Brestlappe or brestlappe is suche a flappe as is i the brest of a cope. B

C

Foure rowes of stones.

♀ Some rede a carbuncle.

D

two fastenynge cheynes of pure golde & wre-
then worke. And thou shalte make lykewyse
vpon the brestlappe two rynges of golde, and
put them on the edges of the brestlappe, and
put the two wrethen cheynes of golde, in the
two rynges, whiche are in the edges of the
brestlappe. And the two endes, of the. ij. chey
nes, thou shalt fasten in the two rynges, and
put them vpon the shulders of the Ephod on
the forepyde of it. And thou shalt yet make. ij.
rynges of golde, and put them in the two ed-
ges of the brestlappe euen in the borders ther
of towarde the inlyde of the Ephop that is o-
uer againste it. And yet two other rynges of
golde thou shalt make, and put them on the
two sydes of the Ephod, beneth ouer against
the brestlappe, alowe where the sydes are toy
ned togyther vpon the bordered gyrdell of the
Ephod. And they shal bynde the brestlappe by
his rynges, vnto the rynges of the Ephod, w
a lace of Jacincte, that it maye lye closse vnto
the brodered gyrdell of the Ephod, that the
brestlappe be not loosed frome the Ephod.

E And Aaron shall beare the names of the
childzen of Jsrael, in the brestlappe of iudge-
ment, vpon his hert, when he goeth into the
holye place, for a remembraunce, before the
Lorde alway. And thou shalt put in the brest-
lappe of iudgement * Vzim and Thumin: ꝑ
they be vpon Aarons herte, when he goeth in
before the Lorde, and Aaron shall beare the
enfaumple of the childzen of Jsrael, vpon his
herte, before the Lorde alwaye.

* Vzim and Thumin, are Hebzeue wozdes Vzim signifieth lyght and Thumin perfectnes.

And thou shalte make the tunycle vnto the
Ephod, all togyther of Jacincte. And there
shalbe an hole for the heed, in the myddes of
it, and let there be a bonde of wouen worke
rounde aboute the coler of it, (as it were the
coler of a partlet) that it rent not. And beneth
vpon the hem, thou shalt make pomgranates
of Jacincte, of scarlet, and of purple, round a-
bout the hem, & belles of golde betwene them
rounde about: that there be euer a golden bel
and a pomgranate, rounde aboute vpon the
hem of the tunycle. And Aaron shall haue it
vpon him, when he ministreth, that the sound
maye be herde, when he goeth into the holy
place, before the Lorde, and when he cõmeth
out, that he dye not.

F

And thou shalt make a plate of pure golde,
and graue theron, (as sygnettes are grauen)
ꝓ the holynesse of the Lorde, and put it on a
lace of Jacincte. and tye it vnto the mytre, v-
pon the forefront of it, that it be vpon Aarõs
forehed: that Aaron beare the ‡ synne of the
holy thinges which the childrẽ of Jsrael haue
halowed in all their holy gyftes. And it shalbe
alwayes vpõ Aarons forehed, that they may
be accepted before the Lorde.

ꝓ The holynes of ꝯ Lord was a name of God, made with .iiii. letters, which ꝯ Hebzewes durste not name for G honoure whiche they bade to God in stede wher, of they sayd Adonay

‡ The synne: for the offrig made for sine as Leu. viii. a

And thou shalt make an albe of bysse, and
thou shalt make a mytre of bysse, and a gyrdel
of nedle worke.

And thou shalt make for Aarons sonnes al so cotes, gyrdels and bonettes honourable &
glorious, and thou shalt put them vpon Aarõ
thy brother, and on his sonnes with him and
shalt annoynte them, and fyll their handes, &
consecrate them that they maye ministre vn-
to me. And thou shalte make them lynen bre-
ches to couer their priuities: Frome the lop-
nes vnto the thyes shall they reach. And they
shalbe vpon Aaron and his sonnes, whẽ they
go into the tabernacle of wytnesse, or when
they go vnto the altar to mynistre in holynes
that they beare no synne, and so dye. And it
shalbe a law for euer vnto Aaron and his seed
after hym.

¶ The consecracion of Aaron and his sonnes.

CAPI. XXIX.

THis is the thynge that thou shalt do vn g
to them when thou halowest them to
be my preestes. Take one ox and two
rammes that are without blemysh, and vnle-
uended bred, and cakes of swete bred tempe-
red with oyle, and wafers of swete bred, an-
noynted with oyle (of wheten floure shalte
thou make them) and put them in a maunde
and bringe them in the maunde with the ox,
and the two rammes.

And bringe Aaron and his sonnes, vnto ꝑ
dore of the tabernacle of wytnesse, and washe
them with water, and take the garmentes, &
put vpon Aaron: the strayte cote, and the tu-
nycle of the Ephod, and the Ephod, and the
brestlappe: and gyrde them to him, with the
brodered gyrdell of the Ephod. And put the
mytre vpon his heed, and put the holy crown
vpon the mytre. Then take the annoyntinge
oyle, and powre it vpon his heed and anoynt
him. And bringe his sonnes, and put albes v- B
pon them, and gyrde theym with gyrdels: as
wel Aaron as his sonnes. And put the bonet-
tes on them, that the preestes office maye be
theirs for a perpetuall lawe.

And fyll the handes of Aarõ and of his son-
nes, and bringe the ox before the tabernacle
of wytnesse. * And let Aaron and his sonnes *Le
put their handes vpon his heed, and kyll him
before the Lorde in the dore of the tabernacle
of wytnesse. And take of the bloude of the ox
and put it vpon the hornes of the alter, with
thy fyngar and powre all the bloud vpon the
botome of the alter, and take all the fat that
couereth the inwardes, and the kall that is
on the lyuer, and the two kydneis with the C
fat that is vpon them: and burne them vpon
the alter: But the flesh of the ox & his skynne
and his donge shalt thou burne with fyre w-
out the hoste, For it is a synne offeringe.

Then take one of the rammes, and let Aa-
ron and his sonnes put their handes vpõ the
heade of the ram, and cause hym to be slayne
and take of his bloude, and sprenkel it round
about vpon the altar, and cut the ram in pe-
ces, and washe the inwardes of him and his
legges, and put them vnto the peces, and vn
to his heed, and burne the hole ram vpon the
alter. For it is a burnt offeringe to the Lorde
and a swete sauoure of the Lordes sacrifice.

And take the other ram, and let Aaron and
his sonnes, put their handes vpon his heed, &
let him than be kylled. And take of his bloud
and put it vpon the typpe of the right care of
Aaron and of his sonnes, & vpon the thombe

of their

of their right handes, and vpon the great too of their right fete, and sprenkell the bloude vpon the alter round about.

D Then take of the bloude, that is vpon the alter, and of the annoyntinge oyle, and sprenkell it vpon Aaron, and his vestimentes, and vpon his sonnes, and vpon their garmentes also. Then is he and his clothes holy and his sonnes, and their clothes holy also.

Then take the fat of the ramme, and his rompe, and the fat that coureth the inwardes, and the kall of the lyuer, and the two kydneys, and the fat that is vpon them, and the right shoulder (for that ram is a full offringe) and a symnell of bred, and a cake of oyled bred and a wafer oute of the basket of swete bred that is before the Lorde, and put all vpon the handes of Aarō, and on the handes of his sonnes: and waue them in & out a waue offringe vnto the Lorde. Then take it frome of their handes, and burne it vpon the alter: euen vpon the burntoffring, to be a sauoure of swetnesse before the Lorde. For it is a sacrifice vnto the Lorde. Then take the breste of the ram E that is Aarons full offrynge, and shalt sanctifie it an offringe before the Lorde, and let that be thy part. And sanctify the brest of the waue offringe, and the shoulder of the heueoffringe, which is the fulloffringe of Aaron, and of his sonnes. And it shalbe Aarons and his sonnes ductie for euer, of the childzen of Israel, for it is an heueoffringe. And the heueoffring shall be the Lordes ductye of the childzen of Israel: euen of the sacrifice of their peaceofferinges, whiche they haue vnto the Lorde. And the holy garmentes of Aaron, shalbe his sonnes after him, to annoynte them therin, and to fill their handes therin. And that sonne that is preest in his stede after hym, shal put them on seuen dayes: that he go into the tabernacle of wytnesse, to ministre in the holy place.

Then take the ram that is the fulloffringe and sethe his flesshe in an holy place. And Aaron and his sonnes shall eate the flesh of him F and the bred that is in the basket: euen in the doze of the tabernacle of wytnesse. And they shall eate them, because the attonement was made therwith to fyll their handes, and to sanctifie them: but a straūger shall not eate therof, because they are holy.

Yf ought of the flesshe of the fulloffringes, or of the bred remayne vnto the morninge, thou shalte burne it with fyre: for it shall not be eaten, because it is holy. And se thou do vnto Aaron and his sonnes, euen so in all thinges as I haue commaunded the: that thou fil their handes seuen dayes, and offre euery day an oxe for a synne offringe to reconcyle with. And thou shalt halowe the alter, when thou reconcylest it, and shalt annoynte it, to sanctifie it. Seuen dayes thou shalte reconcyle the G alter, and sanctifie it, that it maye be an alter most holye: so that no man may touche it but they that be consecrate.

This is that thou shalt offre vpon the alter two lambes of one yere olde, daye by daye for euer, the one thou shalt offre in the morninge and the other at euē. And vnto the one lambe take a tenth deale of floure myngled with the fourth parte of an hin of beaten oyle, and the fourth parte of an hin of wyne, for a drynkofringe. And the other lambe thou shalte offer at euen, and shalt vnto therto accordynge to the meateoffringe and drynkeoffringe in the morninge, to be an odoure of a swete sauoure of ỹ sacrifice of the Lorde. And it shalbe a continuall burnt offringe, amonge your childzen after you, in the doze of the tabernacle of wytnesse, before the Lorde, where I will mete you, to speke vnto you there. There I wil mete with the childzen of Israel, and will be sanctyfyed, in myne honoure. And I will sanctifie the tabernacle of wytnesse, and the alter: and I wil sanctifie also both Aaron and his sonnes to be my preestes. And moreouer I wil dwell amōg the childzen of Israel, and will be their God. And they shall knowe that I am the Lorde their God, that brought them out of the lād of Egypte, to dwell amonge them: euen I ỹ Lorde their God.

¶ The altare of incense. The brasen lauer. The anoyntynge oyle.

CAPI. XXX.

AND thou shalte make an alter to burne A
cense therin, of Sethim wodde: a cubyte longe, and a cubyte broade, euen fouresquare shall it be, and two cubytes hye: with hornes procedynge oute of it, and thou shalte ouerlaye it with fyne golde, bothe the rofe, and the walles rounde aboute, and his hornes also, and shalt make vnto it a crowne of golde rounde about, and two golden rynges on eyther syde, euen vnder the crowne, to put staues therin, for to beare it withall. And thou shalt make the staues of Sethim wodde and couer them with golde. And thou shalte put it before the vayle, that hangeth before the arcke of wytnesse, and before the mercyseate that is before the wytnesse, where I wil mete the.

And Aaron shall burne theron swete cense B
euerye mornynge, when he dresseth the lampes: and lykewyse at euen, when he setteth vp the lampes, he shall burne cense perpetually before the Lorde, throwe oute your generacyons. Ye shall put no straunge cense theron, neyther burntsacrifice, nor meateoffrynge, neyther poure any drynkeoffrynge theron.

And Aaron shall reconcyle vpon the hornes of it, once in a yere, with the bloude of the synneofferinge of reconcylinge: euen once in the yere shall he reconcyle it throwe your generacions. And so is it moofte holye vnto the Lorde.

And the Lorde spake vnto Moses, saying: * When thou takeste the summe of the childzen of Israel, and tellest them, they shal gyue euerye man a reconcylynge of his soule vnto the Lorde that there be no plage amonge the when thou tellest them. And thus moch shall euery man gyue that goeth in the noumbre: halfe a sycle, after the sycle * of the sanctuary A sycle is. xx. gerras: and an halfe sycle shalbe the

*Numer.i.a

*Le.xxvii.d Numeri.iii.g Ezecht.xlv.d

the heueoffringe vnto the Lorde. And all that are nombred of them that are twenty yere old and aboue, shall gyue an heueoffringe vnto ℣ Lorde. The ryche shal not passe, and the pore shall not goo vnder halfe a sycle, when they gyue an heueoffringe vnto the Lorde, for the attonement of their soules. And thou shalte take the reconcylinge money of the chyldren of Israel, and shalt put it vnto the vse of the tabernacle of wytnesse, and it shall be a memorial of the chyldren of Israel, before the Lorde, to make an attonnemente, for their soules.

¶ And the Lorde spake vnto Moses sayeng:
*Exodi. xl.d * Thou shalte make a lauer of brasse, and his fote also of brasse to washe with, and shalte put it betwene the tabernacle of witnesse and the alter, and put water therein: that Aaron and his sonnes may washe both their handes and their fete thereout, when they go into the tabernacle of wytnesse, or when they go vnto the altare, to mynistre and to burne the Lordes offrynge, lest they dye. And it shalbe an ordinaunce for euer vnto him & his seed among your children after you.

And the Lorde spake vnto Moses sayenge: take principall spices: of pure myrre fyue hundred sycles, of swete cynamome halfe so moch two hundred and fyfty sycles: of swete calampte, two hundred and fyfty. Of casia, two hundred and fyfty, after the holy sycle, and of oyle olyue, an hin. And make of them ℣ holy anoyntynge oyle, euen an oyle compounde after the crafte of the Apotycary. And annoynte the tabernacle of wytnesse therwith, and the arke of wytnesse, and the table with al his appertenaunce, and the candelsticke with al his ordinaunce, and the altare of incense, and the alter of burnt sacrifice and all his vessels, & the lauer and his fote. And sacrifie them that they may be most holy: so that no man touche them, but they that be halowed. And anoynte Aaron and his sonnes, and consecrate them to minister vnto me.

And thou shalt speake vnto the chyldren of Israel, sayeng: This shalbe an holy oynting oyle vnto me, thorowe outs youre generacions. No mans flesshe shalbe annoynted therwith: neyther shall ye make any other after the makynge of it, for it is holye, se therfore that ye take it for holy: Who so euer maketh lyke that, or who so euer putteth any of it vpon a straunger, shall perysshe frome his people.

And the Lorde sayde to Moses: Take to the swete spices: stacte, onycha, swete galbanum, and pure frankencens, of eche lyke moche: and make encense of them compounde after the crafte of the apotycary, myngled togither, that it maye be made pure and holy. And beate it to powder, and put it before the witnesse, in the tabernacle of wytnesse, where I wyll mete the, but let it be vnto you holye. And se that ye make none after the makyng of that, but let it be vnto you holy for the Lorde. And who so euer shall make lyke vnto that, to smell there to, shall perysshe frome his people.

℣ This holy anoyntynge oyle, doth fygure the vertue of the holy ghost, declared or shewed by the word of god: & descendyng downe ypon the hed of Aaron, which is Christ, and consequently vpon the ℣ Apostles and all the faythfull as in Psalmus cxxxii.a

¶ The callinge of Bezaleel and Ahaliab the workmen. The Saboth is commaunded. The tables of stone are gyuen Moses.

CAPI. XXXI.

AND the Lorde spake vnto Moses, sayeng: Beholde * I haue called by name Bezaleel, the sonne of Ury, sonne to Hur, of the trybe of Juda. And I haue fylled hym with the spryte of God, with wysdome, vnderstandynge and knowledge: euen in all maner worke, to fynde oute sotle feaytes, to worke in golde, syluer and brasse, and with ℣ crafte to graue stones, to set and to carue in tymbre, and to worke in all maner workmanshyp. And beholde, I haue gyuen hym, to be companyon, Ahaliab, the sonne of Ahisamach of the trybe of Dan, & in the hertes of all that are wyse harted, I haue put wysdom to make all that I haue commaunded the: the tabernacle of wytnesse, and the arcke of wytnesse, and the mercyseate that is there vpon all the ornamentes of the tabernacle, and the table with his ordinaūce, and the pure candelsticke with all his apparell, and the alter of incens, and the alter of burnt offringes, with all his vessels, and the lauer with his foote, and the vestimentes to mynistre in, and the holy garmentes for Aaron the preest, and the garmentes of his sonnes to mynistre in, & the annoyntynge oyle, and the swete sense for the sanctuary: accordynge to all that I haue commaunded the, shall they do.

And the Lorde spake vnto Moses sayeng: Speake vnto the children of Israel, and saye: In any wyse, se that ye kepe my * Sabboth, for it shall be a signe betwene me and you, in youre generacyons, for to knowe, that I the Lorde doo sanctifie you. Kepe my Sabboth therfore, that it be an holy thinge vnto you. He that defyleth it shalbe slayne therfore. For who so euer worketh there in, the same soule shalbe roted out frome his people.

Sixe dayes shal men worke, but the seuēth daye is the Sabboth, of the holye reste of the Lorde: so that who so euer doeth any worke in the Sabboth daye, shall dye for it: Wherfore let the children of Israel kepe the Sabboth, that they obserue it thorowe out their generacions, that it be an appoyntement for euer. For it shalbe a signe betwene me and the children of Israel, for euer. * For in six dayes the Lorde made heauen and earthe, and the seuenth daye he rested and was refreshed.

And when he hadde made an ende of comenynge with Moses vpon the mounte Sinai, * he gaue him two tables of wytnesse: which were of stone, and written with the ℣ fynger of God.

¶ The Israelites worshyp the golden calfe. Moses prayeth for them, puttynge God in remembraunce of his promyse. He breaketh the tables for anger. He chydeth Aaron. The ydolaters are slayn. Moses prayeth God to forgyue them, or to put him out of the booke of lyfe.

CAPI. XXXII.

And

And when the people sawe that it was longe or Moses came wyne of ꝑ mountayne, they gathered them selues togither, and came vnto Aaron, and sayde vnto him. ✳ Aryse and make vs a God to go before vs: for of this Moses thy felow that brought vs oute of the lande of Egypte, we wote not what is become.

And Aaron sayde vnto them: plucke of the golden earynges, whiche are in the eares of your wyues, your sonnes and of your doughters: and bringe theym vnto me. And all the people plucked of the golden earynges, that were in their eares, and broughte theym vnto Aaron. And he ✳ receyued them of their handes, and facyoned it with a grauer and made it a calfe of molten metall. And they sayde: ✳ This is thy God O Israel, whiche broughte the out of the lande of Egypte.

And when Aaron saw that, he made an altare before it, and made a Proclamation sayenge, To morowe shall be holy daye vnto the Lorde. And they rose vp in the mornynge and offred burntoffringes, and broughte offringes of attonement also. ✳ And than they sat them wyne to eate and drinke, and rose vp agayne to playe.

Then the Lorde sayde vnto Moses: ✳ go get the downe, for thy people whiche thou broughteste oute of the lande of Egypte haue marred all, they are turned at once out of the waye whiche I commaunded them: ✳ & haue made them a calfe of molten metall, and haue worshypped it, and haue offred therto, & haue sayde: This is thy God thou Israel, whiche hath brought the out of the lande of Egypte. And the Lorde sayde vnto Moses: behold ✳ I se this people that it is a styfe necked people and nowe therfore suffre me that my wrathe maye waxe hote vpon them, and that I maye consume them: and then will I make of the a myghty people.

Then Moses besought the Lorde his God and sayde: O Lorde, Why shulde thy wrath waxe hote vpon thy people whiche thou haste brought out of the lande of Egypte ✠ greate power and with a myghtye hande? ✳ wherfore shulde the Egyptians speake and say: For a mischefe dyd he bringe theym out: euen to slee them in the mountaynes, and to consume them frome the face of the earth? Turne from thy fearse wrath, and haue compassion ouer ꝑ wyckednesse of thy people. Remembre Abraham, Isaac and Israel thy seruaūtes, to whō thou sworeste by thyne owne selfe, and saydest vnto them: ✳ I will multiplye youre seed as the starres of heauen, and all this lande whiche I haue sayde, I will gyue vnto your seed: & they shall enheret it for euer. And the Lorde refrayned him selfe frome that cupll, which he sayde he wolde do vnto his people.

And Moses turned his backe, and wente downe frome the hyll, and the two tables of wytnesse in his hande: whiche were wrytten on bothe the leaues, and were the worke of God, and the wrytynge was the wryting of God, grauen vpon the tables. And when Iosua herde the noyse of the people as they shouted, he sayde vnto Moses: there is a noyse of warre in the holte. And he sayde: it is not the crye of them that haue the maistrye, nor of the that haue the worse: but I do heare the noyse of syngynge.

And as sone as he came myghe vnto the host and sawe the calfe and the daūsyng, his wrath waxed hote, and he cast the tables out of his hande, and brake them euen at the hyll fote. And he toke the calfe which they had made, & burned it with fyre, and stampt it vnto powder, and strawed it in the water, and made ꝑ childzen of Israel drynke. And than Moses sayde vnto Aaron: What dyd this people vnto the, that thou hast brought so great a synne vpon them?

And Aaron sayde: let not the wrath of my Lorde waxe fearse, thou knowyste the people that they are euen set on mischefe: they sayde vnto me: Make vs a God to go before vs, for we wote not what is become of Moses thy felow, that brought vs out of the lande of Egypte. And I sayd vnto them: Let them that haue golde, take and bringe it me: And I cast it into the fyre, & thereof came out this calfe.

When Moses sawe that the people were naked (for Aaron had made them naked vnto their shame when they made insurrection) he went and stode in the gate of the holte, & sayd: Yf any man pertayne vnto the Lorde, let him come to me. And all the sonnes of Leui gathered them selues togyther, and came vnto him. And he sayde vnto them: Thus sayth ꝑ Lorde of Israel: ✳ Put euery man his swerd by his syde, and go in and out from gate to gate thorow out the host: and slee euery man his brother, euery man his frende, and euery mā his neyghboure. And the childzen of Leui dyd as Moses had sayde. ✳ And there were slayne of the people the same daye, aboute thzee thousande men. Then Moses sayde: fyll your hāndes vnto the Lorde this daye, euery man vpō his sonne and vpon his brother: to bringe vpon you a blessynge this daye.

And on the morowe, Moyses sayde vnto the people: Ye haue synned a great synne. But now I will goo vp vnto the Lorde, to wytte whyther I can make an attonement for your synne.

And Moses went agayne vnto the Lorde, & sayde: Oh, this people haue synned a great synne, and haue made them a god of gold: yet forgyue them their synne I praye the: Yf not ✠ wype me out of thy boke whiche thou haste written. And the Lorde sayde vnto Moses: I will put him out of my boke that hath synned against me. But goo and bringe the people vnto the lande which I sayd vnto the: beholde, myne aungell shall goo before the. Neuerthelater in the daye when I vyset, I will ‡ vyset their synne vpon them. And the Lorde plaged the people, because they made the calfe which Aaron made.

¶ The Lorde sendeth an angell before his people. The Lorde denyeth to go vp with the people. The people lament theyr synne. Moses talketh with the Lorde and desyreth to se his face: and is commaunded to stande vpon the rocke.

CAPI.

✠ To wype hym out of ꝑ booke, is to put him oute of the nōbre of the chosen and to caste him clean out frome god, as Roman. ix. a.

‡ To vyset theyr sinne is to haue theyr synn in remēbraunce to punysheit: as in Genesis. l. d

CAP. XXXIII.

AND the Lorde sayde vnto Moses: departe and go hence: both thou and the people which thou hast brought out of
A the lande of Egypt, vnto the lande whiche I swore vnto Abraham, Isaac, and Jacob, sayenge: vnto thy seed I will gyue it. * And I
*Exo.xxiii.c will sende an angell before the, and will caste oute the Canamytes, the Amorytes, the Hethites, the Pherezites, the Heuites, and the Jebusytes: that thou mayste go into a lande that floweth with mylke and honye. But I will not go amonge you my selfe, for ye are a stynenecked people: lest I consume you by the waye. And when the people herde this euyll tydinges, they sorowed: and no man dyd put on his best rayment.

And the Lorde spake vnto Moses, Say vnto the children of Israell: ye are a stynenecked people: I must come once sodenly vpon you, and make an ende of you. But now put your goodly rayment from you, that I maye wete what to do vnto you. And the children of Israel layde their goodly rayment frome theym
B euen vnder the mount Horeb.

And Moses toke the tabernacle & pytched it without the hoste a farre offrome the hoste, and called it the tabernacle of wytnesse. And all that wolde axe any question of the Lorde, wente oute vnto the tabernacle of wytnesse, which was without the host. And when Moses went out vnto the tabernacle, all the people rose vp, and stode euery man in his tent doze, and loked after Moses, vntyll he was gone into the tabernacle. And as sone as Moses was entred into the tabernacle, the clouden pyller descended, and stode in the dooze of the tabernacle, and he talked with Moses. And when all the people saw the clouden pyller stande in the tabernacle doze, they rose vp & worshipped: euery man in his tent doze.

o To se God, or to speke to God, face to face, is: to haue a manifest and a sure knowledge of him as in Gene.xxxii.g.

And the Lorde spake vnto Moses o face to face, as a man speaketh vnto his frende. And when Moses turned agayn into the host, the lad Josua his seruaunte the sonne of Nun departed not out of the tabernacle. And Moses sayde vnto the Lorde: See, thou saydest vnto me: Leade this people forthe, but thou shewest me not whom thou wilt sende with me.
C And hast sayd moreouer: I know the by name and thou hast also founde grace in my sighte: Now therfore, yf I haue founde fauour in thy sight, then shew me thy waye, & let me know the: that I maye fynde grace in thy sighte. And loke on this also, how that this nacyon is thy people.

And he sayde: my presence shall go with the, and I will gyue the rest. And he sayd: Yf thy presence go not with me, cary vs not hence for how shall it be knowen now that both I and thy people haue founde fauoure in thy sighte, but in that thou goest with vs: that do the I and thy people haue a preeminence before all the people that are vpon the face of the earth. And the Lorde sayde vnto Moses: I will do this also that thou haste sayde, for thou haste founde grace in my syghte, and I knowe the by name.

And he sayde: I beseche the, shewe me thy glory: And he sayd: I wyll make all my good
D go before the, & I will be called in this name Jehouah before the, and wyll shewe mercy to whome I shewe mercye, and wyll haue compassion on whome I haue compassion. And he sayde furthermore: thou mayst not se my face, for o there shall no man se me and lyue.

And the Lorde sayde, Beholde, there is a place by me, & thou shalt stonde vpon a rocke, and whyle my glory goeth forthe, I will put the in a clyfte of the rocke, and will put myne hande vpon the whyle I passe by. And then I wyll take awaye myne hande, and thou shalte se my backe partes: but my face shall not be sene.

¶ The tables are renued. The mercye of God. To haue felowshyp with the gentyles is forbidden, and theyr ydolatrie also. The feast of swete breade. The fyrste begotten. The Sabboth. The feaste of thre wekes. The fyrste frutes. Moses fast, Moses face glystreth.

CAPI. XXXIIII.

AND the Lorde sayde vnto Moses: hewe the two tables of stone, lyke vnto the
A first, that I may wryte in them the wordes which were in the first two tables, which thou brakest. And be redy against the morning that thou mayst come vp early vnto the mount of Sinai and stande me there vpon the toppe of the mounte. But let no man come vp with the, neyther let any man be sene thorowe out all the mount, neyther let shepe nor oxen fede before the hyll.

And Moses hewed two tables of stone like vnto the first, and rose vp early in the morning and went vp vnto the mount of Sinai as the Lorde commaunded him, and toke in his hand the two tables of stone. And the Lorde descended in the cloude, & stode with him there: and he called vpon the name of the Lorde. And when the Lorde walked before him, he cryed: *Jas
Lorde * Lorde God, full of compassion and mercy, whiche arte not lyghtly angrye, but abundant in mercy and truth, and kepest mercy in store for thousandes, and forgyuest wyckednesse, trespace, and synne (for there is no man innocent before the) and visytest the wyckednesse of the fathers vpon the chyldren, & vpon chyldrens chyldren, euen vnto the thyrde and
B fourth generacions. And Moses bowed him selfe to the erth quyckly, and worshypped and sayde: Yf I haue founde grace in thy syght, o Lorde, then let my Lorde go with vs (for it is a stubburne people) and haue mercy vpon our wickednes and our synne, and let vs be thyne enheritaunce.

And he sayd: beholde, I make an appoyntment before all this people, that I wil do maruelles, suche as haue not bene doone in all the worlde, neither amonge any nacion. And all the people, amonge which thou art, shal se the worke of the Lorde: for it is a terrible thynge that I wyll do with the: kepe all that I commaunde the this daye, and beholde, I wyl cast
out the

out before the: the Amorites, Canaanytes, Hethytes, Pherezites, Heuytes, and Jebusites. * Take hede to thy self, that thou make no leage with the inhabyters of ỹ lande whether thou goeste, leaste it be cause of ruyne amonge you. But ouerthrow their altars and breake their pylers, and cut downe their groues, for thou shalte worshippe no straunge God. For the Lorde is called gelous, because he is a gelous God: least ỹ thou make any agrement with the inhabitauntes of the land when they go a hoorynge after their goddes and do sacrifice vnto their goddes, they call ỹ and thou eate of their sacrifice: and thou take of their doughters vnto thy sonnes, and whē their doughters go a hoorynge after their goddes, they make thy sonnes go a hoorynge after their goddes also.

Thou shalt make the no goddes of metall, The feast of swete bred shalte thou kepe, and seuen dayes thou shalt eate vnleuend bred (as I commaunded the) in the tyme appoynted in the moneth of Abib: for in the moneth of Abib thou camest out of Egypte. All that breaketh vp the matrice shalbe myne, and al that breaketh the matryce amonge thy catell, yf it be male: whether it be oxe or a shepe. But ỹ firste of the asse thou shalte bye oute with a shepe, or if thou redeme him not: se thou breake his necke. All the firste borne of thy sonnes thou must nedes redeme. * And se that no mā appeare before me emptye.

Sixe dayes thou shalte worke, and the seuenth thou shalt rest: bothe frome earynge & reappynge. * Thou shalte obserue the feast of wekes with the first frutes of wheate hervest and the feast of ingadrynge at the yeres ende. Thryse in a yere shall all youre men childzen appeare before the Lorde omnipotent God of Israel: for I will cast out the nacyons before the, and wyll enlarge thy costes, so that no man shall desyre thy lande, whyle thou goest vp to apeare before the face of the Lorde thy God, thryse in the yere.

* Thou shalte not offre the blonde of my sacrifice with leuended bred: neyther shall ought of the sacrifice of the feast of Passeouer be lefte vnto the morninge. The firste of the firste frutes of thy lande, thou shalte brynge vnto the house of the Lorde thy God. And se, thou seethe not a kydde in his mothers mylke.

And the Lorde sayde vnto Moses: Wryte these wordes, for vpon these wordes I haue made a couenaunt with the, and with the childzen of Israel. * And he was there with the Lorde. xl. dayes, and. xl. nyghtes, and neyther ate bred nor dranke water. And he wrote in the tables the wordes of the couenaunt: euen ten verses.

And Moses came downe frome mount Sinai, and the two tables of wytnesse in his hande, and wyste not that his face shoone with beames of his commenynge with the Lorde.

And when Aaron and all the childzen of Israel looked vpon Moses, and sawe that the skynne of his face shone with beames, they were afrayde to come nyghe him. But he called them to hym, and then Aaron and all the chiefe of the company came vnto him, & Moses talked with them.

And at last all the childzen of Israel came vnto him, and he gaue commaundement vnto them of all that the Lorde had sayde vnto him in mounte Sinai. And as soone as he hadde made an ende of talkynge with theym, he put a couerynge vpon his face. But when he wēt before the Lorde to speake with him, he toke the couerynge of, vntyll he came out. And he came out and spake vnto the childzen of Israel that which he was commaunded. And the childzen of Israel sawe the face of Moses, that the skynne of his face shoone with beames / but Moses put a couerynge vpon his face, tyll he wente in to commen with him.

¶ The Sabboth. The fyrste frutes are requyred The redynes of the people to offre. Bezaleel and Aholiab are prayed of Moses and set to worke.

CAPI. XXXV.

AND Moses gathered all the companye of the childzen of Israel togyther, and sayde vnto theym / these are the thynges whiche the Lorde hathe commaunded to do. Sixe dayes ye shall worke, but the seuenth daye shall be vnto you the holy Sabboth of the Lordes reste / so that who so euer wythe anye worke therein, shall dye. Moreouer ye shall kyndle no fyre throughowe out all your habitations, vpon the Sabboth daye. A

And Moses spake vnto all the multytude of the thyldzen of Israel saying * this is the thynge whiche the Lorde commaunded, sayinge. Gyue frome amonge you fyrste frutes vnto the Lorde. *Exo.xxv.a.

All that are wyllynge in theyr hartes, shall brynge fyrste frutes vnto the Lorde: golde, syluer, brasse, Jacynct, scarlet, purple, bysse, and gotes heare: rammes skynnes reed and taxus skynnes and Sethim wood: and oyle for lyghtes and spices for the anoynting oyle and for the swete encense: & Onixstones and stones to be set for the Ephod and for the brestlappe.

And lette all theym that are wyse harted among you, come and make all that the Lord hathe commaunded: the habytacion and the tente therof with his couerynge and his ringes, bordes, barres, pyllers, and sockettes, the arke and the staues therof with the mercyseate and the vayle that couered it / the table and his staues, with all that pertayneth therto and the shewbred / the candelsticke of lyght with his furnishynge and his lampes, and the oyle for the lyghtes / the incense alter and his staues, the anoyntynge oyle, and the swete incense and the hangynge before the tabernacle wyse / the altare of burntsacrifices, & his brasen gredyron that lōgeth therto with his staues and all his ordynaunce, and the B

lauer & his fote: the hangynges of the court with his pylers and their sockettes, and the hangynge to the woze of the courte: the pynnes of the habitation, and the pynnes of the courte with their boozdes: the mynistringe garmentes to ministre with in holynesse, and the holy vestymentes of Aaron the preast and the vestymentes of his sonnes, to mynistre in.

And all the company of the childzen of Israell departed frome the presence of Moses. And they went (as many as their hertes couraged them, & as many as their spirites made them wyllynge) and bzought heueofferinges vnto the Lozde, to the makynge of the tabernacle of wytnesse, and foz all his vses, & foz the holy vestimentes. And the men came with the wemen (euen as many as were wyllinge herted) and bzoughte bzacelettes, earynges, rynges and gyrdels, and all maner Jewels of golde. And all the men that waued waueofferinges of golde vnto the Lozde and euery mā with whome was founde Jacynct, Scarlet, Purple, Bysse oz gootes heare oz red skynnes of Rammes oz Taxus skynnes, bzought it. And all ỹ houe vp golde oz bzasse, bzought an heueofferynge vnto the Lozde. And all men with whome was founde Sethim wode mete foz anye manner wozke / oz seruice, bzought it.

And all the wemen that were wyse herted to wozke with their handes, span & bzoughte the sponne wozke, both of Jacynct, Scarlet, Purple and Bysse. And all the wemen that excelled in wysdome of herte, spanne the gotes hayre. And the Lozdes bzought Onix stones and setstones foz the Ephod, and foz the bzestlappe, and spyce and oyle / bothe foz the lyghtes and foz the annoynting oyle and foz the swete incense. And the childzen of Israel bzought wyllyngeofringes vnto the Lozde, both men and wemen / as many as their hertes made them wyllinge to bzinge, foz all maner wozkes which the Lozde had commaūded to make by the hande of Moses.

And Moses sayde vnto the childzen of Israel / beholde * the Lozde hath cast by name Bezaleel the sonne of Ury the sonne of Hur of the trybe of Juda, and hathe fylled hym with the spyrite of God, with wysdome, vnderstandinge and knowledge, euen in all maner wozke, and to fynde out curyous wozkes, to wozke in golde, sylucr and bzasse / & with graupnge of stones to set, and with keruinge in wode, and to wozke in all maner of subtle wozkes. And he hathe put in his herte the grace to teache / bothe hym and Aholiab the sonne of Ahisamach of the trybe of Dan hath he fylled with wysdome of herte, to wozke al maner of grauen wozke / they are also bzoderers and wozkers with nedle, In Jacynct, Scarlet, Purple and Bysse, and are weuers that can make all maner wozke, and can deuyse suttel wozkes.

* Exo. xxxi. a.

¶ The thinges that Bezaleel and Aholiab made foz the holy place of the Lozde.

AND Bezaleel wzoughte and Aholiab & all wyse herted men, to whome the Lozde hadde gyuen wysdome and vnderstandynge, to knowe howe to wozke all maner wozke foz the holy seruyce, in all that the Lozde commaunded. g

And Moses called foz Bezaleel Aholiab, & all the wyse herted men, in whose hertes the Lozde hadde put wysdome, euen as many as their hertes were encouraged to come vnto ỹ wozke to wozke it. And they receyued of Moses all the heueofferinges which the childzen of Israel hadde bzought foz the wozke of the holye seruice to make it with all. And they bzought besyde that wyllynge offerynges euery mozynge.

And all the wyse men that wzought all the holy wozke, came euery man from his wozke whiche they made, and spake vnto Moses sayenge / the people bzynge to moche and aboue that is ynoughe to serue foz the wozke which the Lozde hathe commaunded to make. And then Moses gaue a commaundement, & they caused it to be pzoclamed thozow out the host sayenge / se that neyther man noz woman pzepare any moze wozke foz the holye heueofferinge, and so the people were fozbidden to bzynge / foz the stuffe they had, was sufficiēt foz them vnto all the wozke, to make it and to moche.

And all the wyse herted men among them that wzoughte in the wozke of the habytatiō made / euen ten cozteynes of twyned Bysse, Jacynct, Scarlet, and Purple, and made them full of Cherubins with bzoderd wozke. The lengthe of one curtayne was. xxviij. cubytes, and the bzedth foure, and were all of one syse. And they coupled fyue curtaynes by them selues, and other fyue by them selues. And they made fyfty loupes of Jacynct alōg by the edge of the furdest curtayne, euē in the selnege of the couplynge curtayne / And lykewyse they made on the syde of the furdest couplynge curtayne on the other syde, fyfty loupes they made in the one curtayne, and fyfty in the edge of the couplynge curtayne on the other syde / so that the loupes were one ouer against an other. B

And they made fyfty rynges of golde / and coupled the curtaynes one to an other with the rynges / and so was it made a dwellinge place.

And they made. xl. curtaynes of gotes hayre to be a tent ouer the tabernacle thirtye cubytes longe a pece, and foure cubytes bzode, & they all. xj. of one syse. And they coupled. v. by them selues, and. vi. by them selues, & they made fyfty loupes alonge by the bozder of the furdest couplynge curtayne on the one syde / & fyftye in the edge of the couplynge courtayne on the other syde. And they made fyftye rynges of bzasse to couple the tente togyther that it myghte be one. And they made a couerynge vnto the tente of Rammes skynnes reed, and yet an other of Taxus skynnes aboue all. C

And

And they made bordes for the dwellynge place of Sethim wode that stode vpright euery borde ten cubytes longe, and a cubyte and an halfe brode. And they made two feete to euery borde of the dwellynge place ioynynge one to an other. And they made twenty boordes for the southside of the habitation, and.xl sockettes of syluer vnder the. xx. boordes two sockettes vnder euery boorde, euen for the two feete of theym. And for the other syde of the dwellynge towarde the Northe, they made other twenty boordes with fourty sockettes of syluer, two sockettes vnder euery boorde. And behynde in the ende of the tabernacle towarde the west, they made sixe boordes and two other bordes for the corners of the habytation behynde, and they were ioyned closse bothe beneth and also aboue with clampes & thus they dyd to bothe the corners: so they were in all eyght boordes and. xvi. sockettes vnder euery boorde two sockettes.

And they made barres of Sethim wode. v. for the bordes of the one syde of the habitation and fyue for the other, and fyue for the bordes of the west ende of the habitation. And they made the myddell barre to shoote thorowe the bordes: frome the one ende to the other, and ouerlayde the bordes w golde, and made them rynges of golde to thrust the barres thorow, and couered the barres with golde. And they made an hangynge of Iacynte, of Scarlet, Purple and twyned bysse with Cherubins of broderd worke. And made therevnto foure pylers of Sethim wode, and ouerlayde them with golde. Their knoppes were also of golde, and they cast for them. iiij sockettes of syluer. And they made an hangynge for the tabernacle wore: of Iacynte, Scarlet, purple and twyned Bysse of nedlewerke, and the pylers of it were fyue with their knoppes, and ouerlayde the heades of them and the hoopes with golde, with their fyue sockettes of brasse.

¶ The arcke of witnesse. The mercyseate, The table. The candelstycke. The lyghtes. The aulter and the incense

CAPI. XXXVII.

A AND Bezaleel made the arcke of Sethim wode two cubytes and an halfe longe and a cubyte and a halfe brode, and a cubyte and an halfe hyghe: and ouerlayde it with fyne golde both within & without, and made a crowne of golde to it round aboute, and caste for it foure rynges of golde for the foure corners of it: two rynges for the one syde and two for the other, and made staues of Sethim wode, and couered them with golde, and put the staues in the rynges along by the syde of the arcke to beare it with.

And he made the mercyseate of pure golde two cubytes and a halfe longe and one cubite and a halfe brode, and made two Cherubins B of thicke golde vpō the two endes of the mercyseate: One Cherub on the one ende, and an other Cherub on the other ende of the mercyseate. And the Cherubins spred out their wynges aboue an hyghe, and couered the mercyseate therewith. And their faces were one to an other: towardes the mercyseate, were the faces of the Cherubins.

And he made the table of Sethim wode. ij. cubytes longe and a cubyte brode, and a cubyte and a half hyghe, and ouerlayde it with fyne golde, and made therto a crowne of golde round about, and made therto an hoope of an hande breadth rounde about, and made vnto the hoope a crowne of golde rounde aboute, & cast for it foure rynges of golde and put the rynges in the foure corners by the fete: euen vnder the hoope to put staues in to beare the table with. And he made staues of Sethim wode and couered theym with golde to beare C the table with, and made þ vessels that were on the table of pure golde, the dysshes, spones, flatpeces and pottes to poure with.

And he made the candelsticke of pure thicke golde: both the candelstycke and his shaft: w braunces, bolles, knoppes and floures procedynge out of it. Sixe braunches, procedynge out of the sydes therof, three oute of the one syde, and three out of the other. And on euery braunche were three cuppes lyke vnto almondes with knoppes and floures thorowe oute the sixe braunches that proceded out of the cā delstycke. And vpon the candelsticke selfe were foure cuppes / after the facyon / of almondes with knoppes and floures: vnder euery two braunches a knoppe. And the knoppes, and the braunches proceded oute of it, & were all one pece of pure thicke gold. And he made seuen lampes therto, and the snoffers therof, and fyrepannes of pure golde. An hundred weyght of pure golde, made bothe it and all that belonged therto.

And he made the altare of incense, of Sethim woode, of a cubyte longe, and a cubyte broode: euen foure square, and two cubytes hyghe with hornes procedynge out of it. And he couered it with pure golde, both the toppe and the sydes rounde aboute, and the hornes of it, and made vnto it a crowne of gold rouñ aboute. D

And he made two rynges of golde vnto it, euen vnder the crowne vpon eyther syde of it, to put staues in for to beare it with: & made staues of Sethym wode, and ouerlayde them with golde. And he made the holye annoyntinge oyle and the swete pure incense after þ Apothecaris craft.

¶ The aulter of burntofferynges. The brasen lauer. The somme of that the people offred to the buyldyng of the habytacyon of the Lorde.

CAPI. XXXVIII.

AND he made the burntofferynge altare A of Sethim wode, fyue cubytes longe / and fyue cubytes brode: euē iiij. square and three cubytes hyghe. And he made hornes in the foure corners of it procedinge out of it, and ouerlayde it with brasse. And he made all the vessels of the altare: the cauldrons, shouels, basyns, fleshehookes, and colepannes,

all of brasse.

And he made a brasen gredyron of net worke vnto the altare rounde aboute alowe beneth vnder the compasse of the altare: so that it reached vnto halfe the altare, and cast foure rynges of brasse, for the foure endes of the gredyron to put staues in. And he made staues of Sethim woode, and couered theym with brasse, and put the staues in the rynges alonge by the altare syde to beare it, and made the altare holowe with bordes. And he
B made the lauer of brasse, and the fote of it also of brasse in the sighte of theym that dyd watche before the dore of the tabernacle of wytnesse.

And he made the court with hangynges of twyned Bysse, of an hundred cubytes longe, vpon the southsyde, and twenty pylers with twenty sockettes of brasse: but the knoppes of the pylers, and the hoopes were siluer. And on the Northsyde the hanginges were an hundred cubytes longe with twenty pylers, and twenty sockettes of brasse, but the knoppes and the hoopes of the pylers were of siluer. And on the west syde, were hangynges of fyfty cubytes longe, and. x. pylers with their ten sockettes, and the knoppes and the hoopes of the pylers were siluer. And on the east syde towarde the sonne ryssynge, were hangynges of fyfty cubytes: the hangynges of the one syde of the gate were fyftene cubytes lōg, and their pylers thre with their three sockettes. And of the other syde of the courte gate were hangynges also of. xv. cubytes longe, and their pylers three with three sockettes.
C Now all the hangynges of the courte rounde aboute, were of twyned Bysse, and the sockettes of the pylers were brasse: but ꝑ knoppes and the hoopes of the pylers were siluer and the heedes were ouerlayde with syluer, & all the pylers of the courte were hooped aboute with syluer. And the hangynge of the gate of the courte was nedleworke, of Jacynct, Scarlet, Purple, and twyned bysse twenty cubytes longe and fyue in the bredth, accordynge to the hangynges of the courte. And the pylers were foure with foure sockettes of brasse, and the knoppes of syluer, and the heedes ouerlayde with syluer and hooped aboute with syluer, and all the pynnes of the tabernacle and of the courte rounde aboute were brasse.

This is the summe of the habitatiō of witnesse, which was counted at the commaundement of Moses: and was the office of the Leuytes by the hande of Ithamar sonne to Aaron the preeste. And Bezaleel sonne of Uri, sonne to Hur of the tribe of Juda, made all that the Lorde commaūded Moses, and with hym Ahaliab sonne of Ahisamach of the tribe of Dan, a connynge grauer, and a worker of nedleworke in Jacynct, Scarlet, Purple and Bysse.
D All the golde that was occupyed vpon all the worke of the holy place (whiche was the golde of the wauoffrynge) was. xxix. hundred weyght, and seuen hundred and thyrtye sycles, accordynge to the holy sycle. And the summe of syluer that came of the multitude, was fyue score hundred weyght, and a thousande seuen hundred and. lxxv. sycles of the holy sycle. Euery man offrynge halfe a sycle after the weyght of the holy sycle among them that went to be nombred frome twenty yere olde and aboue, among six hundred thousand and three thousande, and fyue hundred and fyfty men.

And the fyue score hundred weyght of siluer went to the castynge of the sockettes of the sanctuary and the sockettes of the vayle: an hundred sockettes of the fyue score hūdred weyght, an hundred weyght to euery socket. And the thousande seuen hundred and. lxxv. sycles, made knoppes to the pylers, and ouerlayde the heedes and hooped them.

And the brasse of the waueoffrynge was. lxx. hundred weyght and two thousande, and foure hundred sycles. And therwith he made the sockettes to the dore of the tabernacle of wytnesse, and the brasen altare, and the brasen gredyron that longeth therto, and all the vessels of the altare, and the sockettes of the courte rounde about, and the sockettes of the court gate, and all the pynnes of the habitation, and all the pynnes of the courte rounde about.

¶ The makynge of Aaron and his sonnes apparell, Til that the Lorde commaunded was offered.

CAPI. XXXIX.

AND of the Jacynct, Scarlet, Purple, A and twyned Bysse, they made the vestimentes of ministration to do seruice in that holy place, and made the holy garmentes that pertayned to Aaron, as the Lorde commaunded Moses.

And they made the Ephod of golde, Jacynct, Scarlet, Purple, and twyned bysse. And they dyd beate the golde into thynne plates, and cut it into wyres: to worke it in the Jacynct, Scarlet, Purple, and the Bysse, with broderd worke. And they made the sydes come together, and closed them vp by the. ij. edges. And the brodrynge of the gyrdell that was vpon it, was of the same stuffe and after the same worke of Golde, Jacynct, Scarlet, Purple and twyned Bysse, as the Lorde cōmaunded Moses.

And they wrought Onix stones, closed in B ouches of golde and graued as signettes are grauen with the names of the children of Israel, & put them on the shoulders of ꝑ Ephod that they shoulde be a remembraunce of the children of Israel, as the Lorde commaunded Moses.

And they made the brestlappe of connynge C worke, after the worke of the Ephod: euen of Golde, Jacynct, Scarlet, Purple & twyned Bysse. And they made it foure square and double, an hande bredth long and an hande bredth brode. And they fylled it with foure rowes of stones (the first rowe Sardios, a Topas, and ꝑ Smaragdus: the seconde rowe, a ‡ Rubye, a Saphir & a Diamonde: the third rowe, Ligurios, an Achat & an Amatiste: the

ꝑ Mi raudi. ‡ Mi buncle.

fourth

fourth rowe, a Turcas, an Onix and a Jaspis) closed in ouches of golde in their inclosers. And the .xij. stones were grauen as signettes with the names of the children of Israel, euery stone with his name, according to the .xij. tribes.

D And they made vpon the brestlappe, two fastenynge cheynes of wrethen worke of pure golde. And they made two hokes of golde and two golde rynges, and put the two rynges vpon the two corners of the brestlappe. And they put the two cheynes of golde in the two rynges, in the corners of the brastlappe. And the two endes of the two chaynes they fastened in the two hokes, and put theym on the shoulders of the Ephod vpon the forefronte of it.

And they made two other rynges of golde and put theym on the two other corners of the brestlappe a longe vpon the edge, toward the inside of the Ephod that is ouer against it. And they made yet two other golden rynges, and put them on the two sides of the Ephod, beneth on the forside of it, euen where the sides goo together, aboue vpon the bordinge of the Ephod, and they strayned the brestlappe by his rynges vnto the rynges of the Ephod, with laces of Jacincte, that it myghte lye faste vpon the bordynge of the Ephod, and shoulde not be lowsed frome of the Ephod, as the Lorde commaunded Moses.

E And he made the Tunicle vnto the Ephod of wouen worke, and all together of Jacinct, and the head of the Tunicle was in the myddest of it as the coler of a partlet, with a bond rounde aboute the coler, that it shoulde not rent. And they made beneth vpon the hem of the Tunycle, Pommegranates of Jacynte, Scarlet, purple and twyned Bysse. And they made lytle belles of pure golde, and put the amonge the Pommegranates rounde aboute vpon the edge of the tunycle a bell & a Pommegranate, a bell and a Pommegranate rounde aboute the hemmes of the Tunycle, to mynister in / as the Lorde commaunded Moses.

And they made cootes of bysse of wouen worke for Aaron and his sonnes, and a mytre of Bysse, and goodly bonettes of Bysse, and lynen breches of twyned bysse, and a gyrdell of twyned Bysse, Jacynte, Scarlet and purple / euen of nedleworke, as the Lorde cõmaunded Moses.

F And they made the plate of the holy crown of fyne golde, and wrote vpon it with grauen worke, the holynes of the Lorde / and tyed it to a lace of Jacynte to fasten it an hyghe vpon the mytre, as the Lorde commaunded Moses.

Thus was all the worke of the habitation of the tabernacle of wytnesse fynyshed. And the children of Israel dyd accordynge to all that the Lorde hadde commaunded Moses.

And they brought the habitation vnto Moses / the tent and all the furniture therof / the buttons, boordes, barres, pylers and sockettes / and the couerynge of Rams skynnes red / and the couerynge of Taxus skynnes, and the hangynge vayle, and the arcke of wytnesse with the staues thereof, and the mercyseate: the table and all the ordinaunce therof, and the shewbred, and the pure candelstycke, and the lampes prepared therunto, with all the vessels therof, and the oyle for lyghtes, and the golden altare, and the annoyntynge oyle and the swete incense, and the hangynge of the tabernacle worke, and the brasen altare / and the gredyron of brasse longynge therunto with his barres and all his vessels, and the lauer with his fote, and the hangynges of ỹ courte with his pylers and sockettes, and the hanginge to the courte gate, his boordes and pynnes, and all the ordinaunce that serueth to the habitation of the tabernacle of wytnesse, and the mynistrynge vestimentes to serue in the holy place, and the holy vestimentes of Aaron the preaste and his sonnes raymentes to mynistre in / accordynge to all ỹ the Lorde commaunded Moses / euen so the children of Israel made all the worke. And Moses beheld all the worke / and se, they hadde done it euen as the Lorde commaunded / and then Moses blessed them. G

¶ The tabernacle is reared vp. The glorye of the Lorde appeareth in a cloude couerynge the tabernacle.

CAPI. XL.

AND the Lorde spake vnto Moses, sayenge. In the first daye of the firste moneth shalt thou set vp the habitation of the tabernacle of wytnesse, and put therin the arcke of wytnesse, and couer the arcke with the vayle, and bynge in the table and apparel it, and bynge in the candelstycke and put on his lampes, and set the cense altare of golde, before the arcke of wytnesse, and put the hangynge of the doze vnto the habitatiõ. And set the burnteoffrynge altare before the doze of the tabernacle of wytnesse, and set the lauer betwene the tabernacle of wytnesse and the altare, and put water therin, and make ỹ court rounde about, and set vp the hangynge of the court gate. A B

* And take annoyntynge oyle and anoynt the habitation, and all that is therein, and halowe it, and al that belongeth therto: that it maye be holye. And annoynte the altare of the burntoffrynges, and all his vessels, and sanctifye the altare that it maye be moste holye. And annoynte also the lauer and his fote and sanctify it. * Exod. xxx.c

Than bynge Aaron and his sonnes vnto the doze of the tabernacle of wytnesse, and washe them with water. And put vpon Aaron the holy vestimentes, and annoynte hym and sanctifye hym that he maye mynystre vnto me, that their annoyntinge maye be an euerlastinge preasthode vnto theym thorowe oute their generacyons. * And Moses dyd * Num. vii. g

accordynge to all that the Lorde commaunded him.

Thus was the tabernacle reared vp the
C first daye, in the firste moneth, in the seconde yere. And Moses reared vp the tabernacle/ and fastened his sockettes, and set vp the bordes, and put in their barres, and reared vp the pillers, and spred abrode the tent ouer the habitation, and put the couerynge of the tente on hyghe aboue it: as the Lorde commaunded Moses.

And he toke and put the testimony in the arcke, and set the staues to the arcke, and put thegu ercyseate on hyghe vpon the arcke, and brogeh te the arcke into the habitation, and hanmd vp the vayle and couered the arcke of wytnesse, as the Lorde commaunded Moses.

And he put the table in the Tabernacle of wytnesse in the Northsyde of the habitation, without the vayle, and set the breed in ordre before the Lorde, euen as the Lorde had commaunded Moses.

And he put the candelsticke in the tabernacle of witnesse ouer against the table in the southsyde of the habitation, and set vp þ lampes before the Lorde: as the Lorde commaunded Moses.

And he put the golden altare in the tabernacle of witnesse before the vayle, and brent swete incense theron as the Lorde commaunded Moses.

And set vp the hangynge in the wore of the habitation, and set the burntofferynge altare before the wre of the tabernacle of wytnesse, and offered burntofferynges and meateofferynges thereon: as the Lorde commaunded
D Moses.

*Exodi.xxx.c * And he set the lauer betwene the tabernacle of wytnesse and the altare, and poured water therin to washe with. And both Moses, Aaron and his sonnes washed their handes and their feete thereat: bothe when they went into the tabernacle of wytnesse, & when they wente to the altare, as the Lorde commaunded Moses.

And he reared vp the court roundeabout the habitation and the altare, and set vp the hangynge of the court gate: and so Moses fynished the worke.

* And the cloude couered the tabernacle of * Nu
wytnesse, and the glorye of the Lorde, fylled the habitation, so that Moses coulde not entre into the tabernacle of wytnesse, because þ clowde abode therin, and the glory of þ Lorde fylled the habitation.

When the clowde was taken vp frome of the habytation, the childzen of Israell toke their iourneys as ofte as they had iorneyed. And yf the clowde departed not, they iorneyed not, tyll it departed, for the clowde of the Lorde was vpon the habitation by daye, and fyre by nyght, in the sight of all the house of Israel in all their iorneyes.

? * ?

? The ende of the seconde booke of Moses.

THE THYRDE BOKE OF MOSES, CALLED LEVITICVS.

¶ The order of burnte offrynges, whether it be of small or great catell or foules.

CAPI. I.

A And the Lorde called Moses, and spake vnto him out of the tabernacle of witnes, sayinge: Speke to the chyldren of Israel, and saye vnto them: who so euer of you shall brynge a gyfte vnto the Lorde shall brynge it of the cattell: euen of the oxen and of the shepe.

Yf he brynge a burnt offrynge of the oxen, he shall bryng a male without blemysshe, and shall brynge hym to the doore of the tabernacle of wytnes, that he maye be accepted before the Lorde. And let him put his hand vpon the B heed of the burnt sacrifyce, and fauoure shall be giuen him to make an attonement for him, vnd let him kyll the oxe before the Lorde. And let the preestes Aarons sonnes bring the blonde and let them sprynkle it rounde aboute vpon the alter, that is before the doore of the tabernacle of wytnes. And let the burnt offrynges be strypped and hewed in peces. And then let the sonnes of Aaron the preest put fyre vpon the alter, and put wod vpon the fyre, and let them laye the peces with the heed and the fat vpon the wod that is on the fyre in the alter. But the intrayles and the legges they shall washe in water, and the preest shall burne al togyther vpon the alter, that it be a burnt sacrifyce, and an offeryng of a swete odour vnto C the Lorde.

Yf he wyll offre a burnt sacrifyce of the shepe, whether it be of lambes or of the gotes he shall offre a male without blemysshe. And let hym kyll it on the northe syde of the aulter before the Lorde. And let the preestes, Aarons sonnes sprynckle the blonde of it rounde aboute vpon the aulter. And let it be cutte in peces: euen with his heed and his fatte, and lette the Preeste put them vpon the wodde that lyeth vpon the fyre in the aulter. But lette hym washe the intrayles and the legges with water, and then brynge all togyther and burne it vpon the aulter: that is a burnt offryng, and a sacrifices of swete sauour vnto the Lorde.

D Yf he wyll offre a burnt offrynge of the foules, he shall offre eyther of the turtle doues, or of the younge pygyons. And the Preeste shall brynge it vnto the aulter, and wrynge the necke asonder, and burne it on the aulter, and lette the blonde runne oute vpon the sydes of the aulter, and plucke awaye his croppe and his fethers, and caste them beside the aulter on the East part vpon the heape of asshes, and breake his wynges, but plucke them not asonder. And then lette the Preeste burne it vpon the aulter: euen vpon the wodde that lyeth vpon the fyre, a burnt sacrifyce, and an offerynge of a swete sauour vnto the Lorde.

¶ The order of meateoffrynges, of swete cakes, of fyne flower, of frankencens. &c. without leuen and without hony, but not without salte.

CAPI. II.

Yf any soule wyll offre a meat offerynge A vnto the Lorde, his offerynge shall be fyne floure, and he shall poure therto oyle, and put frankensence theron, and shall brynge it vnto Aarons sonnes the Preestes. And one of them shall take therout his handfull of the floure, and of the oyle with all the frankensence, and burne it for a remembraunce vpon the aulter: an offerynge of a swete sauour vnto the Lorde. And the remnaunt of the meat offryng shall be Aarons and his sonnes, as a thynge moost holy of the sacrifices of the Lorde.

Yf anye man brynge a meate offerynge B that is baken in the ouen, lette hym brynge swete cakes of fyne floure mingled with oyle, and vnleuend wafers annoynted with oyle. Yf thy meate offerynge be baken in the fryinge panne, then it shall be of swete floure myngled with oyle. And thou shalte mynce it small, and poure oyle theron: and so it is a meat offerynge.

Yf thy meat offerynge be a thynge brayed vpon the gredyron, of floure myngled with oyle it shall be. And thou shalte brynge the meat offerynge that is made of these thynges vnto the Lorde, and shalte delyuer it to the C preest, and he shall brynge it vnto the aulter, and shall heue vp parte of the meat offerynge for a memoriall, and shall burne it vpon the aulter: an offerynge of a swete sauoure vnto the Lorde. And that is lefte of the meat offerynge shall be Aarons, and his sonnes, as a thynge that is mooste holy of the offerynges of the Lorde.

All the meat offerynges which ye shal bryng vnto the Lorde, shall be made without leuen. For ye shall neyther burne leuen nor hony in any offeryng of the Lorde: Notwithstanding ye shall brynge the firste frutes of them vnto the Lorde: but they shall not come vpon the aulter, to make a swete sauour.

All thy meat offrynges thou shalt salt with salte: neither shalt thou suffre the salte of the couenaunt of thy God to be lackyng from thy meat offeryng: but vpon all thyne offrynges thou shalt brynge salte.

Yf thou offre a meat offering of the first ripe frutes vnto the Lorde, then take that whiche D is yet grene, and drye it by the fyre, and beat it small, and so offre the meat offring of thy first ripe frutes. And then poure oyle therto, and put frankensence theron: and so it is a meat-offerynge. And the preest shall burne parte of the beaten corne, and parte of that oyle with all the

all the frankencence, for a remembraunce, that is an offerynge vnto the Lorde.

¶ The order of peaxoffeynges, whiche were offerd for the keppynge of peax, made of oxen, shepe, lambes and gotes.

CAPI. III.

A ✱Ex. xxiiii. b

YF any man brynge a ✱ peax offerynge of the oxen: whether it be male or female, he shall brynge suche as is without blemyshe before the Lorde: and let hym put his hande vpon the heed of his offerynge, and kyll it before the dore of the tabernacle of witnesse. And Aarons sonnes the Preestes shall sprynckle the bloude vpon the aulter rounde aboute. And they shall offre of the peax offerynge to be a sacrifyce vnto the Lorde: the fatte that couereth the inwardes and all the fat þ is vpon the inwardes: and the two kydneys, with the fatte that lyeth vpon the loynes: and the hall that is on the lyuer they shall take awaye with the kydneys. And Aarons sonnes shall burne them vpon the aulter with the burnt sacrifyce which is vpon the wod on the fyre: that is a sacrifyce of a swete sauour vnto the Lorde.

B

Yf a man brynge a peax offerynge vnto the Lorde frome the flocke, whether it be male or female, it shall be without blemyshe. Yf he offre a lambe, he shall brynge it before the Lorde, and put his hande vpon his offerynges heed, and kyll it in the dore of the tabernacle of wytnesse, and Aarons sonnes shal sprynckle the bloude therof rounde aboute the aulter.

C

And the of peax offeryng they shall brynge a sacrifyce vnto the Lorde: the fatte therof and the rompe all togyther whiche they shal take of, harde by the backe bone: and the fat that coureth the inwardes, and all the fat that is vpon the inwardes, and the two kidneys with the fatte that lyeth vpon them, and vpon the loynes, and the hall that is vpon the lyuer, he shall take awaye with the kydneys. And the Preeste shall burne them vpon the aulter, to fede the Lordes offrynge with.

Yf the offerynge be a goote, he shall brynge [illegible] fore the Lorde, and put his hande vpon [illegible] eed of it, and kyll it before the taberna- [illegible] wytnesse, and the sonnes of Aaron shall [illegible] nckle the bloude therof vpon the aulter [illegible] unde about. And he shall brynge therof his offerynge vnto the Lordes sacrifyce: the fatte that coureth the inwardes, and all the fatte that is vpon the inwardes, and the two kydneys, and the fat that lyeth vpon them, and vpon the loynes. & vpon the hall that is vpon the lyuer, he shall take awaye with the kydneys. And the Preeste shall burne them vpon the aulter, to fede the Lordes sacrifyce with, and to make a swete sauour. And thus shal all the fatte be the Lordes, and it shall be a lawe for euer amonge youre generacions after you in youre dwellynge places: that ye eate neyther fat nor bloude.

¶ The offerynge made for synnes doone of ignorauunce.

CAPI. IIII.

AND the Lorde spake vnto Moses, saynge Speake vnto the chyldren of Israel and saye: when a soule synneth thorow ignorauce, and hath done any of those thynges whiche the Lorde hath forbydden in his commaundementes to be doone: Yf the preest that is anoynted, synne and make the people to doo amysse, he shall brynge for his synne whiche he hathe done: an oxe without blemyshe vnto the Lorde for a synne offering. And he shall brynge the oxe vnto the doore of the tabernacle of wytnesse before the Lorde, and shall put his hande vpon the oxe heed, & kyll hym before the Lorde.

1

And the preest that is ✱anoynted shal take of the oxe bloude, and brynge it in to the tabernacle of wytnesse, and shall dyppe his fynger in the bloude and sprynckle therof seuen tymes before the Lorde: euen before the hangynge of the holy place. And he shall put some of the bloude vpon the hornes of the aulter of swete incense before the Lorde, which is in the tabernacle of wytnesse, and shall poure all the bloude of the oxen vpon the bottome of the aulter of burnt offerynges, whiche is by the doore of the tabernacle of wytnesse. And he shall take awaye all the fatte of the oxe that is the synne offerynge: the fatte that coureth the intrayles, and all the fatte that is aboute them, and the two kydneys with the fat that lieth vpon them and vpon the loynes, and the hall vpon the lyuer let them take awaye also with the kydneys: as it was taken from the oxe of the peax offerynge, and let the Preeste burne them vpon the aulter of burnt offerynges. But the skynne of the oxe, and all his flesshe with his heed, his legges, his intrayles with his donge, shall he cary all togither oute of the hoste vnto a clene place: where the asshes are poured oute, and burne hym on wodde with fyre: euen vpon the heape of asshes.

B ✱Lam

C

Yf the hole commonaltie of the chyldren of Israel syn thorowe ignorauunce, and the thing be hyd from theyr eyes: so that they haue committed any of these thynges which the Lorde hath forbydden to be done in his commaundementes and haue offended, and the synne whiche they haue synned be afterwarde knowen, then shall they offre an oxe for a synne offerynge, and shall brynge hym before the tabernacle of wytnesse, and the elders of the multitude shall put theyr handes vpon his heed before the Lorde.

D

✱ And the Preeste that is anoynted, shall brynge of his bloude in to the tabernacle of witnesse, and shall dyppe his fynger in to the bloude, and sprynckle it seuen tymes before the Lorde, euen before the vayle. And shall put of the bloude vpon the hornes of the aulter whiche is before the Lorde in the tabernacle of wytnesse, and shall poure all the bloude vpon the bottome of the aulter of burnt offerynges, which is by the doore of the tabernacle

✱ Lam

of

of wytnesse, and shall take all his fatte frome hym, and burne it vpon the aulter, and shall do with his oxe as he dyd with the synne offerynge oxe. And the Preeste shall make an attonement for them, and so it shall be forgyuen them. And he shall brynge the oxe without the hoste, and burne hym as he burned the firste: so is this the synne offerynge of the commonaltie.

When a Lorde synneth, and commytteth thorow ignorannce any of these thynges whiche the Lorde his God hathe forbydden to be doone in his commaundementes and hath so offended: when his synne is shewed vnto hym whiche he hathe synned, he shall brynge for his offerynge an he goote without blemysshe, and laye his hande vpon the heed of it, and kyll it in the place where the burnt offerynges are kylled before the Lorde: this is a synne offerynge. Then let the preest take of the bloud of the synne offerynge with his fynger, and put it vpon the hornes of the burnt offerynge aulter, and poure his bloude vpon the bottome of the burnt offerynge aulter, and burne all his fatte vpon the aulter, as he dothe the fatte of the peax offerynges. And the Preest shall make an attonement for hym as concernyng his synne, and so it shall be forgyuen hym.

Yf one of the common people of the lande synne thorowe ignorannce, and commyt any of the thynges whiche the Lorde hathe forbydden in his commaundementes to be done and so hath trespased, when his synne which he hathe synned is come to his knowlege, he shall brynge for his offerynge a she gote without blemysshe for his synne whiche he hathe synned, and laye his hande vpon the heed of the synne offerynge, and slee it in the place of burnt offerynges. ✱ And the preest shal take of the bloude with his fynger, and put it vpon the hornes of the burnt offerynge aulter, and poure all the bloude vpon the bottome of the aulter, and shall take awaye all his fat as the fat of the peax offerynges is taken awaye. And the preest shall burne it vpon the aulter for a swete sauoure vnto the Lorde, and the preest shal make an attonement for hym, and it shal be forgyuen hym.

Yf he bryng a lambe, and offre it for a synne offerynge, he shall brynge a female without blemysshe, and laye his hande vpon the heed of the synne offerynge, and slee it in the place where the burnt offerynges are slayne. And the preest shall take of the bloude of the synne offerynge with his fynger, and put it vpon the hornes of the burnt offeryng aulter, and shall poure all the bloude therof vnto the bottome of the aulter. ✱ And he shall take awaye all the fatte therof, as the fatte of the shepe of the peax offerynges was taken awaye. And the Preest shall burne it vpon the aulter of the Lordes sacrifice, and the preest shall make an attonement for his synne, and it shall be forgyuen hym.

¶ Of othes. The clensynge of him that toucheth vncleane thynges. The purgacion of an othe and of synne done by ignorannce.

CAPI. V.

When the soule hath synned, and herd the voyce of cursyng, and is a wytnes, whether he hath sene or knowne of it, yf he haue not vttered it, he shall beare his synne. Eyther when a man toucheth any vncleane thynge: whether it be the carpon of an vncleane beest, or of vnclene catell or vncleane wormе, and is not ware of it, he is also vncleane and hathe offended. Eyther when he toucheth any vnclennesse of man (what so euer vnclennesse it be, that a man is defyled w) and is not ware of it, and after commeth to the knowlege of it, he is a trespacer.

Either when a soule sweareth, so that he pronounceth with his lyppes to do euyll, or to doo good (what so euer it be that a man pronounceth with an othe) and the thynge be out of his mynde, and afterwarde commeth to the knowlege of it, then he hathe offended in one of these. Then when he hathe synned in one of these thynges, he shall confesse that wherin he hath synned, and shall brynge his trespace offerynge vnto the Lorde for his syn whiche he hathe synned. A female frome the flocke, whether it be a lambe, or a she goote, for a synne offeryng. And the preest shall make an attonement for hym for his synne. ✱ But yf he be not hable to brynge a shepe, then let hym brynge for his trespace whiche he hathe synned, two turtle doues, or two yonge pygions to the Lorde, one for a synne offeryng, and an other for a burnt offerynge. And he shall brynge them vnto the preest, whiche shall offre the synne offerynge fyrste, and wrynge the necke alonder of it, but plucke it not clene of. And let hym sprynckle of the bloude of the synne offerynge vpon the syde of the aulter, and lette the reste of the bloude blede vpon the botome of the aulter, and then it is a synne offerynge. And let him offer the seconde for a burntofferynge as the maner is: and so shall the Preeste make an attonement for him for the synne whiche he hath synned, and it shall be forgyuen hym.

And yet yf he be not hable to brynge two turtle doues or two yonge pygyons, then let him brynge his offrynge for his synne: ✱ the tenthe parte of an Epha of fyne floure for a synne offrynge, but put none oyle therto neyther put any frankencens theron, for it is a synne offerynge. And let hym brynge it to the preest, and the Preest shall take his handefull of it, and burne it vpon the aulter for a remembraunce. to be a sacrifyce for the Lorde: that is a synne offrynge. And let the Preest make an attonement for hym for his synne (whatsoeuer of these he hath synned) and it shall be forgiuen. And the remnaunt shalbe the prestes as it is in the meate offrynge.

And the Lorde communed with Moses, sayinge: When a soule trespaseth and synneth thorowe ignorannce in any of the holye thynges of the Lorde, he shall brynge for his trespace vnto the Lord a ramme without blemysshe out of the flocke valued at two sycles after the sycle of the sanctuarye, for a trespace offryng e,

Exodi.xxx.d Leuit.xii.d Luke.ii.d Exodi.x.g.

offeryng. And he shall make amendes for the harme that he hath done in the holy thynge, and put the fyfte parte more to, and gyue it vnto the Preest. And the Preest shall make an attonement for hym with the ramme of the trespace offeryng, and it shall be forgyuen hym.

When a soule synneth and committeth any of these thynges whiche are forbydden to be done by the commaundementes of the Lorde: thoughe he wyst it not, he hathe yet offended and is in synne, and shall bryng a ram without blemysshe out of the flocke that is esteemed to be worthe a synne offeryng, vnto the Preest. And the Preest shall make an attonement for hym for the ignorannce which he dyd, and was not ware, and it shall be forgyuen hym: This is a trespace offeryng, for he trespaced agaynst the Lorde.

¶ The offerynges for synnes whiche are done wyllyngly. The lawe of burntoffrynges. The fyre must abyde euermore vpon the altare. The offerynges of Aaron and his sonnes.

CAPI. VI.

A And the Lorde talked with Moses, sayinge: When a soule synneth, and trespaceth agaynst the Lorde, and denyed vnto his neyghbour that whiche was taken hym to kepe, or that was put vnder his hande or that which he hath violently taken away, or that whiche he hath disceyued his neyghbour of with subtelte, or hathe founde that whiche was lost and denyeth it, and sweareth falsely in what so euer thyng it be that a man dothe, and synneth therin.

Then when he hath synned or trespaced, he shall restore agayne that he toke violently awaye or the wronge whiche he dyd, or that whiche was deliuered him to kepe, or the lost thynge whiche he founde, or what so euer it be about whiche he hathe sworne falsely, he shall restore it agayne in the hole summe, and adde the fyfte parte more therto, and gyue it vnto him to whome it pertayneth, the same daye that he offereth for his trespace, and shal bryng for his trespace offeryng vnto the Lord a ramme without blemysshe out of the flocke that is esteemed worth a trespace offeryng vnto the Preest. And the Preeste shall make an attonement for him before the Lorde, and it shall be forgyuen him, in what so euer thyng it be that a man doth and trespaceth therin.

And the Lorde spake vnto Moses sayinge:
B Commaunde Aaron and his sonnes, sayinge: this is the lawe of the burnt offeryng. The burnt offeryng shal be vpon the harth of the aulter all nyght vnto the morynge, and the fyre of the aulter shall burne therin. And the preest shall put on his lynnen Albe, and his lynnen breches vpon his fleshe, and take awaye the asshes whiche the fyre of the burnt sacrifice in the aulter hath made, and put them beside the aulter, & then put of his rayment, and put on other, and carye the asshes out, without the hoost vnto a clene place.

The fyre that is vpon the aulter shal burne therin, and not go out. And the preest shal put woode on the fyre euery morynge, and put the burnt sacrifice vpon it, and he shall burne theron the fatte of the peas offeryngs. The fyre shall euer burne vpon the aulter, and neuer go out. *Leuit. vi. d

This is the lawe of the meat offeryng: Aarons sonnes shall bryng it before the Lorde, vnto the aulter: and one of them shall take his handfull of the floure of the meat offeryng and of the oyle with all the frankencens whiche is theron, and shall burne it for a remembraunce vpon the aulter, to be a swete sauour of the memorypall of it vnto the Lorde. And the rest therof, Aaron and his sonnes shal eate vnleuended: it shall be eaten in the holy place: euen in the courte of the tabernacle of wytnesse they shall eate it. Their parte which I haue gyuen them of my sacrifice shall not be baken with leuen, for it is moost holy, as is the synne offeryng, and trespace offeryng. All the males amonge the chyldren of Aaron shall eate of it: and it shall be a duty for euer vnto your generacions of the sacrifices of the Lorde, neyther shall any man touche it, but he that is halowed. C

And the Lorde spake vnto Moses, sayinge: this is the offeryng of Aaron and of his sonnes which he shall offre vnto the Lorde in the daye when they are anoynted: the tenth part of an Epha of floure, whiche is a dayly meat offeryng perpetually: halfe in the morynge and halfe at nyght: and in the fryinge panne it shall be made with oyle. And when it is fryed, thou shalt bryng it in as a baken meat offeryng mynsed small, and shalte offer it for a swete sauoure vnto the Lorde. And that preeste of his sonnes that is anoynted in his steade shall offre it: and it shalbe the Lordes dutye for euer, and it shall be burnt all togyther. For all the meat offerynges of the preestes shall be burnt all togyther, and shall not be eaten. D

And the Lorde talked with Moses, sayinge: speake vnto Aaron and vnto his sonnes, and saye: This is the lawe of the synne offeryng. In the place where the burnt offeryng is kylled, shal the synne offeryng be kylled also before the Lorde, for it is moost holy. The preest that offereth it, shall eate it in the holy place: euen in the courte of the tabernacle of wytnesse. No man shall touche the fleshe therof saue he that is halowed. And yf any rayment be syprynckled therwith, it shall be washed in the holy place, * and the erthen potte that it is soden in, shall be broken. Yf it be soden Leuit. vi. in brasse, then the potte shall be scoured and rynsed in water. All the males amonge the preestes shall eate therof, for it is moost holye. Notwithstandynge no synne offeryng that hathe his bloude broughte in to the tabernacle of wytnesse to reconcyle with, in the holy place, shall be eaten: but shall be burnt in the fyre.

¶ Trespaceoffrynges. Synne offrynges and peaceoffrynges. The fat and the bloude maye not be eaten.

¶ The

CAPI. VII.

A THis is the lawe of the treſpace offeryng which is moſt holy. In the place where the burnt offeryng is kylled, the treſpace offeryng ſhal be kylled alſo: & his bloude ſhal be ſprynckled round about vpon the aulter. And all the fat that couered the inwardes and the two kydneys with the fat that lyeth on them and vpon the loynes, and the kall on the lyuer ſhall be taken awaye with the kydneys: and the prieſt ſhal burne them vpon the aulter, to be an offeryng vnto the Lorde, this is a treſpace offeryng.

All the males among the prieſtes ſhal eate therof in the holy place, for it is moſt holy. As the ſynne offeryng is, ſo is the treſpace offeryng, one lawe ſerueth for bothe. And it ſhall be the prieſtes that reconcyleth therwith. And the prieſt that offered a mans burnt offeryng ſhall haue the ſkynne of the burnt offeryng whiche he hath offered. And all the meat offerynges that are baken in the ouen, & all that is dreſſed vpon the gredyron and in the frying pan, ſhall be the prieſtes that offereth them. And all the meat offerynges that are mingled with oyle or drye, ſhall pertayne vnto all the ſonnes of Aaron, and one ſhall haue as moche as an other.

B This is the law of the peax offeringes whiche ſhall be offered vnto the Lorde. If he offre to gyue thankes, he ſhal bryng vnto his thake offeryng: ſwete cakes myngled with oyle & ſwete wafers anoynted with oyle, and cakes myngled with oyle of fyne flower fryed, and he ſhall bryng his offeryng vpon cakes made of leuend breed vnto the thanke offeryng of his peax offerynges, and of them all, he ſhall offre one to be an heue offeryng vnto the Lorde, and it ſhall be the prieſtes that ſprynckleth the bloude of the peax offerynges. And the fleſhe of the thanke offeryng of his peax offerynges ſhall be eaten the ſame daye that it is offred/and there ſhall none of it be layde vp vntyll the morneynge.

If it be a vowe of a freewyll offering that he bryngeth that ſame daye that he offereth it it ſhall be eaten, and that remayneth maye be eaten on the morow: but as moche of the offered fleſhe as remayneth vnto the thyrde daye, ſhall be burnt with fyre. For yf any of the fleſhe of the peax offerynges be eaten in the thyrde daye, then ſhall he that offred it obtayne no fauour, neyther ſhall it be reckened vnto him, but ſhall be an abhominacion, and the ſoule that eateth of it, ſhall beare the ſynne therof.

C The fleſhe that toucheth any vncleane thynge, ſhall not be eaten, but burnte with fyre: and al that be clene in theyr fleſhe, may eate fleſhe. If any ſoule eate of the fleſhe of the peax offerynges that pertayne vnto the Lorde, and his vnclennes yet vpon hym, the ſame ſoule ſhall peryſſhe oute of his people.

Moreouer yf a ſoule toucheth any vncleane thynge, whether it be the vnclennes of man, or of any vncleane beeſt, or any abhominacion that is vncleane, and then eate of the fleſh of the peax offerynges, whiche pertayne vnto the Lorde, that ſoule ſhall perysſhe from his people.

And the Lorde ſpake vnto Moſes, ſayinge: ſpeake vnto the chyldren of Iſrael, and ſaye: ye ſhall eate no maner fatte of oxen, ſheepe, or gootes: yet the fatte of the beeſt that dyeth alone and the fatte of that whiche is torne with wylde beeſtes, maye be occupyed in all maner vſes: but ye ſhall in no wyſe eate of it. For who ſo euer eateth the fatte of the beeſt of whiche men brynge an offeryng vnto the Lorde, that ſoule that eateth it, ſhall perysſhe from his people.

Moreouer ye * ſhall eate no maner of bloude where ſo euer ye dwell, whether it be of foule or of beeſt. What ſo euer ſoule it be that eateth any maner bloude, ſhall perysſhe from his people. * Leu. xvii. d

And the Lorde talked with Moſes, ſaying: ſpeake vnto the chyldren of Iſrael, and ſaye: He that offereth his peax offeryng vnto the Lorde, ſhall bryng his gyfte vnto the Lorde of his peax offeryng: his owne handes ſhall bryng the offeryng of the Lorde: euen the fatte vpon the breſt, he ſhall bryng with the breſt, to waue it a waue offeryng before the Lorde. And the prieſt ſhall burne the fat vpon the aulter, and the breſt ſhall be Aarons and his ſonnes. And the ryght ſhoulder they ſhall gyue vnto the prieſt, to be an heue offeryng, of theyr peax offeryngs. And the ſame that offereth the bloude of the peax offeryngs and the fatte amonge the ſonnes of Aaron, ſhall haue the ryghte ſhoulder vnto his parte, for the wauebreſt and the heueſhoulder I haue taken of the chyldren of Iſrael, euen of theyr peaxofferynges, and haue giuen it vnto Aaron the prieſt, and vnto his ſonnes: to be a dutye for euer of the chyldren of Iſrael.

This is the anoyntynge of Aaron, and of the ſacrefyces of the Lorde, in the daye when they were offred to the prieſtes vnto the Lord, whiche the Lorde commaunded to be gyuen them in the daye when he anoynted them, of the chyldren of Iſrael, & to be adutye for euer amonge theyr generacions. This is the lawe of burntoffrynges, of meateoffrenges, of ſinne offrynges, of treſpaceoffrynges, of fulloffrynges, of peaceffrynges, which the Lorde commaunded Moſes in the mounte Sinai, in the daye when he comaunded the chyldren of Iſrael to offer theyr offrynges vnto the Lorde in the wildernelle of Sinai.

¶ The anoyntynge and conſecracion of Aaron and his ſonnes.

CAPI. VIII.

AND the Lorde ſpake vnto Moſes. ſaynge: take Aaron and his ſonnes with A
hym, and the veſtures and the anoyntynge oyle, and an oxe for a ſynneofferynge, and two rammes and a baſket of ſwete breed: and gather all the commentye togyther vnto the dooze of the tabernacle of wytnelle. And Moſes dyd as the Lorde commaunded

hym,

hym, and the people gathered them selues to-gyther, vnto the dooze of the tabernacle of wytnesse. And Moses sayd vnto the people, this is the thynge which the Lozde commaun ded to do.

And Moses brought Aaron and his sonnes and washed them with water, and put vpon him the albe, and gyrded him with a gyrdell, & put vpon him the tunicle, and put the Ephod theron, and gyrded him with the brodred gyr-dell of the Ephod, and bounde it vnto hym therwith. And he put the brestlap theron, and put in the brestlap Urim and thumim. And he put the myter vpon his heed, and put vpon the myter euen vpō the forefront of it the gol den plate of the holy crowne, as the Lozde cō- B maunded Moses.

And Moses toke the anoyntynge oyle, and anoynted the habitacion and all that was therin, & sanctified them, and sprynckled therof vpon the alter seuen tymes, and anoynted the aulter and all his vessels, and the lauer with the fote, to sanctifie them. And he poured of ꝑ anoyntynge oyle vpon Aarons heed, and a-noynted him to sanctifie him. And he brought Aarons sonnes, and put albes vpon them, and gyrded them with gyrdles, and put bonettes vpon theyr heedes: as the Lozde commaun-ded Moses.

And the synneofferynge was broughte. And C Aaron and his sonnes put their handes vpon the heed of the ore of the synneofferynge. And when it was slayne, Moses toke of the bloude and put it vpon the hornes of the alter rounde aboute with his fynger, and purified it, and poured the bloude vpon the bottome of the aulter, and sanctified it, and reconciled it. And he toke al the fatte that was vpon the inwar des, and the hall that was on the lyuer, and the two kydneys with theyr fatte, and burned it vpon the aulter. But the ore, the hyde, his flesshe and his donge, he burnt with fyre without the hoste, as the Lozde commaunded Moses.

And he broughte the ramme of the burntof- D ferynge, and Aaron and his sonnes put theyr handes vpon the heed of the ramme, and it was killed. And Moses sprynckled the bloud vpon the aulter rounde aboute, and cut the ramme in peces, and burnt the heed, the peces and the fatte, and washed the inwardes and the legges in water, and burnte the ramme euery whit vpon the aulter. That was a burnt sacrifyce of a swete sauoure, and an offerynge vnto the Lozde, as the Lozde commaunded Moses.

And he brought the other ram that was the fullofferynge, and Aaron and his sonnes put theyr handes vpon the heed of the ramme, and when it was slayne, Moses toke of the bloud of it, and put it vpon the typ of Aarons ryght eare, and vpon the thombe of his right hande, and vpon the greate too of his ryghte foote. E Then were Aarons sonnes brought, and Mo-ses put of the bloude on the typ of the ryghte eare of them, and vpon the thombes of theyr ryghte handes, and vpon the greate toes of theyr ryghte feete, and sprynckled the bloude vpon the aulter rounde aboute.

And he toke the fat and the rompe, and all the fat that was vpon the inwardes, and the hall of the lyuer, and the two kydneys with theyr fatte, and theyr ryght shoulder. And out of the basket of swete breed that was before the Lozd, he toke one swete cake of oyled bred and one wafer, and put them on the fat, and vpon the ryght shoulder: and put all togither vpon Aarons handes, and vpon his sonnes handes, and waued it a waue offerynge be-fore the Lozde.

And then Moses toke them from their han F des agayne, and burnt them vpon the aulter, euen vpon the burntofferynge: These are the fulofferynges of a swete sauoure, and a sacri-fyce vnto the Lozde. And Moses toke ꝑ bred, and waued it a waue offerynge before the Lozde, of the ramme of the fulofferinges: and it was Moses parte, as the Lozde commaun-ded Moses.

And Moses toke of the anoyntynge oyle, & of the bloud which was vpon the aulter, and sprynckled it vpon Aaron, and vpon his vesti-mentes, and vpon his sonnes and on their ve-stimentes with him, and sanctifyed Aaron and his vestures, and his sonnes and his sones ve-stures also. Then Moses sayd vnto Aaron & his sonnes: boyle the flesshe in the doze of the G tabernacle of witnes, and there * eate it with *Gal. the bred that is in the basket of fulofferyn-ges, as the Lozde commaunded, sayinge: Aa-ron and his sonnes shall eate it: and that whi che remayneth of the flesshe and of the bred, burne it with fyre.

And se ye departe not from the doze of the tabernacle of wytnesse seuen dayes longe, tyll the dayes of your fulofferynges be at an ende. For seuen dayes muste your handes be fylled, as they were this day: euen so the Lozd hath commaunded to do, to thintent to reconcyle you. Se therfore ye abyde in the doze of the ta bernacle of witnesse day and nyght seuē dayes longe: and kepe the watche of the Lozde that ye dye not, for so I am commaunded. And Aa-ron and his sonnes did all that the Lozde com maunded by the handes of Moses.

¶ The fyrste offrynges of Aaron, for hym selfe and for the people. Aaron blesseth the people. The glorye of the Lozde is shewed. The fyre commynge from aboue consumeth the sacrifyce.

CAPI. IX.

AND the eyght daye, Moses called Aa- A ron and his sonnes, and the elders of Is rael, and sayd to Aaron: take a calfe for a synne offerynge, a ram for a burntofferynge: bothe without blemysshe, and bryng them be-fore the Lozde. And vnto the children of Israel he spake, saying: take ye an he gote for a synne offerynge, and a calfe and a lambe bothe two of a yere olde, & without blemysshe for a burnt sacrifice, and an ore and a ramme for peax offe-rynges, to offre before the Lozde, and a meat-offerynge myngled with oyle, for to daye the Lozde wyll appere vnto you.

And

B And they brought that whiche Moses commaunded vnto the tabernacle of wytnesse and all the people came and stode before the Lorde. And Moses sayde: this is that the Lorde commaunded ye sholde do: and then the glory of the Lorde shall appere vnto you. And Moses sayde vnto Aaron: Goo vnto the aulter, and offre thy synneofferynge, and make an attonement for the and the people: and then offre the offerynge of the people, and reconcyle them also: as the Lorde commaunded Moses.

And Aaron went to the aulter, and slewe the calfe that was his synneofferynge. And the sonnes of Aaron brought the blonde vnto hym, and he dypte his fynger in the blonde, and put it vpon the hornes of the aulter, and poured the blonde vnto the bottome of the alter. And the fatte and the two kydneys, with the kall of the lyuer of the synne offerynge he burnt vpon the aulter, as the Lord commaunded Moses: but the flesshe and the hyde, he C burnt with fyre without the hoste. Afterwarde he slewe the burntoffrynge, and Aarons sonnes brought the blond vnto him, and he sprinkled it rounde aboute vpon the aulter. And they brought the burntofferynge vnto hym in peces, and the heed also, and he burnt it vpon the aulter, and dyd washe the inwardes, and the legges, and burnt them also vpō the burnt offerynge in the aulter.

And then he brought the peoples offerynge and toke the goote that was the peoples synofferynge, and slewe it, and offered it for a synneofferynge: as he dyd the first. And then brought the burntofferynge, and offered it as the maner was, and brought the meatoffering and fylled his hande therof, and burnt it vpon the aulter, beside the burnt sacrifice in the morynge.

Then he slewe the oxe and the ramme that were the peoples peaceoffrynges, and Aarons sonnes brought the blonde vnto hym, and he sprynckled it vpon the aulter rounde aboute, and toke the fat of the oxe and of the ramme: the rompe & the fat that coucreth the inwardes and the kydneyes and the kall of the lyuer, and put them vpon the brestes and burne it D vpon the aulter: but the brestes and the right shoulders Aaron waued before the Lorde, as the Lorde commaunded Moses. And Aaron lyfte vp his hande ouer the people and blessed them, and came downe from offerynge of synofferynges, burntofferynges and peaxofferynges. Then Moses and Aaron went in to the tabernacle of wytnesse, and came out agayne and blessed the people, and the glorye of the Lorde appeared vnto all the people. And there came a fyre out from the Lorde, and consumed vpon the aulter, the burntofferynge and the fat. And all the people sawe it, and shoted, and fell on theyr faces.

¶ Nadab and Abihu are slayne. Israel mourneth for them. The Priestes are forbidden wyne. The residue of the sacrifyce the Priestes eate.

A And Nadab and Abihu the sonnes of Aaron toke either of them his censor, and put fyre therin, and put cens vpon, and brought straung fyre before the Lorde: which he commaunded them not: and there wente a fyre out from the Lorde, & consumed them, and they dyed before the Lorde. Then Moses said vnto Aaron: this is that the Lorde spake saying: I wyl be sanctified in them that come nye me, and before all the people I wyll be glorified. And Aaron held his peax. And B Moses called Misael and Elisaphan the sonnes of Oziel the vncle of Aaron, and said to them: Go and carye youre brethren frome the holy place out of the hoste. And they went to them and caryed them in theyr albes out of the host as Moses bad.

And Moses sayd vnto Aaron and Eliazar, and Ithamar his eldest sonnes: vncouer not your heed, neyther rent your clothes, least ye dye, and wrath come vpon all the people, let your brethren the hole house of Israel bewepe the burnynge whiche the Lorde hathe burnt. But go ye not out by the dooze of the tabernacle of wytnesse, leest ye dye: for the anoyntynge oyle of the Lorde is vpon you. And they dyd as Moses bad,

And the Lorde spake vnto Aaron, sayinge: C drynke no wyne ne stronge drynke, neyther thou nor thy sonnes with the: when ye go in to the tabernacle of wytnesse, lest ye dye. And let it be a lawe for euer vnto youre chyldren after you: that ye maye put difference betwene holy and vnholy, betwene vncleane and cleane, and that ye maye teache the chyldren of Israel all the ordinaunces whiche the the Lorde hath commaunded them by ỹ handes of Moses.

And Moses sayde vnto Aaron, and vnto Eleazar and Ithamar his sonnes that C were lefte. Take the meatofferynge that remayneth of the sacrifyces of the Lorde, and eate it without leuen beside the aulter, for it is moost holy: eate it therfore in the holy place, bycause it is thy dutye and thy sonnes dutye of the sacrifyce of the Lorde: for so I am commaūded. And the wauebrest and heue shoulder eate in a cleane place: bothe thou and thy sonnes, and thy doughters with the. For it is thy durye, and thy sonnes duty with the, of the peaxofferynges of the chyldren of Israel. For the heueshoulder, and the wauebrest whiche they bryngе with the sacrifyces of the fatte, to waue it before the Lorde, shall be thyne, and thy sonnes with the: and be a lawe for euer, as the Lorde hathe commaunded.

And Moses sought for the goote that was the synneofferynge, and se it was burnt. And D he was angry with Eleazar and Ithamar the sonnes of Aaaron, whiche were lefte alyue, saying: wherfore haue ye not eaten the synne offerynge in the holy place, seynge it is moost holy: and for as moche as it is gyuen you to bere the synne of the people, and make agrement for them before the Lorde? Beholde, the blonde of it was not brought in within the holy place, therfore sholde ye haue eaten it in

the holy place, as I commaunded. And Aaron
said vnto Moses: beholde, this day haue they
offered their synneofferynge and their burnt
offerynge before the Lorde, and it is chaunsed
me after this maner. If I sholde eate of the
synneofferyng to day, wolde the Lorde be con-
tent withall? And when Moses herde that,
he was content.

¶ Of beastes whiche be cleane and whiche be vn-
cleane.

CAPI. XI.

A And the Lorde spake vnto Moses and
Aaron, saying: speake vnto the chyldre
of Israel, and say: these are the beestes
whiche ye shall eate amonge all the beastes
that are on the erth: what so euer hath hoofe
and deuideth it in to two clawes, and cheweth
cud among the beastes, that shall ye eate. But
these shal ye not eate of them that chewe cud
The Camell. and haue hoofes. The Camell, for he cheweth
cud, but he deuideth not the hoofe in to two
clawes, therfore he shall be vncleane vnto you.
The Conye. And the Conye, for he cheweth the cud, but de-
uideth not the hoofe in to two clawes, therfore
The Hare. he is vncleane to you. And the Hare, for he like
wyse cheweth the cud, but deuideth not ꝑ hoofe
The swyne. into two clawes, he is therfore vncleane to you
And the swyne, for though he deuyde the hoofe
in to two clawes, yet he cheweth not the cud,
and therfore is vncleane to you. Of their flesh
se ye eate not, and their carkalles se ye touche
not, for they are vncleane to you.

B These shal ye eate, of all that are in the wa-
Fyshes. ters: what so euer haue fynnes and scales in
the waters, sees and ryuers, that shal ye eate.
And all that haue not fynnes and scales in
the sees and ryuers of all that moue and lyue
in the waters shall ye abhorre. Se ye eate not
of their flesshe, and also that ye abhorre their
C carcalles: for all that haue no fynnes nor
Foules. scales in the waters, shall be abhominacion
vnto you. These are the foules which ye shal
abhorre, and which shal not be eaten, for they
are abhominacion. The egle, the golhauke,
the cormorant, the kyte, the vultur and all
his kynde, and all kynde of rauens, the estrich
the nyghtcrow, the cuckow, the sparowhauke
and all the kynde: and the lytle oule, ꝑ storcke,
the great oule, the backe, the pellicane, ꝑ pye,
the heron, ꝑ lape with the kynde, the lapwing,
and the swalowe. And all foules that crepe
and go vpo all foure, shall be an abhomina-
cion vnto you.

D Yet these maye ye eate of all the foules
that moue and go vpon four fete: euen those
that haue no knees aboue vpon their fete to
leape withall vpon the earthe: euen these of
them ye may eate: the Arbe and all his kynde:
the Selaam with all his kynde: the Hargol
and all the kynde, the Hagab and all his kynd.
All other foules that moue and haue foure
fete, shall be abhominacion vnto you. In such
ye shal be vnclene who so euer touche the car-
kalle of them, shall be vnclene vnto the euen/
and who so euer beareth the carkalle of them
shal washe his clothes, and so shal be vnclene
vntyll euen.

Amonge all maner beastes that haue hoofes
and deuyde them not in to two clawes, or
that chewe not the cud, shall be vncleane vnto
you: and all that toucheth them shall be vn-
cleane. And all that goeth vpon his handes a- E
monge all maner beastes that go on all foure
fete, are vncleane vnto you: and as many as
touche their carkalles, shall be vnclene vntyll
the euen. And he that beareth the carkalle of
them, shall washe his clothes, and be vn-
cleane vntyll the euen, for suche are vnclene
vnto you.

And these are also vnclene to you amonge
the thynges that crepe vpon the erathe: the
wesell, the mouse, the toode, and all his kynde, Mus
the hedgehogge, stellio, the licerte, the snayle,
and the moule: these are vncleane to you a-
mong all that moue, and al that touche them
when they be ded, shall be vnclene vntyll the
euen. And what so euer any of the ded car-
kalles of them fall vpon, shall be vncleane:
what so euer vessell of wod it be, or rayment,
or skynne, or bagge, or what so euer thynge it
be that any worke is wrought withall. And
they shall be plunged in the water, and be vn-
clene tyll the euen, and then they shal be clene
agayne.

All maner of erthen vessell wherinto any of
them falleth is vnclene with al that therin is F
and * ye shal breake it. All maner meate that * It
is eaten, yf any suche water come vpon it, it and
shall be vncleane. And all maner drynke that
is dronke in all maner suche vessels shal be vn
clene. And whether it be ouen or kettel it shal
be broken. For they are vnclene, and shal be
vnclene vnto you. Howbeit the fountaynes
and welles, and pondes of water, shal be clene
styll. But who so euer toucheth their carkal-
ses, shall be vncleane.

Yf the ded carcalle of any such fal vpon any
seed vsed to sowe, it shal yet be clene styl: but
yf any water be poured vpon the seed, and af-
terwarde the ded carkalle of them fall theron,
then it shal be vncleane vnto you.

Yf any beest of whiche ye may eate, dye/he ꝑ
toucheth the ded carcalle shal be vnclene tyll
the euen. And he that eateth of any suche ded
carkalle, shal washe his clothes, and remayne
vnclene tyll the euen. And he also that bea-
reth the carkalle of it, shal washe his clothes
and be vnclene tyl euen.

All that scrauleth vpon the earthe, is ab-
hominacion, and shal not be eaten. And what
so euer goeth vpon the brest, and what so euer
goeth vpon foure or mo fete, amonge all that
scrauleth vpon the erth, of that se ye eate not:
for they are abhominable.

Make not your soules abhominable with G
nothyng that creepeth, neither make your sou-
les vnclene with them: that ye sholde be defi-
led therby. For I am the Lorde youre God,
* be sanctified therfore that ye may be holy, or * Le
I am holy: and defyle not your soules with i. Ho
any maner thyng that crepeth vpon the erth. H
For I am the Lorde that brought you out of
the lande of Egypt to be your God: be holy
therfore, for I am holy.

This

This is the lawe of beest and foule, and of all maner thynge that lyueth and moueth in the water, & of all thynges that creepe on the earth, that ye may put difference betwene vnclene and clene, and betwene the beestes that are eaten, and the beestes that are not eaten.

¶ A lawe howe women shuld be purged after theyr childyeraunce.

CAPI. XII.

A AND the Lorde spake vnto Moses, and sayd: speake vnto the childzen of Israel and saye: when a woman hath conceyued, and hath borne a man childe, she shall be vncleane seuen dayes: euen in lyke maner as when she is put apart in tyme of her naturall disease. And in the eyght daye the flesh of the childes foreskynne shall be cut awaye. And she shal continue in the blonde of her purifyinge. xxxiij. dayes, she shall touche no halowed B thynge, nor come in to the sanctuarye, vntyll the tyme of her purifyng be out. Yf she beare a maydechylde, then she shall be vnclene two wekes, as when she hath her naturall disease. And she shall continue in the blonde of her purifyng. lxvj. dayes.

C *And when the dayes of her purifyinge are out: whether it be a sonne or a doughter, she shal bring a lambe of one yere olde for a burnt offering, and a yonge pigyon or a turtle doue for a synne offeryng vnto the doze of the tabernacle of wytnesse, vnto the preest: which shall offre them before the Lorde, and make an attonement for her, & so she shal be purged of her luke.ii.d. issue of blonde. *This is the law for her that hath borne a childe, whether it be male or female. But yf she be not able to bring a shepe then let her bringe two turtles, or two yong pygions: the one for the burntofferynge, and the other for the synneofferyng. And the preest shall make an attonement for her, and she shall be clene.

¶ The Preestes are appoynted to iudge who are Lepers.

CAPI. XIII.

A AND the Lorde spake vnto Moses, and vnto Aaron, sayinge: when there appereth a rysyng in a mans flesshe eyther a scabbe or a glysterying whyte: as thoughe the plage of leprosye were in the skyn of his flesh, let him be brought vnto Aaron the preest, or vnto one of his sonnes the preestes, and lette the preest loke on the sore that is in the skynne of his flesshe. Yf the heere in the sore be turned vnto whyte, & the sore also seme to be lower then the skynne of his flesshe, then it is surely a leprosye, and let the preest loke on hym, and iudge him vnclene.

Yf there be but a whyte plecke in the skyn of his flesshe, and seme not to be lower then the other skyn, nor the heere therof is turned vnto whyte, then let the preest shut him vp seuen dayes. And let the preest loke vpon hym the seuenth day: yf the sore seme to hym to abyde styll, and to go no further in the skynne, then let the preest shut him vp yet seuen dayes mo. And let the preest loke on him agayne the seuenth daye. Then yf the sore be waxed blackysh, and is not growen abrode in the skynne, let ỹ preest make him clene, for it is but a skirf. And let him washe his clothes, and then he is clene: But yf the scabbe growe in the skynne after that he is sene of the preest agayn: if the preest se that the scabbe be growen abrode in the skynne, let him make hym vnclene: for it is surely a leprosye.

Yf the plage of leprosye be in a man, let him be brought vnto the preest, and let the preest se B him. Yf the rysing appeare whyte in the skyn, and haue also made the heere white, and there be rawe flesshe in the sore also: then it is an olde leprosy in the skyn of his flesshe. And the preest shall iudge him vncleane, and shall not shut hym vp. for he is vncleane.

Yf a leprosy breake out in the skyn, and couer all the skynne from the heed to the foote ouer all where so euer the preest loketh, then let the preest loke vpon hym. Yf the leprosye haue couered all his flesshe, let him iudge the disease clene, for in as moche as he is all togyther whyte, he is clene. But yf there be rawe C flesshe on hym when he is sene, then he shall be vnclene. Therfore when the preest seeth the rawe flesshe, let him iudge him vnclene. For in as moche as his flesshe is rawe, he is vnclene: and it is surely a true leprosye. But if the raw flesshe depart agayn and chaunge in to white, then let him come to the preest, and let ỹ preest se hym. yf the sore be chaunged vnto whyte, let the preest iudge the disease clene, and then he is clene.

When there is a byle in the skynne of any mannes flesshe, and is healed and after in the place of the byle there appeare a whyte rysyng eyther a shynynge whyte, somwhat redysshe, let hym be sene of the preest. yf when the preest seeth hym, it appeare lower then the other skynne, and the heere therof be chaunged vnto whyte, let the preest iudge hym vncleane: for it is a very leprosye, that is broken out in the place of the byle But if when the preest. loketh on it there be no white heeres therin, neither the scabbe lower then the other skynne, and be somwhat blackysshe, then the Preeste shall shut him aparte seuen dayes. Yf it spred abrode in the meane season, then let the preest iudge him vncleane: for it is a leprosye. But yf the glysterynge whyte abyde styll in one place, and goo no further, then it is but the prynt of the byle, and the Preest shall iudge him clene.

When the skyn of any mans flesshe is burnt D with fyre that it be rawe, and there appere in the burnynge a glysterynge whyte that is somwhat redysshe or all togyther whyte, let the preest loke vpon it. yf the heere in that brightnesse be chaunged to whyte, and it also appere lower then the other skynne, then it is a leprosye that is broken oute of the place of the burnynge. And the preest shall iudge him vncleane, for it is a leprosye. But yf (when the

Preeste loketh on it) he se there is no whyte heere in the brightnes, and that it is no lower then thother skynne, and that it is also blackelye, then let the Preest shut hym vp seuen dayes. And yf (when the preest loketh on him the seuenth daye) it be growen abrode in the skynne, let hym iudge hym vncleane: for it is a leprosye. But yf that brightnesse abyde styll in one place and go no further in the skynne and be blackish, then it is but a rysyng in the place of the burnynge, and the Preest shall make hym cleane: for it is but the pynne of the burnynge onely.

E When eyther man or woman hathe a brea kynge out vpon the heed or the beerde, let the Preest se it. And yf it appeare lower then the other skynne, and there be therin golden heeres and thynne, let the preest iudge hym vncleane, for it is a breakynge oute of leprosye vpon the heed or beerde. Yf (when the Preeste loketh on the breakynge oute) he se it is no lower then thother skynne, and that there are blacke heeres therin, let hym shut him vp seuen dayes. And let the preest loke on the disease the seuenth daye: and yf the breakynge out be gone no further, neyther be any golden heeres therin, neyther the scabbe be lower then the other skynne, then let him be shauen, but let him not shaue the scabbe: and let the preest shut hym vp seuen dayes mo. And let the preest loke on the breaking out the.viij. daye agayne: yf the breakyng out be gone no further in the skynne, nor more lower then thother skynne, then let the preest iudge him cleane, and let hym washe his clothes, and then he is cleane.

F Yf the breakynge out growe in the skynne after he be ones iudged cleane, let the preeste se hym. yf it be growen abrode in dede in the skynne, let the Preest seke no further for any golden heeres, for he is vncleane. But yf he se the scabbe stande styll, and that there is blacke heere growen vp therin, then the scabbe is healed, and he is cleane: and the Preeste shall iudge hym cleane. Yf there be founde in the skynne of the flesshe of man or woman a glysterynge whyte, lette the preest se it. Yf there appeare in theyr flesshe a glysterynge whyte, somwhat blackysshe, then it is but frekels growen vp in the skynne: and he is cleane.

Yf a mans heere fall of his heed, then he is heedbaulde and clene. Yf his heere fall before in his forehed, then he is foreheedbaulde and clene. Yf there be in the baulde heed, or baulde foreheed a redysshe whyte scabbe, then there is leprosye spronge vp in his baulde heed, or baulde foreheed. And let the preest se it: and yf the rysynge of the sore be reddysshwhyte in his baulde heed or foreheed after the maner of a leprosye in the skynne of the flesshe, then he is a leper, and vncleane: and the preest shall iudge him vncleane, for the plage of his heed.

G And the leper in whom the plage is, shal haue his clothes rent, and his heed bare, and his mouthe mofeld, and shall be called vncleane. And as long as the disease lasteth vpon hym, he shall be vncleane, for he is vncleane: & shall therfore dwell alone, and euen without ỹ host shall his habitacion be.

Leprosy cloth.

When the plage of leprosye is in a clothe: whether it be lynnen or wollen, yea and whether it be in the warpe or wolfe of the lynnen, or of the wollen: eyther in a skynne, or any thynge made of skynne, yf the disease be pale or somwhat redysshe in the clothe or skynne: whether it be in the warpe or wolfe, or any thyng that is made of skynne, then it is a very leprosye, and must be shewed vnto the preest And when the preest seyth the plage, let hym shut it vp seuen dayes, and let him loke on the plage the seuenth daye. Yf it be increased in the cloth, whether it be in the warpe or wolfe or in a skynne, or in any thynge that is made of skynne, then the plage is a freatyng leprosye, and it is vncleane: and that clothe shall be burnt, eyther warpe or wolfe, whether it be wollen or lynnen, or any thynge that is made of skynne wherin the plage is, for it is a freatynge leprosye, and shall be burnt in the fyre.

Yf the preest se that the plage hath freaten no further in the clothe: eyther in the warpe or wolfe, or in what so euer thynge of skynne it be, then let the preest commaunde them to washe the thynge wherin the plage is, and let hym shut it vp seuen dayes and moo. And let the preest loke on it agayne after that the plage is washed. If the plage haue not chaunged his fashion, though it be spred no further abrode, it is yet vncleane. And se ye burne it in the fyre, for it is freat inwarde: whether in parte or in all. But yf the preest se it somwhat blackysshe after it is washed, let hym rent it out of the clothe, or out of the skynne, or out of the warpe or wolfe.

And yf it appeare any more in the clothe eyther in the warpe, or in the wolfe, or in any thynge made of skynne, then it is a waxynge plage. And se ye burne that with fyre wherin the plage is. Moreouer the cloth either warpe or wolfe, or what so euer thing of skynne it be which thou hast washed, and the plage be departed from it shall be washed ones agayne. and then it is clene. This is the lawe for the plage of leprosye in a cloth, whether it be wollen or lynnen: either whether it be in ỹ warpe or wolfe, or in any thyng made of skynnes, to iudge it clene or vncleane.

¶ The cleanlinge of the leper, and of the house that he is in.

CAPI. XIIII.

AND the Lorde spake vnto Moses, saying: * this is the law for a leper when he shall be clensed: He shal be brought vnto the preest, and the preest shall go forthe without the hoost and loke vpon hym. Yf the plage of leprosye be healed in the leper, then shall the preest commaunde that there be brought for hym that shall be clensed two lyuynge byrdes that are clene, and cedar woode, and a pece of purple cloth and yssope. And the preest shal cõmaunde that one of the byrdes be

A * Ihe Mam. Lnke and.

kylled

kylled in an erthen vessell with rennyng water. And the Preest shall take the lyuynge byrde and the cedar wode and the purple and the yssope, and shal dyppe them and the lyuing byrde in the bloude of the slayne byrde, and in the rennynge water and sprynkle it vpon him that muste be clensed of his leprosye seuen tymes and clense him, and shall let the liuing byrde goo free in to the feldes.

B And he that is clensed shall washe his clothes, and shaue of all his heere, and wash him selfe in water, and then he is clene. And after that he shall come in to the hoost, but shal tarye without his tent seuen dayes. When the seuenth daye is come, he shall shaue of all his heere, bothe vpon his heed, and his berde, and on his browes: and euen all the heere that is on him, shall be shauen of. And he shal washe his clothes and his flesshe in water, and then he shall be clene.

And when the eyght daye is come, let hym take two lammes without blemysshe, and a yewelambe of a yere olde without blemysshe, and thre tenth deales of fyne flour, for a meat offerynge myngled with oyle, and a logge of oyle. Then let the Preeste that maketh him clene, bryng the man that is made clene with those thynges before the Lorde vnto the doore of the tabernacle of wytnesse. And let the preest take one of the lambes, & offre hym for a trespaceoffering, and the logge of oyle: and waue them before the Lorde. And then let them slee the lambe in the place where the synne offeryng and the burntoffering were slayne: euen in the holy place. For as the synneofferynge is, euen so is the trespaceofferynge of the preestes for it is moost holy.

C Then let the preest take of the bloude of the trespaceofferynge, and put it vpon the typ of the right eare of hym that is clensed, and vpon the thombe of his ryght hande, and vpon the great too of his right foote. Then let the preest take of the logge of oyle, and poure it in to the palme of his lefte hande, and dyp his right fynger in the oyle that is in the palme of his lefte hande, and let hym sprynckle it with his fynger seuen tymes before the Lorde. And of the reste of the oyle that is in his hande, shall the preest put vpon the typ of the ryght eare of hym that is clensed, and vpon the thombe of his ryght hande, and vpon the great too of his ryght foote: euen vpon the bloude of the trespaceofferynge. And the rest of the oyle that is in the preestes hande, he shall poure vpon the heed of hym that is clensed: and so shall the preest make an attonement for him before the Lorde.

Then let the preest offre the synneofferynge and make an attonement for him that is clensed for his vnclennesse. And then let the burnt offeryng be slayne, and let the preest put bothe the burntofferyng and the meatofferyng vpon the aulter: and make an attonement for him and then he shall be clene. Yf he be poore and can not get so moche, then let hym bryng one lambe for a trespace offerynge to waue it, and to make an attonement for him, and a tenthe deale of fyne floure myngled with oyle for a meatofferynge, and a logge of oyle, and two turtle doues or two ponge pigions whiche he is able to get, and let thone be a synneofferynge, and thother a burnt offerynge. And let him bryng them the eyght day for his clensing vnto the preest to the doore of the tabernacle of wytnesse before the Lorde.

D And let the preest take ꝑ lambe that is the trespace offerynge, and the logge of oyle, and waue them before the Lorde. And when the lambe of the trespaceofferynge is kylled, the preest shall take of the bloude of the trespace offerynge, and put it vpon the typ of his ryght eare that is clensed, and vpon the thombe of his ryghte hande, and vpon the greate too of his ryghte foote. And the preest shall poure of the oyle in to his ryghte hande, and shall sprynckle with his fynger of the oyle that is in his lefte hande seuen tymes before the Lorde.

And the Preest shall put on the oyle that is in his hande (vpon the typ of the ryghte eare of hym that is clensed, and vpon the thombe of his ryght hande, and vpon the greate too of his ryghte foote: euen in the place where the bloude of the trespaceofferynge was put. And the reste of the oyle that is in his hande, he shall poure vpon the heed of him that is clensed: to make an attonement for hym before the Lorde. And he shall offre one of the turtle doues, or of the ponge pigions, suche as he can get: the one for a synne offeryng, and thother for a burntofferyng vpon the aulter. And so shal the preest make an attonement for him that is clensed before the Lorde. This is the lawe of him that hathe the plage of leprosye, whose hande is not able to get that belongeth to his clensynge.

And the Lorde spake vnto Moses and Aaron saying: when ye become vnto the land of E Canaan which I giue you to possesse: yf I put the plage of leprosye in the house of the lande of your possession, let hym that oweth ꝑ house go and tell the preest, saying: me thynke that there is as it were a leprosye in the house. And the preest shall commaunde them to voyde all thynge forth of the house, before the preest, enter to se the plage: that he make not all that is in the house vnclene, and then the preest shal go in, and se the house.

Yf the Preest se that the plage is in the walles of the house, and that there be holow strakes pale or redde whiche seme to be lower then the other partes of the wall, then lette the preest go out at the house doores, and shut vp the house for seuen dayes. And let the preest come agayne the seuenth daye and se it, yf the F plage be increased in the walles of the house, lette the Preeste commaunde them to take awaye the stones in whiche the plage is, and lette them caste them in a foule place without the cytye, and scrape the house within rounde aboute: and poure oute the dust without the cytye in a foule place. And lette them take other stones, and put them in the places of those stones, and other morter, and plaster the house with. Yf nowe the plage come agayne, and breake oute in the house, after

that they haue taken awaye the stones, and scraped the house, and after that the house is playstered anewe: let the Preest come and se it. And if then he perceyue that the plage hath eaten further in the house, it is a freetynge leprosye that is in the house, and it is vncleane. Then they shall breake downe the house: bothe stones, tymbre, and all the morter of the house, and carye it forthe of the citye vnto a foule place. Moreouer he that goeth in to the house all the whyle it is shut vp, shall be vncleane tyll nyght. And he that slepeth in the house shall washe his clothes, and he also that eateth in the house, shall washe his clothes.

But yf the Preeste come and se that the plage hathe spred no further in the house after it is newe plastered, then let hym make it cleane, for the plage is healed. And lette hym take to clense the house with: two byrdes, cedar wodde, and purple clothe and yssope. And let hym kyll one of the byrdes in an earthen vessell with runnynge water: and take the cedar wodde, the yssope, the purple and the lyuynge byrde, and dyppe them in the bloude of the slayne byrde, and in the runnynge water, and sprynckle vpon the house seuen tymes, and clense the house with the bloude of the byrde, and with the runninge water, and with the lyuynge byrde, and with the cedar wodde, and the yssope, and the purple clothe. And he shall let the lyuynge byrde flee forthe of the towne in to the wylde feldes, and so make an attonement for the house, and it shall be cleane. This is the lawe for all maner plage of leprosye and breakynge out, and of the leprosye of clothe and house, and of rysinges, scabbes, and glistering white, to teache when a thynge is vncleane or cleane. This is the lawe of leprosye.

¶ The maner of purgynge the vnclennes bothe of men and women.

CAPI. XV.

AND the Lorde spake vnto Moses and Aaron, sayinge: Speake vnto the childre of Israel, and say vnto them: euery man that hath a runnynge yssue in his flesshe, is vncleane by reason of his yssue. And hereby shall it be knowen when he is vncleane. Yf his flesshe runne, or yf his flesshe congele by the reason of his yssue, then he is vncleane. Euerye couche wheron he lyeth, and euerye thynge wheron he sytteth shall be vncleane. He that toucheth his couche shall washe his clothes, and bath him selfe with water, and be vncleane tyll the euen.

He that sytteth on that wheron he sate, shall washe his clothes, and bathe him selfe with water, and be vncleane vntyll the euenynge. And he that toucheth his flesshe, shall washe his clothes, and bathe hym selfe in water, and be vncleane vnto the euen. Yf any suche spyt vpon hym that is cleane, he muste washe his clothes, and bathe him selfe in water and be vnclene vntyll euen.

And what so euer sadel that he rideth vpon shall be vncleane. And who so euer toucheth any thynge that was vnder hym, shal be vncleane vnto the euen. And he that beareth any suche thynges, shall washe his clothes, and bathe hym selfe in water, and be vncleane vnto the euen: and what so euer he toucheth (yf he haue not fyrste washed his handes in water) must washe his clothes, and bathe hym selfe in water, and be vncleane vnto the euenynge. *And yf he touche a vessell of erth, it shall be broken: and all vessels of wod, shall be rynsed in water. *Leui. 11. and. 15.

When he that hath an yssue is clensed of his yssue, let hym nombre seuen dayes after he is cleane, and washe his clothes, and bathe his flesshe in runnynge water, and then he is cleane. And the eyght daye lette hym take two turtle doues, or two ponge pygyons, and come before the Lorde vnto the wye of the tabernacle of wytnesse, and gyue them vnto the Preeste. And the Preeste shall offre them: the one for a synne offerynge, and the other for a burntofferynge: and make an attonement for hym before the Lorde concernynge his yssue.

Yf any mans seed departe frome him in his slepe, he shall washe his flesshe in water, and be vncleane vntyll euen. And all the clothes or furres wheron suche sede chaunceth, shall be washed with water, and be vncleane vnto the euen. And yf a woman lye with suche person, they shall washe them selues with water, and be vncleane tyll euen.

When a womans naturall course of bloud runneth, she shall be put aparte seuen dayes: and who so euer toucheth her, shall be vncleane vnto the euen. And all that she lyeth or sytteth vpon as longe as she is put aparte, shall be vncleane. And who so euer toucheth her couche, shall washe his clothes, and bath him selfe with water, & be vnclene vnto the euen. And who so euer toucheth any thyng that she sate vpon, shal washe his clothes, and washe hym selfe also in water, and be vncleane vnto the euen: so that whether he touch her couche or any thynge wheron she hath sytten, he shal be vncleane vnto the euen: and yf a man lye with her in the meane tyme, he shall be put aparte as well as she, and shall be vncleane seuen dayes, and all his couche wherin he sleepeth shall be vncleane.

When a womans bloude runneth longe tyme, beyonde the tyme of her natural course: as longe as her vnclennesse runneth, she shall be vncleane, after the maner as when she is put aparte. All her couches wheron she lyeth (as longe as her yssue lasteth) shall be vnto her as her couche, when she is put aparte. And what so euer she sytteth vpon, shall be vncleane as is her vnclennesse when she is put aparte. And who so euer toucheth them, shall be vncleane, and shall washe his clothes, and bathe him selfe in water, and be vncleane vnto euen.

But yf she be cleane of her yssue, lette her count her seuen dayes, after that she is clene. And the eyght daye let her take two turtles or two ponge pygyons and bryngе them vnto

the

the prelle vnto wytnelle. And i a synneofferynge: and s before the Lorde ilsue. Make th them selues fro dye not in their defyled my hab

¶ This is the nynge lore, and fro a hym in his and of her that lon ge as she is put aparte, and of whosoeuer hath a runnynge lore whether it be man or wo mā, and of hym that sleperh with her that is vncleane.

the doze of the tabernacle of the prelle shall offer the one foz re, and the other foz burntof- make an attonement foz her re, concernynge her vncleane e chyldren of Israel to kepe me theyr vnclennes, that they vncleanelle: when they haue tracion that is amonge them. lawe of him that hath a run- of hym whose seed runneth slepe and is defiled therwith, hathe an yssue of bloude as of bloude and is put aparte, and of whosoeuer

¶ What Aaron muste do or he entre in to the holy place. The cleansynge of the sanctuary or holy place. In the feast of cleansynge. Aaron confesseth the sinnes of the chyldren of Israel ouer the lyue gote and putteth them vpon his heade.

CAPI. XVI.

A And the Lorde spake vnto Moses *after the death of the two sonnes of Aaron, when they had offered before the Lorde and dyed: And he sayde vnto Moses: Speake vnto Aarō thy brother that he go not at all tymes into the holy place, that is within the vayle that hangeth before the mercyseate which is vpon the arche that he dye not For I will appeare in a clowde vpō the mercyseate.

*Leuiti. x.a.

But on this maner shall Aaron go into the holy place: with a bullocke for a synneoffring and a Ram for a burntoffringe. And he shall put the holy lynen albe vpon him, and shall haue a lynen breche vpon his flesshe, and shal gyrde him with a lynen gyrdell, and put the lynen myter vpon his heade: for they are holy raymentes. And he shall washe his flesshe B with water, and put theym on. And he shall take of the multitude of the chyldren of Israel two he gotes for a synneoffring and a Ram for a burntoffringe.

And Aaron shall offer the bullocke for his synneoffringe and make an attonemēt for him and for his houssle. And he shall take the two gotes and presente them before the Lorde in the dore of the tabernacle of wytnelle. And Aaron shall cast lottes ouer the two gootes: one lot for the Lorde, & an other for a scapegote. And Aaron shall bringe the gote vpon which the Lordes lot fell, and offer him for a synneoffringe. But the gote on which the lot fell to escape, he shal set alyue before the Lord to reconcyle with and to let him go fre into ỹ wyldernelle. And Aaron shall bringe the bul- C locke of his synneoffringe, and make attonement for him selfe and for his houshold, and kyll him.

And then he shall take a censer full of burnynge coles out of the altare that is before ỹ Lorde, and his handeful of swete incense beaten small and bringe them within the vayle, and put the incense vpon the fyre before the Lorde: that the clowde of the incense maye couer the mercyseate that is vpon the wytnes that he dye not. * And he shall take of the bloude of the bullocke and sprinkle it with his fynger before the mercyseate eastwarde: euen seuen tymes. *Hebre. ix.c. and. x.a.

Then shall he kyll the gote that is the peoples synneoffringe, & bringe his bloude within the vayle, and do with his bloude as he dyd with the bloude of the bullocke, and let hym sprinkle it towarde the mercyseate, and before the mercyseate: and reconcyle the holy place frome the vnclennelle of the chyldren of Israel, and frome their tresspaces and all their synnes. And so let him do also vnto the tabernacle of wytnelle that dwelleth with them, euē D amonge their vnclennesses.

* And there shalbe no person in the tabernacle of wytnelle, when he goeth in to make *Luke.i.a an attonement in the holy place, tyll he come forth agayne. And he shall make attonement for him selfe and his houshold, and all the multitude of Israel. Then he shall go forthe vnto the aultare that standeth before the Lorde, and clense it, and shall take of the bloude of the bullocke, and the gote, and put vpon the hornes of the altare rounde aboute, and sprynkle of the bloude vpon it with his fynger seuen tymes, and clense it, and halow it frome the vnclennelles of the chyldren of Israel.

And when he hath clensed the holy place & the tabernacle of wytnelle, and the altar, let E him bringe the lyue gote, and let Aaron put bothe his handes vpon the head of the lyue gote, and confelle ouer him all the misdeades of the chyldren of Israel, and their tresspaces, & all their synnes: and let him put theym vpon the heed of the gote, and sende him awaye by the handes of one that is acquaynted in the wyldernelle. And the goote shall beare vpon him all their misdedes into the wyldernelle, and he shall let the gote go fre in the wyldernelle.

And let Aaron go into the Tabernacle of wytnelle, and put of the lynen clothes which he put on when he went into the holy place, and leaue them there. And let him washe his flesshe with water in the holy place, and put on his owne rayment, and then come out and offer his burntofferynge and the burntoffring of the people, and praye for him selfe and the people, and the fat of the synneoffrynge let him burne vpon the altare. And let him that carped forth the scapegote, washe his clothes F and bathe his flesshe in water, and then come into the hoste agayne.

And the bullocke of the synneoffringe and the gote of the synneofferynge (whose bloude was brought in to make an attonemēt in the holy place) let one carye forthe without the hoste and burne with fyre: bothe their skynnes, their flesshe and their donge. And let him that burneth theym, washe his clothes and bathe his flesshe in water, and so come into ỹ hoste agayne. And this shalbe an ordinaunce for euer vnto you. And euen in the tenth daye of the seuenth moneth, ye shall humble your soules

soules and shall do no worke at al: whether it be one of youre selues or a straunger that sotourneth amonge you, for that day shall an attonement be made for you to clense you
B frome all youre synnes before the Lorde, and ye shall be cleane. It shall be a Sabboth of reeste vnto you, and ye shal humble your soules, and it shall be an ordynaunce for euer.

And the preest that is anoynted and whose hande was fylled to mynystre in his fathers stede, shall make the attonement and shall put on, the holy synnen clothes and holy vestimentes, and shall repourge the holy sanctuary and the tabernacle of witnesse and the aultare, and shall make attonement also for the preestes and all the people of the congregacion. And this shall be an euerlastyng ordinaunce vnto you to make attonemente for the chyldren of Israel for al theyr synnes ones a yere. and it was done euen as ꝑ Lorde commaunded Moses.

¶ All sacrifyce must be brought to the dore of the tabernacle. To deuyls may they not offer. Bloude and all karen is forbydden them.

CAPI. XVII.

A And the Lorde talked with Moses, sayinge: speake to Aaron and his sonnes, and vnto al the chyldren of Israel, and tell them, this is the thyng which the Lorde charged, sayinge: what so euer he be of the house of Israel, that killeth an oxe, lambe or gote, in the hoste or out of the hoste, and bryngeth them not vnto the dore of the tabernacle of wytnesse, to offre an offerynge vnto the Lorde, before the dwellyng place of ꝑ Lorde, bloude shall be imputed vnto that man, as thoughe he had shedde bloude, and that man shall perysshe from his people.

Wherfore let the chyldren of Israel bryng theyr offerynges that they offre in the wylde felde, vnto the Lorde: euen vnto the dore of the tabernacle of witnesse, and vnto the preest, and offre theym for the peaceofferynges vnto the Lorde. And the Preeste shall sprynckle the bloude vpon the aulter of the Lorde in
B the doore of the tabernacle of wytnesse, and burne the fat to be a swete sauoure vnto the Lorde. And let them no more offre theyr offerynges vnto deuyls, after whome they go an hoorynge. And this shall be an ordinaunce for euer vnto you, thorowe out youre generations.

And thou shalte saye vnto theym: what so euer man it be of the house of Israel, or of the straungers that sotourne among you, that offereth a burntofferynge, or any other offerynge, and bryngeth it not vnto the dore of the tabernacle of wytnesse to offre vnto the Lorde, the same shall perysshe frome his
C people. And what so euer man it be of the house of Israel, or of the straungers that sotourne amonge you that eateth any maner of bloude, I wyll sette my face agaynst that soule that eateth bloude, and wyll destroye him out of his people, for the lyfe of the flesh is in the bloude, and I haue geuen it vnto you D vpon the aulter, to make attonement for youre soules, for bloude shall make attonemente for the soule. And therfore I sayde vnto the chyldren of Israel: ye no soule of you eate bloude, ne any straunger that sotourneth amonge you.

Whatsoeuer man it be of the chyldren of Israel or of the straungers that sotourne amonge you: that hunteth and catcheth any beeste or foule that maye be eaten, he shall poure out the bloude and couer it with erth, for the lyfe of al flesche is in the bloude, therfore I sayde vnto the chyldren of Israel ye D
*Deu. shall eate the bloude of no maner of flesche, for the lyfe of all flesshe is in his bloude, and whosoeuer therfore eateth it, shall perysshe. And whatsoeuer soule it be that eateth that whiche dyed alone or that whiche was torne with wylde beastes: whether it be one of youre selues or a straunger, he shall washe his clothes and bathe him selfe in water and shall be vncleane vnto the euen, and then is he cleane. But yf he wasshe theym not nor washe his flesshe, he shall beare his synne.

¶ what degrees of kynred maye marye to gyther and what not.

CAPI. XVIII.

A And the Lorde talked with Moses, sayinge: speake vnto the chyldren of Israel, and shewe theym, I am the Lorde youre god. Wherfore after the doynges of the lande of Egypte wherin ye dwelte, se ye doo not: after the doynges of the lande of Canaan, whyther I wyll brynge you: neyther
* Rom. Galat. Ezech. walke ye in theyr ordinaunces, * but do after my iudgementes, and kepe myne ordynaunces, to walke therin. For I am the Lorde youre God. Kepe therfore myne ordinaunces, and my iudgementes, whiche yf a man doo, he shall lyue therby: for I am the Lorde.

B Se ye goo to none of youre nyghest kynred, for to vncouer theyr secretes, for I am the Lorde. The secretes of thy father, and thy mother, se thou vnhylle not: she is thy mother, therfore shalte not thou discouer her secretes. The secretes of thy fathers wyfe shalte thou not discouer, for they are thy fathees secretes. Thou shalte not discouer the
B pruntie of thy sister the doughter of thy father or of thy mother: whether she be borne at home or without. Tho shalt not vncouer the secrettes of thy sones daughter or thy daughters daughter, for that is thyne owne pruntie: Thou shalte not vncouer the secretes of thy fathers wyues daughter, whiche she bare to thy father, for she is thy syster: Thou shalte therfore not discouer her secretes Thou shalt not vncouer the secretes of thy fathers syster, for she is thy fathers nexte kynswoman. Thou shalte not discouer the secretes of thy mothers syster, for she is thy mothers nexte kynswoman.

Thou shalte not vncouer the secretes of thy

thy fathers brother: that is, thou shalte not go in, to his wyfe, for she is thyne awnte.
Thou shalt not discouer the secretes of thy doughter in lawe, she is thy sonnes wyfe: therfore vncouer not her secretes. Thou shalt not vnhyl the secrettes of thy brothers wife, for that is thy brothers preuite. Thou shalte not dyscouer the preuytes of the wyfe and her daughter also, neyther shalte thou take her sonnes daughter or her daughters daughter to vncouer theyr secrettes, they are her nexte kynne, it were therfore wyckednesse. Thou shalte not take a wyfe and her syster therto, to vexe her that thou wouldest open her secrettes as longe as she lyueth. Thou shalte not goo vnto a woman to vncouer her preuitye, as longe as she is put aparte for her vnclennesse. * Thou shalte not lye with thy neyghboures wyfe, to defyle thy selfe with her. Thou shalt not gyue of thy seed to offer it vnto Moloch, þ thou defyle not the name of thy God, for I am the Lorde.

Thou shalt not lye with mãkynde as with womankynde, for that is abhominacion.

Thou shalt lye with no maner of beaste to defyle thy selfe therewith, neyther shall any womã stonde before a beast to lye downe therto, for that is abhominacion.

Defyle not your selues in any of these thinges, for with all these thinges are these nacions defyled which I cast out before you: and the lande is defyled, and I will vysett the wickednesse thereof vpon it, and the lande shall spewe out her inhabiters. * Kepe ye therfore myne ordinaunces and iudgementes, and se ye do none of these abhominacions: neyther any of you nor any straunger that sojourneth amonge you (for all these abhominacions haue the men of the lande done whiche were there before you, and the lande is defyled) lest the lande spewe you out when ye haue defyled it, as it spewed oute the nacions that were there before you. For who so euer shall commit anye of these abhominacions, the same soules that do them shall perisshe from their people. Therfore se ye kepe myne ordinaunces, that ye commit none of these abhominable customes whiche were committed before you: that ye defyle not your selues therwith for I am the Lorde your God.

¶ Repetycion of certayne lawes pertaynynge to the ten commaundementes. Consyderacion for the poore. Howe we oughte to iudge ryghtously. Howe we ought not to be auenged. Witchcraft is forbidden.

CAPI. XIX.

AND the Lorde spake vnto Moses, sayenge: speake to all the multitude of þ childzen of Israel, and saye vnto the. * Be holy for I the Lorde your God am holy. Se ye feare euery man his father and his mother, and that ye kepe my Sabbothes, for I am the Lord your God. Ye shal not turne vnto ydolles nor make you goddes of metall: I am the Lorde your God.

When ye offre your peaceoffrynges vnto þ Lorde, ye shall offer them that ye may be accepted. And it shalbe eaten the same daye ye offer it and on the morowe, but what so euer is lefte on the thirde daye shalbe burnt in the fyre. Yf it be eaten the thirde daye, it shalbe vnclene and not accepted. And he that eateth it shall beare his synne, because he hath defyled the halowed thinges of the Lorde, & that soule shall perysshe from his people.

* When ye reape downe the rype corne of your lande, ye shall not reape downe the vttermost borders of your feldes, neyther shalt thou gather that is lefte behynde in thy haruest. Thou shalte not plucke in all thy vynearde clene, ne gather in the grapes that are ouerscaped. But thou shalte leaue theym for the poore and straunger. I am the Lorde your God.

Ye shal not steale neyther lye, nether deale falsely one with an other. * Ye shal not sweare by my name falsely / that thou defylest not the name of thy God, I am the Lorde. Thou shalte not begyle thy neyghboure with cauillations, neyther robbe him violently, neither shall the workmans laboure abyde with the vntyll the morowe. Thou shalte not curse the deafe, neyther put a stombling blocke before the blynde / but shalt feare thy God. I am the Lorde. Ye shall do no vnrighteousnes in iudgement. * Thou shalt not fauoure the poore nor honoure the myghtye, but shalte iudge thy neyghbour righteously.

Thou shalt not go vp and downe a preuye accuser amonge thy people, nether shalt thou helpe to shede the bloude of thy neyghboure / I am the Lorde. * Thou shalt not hate thy brother in thyne harte, but shalt in any wyse rebuke thy neyghboure / that thou bere not synne for his sake. * Thou shalt not auenge thy selfe nor beare hate in thy mynde against the childzen of thy people, but shalt loue thy neyghbour as thy selfe, I am the Lorde.

Kepe myne ordinaunces. Let none of thy catell gendze with a contrary kynde, neyther sowe thy felde with myngled seed, neyther shalt thou put on any garment of lynen and wollen.

Yf a man haue to do with a woman that is bonde and hathe bene medled with all of an other man which neyther is bought nor freedome gyuen her, there shalbe a payne vpon it, but they shall not dye, because she was not made free. And he shall bringe for his trespaceofferinge vnto the Lorde / euen vnto the dore of the tabernacle of wytnesse, a Ram for a trespaceofferynge. And the preest shal make attonement for him with the Ram of the trespaceofferynge before the Lorde, for his synne whiche he hathe done / and it shall be forgyuen him, concernynge the synne whiche he hath done.

And when ye come to the lande and haue planted all maner of trees whereof men eate ye shall holde them vncircumcysed as concernynge their frute / euen three yere shal they be vncircumcysed vnto you and shall not be eate of, and the fourth yere all the frute of theym shall be holy and acceptable to the Lorde. And the fifth yere maye ye eate of the frute of them

the, & gat her in the increase of them: I am the Lorde youre God. * Ye shall eate nothinge
*Leui xvii.d with the bloude, ye shall vse no witchecrafte, nor obserue dismall dayes, ye shall not round the lockes of your heedes, neyther shalt thou marre the tuftes of thy beerde.

Ye shall not rent your flesshe for any soules sake, nor pynte any markes vpon you: I am the Lorde. Thou shalt not pollute thy daughter, that thou wolest maynteyne her to be an hoore: least the lande fall to whoredome, and ware full of wyckednesse. Se ye kepe my Sabbothes & feare my sanctuary: I am the Lord. Turne not to them that woorke with spirites, ne regarde them, that obserue dismall dayes: that ye be not defyled by theym, for I am the Lorde your God.

Thou shalt ryse vp before the hoorehed, & reuerence the face of the olde man, and dread thy God, for I am the Lorde. * Yf a straunger sotourne by the in youre lande, se ye vexe
* Exod.xx.c him not: But let the straunger that dwelleth with you, be as one of your selues, and loue him as thy selfe, for ye were straungers in the lande of Egypte. I am the Lorde your God.

Ye shall do no vnrighteousnes in iudgemēt neyther in meteyerde, weyght or measure. But ye shall haue true balances, true weyghtes, A true Epha, and a true Hyn. I am the Lord your God which brought you forth of the lād of Egypt, that ye shulde obserue all myne ordinaunces and iudgementes and kepe them: I am the Lorde.

¶ They that gyue of theyr seed to Moloch shall dye therfore. Other goodly lawes necessarye to be vsed in common wealthes.

CAPI. XX.

AND the Lorde talked with Moses, sayenge: tell the children of Israel, whosoeuer he be of the children of Israel or of the straungers that dwell in Israel, that gyueth of his sede vnto Moloch he shall dye for it: the people of the lande shall stone him w stones. And I will set my face vpon that felow, and will destroye him frome his people: because he hath gyuen of his seed vnto Moloch, to defyle my sanctuary and to polute my holy name. And thoughe the people of the lande hyde their eyes frome that felow, when he gyueth of his seed vnto Moloch, so that they kyll him not: yet I will put my face vpō that man and vpon his generacion, and will destroye him and all that goo a hoorynge with him and commit horedome with Moloch frō their people.

Yf any soule turne him to enchaunters or expounders of tokens and go a hoorynge after them, I will put my face vpon that soule and will destroye him frome his people. Sanctifye your selues therfore, and be holy, for I am ỳ Lorde youre God. And se ye kepe myne ordinaunces and do theym. For I am the Lorde which sanctifye you.

Who so euer curseth his father or mother, shal dye for it, his bloude on his head, because he hath cursed his father or mother.

He that breaketh wedlocke with an others mans wyfe shall dye for it, because he hathe broke wedlocke with his neyghbours wyfe, & so shall she lykewyse.

Yf a man lye with his fathers wyfe & vncouer his fathers secrettes, they shall bothe dye for it, their bloude be vpon their heedes.

Yf a man lye with his daughter in lawe they shall dye both of the: they haue wrought abhominacion, their bloude vpō their heedes.

Yf a man lye with mankynde after the maner as with woman kynde, they haue bothe committed abhominacion and shal dye for it. Their bloude be vpon their heades.

Yf a man take a wyfe and her mother therto, it is wyckednesse. Men shall burne with fyre both him and them, that there be no wickednesse amonge you.

Yf a man lye with a beast he shall dye, and ye shall slay the beast.

Yf a woman go vnto a beast and lye w̄one therto: thou shalte kyll the woman and the beast also, they shall dye, and their bloude be vpon their heades.

Yf a man take his sister, his fathers daughter or his mothers daughter, & se her secrettes and she se his secrettes also: it is a wycked thinge. Therfore let them perysshe in the sight of their people, he hath sene his sisters secretnesse, he shall therfore beare his synne.

Yf a man lye with a woman in tyme of her flowers and vncouer her secretes and opē her fountayne, and she also open the fountayne of her bloude, they shall both perysshe frome the people.

Thou shalt not vncouer the secretes of thy mothers sister nor of thy fathers syster, for he that wyth so, vncouereth his nexte kyn: & they shall beare their myswynge.

Yf a man lye with his vncles wyfe, he hath vncouered his vncles secrettes / they shall beare their synne, and shall dye childlesse.

Yf a man take his brothers wyfe, it is an vncleane thynge, he hath vncouered his brothers secrettes, they shall be childelesse therfore.

* Se ye kepe therfore all myne ordinaunces and all my iudgementes, and that ye do them / that the lande whether I bringe you to dwell therin, spewe you not out. And se ye walke not in the maners of the nacyons whiche I cast out before you / For they committed all these thinges, and I abhorred them.

But I haue sayde vnto you that ye shall enioye their lande, and that I wil gyue it vnto you to possesse it: a lāde that floweth with mylke and hony. I am the Lorde your God, which haue dyuyded you frome other nacions: * that ye shulde put difference betwene cleane beastes and vncleane, and betwene vncleane foules and them that are cleane. Make not your soules therfore abhominable with beastes and foules, and with all maner thinge that creepeth on the grounde, which I haue seuered vnto you to holde theym vncleane. Be holy vnto me, for I the Lorde am holy, and haue seuered you frome other nacions: that ye shulde be myne.

* Yf

e.xviii.b. g.xviii.a

* Yf there be a man or woman that worketh with a spirite or that expoundeth tokēs, they shall dye for it. Men shall stone theym with stones, and their bloude shall be vpon them.

¶ The preest forbydden to be at the death of any of his people, a fewe of his kynne excepte. Preestes maye not be shaven neyther on the heade nor on the beарde. The preestes wyfe muste be a mayde. The preestes daughter maye not be an harlot.

CAPI. XXI.

A And the Lorde sayd vnto Moses: speake vnto the preestes the sonnes of Aaron and saye vnto them. A preest shall not defyle him selfe at the death of any of his people, but vpon his kynne that is nyghe vnto him: as his mother, father, sonne, doughter and brother: and on his syster as longe as she is a mayde and dwelleth nyghe him and was neuer gyuen to man: on her he maye defyle him selfe. But he shal not make him selfe vncleane vpon a rular of his people to polute him selfe withall.

They shall make them no baldnesse vpon their heades or shaue of the lockes of their beardes, nor make any markes in their flesshe. They shall be holy vnto their God, and not polute the name of their God, for the sacrifices of the Lorde and the breed of their God they do offer: therfore they must be holy.

B They shall take no wyfe that is an hoore or poluted, or put frome her husbande: for a preest is holy vnto his God. Sanctifye hym therfore, for he offreth vp the bread of God: he shall therfore, be holy vnto the, for I the Lorde which sanctifie you, am holy.

C If a preestes doughter fall to play the hore she poluteth her father: therfore she shall be burnt with fyre.

D He that is the hyghe preest amonge his brethren vpon whose head the annoyntinge oyle was powred and whose hande was fylled to put on the vestimentes, shall not vncouer his head nor rent his clothes, neyther shall go to any dead body nor make him selfe vncleane: not on his father or mother, neyther shall go out of the sanctuary, that he defyle not the holy place of his God, for the crowne of the annoyntynge oyle of God, is vpon him. I am the Lorde. He shall take a mayde vnto his wyfe: but no wydow nor deuorsed nor defyled hore. But he shall take a mayde of his owne people to wyfe, that he defyle not his seed vpon his people: for I am the Lorde which sanctifye hym.

And the Lorde spake to Moses, sayenge / speake to Aaron, and saye: No mā of thy seed in their generacions that hath any defourmitie vpon him, shall preace to offer the bred of his God: for none that hath any blemyshe shall come nere: whether he be blynde, lame, snotnosed, or that hath any mishappen membre, or broken foted, or broken handed, or croke backed, or perleyed, or gogeleyed / or maungye, or skaulde, or hath his stones broken.

No man that is defourmed of the seed of Aaron the preest, shall come nyghe to offer the sacrifices of the Lorde. Yf he haue a defourmitie, he shall not preace to offer the bred of his God. Notwithstandinge he shall eate of the bred of his God: euen as well of the most holy, as of the holy: but shall not go in, vnto ỹ vayle, nor come nyghe the altare, because he is defourmed that he polute not my sanctuary / for I am the Lorde that sanctifye them. And Moses tolde it vnto Aaron and to his sonnes and vnto all the Children of Israel.

¶ What maner personnes ought to abstayne from eatynge the thynges that were offred. How, what, and when they shulde be offered.

CAPI. XXII.

And the Lorde comened with Moses, A sayenge: byd Aarō and his sonnes that they abstayne frome the halowed thinges of the children of Israel which they haue halowed vnto me, that they polute not my holy name: for I am the Lorde. Saye vnto them: who so euer he be of all youre seed amonge your generacion after you, that goeth vnto the halowed thinges which the children of Israel shall haue halowed vnto the Lorde, his vnclennes shall be vpon hym: and that soule shall perysshe forth of my sighte. I am the Lorde.

None of the seed of Aaron that is a leper or that hath a runnynge sore, shall eate of the halowed thinges tyll he be cleane. And whoso euer toucheth any vncleane soule, or man whose seed runneth frome him by nyghte, or who so euer toucheth any wormе that is vncleane to him, or man that is vncleane to him what so euer vnclennesse he hath: the same soule that hath any suche thinge, shall be vncleane vntyll euen, and shall not eate of the halowed thinges vntyll he haue washed his flesshe with water. And then when the sonne is downe, he shall be cleane and shall afterwarde eate of the halowed thinges: for they Exodi.xxii.d. are his fode. * Of a beast that dyeth alone or Ezech.xxiiii.g is rent with wylde beastes, he shall not eate, to defyle him selfe therwith: I am the Lord. But let them kepe therfore myne ordinaunce least they lade synne vpon them and dye therin, when they haue defyled them selues: for I am the Lorde which sanctify them.

There shall no straunger eate of the halowed thinges, neyther the preestes gest, or his hyred seruaunt. But yf the preest bye any person with money, he maye eate of it, and he also that is borne in his house, maye eate of his bred. Yf the preestes doughter be maryed vnto a straunger, she maye not eate of the halowed heueofringes. Notwithstandinge yf the preestes doughter be a wydow or deuorsed, and haue no childe but is returned vnto her fathers house agayne, she shall eate of her fathers bred as well as she dyd in her youth. But there shall no straunger eate therof. Yf a man eate of the halowed thinges vnwittingly, he shall put the fyfte parte thervnto, and make good vnto the preest ỹ halowed thinge. And let the preestes se, that they defyle not ỹ halo-

halowed thynges of the childzen of Jsrael which they haue offred vnto the Lozde, least they lade them selues with mislwynge & trespace in eatynge their halowed thynges, for I am the Lozde which halowe them.

And the Lozde spake vnto Moses, sayeng: speake to Aaron and his sonnes and to all ꝑ childzen of Jsrael and saye vnto them, whatso euer he be of the house of Jsrael or straunger in Jsrael that will offer his offerynge: what so euer vowe or freewyll offerynge it be whiche they wyll offer vnto the Lozde for a burntofferynge to reconcyle them selues, it must be a male without blemysh of the oxen, shepe, or gootes, let them offer nothyng that is defozmed for they shall gette no fauoure

Yf a man wyll offer a peaceoffrynge vnto the Lozde and seperate a vowe or a freewyll offerynge of the oxen or the flocke, it muste be without defozmyte, that it maye be accepted.

There maye be no blemyshe therin: whether it be blynde, broken, wounded or haue a wen, or be maungye or scabbed, se ye offer no suche vnto the Lozde, noz put an offerynge of any such vpon the autrare vnto the Lozde.

An oxe or a shepe that hathe any membze out of pzopozcion, maysle thou offer for a freewyll offerynge: but in a powe it shall not be accepted. Thou shalt not offer vnto the Lozd that is bzused, bzoken, plucked out or cutt awaye, neyther shalte make any suche in your lande, neyther of a straungers hande shall ye offer an offrynge to your God of any suche. For they marke al in that they haue defozmytes in them, and therfoze can not be accepted for you. And the Lozde spake vnto Moses, sayinge: when an oxe, a shepe, or a goote is bzoughte forth, it shall be seuen dayes vnder the dame. And frome the eyght daye forth, it shall be accepted vnto a gyfte in the sacrifice of the Lozde. And whether it be oxe or shepe, ye shall not kyll it and her younge bothe in one daye.

When ye wyll offer a thanke offerynge vnto the Lozde, ye shal so offre it that ye may be accepted. And the same day, it must be eaten vp, so that ye leaue none of it tyl the mozow. For I am the Lozde, kepe now my commaundementes and do them, for I am the Lozde. And polute not my holy name, that I maye be halowed amonge the childzen of Jsrael. For I am the Lozde whiche halowe you, and bzought you out of the lande of Egypt, to be your God: for I am the Lozde.

¶ Of the holy dayes, as the Sabboth, Ester, whitsontyde, the feast of the fyrste frutes. The feaste of cleansynge. The feaste of Trompetes. The feast of the tabernacles.

CAPI. XXIII.

And the Lozde spake vnto Moses, sayinge: speake vnto the childzen of Jsrael, and saye vnto them. These are the feastes of the Lozde whiche ye shall call holy feastes. Syre dayes ye shall wozcke, and the seuenth is the Sabboth of reaste an holye feaste: so that ye maye doo no wozcke therin, for it is the Sabboth of the Lozde, wherseuer ye dwell. These are the feastes of the Lozde whiche ye shall proclayme holye in theyr ceasons. * The.xiiij. daye of the fyrste moneth at euen is the Lozdes * Passouer. And the fyftene daye of the same moneth is the feaste of swete bzede vnto the Lozd seuen dayes ye muste eate vnleuened bzede. The fyrste daye shalbe an holy feaste vneo you, so that ye maye do no laboziouse wozcke therin. But ye shall offer sacrefyces vnto the Lozde seuen dayes, and the seuenth daye also shalbe an holy feaste, so that ye maye do no labozyous wozcke therin.

And the Lozde spake vnto Moses, sayinge: speake vnto the childzen of Jsrael and saye vnto them: when ye be come in to the lande which I gyue vnto you and repe doune youre harueste / ye shall bzynge a shefe of the fyrste frutes of youre harueste vnto the preeste, and he shall waue the shefe before the Lozde to be accepted for you: and euen the mozowe after the Sabboth the preeste shall waue it. And ye shall offer that daye when he waueth the shefe, a lambe without blemyshe of a yere olde for a burntofferynge vnto the Lozde: and the meatofferynge thereof, two tenthe deales of fyne floure mengled with oyle to be a sacryce vnto the Lozde of a swete sauoure: and the dzynkofferynge therto, the fourth deale of an hyn of wyne. And ye shall eate neyther bzeade, noz parched cozne, noz fyzmentye of new cozne: vntyl the selfe same daye that ye haue bzought an offerynge vnto your God. And this shallbe a lawe for euer vnto your childzen after you, wherseuer ye dwell.

And ye shall counte frome the mozowe after the Sabboth: euen frome the daye that ye bzought the shefe of the waueoffryng. vij. wekes complete: euen vnto the mozowe after the seuen wekes, ye shal nombze. l. dayes. And then ye shall bzynge a newe meatoffring vnto the Lozd. And ye shal bzyng out of your habitaciõs two waueloues made of two tẽth deales of fyne floure leuended and baken, for fyrst frutes vnto the Lozde. And ye shal bzing with the bzeed seuen lambes without difformitie of one yere of age, and one younge oxe, and two rammes, which shal serue for burnt offrynges vnto the Lozde, with meatoffrynges, and dzynckeoffrynges longynge to the same, to be a sacrifyce of a swete sauour vnto the Lozde.

And ye shall offre an he gote for a synneoffrynge: and two lambes of one yere olde for peaceoffrynges. And the preest shall waue them ẅ the bzead of the fyrst frutes before the Lozd and with the two lambes. And they shall be holy vnto the Lozde, and be the preestes. And ye shall make a proclamacion the same daye, that it be an holy feast vnto you, and ye shall do no labozious wozke therin: And it shal be a law for euer thozow out all your habitacions vnto your childzen after you.

* When ye repe downe your harueste, thou shalt not make clene rydd aunce of thy feloe, neither

neyther shalt thou make any aftergatheringe of thy harueſt: but shalt leue them vnto the poze and the straunger. I am the Lozde youre God.

And the Lozde spake vnto Moſes, sayenge: speake vnto the childzen of Israel, and saye. The firſt daye of the ſeuenth moneth shall be a reſt of remembzaunce vnto you, to blowe hoznes in, an holy feaſt it shalbe, and ye shal do no labozious wozke therin, and ye shal offer sacrifice vnto the Lozde.

And the Lozde spake vnto Moſes sayenge: E also the tenthe daye of the ſelfe ſeuenth moneth, is a daye of attonement, and shal be an holy feaſt vnto you, and ye shal humble youre ſoules and offer sacrifice vnto the Lozde. Moreouer ye shal do no wozke the ſame daye, foz it is a daye of attonement to make an attonment foz you before the Lozde your God. Foz what ſo euer ſoule it be that humbleth not him ſelfe that daye, he shall be deſtroyed frome his people. And what ſo euer ſoule do any maner wozke that daye, the ſame I will deſtroye frome his people. Se ye do no maner wozke therfoze. And it shalbe a lawe foz euer vnto your generacions after you in all youre dwellynges. A Sabboth of reſte it shalbe vnto you, and ye shall humble your ſoules. The ix. daye of the moneth at euen and ſo fozth tō euen to euen agayne, ye shall kepe your Sabboth.

And the Lozde spake vnto Moſes, sayeng: F e feaſte of tabernacles oz tyes. speake vnto the childzen of Israel, and saye: the. xv. daye of the ſame ſeuenth moneth, shal be the feaſte of tabernacles. vij. dayes vnto ỹ Lozde. The firſt daye shalbe an holy feaſt, ſo that ye shall do no labozious wozke therin. Euen dayes ye shall offer ſacrifice vnto the Lozde, and the. viij. daye shalbe an holy feaſt vnto you, and ye shall offer ſacrifice vnto the Lozde. It is the ende of the feaſt, and ye shal do no labozious wozke therin.

These are the feaſtes of the Lozde whiche ye shall proclayme holy feaſtes, foz to offer ſacrifice vnto the Lozde, burntoffrynges, meatoffrynges and dzinkeoffrynges euery daye: beſyde the Sabbothes of the Lozde, and beſyde your gyftes, and all your bowes, and al your frewilloffrynges which ye shall gyue vnto the Lozde.

G Moreouer in the. xv. daye of the ſeuēth moneth after that ye haue gathered in the frutes of the lande, ye shall kepe holy daye vnto the Lozde ſeuen dayes longe. The firſt daye shall be a daye of reſte, and the eyght daye shall be a daye of reſt. And ye shall take you the firſte daye, the frutes of goodly trees and ỹ bzaunches of palme trees and the bowes of thycke trees, and wylowes of the bzooke: and shall reioyſe before the Lozde ſeuen dayes. And ye shall kepe it holye daye vnto the Lozde ſeuen dayes in the yere. And it shall be a lawe foz euer vnto youre chyldzen after you, that ye kepe that feaſt in the ſeuenth moneth. And ye shall dwell in boothes ſeuen dayes: euen all that are Israelites bozne, shall dwell in boothes, that your childzen after you may know howe I made the childzen of Israel dwell in boothes, when I bzought theym oute of the lande of Egypte: foz I am the Lozde youre God. And Moſes tolde all the feaſtes of the Lozde vnto the childzen of Israel.

¶ The oyle foz the lampes and lyghtes of the bzede of remembzaunce oz shewbzed. He that curſeth must be ſtoned. He that kylleth shalbe kylled. &c.

CAPI. XXIIII.

AND the Lozde spake vnto Moſes, sayenge: commaunde the childzen of Israel that they bzynge vnto the, pure oyle olyue beaten foz lyghtes to powze into ỹ lampes alwaye, without the vayle of wytneſſe within the tabernacle of wytneſſe. And Aaron shall dzeſſe them bothe euen and mozynge before the Lozde alwayes. And it shal be a lawe foz euer amonge youre childzen after you. And he shall dzeſſe the lampes vpon the pure candelſtycke before the Lozde perpetually. A

And thou shalt take fyne floure and bake xij. waſtels therof, two tenth deales shall euery waſtell be. And make two rowes of the, ſixe on a rowe vpon the pure table before the Lozde, and put pure frankencens vpon the rowes. And it shall be bzed of remembzaunce, and an offerynge to the Lozde. Euery Sabboth he shall put theym in rowes before the Lozde euermoze, gyuen of the childzen of Israel, that it be an euerlaſtinge couenaunte. And they shall be Aarons and his ſonnes, and they shall eate theym in the holye place. Foz they are mooſte holye vnto him of the offerynges of the Lozde, and shall be a duety foz euer. B

And the ſon of an Israelytiſh wyfe whoſe father was an Egyptian, went oute amonge the childzen of Israel. And this ſonne of the Israelytyſh wyfe and a man of Israel, ſtroue togyther in the hoſte. And the Israelytyſhe womans ſonne blaſphemed the name of the Lozde and curſed, and they bzought him vnto Moſes. And his mothers name was Salompth, the wughter of Dibzy of the trybe of Dan: and they put him in warde, that Moſes ſhulde declare vnto them what the Lozd ſayde therto.

And the Lozde spake vnto Moſes sayenge, bzinge him that blaſphemed without the hoſt and let all that herde him, put theyr handes vpon his heed, and let al the multitude ſtone him. And speake vnto the childzen of Israel, sayenge. Who ſo euer curſeth his God, shall beare his ſynne: And he that blaſpheməth ỹ name of the Lozde, shall dye foz it: all the multitude shall ſtone him to deathe. And the ſtraunger as well as the Israelite, yf he curſe the name, shall dye foz it. C Curſynge.

He that kylleth any man, shall dye foz it, but he that kylleth a beaſte shall paye foz it, beaſt foz beaſt. Yf a man mayme his neyghboure, euen as he hath wne, ſo shal it be wne to hym agayne: bzoke foz bzoke, eye foz eye and tothe foz tothe: euen as he hathe maymed a man, ſo shall he be maymed agayne. Slaughter. Ler talionis.

D So now he that kylleth a beast shall paye for it: but he that kylleth a man, shall dye for it. Ye shall haue one maner lawe amonge you: euen for the straunger as well as for one of your selues, for I am the Lorde your God.

And Moses tolde the childzen of Israel, ꝑ they shulde bzynge hym that had cursed, out of the hoste, and stone hym with stones. And the childzen of Israel dyd as the Lorde cõmaunded Moses.

¶ The Sabboth of the seuen yeres and of the yere of iubelie, otherwise called the syftye yere.

CAPI. XXV.

A AND the Lorde spake vnto Moses in mount Sinai, sayenge: speake vnto ꝑ childzen of Israel and saye to theym. Whē ye be come into the lande which I grue you let the lande reste a Sabboth vnto the Lorde. Sixe yeres thou shalt sowe thy felde, and sixe yere thou shalt cut thy vynes and gather in thy frutes. But the seuenth yere shall be a Sabboth of rest vnto the lande. The Lordes Sabboth it shalbe, and thou shalt nether sowe thy felde, nor cut thy vynes.

The Sabboth of seuen yearrs.

The corne that groweth by it selfe thou shalt not repe, nether gather the grapes that growe without thy dzessynge: but it shall be a Sabboth of rest vnto the lande. Neuertheles the Sabboth of the lande shall be meat for you: euen for the and thy seruaunte and for thy mayd and for thy hyred seruaunt and for the straunger that dwelleth with the: and for thy catell and for the beastes that are in thy lande, shall all the encrease therof be meate. Then nombze seuen wekes of yeres, B that is, seuen times seuen yere: and the space of the seuen wekes of yeres wyll be vnto the xlix. yere. And then thou shalte make an hozne blowe: euen in the tenth daye of the seuenth moneth, which is the day of attonement. And then shall ye make the hozne blowe, euen throwe out all your lande. And ye shall halowe the lyfftieth yere, and proclayme lybertye throwout the lande vnto all the inhabiters therof, It shall be a yere of iubelie vnto you and ye shall retourne: euerye man vnto his possession, and euery man vnto his kynred agayne. A yere of iubelye shall that syftyeth yere be vnto you.

Ye shall not sowe nether repe the corne that groweth by it selfe, nor gather the grapes that growe without thy labour. For it is a yere of iubelye and shall be holye vnto you: howe be it, yet ye shall eate of the encrease of the felde. And in this yere of iubelie ye wall retourne, euery man vnto his possession agayne.

☞ Wyen thou sellest oughte vnto thy neighboure or byest of thy neyghboures hande, ye shall not oppzesse one an other: but accozdynge to the nombze of yeres after the iubelye yere, thou shalte bye of thy neyghboure, and accozdynge vnto the nombze of frute yeres, he shall sell vnto the. Accozdyng E vnto the multytude of yeres, thou shalte encrease the pzyce therof, and accozdynge to the fewnesse of yeres, thou shalte mynysshe the pzyce: for the nombze of the frute he shal sell vnto the. And se that no man oppzesse his neyghboure, but feare thy God. For I am the Lorde youre God. Wherfore doo after myne ordinaunces, and kepe my lawes, and doo them, that ye maye dwell in the lande in safetye. And the lande shall gyue her frute, and ye shall eate youre fyll and dwell therin in safetye.

Yf ye shall saye: what shall we eate the seuenth yere, in as moche as we shall not sowe, nor gather in oure encrease. I wyll sende my blessyng vpon you in the syxte yere, and it shall bzynge forthe frute for thze yeres: and ye shall sowe the eyghte yere, and eate of olde frute vntyll the nynth yere, and euen vntyll her frutes come, ye shall eate of olde stooze.

Wherfore the lande shall not be solde for euer, bycause that the lande is myne, and D ye but straungers and sotourners with me: and ye shall throwe oute all the lande of youre possession, let the lande goo home free agayne.

✶ When thy brother is waxed pooze, and hath solde of his possession: yf any of his kin come to redeme it, he shall bye out that whiche his brother solde. And though he haue no man to redeme it for hym, yet yf his hand can get sufficient to bye it out agayne, then let hym counte how longe it hath be solde, and delyuer the rest vnto hym to whome he solde it, and so he shall returne vnto his possession agayne. But yf his hande can not get sufficyent to restore it to hym agayne, then that whiche is solde shall remayne in the hande of hym that hathe boughte it, tyll the Jubelye: and in the yere of Jubelye it shall come oute, and he shall retourne vnto his possession agayne.

Yf a man sell a dwellynge house in a walled citye, he maye bye it oute agayne anye tyme within a hole yere after it is solde: and that shall be the space in whiche he maye redeme it agayne.

But yf it be not bought out agayne with- E in the space of a full yere, then the house in the walled citye shall be stablysshed for euer vnto hym that boughte it, and to his succes- sours after hym, and shall not goo out in the yere of Jubelye. But the houses in vyllages whiche haue no walles rounde aboute them shall be counted lyke vnto the feldes of the countrey, and maye be boughte oute agayne at any season, and shall goo oute free in the yere of Jubelye.

Notwithstandynge the cityes of the Leuytes and the houses in the cytyes of theyr possessions, the Leuytes maye redeme at all seasons. And yf a man purchase oughte of the Leuytes: whether it be house or city that they possesse, the bargayne shall goo oute in the yere of Jubelye: for the houses of the cityes of the Leuytes, are theyr possessyons amonge the chyldren of Israel. But the feldes that lye rounde aboute theyr cytyes, shall

not

not be bought: for they are theyr possessyons for euer.

F Yf thy brother be waxed poore and fallen in decaye with the, receyue hym as a straunger or a soiourner, and lette hym lyue by the. * And thou shalte take none vsurye of hym, nor gaynes. But shalte feare thy God, that thy brother maye lyue with the. Thou shalte not lende hym thy money vpon vsurye, nor lende hym of thy fode to haue gaynes by it: for I am the Lorde youre God whiche haue brought you forth of the lande of Egypte. to gyue you the land of Canaan and to be your God.

Yf thy brother that dwelleth by the, wexe poore and sell him selfe vnto the, thou shalte not let him labour, as a bondseruaunt doeth: but as an hyred seruaunte, and as a soiourner he shall be with, and shall serue the, vnto the yere of Iubelye, and then shal ye departe from the: bothe he and his chyldren with hym, and shall returne vnto his owne kynred agayne and vnto the possessions of his fathers: for they are my seruauntes whiche I brought out of the lande of Egypte, and shall not be solde as bondmen.

Se therfore thou raygne not ouer him cruelye, but feare thy God. Yf thou wilte haue bondseruauntes and maydens, thou shalte bye them of the heythen that are rounde about you, and of the chyldren of the straungers that are soiourners amonge you and of theyr generations that are with you, whiche they begate in your lande And ye shal possesse them and gyue them vnto youre chyldren after you, to possesse them for euer: and they shall be youre bondemen. * But ouer your brethren the chyldren of Israel, ye shall not raygne one ouer an other cruelly.

G When a straunger and a soiourner waxeth ryche by the, and thy brother that dwelleth by him waxeth poore and sell him selfe vnto the straunger that dwelleth by the, or to anye of the straungers kynne: after that he is solde he maye be redemed agayne: one of his brethren maye bye hym oute: whether it be his vncle or his vncles sonne, or any that is nye of kynne vnto hym of his kynred: eyther yf his hande can get so moche, he maye be loosed.

And he shal recken with hym that bought hym frome the yere in whiche he was solde, vnto the yere of Iubelye, and the pryce of his brynge shall be accordynge to the nombre of yeres, and he shall be with hym as a hyred seruaunt.

Yf there be yet many yeres behynde, accordynge vnto them he shall gyue agayne for his delyueraunce, of the money that he was solde for.

Yf there remayne but fewe yeres vnto the yere of Iubelye, he shall so counte with hym, and accordynge vnto his yeres gyue hym agayne for his redemption, and shall be with hym yere by yere as an hyred seruaunte, and the other shall not raygne cruelly ouer hym in thy syght. Yf he be not bought free in the meane tyme, then he shall go out in the yere of Iubelye and his chyldren with him: for the chyldren of Israel are my seruauntes whiche I brought out of the lande of Egypte.

¶ Images are forbidden. Blessed are they that kepe those thynges that God byddeth and mooste cursed are they that kepe them not.

CAPI. XXVI.

I Am the Lorde your God. Ye shal make you no ydolles nor grauen ymage, neyther reare you vp anye pyller, neyther ye shall set vp any ymage of stone in your lande to bowe your selues therto: for I am the Lorde your God: kepe my Sabothes and feare my sanctuarye: for I am the Lorde. A

Yf ye shall walke in myne ordinaunces and kepe my cõmaundementes and do them, then I will sende you rayne in the ryght season, & youre lande shall yelde her encrease and ẏ trees of the felde shall gyue their frute. And the threshynge shall reache vnto wyne haruest, & the wyneharuest shall reache vnto sowinge tyme, and ye shall eate youre breed in plenteousnes, and shall dwell in youre lande peasably. And I will sende peax in your lande, that ye shall slepe, and no man shall make you afrayde.

And I will ryd cuyll beastes out of youre lande, and there shall no swerde goo thorowe out your lande. And ye shall chace your ennemyes, and they shall fall before you vpon the swerde. And fyue of you shall chace an hundred, and an hundred of you shall put ten thousande to flyghte, and your ennemyes shal fall before you vpon the swerde. And I wyll tourne vnto you and encrease you and multiplye you, and set vp my testament with you. And ye shall eate olde stoare, and caste out the olde for plenteousnes of the newe. * I wyll make my dwellynge place amonge you, and my soule shall not lothe you. And I wyll walke amonge you, and wyll be youre God, and ye shall be my people. For I am the Lorde your God, whiche brought you out of the lande of the Egyptians, that ye should not be theyr bondmen, and I brake the bowes of youre yockes, and made you goo vpryght. B * ii. Cor. vi. b Exodi. xxix g

* But yf ye will not herken vnto me, nor will do all these my commaundementes, or yf ye shall despyse myne ordinaunces, eyther yf your soules refuse my lawes, so that ye wyll not do all my commaundementes, but shall breake myne appoyntement: then I will do this agayne vnto you: I will vysyt you with veracions, swellinge and feuers, that shall make your eyes dasell, and with sorowes of herte. And ye shall sowe youre seed in vayne / for your ennemyes shall eate it. And I will set my face againste you, and ye shall fall before your ennemyes, and they that hate you shall rayne ouer you, and ye shall flee when no man pursueth you. * De. xxviii. b. Gala. iii. b. C

And yf ye will not yet for all this herken vnto me, then will I punysh you seuẽ tymes more for youre synnes, and wyll breake the pryde of youre strengthe. For I will make

the heauen ouer you as harde as yron, & your lande as harde as braſſe. And ſo your laboure ſhalbe ſpent in vayne. For your lande ſhall not gyue her encreaſe, neyther the trees of the lande ſhall gyue their frutes.

And yf ye walke contrary vnto me and will not herken vnto me, I will bringe seuen tymes mo plages vpon you accordynge to your ſynnes. I will sende in, wylde beaſtes vpon you, which ſhall ſpoyle you of your childzen and deſtroye your catel, and make you ſo few in nombze that youre highe wayes ſhal grow to a wyldernesſe.

D And yf ye wyll not be lerned yet, for all this, but ſhal walke contrarye vnto me, then will I alſo walke contrarye vnto you, and wyll punnyſh you yet seuen tymes for youre ſynnes. I wyll ſende a ſwerde vpon you, that ſhall auenge my teſtament with you. And when ye are fled vnto youre cytyes, I wyll ſende the peſtilence amonge you, ye ſhalbe gyuen into the handes of your ennemyes. And when I haue broken the ſtaffe of youre bred / that. x. wyues ſhall bake your bred in one ouen and men ſhall delyuer you your breed agayne by weyght, then ſhall ye eate and ſhal not be fylled.

And yf ye will not yet for all this, herken vnto me, but ſhall walke contrary vnto me, then I will walke contrarye vnto you alſo, wzathfully and will alſo punyſhe you seuen tymes for your ſynnes: ſo that ye ſhall eate þ fleſſhe of your ſonnes and the fleſſhe of youre doughters. And I will deſtroye your altares buylt vpon hyghe hylles, & ouerthzowe your ymages, and caſt your carkaſes vpon the bodyes of your ydolles, and my ſoule ſhall abhorre you. And I will make your cyties deſolate, & bzynge your ſanctuaries vnto nought, and will not ſmel the ſauoures of your ſwete odoures.

And I will bzinge the lande vnto a wyldernesſe: ſo that your enemyes whiche dwell therin, ſhall wondze at it. And I will straw you amonge the hethen, and will drawe out a ſwerde after you, and youre lande ſhall be waſt, and your cyties deſolate. Then the lād ſhall reioyſe in her Sabbothes, as longe as it lyeth voyde and ye in your ennemies lande euen then ſhall the lande kepe holy daye and reioyſe in her Sabbothes. And as longe as it lyeth voyde it ſhall reſt, for that it coulde not reſte in youre Sabbothes, when ye dwelte therein.

And vpon them that are left alyue of you I will ſende a faynтnelle in to their hertes in the lande of their ennemyes: ſo that þ ſound of a leef that falleth, ſhall chace them & they ſhall flee as thoughe they fled a ſwerde, and ſhall fall no man folowinge them. And they ſhall fal one vpon an other, as it were before a ſwerde no man purſuyng them, and ye ſhal haue no power to ſtande before youre ennemyes: And ye ſhall perysſhe amonge the heythen, and the lande of youre ennemyes ſhall eate you vp.

And they that are left of you, ſhall pyne awaye in their vnrighteouſnes, euen in their ennemyes lande, and alſo in the miſdeades of their fathers ſhall they conſume. And they ſhall confeſſe their miſdedes, and the myſdedes of their fathers in their treſpaces whiche they haue treſpaced againſt me, and for that alſo that they haue walked cōtrary vnto me. Therfore I alſo will walke contrarye vnto them, and will bzynge them into the lande of their ennemyes. And then at leeſt waye their vncircumcyſed hertes ſhall be tamed, & then they ſhall make attonement for their myſdedes. G

And I will remembze my bonde with Jacob and my couenant with Iſaac, and my teſtament with Abzaham, and will thinke on ỹ lande. For the lande ſhall be left of them and ſhall haue pleaſure in her Sabbothes, whyle ſhe lyeth waſt without them, and they ſhall make an attonement for their miſdedes, becauſe they deſpiſed my lawes and their ſoules refuſed myne ordinaunces. And yet for al that when they be in the lande of their ennemye, *D
* I will not ſo caſt them awaye nor my ſoule ſhall not ſo abhorre them, that I will vtterly deſtroye them, and breake myne appointement with theym: for I am the Lorde their God. I will therfore remembze vnto them the firſte couenaunte made when I brought them out of the lande of Egypte in the ſight of the heythen to be their God: for I am the Lorde.

Theſe are the ordinaunces, iudgementes, and lawes whiche the Lorde made betwene hym and the childzen of Iſrael in mount Sinai by the hande of Moſes.

¶ Of diuerſe vowes and the redemyng of the ſame Of tythes. &c.

CAPI. XXVII.

AND the Lorde ſpake vnto Moſes, ſayenge/ ſpeake vnto the childzen of Iſrael and ſaye vnto them: Yf any mā wil gyue a ſinguler vowe vnto the Lorde accordynge to the value of his ſoule, then ſhal the male frome twenty yere vnto. lx. be ſet at. l. * ſycles of ſyluer, after the ſycle of the ſanctuary, and the female at. xxx. ſycles. And frō v. yeres to. xx. the male ſhall be ſet at. xx. ſycles, and the female at. x. ſycles. And frome a moneth vnto. v. yere, the male ſhall be ſet at. v. ſycles of ſiluer, and the female at thze. And the man that is. lx. and aboue, ſhalbe valued at. xv. ſycles, and the woman at. x. Yf he be to poze ſo to be ſet, thē let him come before the prieaſt: and let the prieaſt value him, accordynge as the hande of him that vowed is able to get. *Exo. 30. A B

Yf it be of the beaſtes of which men bzinge an offrynge vnto the Lorde: all that any mā gyueth of ſuche vnto the Lorde, ſhalbe holy. He maye not alter it nor chaunge it: a good for a bad, or a bad for a good. Yf he chaunge beaſt for beaſt, then both the ſame beaſt and it alſo wherwith it was chaunged ſhalbe holy. Yf it be any maner of vncleane beaſt of which men maye not offer vnto the Lorde, let hym bzinge the beaſt before the prieaſt and let the

prieaſt

preast value it. And whether it be good or bad as the preast setteth it, so shall it be. And yf he will bye it agayne, let him gyue the fyfte parte more to that it was set at.

Yf any man dedicate his house, it shall be holy vnto the Lorde. And the preast shall set it, whether it be good or bad, and as ꝑ preast hath set it, so it shall be. Yf he that sanctified it, wil redeme his house, let him gyue the fift parte of the money that it was iuged at therto, and it shalbe his.

Yf a man halowe a pece of his enheryted lande vnto the Lorde, it shall be set according to that it beareth. Yf it beare an homer of barley, it shall be set at fyftye sycles of syluer. Yf he bowe his lande forthwith from the yere of Jubely, it shalbe worthe accordynge as it is estemed. But yf he halowe his felde after the trompet yere, the preast shall recken the pryce with him accordynge to the peres ꝑ remayne vnto the trompet yere, and therafter, it shall be lower set.

Yf he that sanctifyed the felde will redeme it agayne, let him put the fyfte parte of the pryce that it was set at thervnto, and it shall be his, yf he will not, it shall be redemed no more. But when the felde goeth out in ꝑ yere of Jubylye, it shalbe holy vnto the Lorde: euen as a thinge dedycated, and it shall be the preastes possession.

Yf a man sanctifie vnto ꝑ Lorde a felde, whiche he hath boughte and is not of his enherytaunce, then the preast shall reken with hym what it is worth vnto the yere of Jubyly, and he shall gyue the pryce that it is set at ꝑ same daye, and it shalbe holy vnto the Lorde. But in the yere of Jubely, the felde shall returne vnto him of whome he bought it, whose enherytaunce of lande it was.

And all settynge shall be accordynge to the holy sycle. One sycle maketh. xx. Geras.

But the fyrst borne of the beastes that pertayne vnto the Lorde, maye no man sanctifye whether it be ore or shepe, for they are ꝑ Lordes alredy. Yf it be an vncleane beaste, then let him redeme it as it is set at, and gyue the fyfte parte more therto. Yf it be not redemed then let it be solde as it is rated.

Notwithstandynge no dedycated thynge ꝑ a man dedycateth vnto the Lorde, of all his good, whether it be man or beast or lande of his enheritaunce, shalbe solde or redemed: for all dedicate thinges are moste holy vnto the Lorde. No dedicate thinge therfore that is dedicate of man, may be redemed, but must nedes dye.

All these tythes of the lande, whether it be of the corne of the felde or frute of the trees, shalbe holy vnto the Lorde. Yf any man will redeme ought of his tythes, let him adde the fyfte parte more therto. And the tythes of ore and shepe and of all that goth vnder the heerdmans keppynge, shall be holy tythes vnto the Lorde. Men shal not loke yf it be good or bad nor shall chaunge it. Yf any man chaunge it then both it and that it was chaunged with all, shalbe holy and may not be redemed.

These are the commaundementes which the Lorde gaue Moses in charge to gyue vnto the children of Israel in mount Sinai.

The ende of the thyrde booke of Moses.

THE FOVRTHE BOKE OF MOSES CALLED NVMERI.

¶ All that are apte for batell are numbred. The trybe of Leuy is appoynted to mynystre to the tabernacle.

CAPI. I.

A

AND the Lord spake vnto Moses in the wildernesse of Sinai, in the tabernacle of wytnesse, the first daye of the seconde moneth, and in the seconde yere after they were come oute of the lande of Egypte, sayenge: ✠ Take the somme of the hole multitude of the childre of Israel, in their kynredes and housholdes of their fathers, and nombre them by name all ꝑ are males, polle by polle, frome .xx. yere and aboue: euen all that are hable to go forth to warre in Israel, thou and Aaron shall nombre them in their armyes, & with you shall be of euery trybe a heedman in the house of his father.

✠ Exod.xxx.b Num.xxvi.a.

And these are the names of the men ꝑ shall stande with you / of Ruben, Elizur the sonne of Sedeur / of Simeon, Selumiel the sonne of Suri Sadai / of the tribe of Juda, Nahelson the sonne of Aminadab / of Israchar, Nathanael the sonne of Zuar / of Zabulon, Eliab the sonne of Helon. Amonge the childzen of Joseph / of Ephzaim, Elisama the sonne of Amihud / of Manasse, Gamaliel the sonne of Pedazur / of Benjamin, Abidan the sonne of Gedeoni / of Dan, Ahiezer the sonne of Ammi Sadai / of Aser, ϸ Pagiel the sonne of Ocran / of Gad, Eliasaph the sonne of Deguel / of Nephthali, Ahira the sonne of Enan.

Or Phegiel.

B

These were the counsaylours of the cõgregation, and lordes in ꝑ tribes of their fathers and captaines ouer thousandes in Israel. And Moses and Aaron toke these men aboue named and gathered all the congregation to gither, the fyrste daye of the seconde moneth, and rekened them after theyr byrth and kynredes and houses of theyr fathers by name frome twentye yere and aboue, hed by hed, as the Lorde commaunded Moses, euen so he nõbred them in the wyldernesse of Sinai.

Of Ruben.

And the childzen of Ruben Israels eldeste sonne in their generations, kynredes and houses of their fathers, when they were nõbred euery man by name, all that were males frõ .xx. yere and aboue, as many as were hable to go forth in warre: were nombred in the trybe of Ruben. xlvj. thousand and. v. hundred.

Of Simeon.

Amonge the childzen of Simeon: their generacion in their kynredes and houses of their fathers (when euery mans name was tolde) of all the males from .xx. yeres and aboue, as many as were mete for the warre: were nombred in the trybe of Simeon. lix. thousande & three hundred.

Of Gad.

C

Amonge the childzen of Gad: their generacion in their kynredes and housholdes of their fathers, when they were tolde by name frome twenty yere and aboue, all that were mete for the warre: were nombred in the tribe of Gad. xlv. thousande, lyxe hundred, and fyftye.

Of Juda.

Amonge the childzen of Juda: their generacion in their kynredes and houses of their fathers (by nombre of names) from .xx. yere and aboue, all ꝑ were hable to warre, were tolde in the trybe of Juda. lxxiiij. thousande & sixe hundred.

Of Isachar.

D

Amonge the childzen of Isachar: their generacion in their kynredes and houses of their fathers (when their names were accompted) frome twenty yere and aboue, what so euer was apte for warre, were nombred in ꝑ trybe of Isachar. liij. thousande and foure hundred.

Of Zabulon.

Amonge the childzen of Zabulon: their generacion in their kynredes and houses of their fathers (after the nombre of names). xx. yere and aboue, who so euer was mete for ꝑ warre were counted in the trybe of Zabulon. lvij. thousande and. iij. hundred.

Of Joseph.

Amonge the childzen of Joseph: firste amonge the childzen of Ephzaim: their generacion in their kynredes and houses of their fathers (when the names of all that were cõuenient to ꝑ warre were tolde (frome twenty yeres and aboue: were in nombre in the trybe of Ephzaim fourtye thousande, and sixe hundred.

Of Manasses.

Amonge the childzen of Manasse: their generacion, in their kynredes and houses of their fathers (when the names of all that were fyfte to warre were tolde frome twentye and aboue were nombred in the trybe of Manasse xxxij. thousande, and two hundred.

E

Amonge the childzen of Benjamin: their generacion, in their kynredes and houses of their fathers (by the tale of names) frome twenty yere and aboue of all that were mete for warre, were nombred in the trybe of Benjamin fyue and thirty thousande, and foure hundred.

Of Benjamyn.

Amonge the childzen of Dan: their generacion in their kynreds and houses of their fathers (in the somme of names) of all ꝑ was apte to warre from .xx. yere and aboue, were nombred in the trybe of Dan. lxij. thousande and. vij. hundred.

Of Dan.

Amonge the childzen of Aser / their generacion in their kynredes and houses of their fathers (when they were summed by name / frome twenty yeres and aboue, all that were apte to warre were nombred in the trybe of Aser one and fourty thousande, and fyue hundred.

Of Aser.

F

Amonge the childzen of Nephthali: their generacion, in their kynreds and houses of their fathers (when their names were tolde) frome .xx. yeres and aboue, what so euer was mete to warre: were nombred in the trybe of Nephthali thre and fyfty thousande and. iij. hundred.

Of Nephthali.

B

These

These are the nombres whiche Moses and Aaron nombred with the twelue princes of Israel: of euery houle of their fathers a man. And all the nombres of the chyldren of Israel, in the houses of theyr fathers, frome twentye yere and aboue, what so euer was mete for the warre in Israel, drewe vnto the somme of fixe hundred and thre thousande, fyue hundred and fyftye. But the Leuites in the tribe of theyr fathers, were not nombred amonge them.

And the Lorde spake vnto Moses, sayinge: onely se thou nombre not the tribe of Leui, ne take the somme of them amonge the chyldren of Israel. But thou shalt appoynte the Leuytes vnto the habitacion of witnesse, and to all the garnyshment therof, and vnto all that longeth therto. For they shall beare the tabernacle, and all the ordinaunce therof, and they shall minister it, and shall pytche theyr tentes rounde aboute it. And when the tabernacle goeth forthe, the Leuites shall take it downe: and when the tabernacle is pytched, they shall set it vp: for yf any straunger come nere, he shall dye. And the chyldren of Israel shal pitch theyr tentes euery man in his owne companye, and euery man by his owne standerd throrow out all theyr hostes. But the Leuytes shall pytche rounde aboute the habitacion of witnesse, that there fal no wrath vpon the congregacion of the chyldre of Israel, and the Leuytes shall wayte vpon the habitacion of wytnesse. And the chyldren of Israel dyd accordynge to all that the Lorde commaunded Moses.

¶ The order of the pytchynge of the tentes rounde about the tabernacle of witnesse. The heades and cheefe Lordes of the kinredes of Israel are named.

CAPI. II.

A AND the Lorde spake vnto Moses and Aaron, sayinge: The chyldren of Israel shall pytche: euery man by his owne standerd, with the armes of his fathers houses, awaye frome the presence of the tabernacle of wytnesse.

On the east syde towarde the rysynge of the sonne, shall they of the standerd of the hoste of Juda pytche with theyr armes: And Nahelson the sonne of Aminadab shall be captayne ouer the sonnes of Juda. And his hoste and the nombre of theym thre score and fourtene thousande, and fixe hundred. And nexte vnto hym, shall the tribe of Jzachar pytche, and Nathanael the sonne of Zuar, captayne ouer the chyldren of Jzachar, his hoste and the nombre of them. liiij. thousande and foure hundred.

And then the tribe of Zabulon: with Eliab B the sonne of Helon, captayne ouer the chyldre of Zabulon, and his hoste in the nombre of them lvij. thousande, and foure hundred. So that all they that pertayne vnto the hoste of Juda, are an hundred thousande. lxxvi. thousande and foure hundred in theyr companyes: and these shall go in the forefront, when they tourney.

And on the southe syde, the standerd of the hoste of Ruben shall stye with theyr companyes, and the captayne ouer the sonnes of Ruben, Elizur the sonne of Sedeur, and his hoste and the nombre of them. xlvi. thousande, and fyue hundred.

And fast by hym shall the tribe of Simeon pytche, and the captayne ouer the sonnes of Simeon. Salumiel the sonne of Zuri Sadai and his hoste, and the nombre of them lix. thousande, and thre hundred. And ỹ tribe of Gad also: And the captayne ouer the sonnes of Gad, Eliazaph the sonne of Deguel and his hoste, and the nombre of them. xlv. thousande, syxe hundred, and fyftye. So that all the nombre that appertayne vnto the hoste of Ruben, are an hundred and.li. thousande, foure hundred and fyftye, with theyr companyes, and they shall be the seconde in the tourney.

And the tabernacle of wytnesse with ỹ host of the Leuytes, shall go in the myddes of the hostes: as they lye in theyr tentes, euē so shal they procede in the tourney, euery man in his quarter about the standerdes.

On the west syde, the standerd and ỹ hoste of Ephraim shall lye with theyr companyes. And the captayne ouer the sonnes of Ephraim, Elisama the sonne of Amihud: and his hoste, and the nombre of them forty thousand and fyue hundred.

And fast by hym the tribe of Manasse, and the captayne ouer the sones of Manasse, Gamaleel the sonne of Peda Zur and his hoste, and the nombre of them were. xxxij. thousand and two hundred. And the tribe of Ben Jamin also: and the captayne ouer the sones of Ben Jamin, Abidan the sonne of Gedioni, and his hoste, and the nombre of them. xxxv. thousande, and four hundred. All the nombre that belonged vnto the hoste of Ephraim, were an hundred thousande, eyght thousande and an hundred in theyr hostes: and they shal be the thyrde in the tourney.

And the standerd and the hoste of Dan shal lye on the north syde with theyr companyes: and the captayne ouer the chyldren of Dan, Ahiezer the sonne of Ammi Sadai: and his hoste, and the numbre of them threscore and two thousande and seuen hundred. And fast by him shall the tribe of Aser pytche: and the captayne ouer the sonnes of Aser, Pagiel D the sonne of Ocran: and his hoste, and the nombre of them. xli. thousand and fyue hundred. And the tribe of Nepthali also, and the capteyn ouer the chyldren of Nepthali: Ahira the sonne of Enan: and his hoste, and the numbre of them. liij. thousande an foure hundred. So that the hole numbre of al that pertayned vnto the hoste of Dan, was an hundred. lvij. thousande and fixe hundred. And they shalbe the last in that iorney with their standerdes.

These are the summes of the chyldren of Israel in the houses of theyr fathers: euen al the nombres of the hostes with theyr companyes fixe hundred thousand thre thousande fyue

fyue hundred and fyftye. And yet the Leuites were not nombred amonge the chyldren of Israel as the Lorde commaunded Moses. And the chyldren of Israel dyd accordyng to all that the Lorde commaunded Moses, and pitched with their standerdes, and they iourneyd euery man in his kynred, and in the housholde of his father.

¶ The leuites are not nombred to go to batell, but to mynystre to the holy place of sanctuarye. They muste also pitch theyr tentes next to the habitacion.

CAPI. III.

A THese are the generacions of Aaron and Moses, when the Lorde spake vnto Moses in mount Sinai. And these are the names of the sonnes of Aaron: Nadab the eldest sonne, and Abihu, Eleazar and Ithamar. These are the names of the sonnes of Aaron, whiche were preestes anoynted, and theyr handes fylled to ministre, but * Nadab and Abihu dyed before þ Lorde, as they brought straunge fyre before the Lorde in the wyldernesse of Sinai, and had no chyldren, And Eleazar and Ithamar ministred in the sight of Aaron their father.

* Leuitic.x.a. Num.xxvi.g.

And the Lorde spake vnto Moses, sayinge:

B brynge the trybe of Leui, and set them before Aaron the preest, and let them serue hym and wayte vpon hym, and vpon all the multitude before the tabernacle of wytnesse, to do the seruice of the habitacion. And they shal wayte vpon all the garnyshement of the tabernacle of wytnesse, and vpon the chyldren of Israel, to do the seruyce of the habitacion. And thou shalte gyue the Leuytes vnto Aaron and his sonnes, for they are gyuen vnto hym of the chyldren of Israel. And thou shalte appoynt Aaron and his sonnes to wayte on theyr preestes offyce: and the straunger that cõmeth nye shall dye for it.

And the Lorde spake vnto Moses, sayinge:

C Beholde * I haue taken Leuytes of the chil-

* Exod.xiii.a Nume.viii.c.

dren of Israel for all the fyrstborne that openeth the matryce amonge the chyldren of Israel, so that the Leuytes shall be myne: bycause all the fyrste borne are myne: for the same daye that I smote all the fyrste borne in the lande of Egypte, I halowed vnto me all the fyrste borne in Israel, bothe man and beest, and myne they shall be: for I am the Lorde.

And the Lorde spake vnto Moses in the wyldernesse of Sinai, sayinge: Nombre the chyldren of Leui in the houses of theyr fathers and kynredes, all that are males from a moneth olde and aboue. And Moses nombred them at the worde of the Lorde, as he was commaunded. And these are the names of the chyldren of Leui: Gerson, Cahath, and Merari. And these are the names of the chyldren of Gerson in theyr kynredes: Libni and Semei. And the sonnes of Cahath in theyr kynredes were: Amram, Jezehar, Hebron and Oziel. And the sonnes of Merari in theyr kynredes were: Maheli and Musi. These are the kynredes of Leui in the houses of theyr fathers. D

And of Gerson came the kynred of the Libnites and the Semeites, whiche are the kynredes of the Gersonytes. And the sum of them (when al the males were told) from a moneth olde and aboue were seuen thousand and fyue hundred. And the kynredes of the Gersonites pytched behynde the habitacion westwarde. And the captayne of the moost auncient house among the Gersonites, was Eliasaph the son of Lael.

And the offyce of the chyldren of Gerson in the tabernacle of witnesse was to kepe the habitacion, and the tent with the couerynge therof, and the hangynge of the dore of the tabernacle of wytnesse, and the hangynges of the courte, & the curtayne of the dore of the court: whiche court wente rounde aboute the dwellynge, and the aulter, and the cordes that perteyned vnto all the seruyce therof.

And of Cahath came the kynred of the Amramytes and the kynred of the Jezeharytes and of the Hebronytes, and of the Ozielites. And these are the kynredes of the Cahathites. And the nombre of all the males frome a moneth olde and aboue, was eyght thousande, and fyue hundred: which wayted on the holy place.

And the kynred of the chyldren of Cahath pytched on the southsyde of the dwelling. And the captayne in the moost auncient house of the kynredes of the Cahathytes, was Elisaphan the sonne of Oziel, and theyr offyce was to kepe the arcke, the table, the candelstycke, and the aulter, and the holy vessels to ministre with, and the vayle with all that serued therto. And Eleazar the sonne of Aaron the Preeste, was Captayne ouer all the Captaynes of the Leuytes, and hadde the ouersyghte of them that wayted vpon the holye E thynges.

And of Merari came the kynredes of the Maheliytes, and of the Musites: and these are the kynredes of the Merarytes. And the nombre of them (when all the males from a moneth olde and aboue was tolde) drewe vnto fyue thousande, and two hundred. And the captayne of the moost auncient house amonge the kynredes of the Merarites, was Zuriel þ sonne of Abihael whiche pitched on the northsyde of the dwellynge.

And the offyce of the sonnes of Merari was to kepe the bordes of the dwellynge, and the barres, pylers with the sockettes therof, and all the instrumentes therof, and all that serued therto: and the pylers of the courte round aboute, and theyr sockettes with their pynnes and cordes. But on the forefront of the habitacion, and before the tabernacle of wytnesse eastward, shal Moses & Aaron and his sonnes pitche, and wayte on the sanctuary in the stede F of the chyldren of Israel. And the straunger þ commeth nye, shall dye for it. And the hole summe of the Leuytes which Moses and Aaron nombred, at the commaundement of the Lorde throrow out their kynredes, euen of all the males of a moneth olde and aboue, was

xxij.

xxij.thousande.

And the Lorde sayd vnto Moses: Nombre all the fyrst borne that are males amonge the chyldren of Israel, frome a moneth olde and aboue, and take the nombre of theyr names. And thou shalte appoynte the Leuytes to me the Lorde, for all the fyrstborne amonge the chyldren of Israel, and the cattell of the Leuytes for the fyrstborne of the chyldren of Israel. And Moses nombred as the Lorde commaunded hym all the fyrstborne of the chyldren of Israel. And all the fyrstborne males in the summe of names, frome a moneth olde and aboue, were nombred two and twentye thousande, two hundred, and thre score and thyrtene.

And the Lorde spake vnto Moses, sayinge: Take the Leuytes for all the fyrstborne of the chyldren of Israel, and the catell of the Leuytes for theyr catell: and the Leuytes shall be myne whiche am the Lorde. And for the redempnge of the two hundred and thre score and thyrtene, whiche are moo then the Leuytes in the fyrstborne of the chyldren of Israel, take. v. sycles of euery pece, after ✣ the sycle of the holy place, twentye geras the sicle. And giue the money wherwith the odde nombre of them is redemed, vnto Aaron and his sonnes.

And Moses toke the redempcyon money of the ouerplus that were moo then the Leuytes, amonge the fyrstborne of the the children of Israel, and it came to a thousande, thre hundred, and thre score and fiue sycles, of the holye sycle. And he gaue that redempcyon money vnto Aaron & his sonnes at the worde of the Lorde, lyke as the Lorde commaunded Moses.

¶ The offyces of the Leuytes, euery one after the stocke that he came of.

CAPI. IIII.

AND the Lorde spake vnto Moses and Aarō, and bad them take the summe of the childre of Cahath forth of the sonnes of Leui in theyr kynredes and houses of theyr fathers frome thyrtye yere and aboue, vntyll fyftye all that were hable to warre to do the worke in the tabernacle of witnesse. This shall be thoffyce of the chyldren of Cahath in the tabernacle of wytnesse whiche is moost holy. And when the hoste remoueth, Aaron and his sonnes shal come and take downe the bayle, and couer the arke of witnesse there with, and shal put theron a couerynge of taxus skynnes, and shall spred a cloth that is all together of Jacincte aboue all, and put the staues therof in. And vpon the shewe table they shall spred abrode a clothe of Jacinct, and put theron the dysshes, spones, flat peces, and pottes to poure with, and the dayly breed shall be theron: and they shall spred vpon them a couerynge of purple, and couer the same with a couerynge of taxus skynnes, and put the staues therof in.

And they shall take a clothe of Jacinct and couer the candelstycke of lyghte, and her lampes and her snoffers, and fyre pannes, and all her oyle vessels whiche they occupy about it, and shall put vpon her and on all her instrumentes, a couerynge of taxus skynnes, and put it vpon staues. And vpon the golden aulter they shall spred a clothe of Jacinct, and put on her staues.

And they shall take all the thynges whiche they occupy to minister within the holy place, and put a clothe of Jacinct vpon them and couer them with a couerynge of taxus skynnes, and put them on staues. And they shall take awaye the asshes out of the aulter, and spred a scarlet cloth theron: and put aboute it, the fyre pannes, the flesshe hokes, the shouels, the basens, and all that belongeth vnto the aulter, and they shall spred vpon it a couerynge of taxus skinnes, and put on the staues of it.

And when Aaron and his sonnes haue made an ende of couerynge the sanctuary and all the thynges of the sanctuarye, agaynste that the hoste remoue, then the sonnes of Cahath shal come in to beare, and so lette them not touch the sauntuarye leaste they dye. And this is the charge of the sonnes of Cahath in the tabernacle of witnesse. And Eleazar the sonne of Aaron the prieste, shall haue the charge to prepare oyle for the lyghtes and swete tens, and the dayly meatofferynge and the anoyntynge oyle, and the ouerlyghte of all the dwellynge and of all that therin is, bothe ouer the sanctuarye and of all that pertayneth thetto.

And the Lorde spake to Moses and Aaron, sayinge: destroye not the trybe of the kynredes of the Cahathites, frome amonge the Leuites. But thus doo vnto them that they maye lyue and not dye, when they goo vnto the moost holye place. Aaron and his sonnes shall go in and put them euery man vnto his seruice and vnto his burthen. But lette them not go in, to se when they couer the santuarye, lest they dye.

And the Lorde spake to Moses, sayinge: Take the summe of the chyldren of Gerson, in the houses of theyr fathers and in theyr kynredes: frome thyrtye yere and aboue, tyll fyftye all that are hable to go forth in warre, to do seruyce in the tabernacle of wytnesse. And this is the seruyce of the kyneed of the Gersonytes, to serue and to beare. They shal beare the curtaynes of the tabernacle, and the rofe of the tabernacle of witnes and his couerynge, and the couerynge of taxus skynnes that is on hyghe aboue vpon it, and the hangynge of the doze of the tabernacle of wytnesse: and the hangynge of the courte, and the hangynge of the gate of the courte that is rounde about the dwellynge and the aulter, and the cordes of them, and all the instrumentes that serue vnto them, and all that is made for them. And at the mouth of Aaron and his sonnes, shal al the seruyce of the chyldren of the Gersonytes be doone, in all theyr charges, and in all theire seruyce, and ye shall appoynte them vnto all theyr charges, that they shal wayte vpon. And this is the seruice of the kynred of the children of the Gersonytes in ȳ tabernacle of witnesse,

and

and they shall be vnder the hande of Ithamar the sonne of Aaron the preest.

And thou shalt nombre the sonnes of Merari in theyr kynredes, and in the houses of theyr fathers, frome thyrtye yeres and aboue vnto fiftye: euen all that is hable to go forth in warre, to do the seruyce of the tabernacle of wytnesse.

And this is the charge that they muste wayte vpon in all that they must serue in the tabernacle of wytnesse: The bordes of the tabernacle, and the barres, pylers and sockettes therof, and the pylers of the courte rounde aboute, and theyr sockettes, pynnes, and cordes, with all that pertayneth and serueth vnto them.

And by name ye shall recken the thynges that they muste wayte vpon to beare. This is the seruyce of the kynredes of of the sonnes of Merary in all theyr seruyce in the tabernacle of witnesse vnder the hand of Ithamar the sonne of Aaron the preest.

And Moses and Aaron and the prynces of the multitude nombred the sonnes of the Cahathytes in theyr kynredes and houses of theyr fathers frome thyrtye yeres and aboue vnto fiftye, all that were hable to goo forthe in the hoste, and to do seruyce in the tabernacle of wytnesse. And the nombre of them in theyr kynredes, were two thousande, seuen hundred, and fyftye. These are the nombres of the kynredes of the Cahathytes, of all that dyd seruyce in the tabernacle of witnesse, whi the Moses and Aaron dyd nombre at the commaundement of the Lorde by the hande of Moses.

And the sonnes of Gerson were nombred in theyr kynredes, and in the houses of theyr fathers, frome thyrtye yere vp vnto fyftye, all that were hable to goo forthe in the hoste to doo seruyce in the tabernacle of wytnesse. And the nombre of them in theyr kynredes, and in the houses of theyr fathers, was two thousande, syxe hundred, and thyrtye. This is the nombre of the kynredes of the sonnes of Gerson, of all that dyd seruyce in the tabernacle of wytnesse, whiche Moses and Aaron dyd nombre at the commaundement of the Lorde.

And the kynredes of the sonnes of Merari were nombred in theyr kynredes, & in the houses of theyr fathers, from thyrty yere vp vnto fiftye, all that were hable to go forth with the hoste, to do seruice in the tabernacle of witnes And the nõbre of them was in theyr kynredes thre thousande and two hundred. This is the nombre of the kynredes of the sonnes of Merari, whiche Moses and Aaron nombred at the cõmaundement of the Lorde, by the hande of Moses.

The hole summe which Moses, Aaron and the lordes of Israel nombred amonge the Leuytes in theyr kynredes & houseoldes of theyr fathers, from thyrty yere vp vnto fiftye euery man to do his office and seruyce, and to beare his burthen in the tabernacle of wytnes was eyght thousande, fyue hundred and foure score which they nombred at the commaundement of the Lorde by the hande of Moses, euery man vnto his seruyce & burthen: as the Lord commaunded Moses.

¶ Who they be that oughte to be caste oute of the hoste. The knowlegynge of synne. The cleansynge of synne done of ignorannce. The lawe of the fyrste frutes, and of gelousye.

CAPI. V.

AND the Lorde spake to Moses, sayeng: commaunde the childzen of Israel they put forth of the hoste, all lepers, and all that haue yssues, and all that are defiled vpon the ded, whether they be males or females ye shal put them out of the hoste, that they defile not the tentes among which I dwell. And the childzen of Israel dyd so, and put them out of the hoste, as the Lorde commaunded Moses so dyd the childzen of Israel.

And ℣ Lord spake to Moses, sayeng: speake vnto the childzen of Israel: whether it be man or woman, when they haue synned anye maner synne whiche a man doeth wherwith a man trespaceth agaynst the Lorde: so that the soule hathe doone amisse: then they knowe lege theyr synnes whiche they haue done, and restore agayne the hurte that they haue wonne in the hole, and put the fifte parte of it more therto, and gyue it him whom he hath trespaced agaynst. But yf he that maketh the amendes haue no man to doo it to, then the amendes that is made shall be the Lordes, and the preestes, beside the ramme of the attonement offeryng, wherwith he maketh attonement for him selfe. And all the fyrste frutes whiche the childzen of Israel bryng vnto the preest, ℣ shall be the preestes, and euery mannes halowed thynges shall be his owne, but what so euer any man gyueth the preest, it shall be the preestes.

And the Lorde spake to Moses, sayinge: Speake to the childzen of Israel, and shewe Thi them. Yf any mannes wyfe goo a syde and Gre trespase agaynste hym, so that an other man lye with her fleshelye and the thynge be hyd frome the eyes of her husbande and is not come to lyghte that she is defyled (for there is no wytnesse agaynste her) in as moche as she was not taken with the manor, and the spyryte of gelousye cometh vpon him and he is gelouse ouer his wyfe and she defyled, or happelye the spyryte of gelousy cometh vpon him, and he is gelouse ouer his wyfe, and she yet vndefyled. Then let her husbande bryng her vnto the preeste, and bryng an offeryng for her: the tenthe parte of an Epha of barlye meele, but he shall poure none oyle therunto, nor put franckencens theron: for it is an offeryng of gelousye, and an offerenge that maketh remembraunce of synne.

And let the preeste bryng her and sette her before the Lorde, and let him take holy water in an erthē vessel and of the dust that is in the floure of the habitacion, and put it in to the ℒ water. And the preeste shall set the wife before the Lorde and vncouer her heade, and put the memorial of the offeryng in her handes

whiche

whiche is the gelousye offering, and the preest shal haue bitter and curling water in his hand and he shal coniure her, and shal saye vnto her Yf no man hathe lyen with the, neyther haste gone aside and defyled thy selfe behynde thy husbande, then haue thou no harme of this bytter curlynge water.

But yf thou hast gone aside behynde thyne husbande, and art defyled, and some other mā hath lyen with the beside thyne husband (and let the preest coniure her with the coniuracion of the curse, and saye vnto her) the Lord make the a curse and a coniuracion among thy people: so that the Lorde make thy thyghe rotte, and thy belye swell, and this bytter curlyng water goo in to the bowels of the, that thy belye swell, and thy thyghe rotte, and the wyfe shal saye: Amen Amen.

And the preest shal wrype this curse in a byll and walshe it oute in the bytter water. And when the curlynge water is in her, then lette the preest take the gelousyofferynge out of the wyues hande, and waue it before the Lorde, and bringe it vnto the aulter: and he shall take an handfull of the memoryallofferynge, and burne it vpon the aulter, and then make her drynke the water, and when he hath made her drynke the water: Yf she be defyled, and haue trespased agaynste her husbande, then shall the curlynge water goo in to her and be so bytter that her belye shall swell, and her thygh shal rotte, and she shal be a curse among her people: That yf she be not defiled but is clene, then she shal haue no harme, but that she may conceyue.

This is the lawe of gelousye, when a wyfe goeth aside behynde her husbande and is defiled, or when the spirete of gelousye commeth vpon a mā, so that he is gelouse ouer his wife, then he shall bringe her before the Lorde, and the preest shal minister all this lawe vnto her, and the man shalbe giltlesse, and the wife shal beare her synne.

¶ The lawe of the Nazarees that toke vpon them abstynence. The maner of blessynge the people.

CAPI. VI.

AND the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel, and saye vnto them: when a man or woman appoynteth to bowe a bowe of abstinence for to absteyne vnto the Lorde, he shal absteyne from wyne and stronge drynke, and shall drynke no vynegre of wyne or of strong drynke, nor shal drynke what so euer is pressed out of grapes: and shal eate no fresh grapes, neyther yet dryed as longe as his abstinence endureth. Moreouer he shal eate nothing that is made of the vyne tree, not so moche as the kynnels or the huske of the grape.

And as long as the bowe of his abstinence endureth, there shall no rasure nor sheeres come vpon his heed, vntyll his dayes be runne out whiche he fasteth vnto the Lorde, and he shall be holye, and shall let the lockes of his heere growe. As longe as he absteyneth vnto the Lorde, he shall come at no deed dodye he shall not make hym selfe vncleane at the deathe of his father, mother, brother or syster: for the abstynence of his God is vpon his heed. And therfore as longe as his abstynence lasteth, he shall be holye vnto the Lorde.

And yf it fortune that any man by chaunce dye sodeynly before hym, and defile the heed of his abstinence, then muste he shaue his heed the daye of his clensynge: euen the seuenth daye he shall shaue it. And the eyght daye he shall bringe two turtles, or two yonge pygyons to the preest, vnto the dooze of the tabernacle of wytnesse. And the Preest shall offre thone for a synneofferynge and thother for a burntofferynge, and make attonement for hym in that he synned vpon the deed, and shal also halowe his heed the same daye, and shall absteyne vnto the Lorde the tyme of his abstinencye, and shall bringe a lambe of a yere old for a trespaceofferyng: but the dayes that were before are loste, bicause his abstinenencie was defiled.

This is the lawe of the absteyner, when the tyme of his abstynence is runne oute, he shall be broughte vnto the dooze of the tabernacle of wytnesse, and he shall bringe his offeryng vnto the Lorde: an he lambe of a yere olde without spotte for a burntofferynge and a she lambe of a yere olde without blemysshe for a synofferynge, a ramme without blemysh also for a peaceofferynge, and a basket of swete breed of fyne flour myngled with oyle and wafers of swete breed anoynted with oyle with meatofferynges and drynkofferynges that belonge therto.

And the preest shall bringe him before the Lorde and offre his synofferyng and his burnt offerynge, and shall offre that ramme for a peaceofferynge vnto the Lorde with a basket of swete breed, and the Preeste shall offre also his meatofferyng and his drynkofferyng. And the absteyner shall shaue his heed in the doze of the tabernacle of wytnesse, and shall take the heere of his sober heed and put it in that fyre whiche is vnder the peaceofferynge.

Then the Preeste shall take the sodden shoulder, of the ramme and one swete cake oute of the basket, and one swete wafer also, and put them in the hande of the absteyner after he hathe shauen his abstinence of, and the Preeste shall waue them vnto the Lorde, whiche offerynge shall be holy vnto the preest, with the wauebrest and heue shoulder: & then the absteyner may drynke wyne.

This is the lawe of the Nazaree whiche hathe vowed his abstynence vnto the Lorde for his abstinence, besydes that his hande can gette. And accordynge to the vowe whiche he vowed, so he muste do in the lawe of his abstynence.

And the Lorde talked with Moses, sayinge speake to Aaron and his sonnes, sayinge: of this wyse ye shall blesse the chyldren of Israel sayinge vnto them.

The Lorde blesse the and kepe the.

The

The Lorde make his face shyne vpon the and be mercyfull vnto the.

The Lorde lyfte vp his countenaunce vpon the / and gyue the peax For ye shall put my name vpon the chyldren of Israel, that I may bleſſe them.

¶ The offerynge of the Lordes and heades of Israel when the tabernacle was set vp.

CAPI. VII.

A AND when Moses had full sette vp the habitacyon and anoynted it and sanctifyed it and all the vesselles therof, and had anoynted and sanctifyed the alter also and all the vesselles there of: then the pryn-ces of Israell, heedes ouer the houses of theyr fathers, which were the Lordes of the trybes that stode and nombred, offered and brought theyr gyftes before the Lord sixe couered charettes and .xij. oxen: two and two a charette and an oxe euery man, and they brought them before the habytacyon.

And the Lorde spake vnto Moses, sayinge, take it of them and let them be to do the ser-uyce of the tabernacle of wytnesse, and gyue them vnto the Leuytes euery man after his offyce. And Moses toke the charettes and the oxen, and gaue them vnto the Leuytes, two charettes and foure oxen he gaue vnto the sonnes of Gerson accordynge vnto theyr of-fyce. And foure charettes and eyghte oxen he gaue vnto the sonnes of Merari accor-dynge vnto theyr offyces, vnder the handes of Ithamar the sonne of Aaron the Preeste. But vnto the sonnes of Cahath, he gaue none, for the offyce that pertayned to them was holy, and therfore they must beare vpon shoulders.

B And the Prynces offered vnto the dedy-catynge of the aulter in the daye that it was anoynted, and brought theyr gyftes before the aulter. And the Lorde sayd vnto Moses: let the Prynces bringe theyr offerynges, euer-ye daye one Prynce, vnto the dedicatynge of the aulter.

The offringe of Nahesson. He that offered his offerynge the first daye was Nahesson the sonne of Aminadab of the trybe of Juda. And his offerynge was a syl-uer charger, of an hundred and thyrtye sycles weyght: and a syluer boule of thre score and ten sycles of the holy sycle, bothe of them full of fyne wheten floure myngled with oyle for a meatofferynge: and a spone of ten sycles of gold ful of incense: and a bullocke, a ramme and a lambe of a yere olde for burntoffrynges and an he goote for a synneofferynge: and for peaxofferynges two oxen, fyue rammes, fiue he gotes, and fyue lambes of a yere olde. And this was the gyfte of Nahesson the sonne of Aminadab.

The offringe of Nathana-el. The seconde daye dyd Nathaneel offre, the sonne of Zuar, captayne ouer Issachar. And his offerynge whiche he brought was a syluer charger of an hundred and .xxx. sycles weyght and a syluer boule of thre score & ten sycles of the holy sycle: & both ful of fyne floure myn-gled with oyle for a meatofferynge: and a golden spone of ten sycles, ful of incens. And a bullocke, a rame and a lambe of a yere olde for burntoffrynges, and for peaceoffrynges two oxen fyue rammes, fyue he gootes and fyue lambes of one yere olde. And this was the offerynge of Nathaneel the sonne of Zuar,

The thyrde daye, Eliab the sonne of Helon the cheifest amonge the chyldren of Zabulon broughte his offerynge. And his offerynge was, a syluer charger of an hundred and thir-tye sycles weyght, and a syluer boule of thre score and ten sycles of the holy sycle, and both full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of ten sy-cles full of incense: and an oxe, and a ramme, and a lambe of a yere olde for burntoffryn-ges, and an he gote for a synneofferynge: and for peaxofferynges, two oxen, fyue rammes. v. he gootes, and fyue lammes of one yre olde. And this was the offeryng of Eliab the sonne of Helon.

The fourth daye, Elizur the sonne of He-deur, the chyefest amonge the chyldren of Ru-ben, broughte his offerynge. And his gyfte was: a syluer charger of an hundred and thir-tye sicles weyght, & a syluer boule of thre score and .x. sycles of the holye sycle, and bothe full of fyne floure myngled with oyle for a meat-offerynge: and a golden spone of tenne sycles full of incense: and a bullocke, a ramme and a lambe of a yere olde for burntoffrynges, and an he gote for a synneofferynge: and for peaxofferynges two oxen fyue rammes, fyue he gootes, and fyue lambes of one yere olde. And this was the offering of Elizur the sonne of Hedeur.

The fifth daye, Selumiel the sonne of Zuri Sadai, chefe lorde amonge the children of Si-meon, offered: whose offerynge was a syluer charger of an hundred and .xxx. sycles weyght and a syluer boule of thre score and ten sycles of the holy sycle: And bothe full of fyne flour myngled with oyle for a meat offering: and a golden spone of ten sycles full of incense. And a bullocke, a ram, and a lambe of a yere olde for burntoffrynges, and an he gote for a syn-offeryng: and for peaxofferynges two oxen. v. rammes, fiue he gotes, & fiue lambes of a yere olde. And this was the offerynge of Selumiel the sonne of Zuri Sadai.

D The syxte daye Eliasaph the sonne of De-guel the chyefest amonge the chyldren of Gad offered: whose gyfte was a syluer charger of an hundred and thyrtye sycles weyght, and a syluer boule of thre score and ten sycles of the holy sycle: and bothe full of fine floure myn-gled with oyle for a meatofferynge: and a gol-den spone of ten sicles full of incense. And an oxe, a ramme, and a lambe of a yere olde for burntoffrynges, and an he gote for a synoffe-rynge. And for peaxofferynges two oxen, fiue rammes, fiue he gotes, and fiue lambes of one yere olde, and this was the offerynge of Elia-saph the sonne of Deguel.

The seuenth daye Elisama the sonne of A-mmiud, the chief lord of the children of Ephraim offered

offered, and his gyfte was a syluer charger of an hundred and thyrtye sycles weyghte: and a siluer boule of thre score and ten sicles of the holye sicle, and bothe full of fine floure myngled with oyle for a meatofferyng: and a golden spone of tenne sicles full of incense. And a bullocke, a ramme, and a lambe of a yere olde for burntofferynges, and an he gote for a synofferynge and for peaceofferynges, twoo oxen, fiue rammes, fiue he gotes, and fiue lammes of a yere olde. And this was the offerynge of Elisama the sonne of Amiud.

The eyghte daye, offered Gamaliel the sonne of Pedazur, the chiefe Lorde of the children of Manasse. And his gyfte was a syluer charger of an hundred and thirtye sycles weight: and a siluer boule of thre score and ten sycles of the holye sycle, and both ful of fyne floure myngled with oyle for a meatofferyng: and a golden spone of tenne sycles full of incense. And a bullocke, a ramme, and a lambe of a yere olde for burntofferynges, and an he goote for a synneofferynge: and for peaceofferynges two oxen, fiue rammes, fiue he gotes, and fiue lambes of a yere olde. And this was the offerynge of Gamaliel the sonne of Pedazur.

The nynth day Abidan the sonne of Gedroni, the chiefe Lorde amonge the chyldren of Benjamin offered. And his gyfte was a siluer charger of an hundred & thirty sicles weyght: and a siluer boule of thre score and ten sicles of the holy sycle, and both ful of fine floure mingled with oyle for a meatofferynge: and a golden spone of ten sycles full of incense: and a bullocke, a ram, and a lambe of one yere olde for burntofferynges: and an he gote for a synofferynge: and for peaceofferynges two oxen, fiue rammes, fiue he gotes, and fiue lambes of one yere olde. And this was the offeryng of Abidan the sonne of Gedeoni.

The tenth daye Ahiezer the sonne of Ammi Saddai, chiefe lorde amonge the chyldren of Dan offered. And his gyfte was a syluer charger of an hundred and thirtye sycles weyght: a siluer boule of thre score and ten sicles of the holy sycle: and bothe full of fine floure myngled with oyle for a meatofferynge: and a golden spone of ten sycles full of incense: and a bullocke, a ramme and a lambe of a yere olde for burntofferynges, and an he gote for a synofferynge: and for peaceofferynges two oxen. v. rammes, fiue he gotes, & fiue lambes of a yere olde. And this was the offeryng of Ahiezer the sonne of Ammi Saddai.

The. xi. daye, ℣ Pagiel the sonne of Ocran, the chiefe lorde among the children of Aser offered. And his gyfte was a syluer charger of an hundred and thyrtye sicles weyght: a syluer boule of thre score and ten sycles of the holy sycle, and bothe ful of fyne floure myngled with oyle for a meatofferynge: and a golden spone of ten sycles full of incense. And a bullocke, a ram and a lambe of one yere olde for burnt offerynges: and an he gote for a synofferynge: and for peaceofferynges: two oxen, fiue rammes, fiue he gotes, and fiue lambes of one yere olde. And this was the offerynge of Pagiel the sonne of Ocran.

The. xii. daye, Ahira the sonne of Enan, chiefe lorde among the chyldren of Nephthali offered, and his gyfte was a syluer charger of an hundred and thyrty sicles weyght: a siluer boule of thre score and ten sicles of the holy sicle, bothe ful of fine floure mingled with oyle for a meatofferyng: and a golden spone of. xx. sicles full of incense. And a bullocke, a ramme and a lambe of one yere olde for burntofferinges, and an he gote for a synneofferynge. and for peaceofferinges, two oxen, fiue rammes, fiue he gootes, and fiue lambes of one yere olde. And this was the offeryng of Ahira the sonne of Enan. The offeringe of Ahira.

Of this maner was the dedicacion of the alter when it was anoynted, vnto whiche was brought by the prynces of Israel. xii. chargers of syluer, twelue syluer boules, and twelue spones of golde: euery charger contepynge an hundred and thyrtye sicles of syluer, and euery boule thre score and ten, so that all ℔ syluer of all the vessels, was two thousande and foure hundred sicles of the holy sicle. And the twelue golden spones whiche were full of incense, contayned ten sycles a pece of the holye sicle: so that all the golde of the spones, was an hundred and. xx. sicles. G

All the oxen that were brought for the burntofferinges were twelue, and the rammes twelue, and the lambes twelue of a yere olde a pece, with the meatofferynges: with he gotes for synneofferinges. And all the oxen of the peaceofferynges were. xxiiij. the rammes. lx. the gotes. lx. and lambes of a yere olde a pece. lx. and this was the dedicacion of the auiter, after that it was anoynted.

And when Moses was gone in to the tabernacle of wytnesse to speake with God, he herde the voyce of one speaking vnto him out of the mercy seate that was vpon the arke of wytnesse: euen betwene the two cherubyns, he spake vnto him.

¶ The disposicion and order of the lampes. The forme of the candelstycke. The cleansynge and offerynge of the Leuites. The age of the same.

CAPI. VIII.

AND the Lorde spake vnto Moses, saynge: speake vnto Aaron, and say vnto him: * when thou puttest on the lampes, se they lyghte all seuen vpon the forefront of the candelstycke. And Aaron did accordingly and put the lampes vpon the forefront of the candelstycke, as the Lorde comaunded Moses, and the worke of the candelstycke was of stuffe golde, bothe the shafte and the floures therof. And accordynge vnto the vision which the Lorde had shewed Moses, so he made the candelstycke. A

And the Lorde spake vnto Moses, sayinge: take the Leuites forth of the chyldren of Israel, and clense them. And this do vnto them when thou clensest them, syrynele water of purifyenge vpon them, and make a rasure to runne alonge vpon all the flesshe of them, B

* Exo. xxv. a

and let them walshe theyr clothes, and then they shall be clene. And let them take a bullok and his meatofferynge fyne flour mingled with oyle: and an other bullocke shalt thou take to be a synofferynge.

Then bringe the Leuytes before the tabernacle of wytnesse, and gather the hole multitude of the chyldren of Israel togyther. And bringe the Leuytes before the Lorde, and let the chyldren of Israel, put theyr handes vpon the Leuytes. And lette Aaron heue the Leuytes before the Lorde for an heue offerynge gyuen of the chyldren of Israel, and then let them be appoynted to wayte vpon the seruice of the Lorde.

And let the Leuytes put theyr handes vpon the heedes of the bullockes, and then offre the: the one for a synofferynge, and the other for a burntofferynge before the Lorde, to make attonement for the Leuytes. And make the Leuytes stande before Aaron and his sonnes, and heue them to be an heueofferynge vnto the Lorde. And thou shalte separat the Leuytes from amonge the chyldren of Israel, that they be myne: and after that let them goo and doo the seruyce of the tabernacle of wytnesse.

C Clense them, and halow them, for they are gyuen me frome amonge the chyldren of Israel for * I haue taken them vnto me for all the firstborne that open the matrice amonge the chyldren of Israel.

*Num. iii. c.

*Exod. xiii. a

* For all the fyrstborne amonge the chyldren of Israel are myne bothe man and beast, bycause the same tyme that I smote the firste borne in the lande of Egypte, I sanctifyed them for my selfe: and I haue taken the Leuytes for all the fyrstborne amonge the chyldren of Israel, and haue gyuen them vnto Aaron and his sonnes for the of the chyldren of Israel, to doo the seruyce of the chyldren of Israel in the tabernacle of wytnesse, and to make an attonement for the chyldren of Israel, that there be no plage among the chyldren of Israel, yf they come nye vnto the sanctuarye.

D And Moses and Aaron and all the congregacion of the chyldren of Israel dyd vnto the Leuytes accordynge vnto all that the Lorde comaunded Moses. And the Leuytes clensed them selues, and walshed theyr clothes. And Aaron offered them before the Lorde, and make an attonement for them to clense them. And after that, they went in to doo theyr seruyce in the tabernacle of wytnesse, before Aaron and his sonnes. And accordynge as the Lorde had commaunded Moses concernyng the Leuytes, euen so they dyd vnto them.

Numer. iiii. c

And the Lorde spake vnto Moses, sayinge: This shal be the maner of the Leuytes: frome. xxv. yere vpwarde, they shall go in, to wayte vpon the seruyce in the tabernacle of wytnesse, and at fifty they shall cease wayting vpon the seruyce of therof, and shall laboure no more, but shall minister vnto theyr brethre in the tabernacle of witnesse, and there wayte but shall do no more seruyce. And se thou doo after this maner vnto the Leuytes, in theyr waytynge tymes.

¶ The Ester or passouer offerynge of the cleane and vncleane. A cloude couerynge the tabernacle leadeth the hoste.

CAPI. IX.

AND the Lorde spake vnto Moses in the wildernesse of Sinai, in the firste moneth of the seconde yere after they * were come out of the lande of Egypt, sayinge: let the chyldren of Israel offre Passeouer in his season, euen the. xiiij. daye of this moneth at euen, they shall kepe it in his season, accordynge to the ordinaunces and maners therof. And Moses bad the chyldren of Israel that they sholde offre Passeouer, and they offered Passeouer the. xiiij. daye of the firste moneth at euen in the wyldernesse of Sinai: and dyd accordynge to all that the Lorde commaunded Moses:

And it chaunced that certayne men whiche were defiled with a deed corse, so that they myghte not offre Passeouer the same daye, came before Moses and Aaron the same time and sayde: We are defiled vpon a deed corse, wherfore are we kepte backe that we maye not offre an offerynge vnto the Lorde in the due season, amonge the chyldren of Israel? And Moses sayde vnto them: tarye, that I maye heare what the Lorde wyll commaunde you. And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel, and saye. Yf any man amonge you or youre chyldren after you, be vncleane by the reason of a corse, or is in the waye ferre of, then let hym offre Passeouer vnto the Lorde, the fourtene daye of the seconde moneth at euen, and eate it with swete breed and sour herbes, and let them leaue none of it vnto the morynge, nor breake any bone of it. And accordynge to all the ordynaunce of the Passouer lette them offre it.

But yf a man be cleane and not lette in a iourney, and yet was negligent to offre Passeouer: the same soule shall perysshe frome his people, bicause he broughte not an offerynge vnto the Lorde in his due season: and he shal beare his synne. And when a strounger dwelleth among you, and wyll offre Passeouer vnto the Lorde, accordynge to the ordinaunce of Passeouer and maner therof shall he offre it. And ye shall haue one law both for the straunger, and for hym that was borne at home in the lande.

And the same daye that the habitacion was reared vp, a cloude couered it an hye vpon the tabernacle of wytnesse: and at euen there was vpon the habitacion, as it were the lykenesse of fyre vntyll the morynge. And so it was alwaye, that the cloude couered it by day and the symilitude of fyre by night. And when the cloude was taken vp frome the tabernacle, then the chyldren of Israel iourneyed/and where the cloude abode, there the chyldren of Israel pytched theyr tentes. At the mouthe of the Lorde the chyldren of Israel iourneyed,

and

and at the mouth of the Lorde they pytched. And as long as the cloude abode vpon the habitacion, they laye styll, and when the cloude taryed styll vpon the habitacion longe tyme, the chyldren of Israel wayted vpon the Lorde and iourneyed not.

Yf it chaunsed that the cloude abode anye space of tyme vpon the habitacion, then they kepte theyr tentes at the mouth of the Lorde: and they iourneyed also at the cõmaundement of the Lord. And if it happened that the cloude was vpon the habytacyon frome euen vnto morning, and was taken vp in that morning, then they iourneyed. Whether it was by daye or by nyghte that the cloude was taken vp, they iourneyed. But when the cloude taryed two dayes, or a moneth, or a longe season vpon the habytacyon, as longe as it taryed theron, the chyldren of Israel kepte theyr tentes, and iourneyed not. And as soone as the cloude was taken vp they iourneyed. At the mouthe of the Lorde they rested, and at the commaundement of the Lorde they iourneyed. And thus they kepte the watche of the Lorde, at the commaundement of the Lorde by the hande of Moses.

¶ The Trompettes of syluer, and the vse therof. The Israelytes departe frome Sinai. The captaynes of the hoste are nombred. Hobab refuseth to go with Moses.

CAPI. X.

AND the Lorde spake vnto Moses, sayinge: Make the two trompettes of beaten syluer, that thou mayst vse them to call the company togyther, and when the host shall iourney. When they blowe with them, all the companye shall resorte to the vnto the doore of the tabernacle of wytnesse. Yf but one trompet blowe onely, then the prynces which are heedes ouer thousandes of Israel shall come vnto the. And when ye trompe the fyrste tyme, the hostes that lye on the east partes shall go forwarde.

And when ye trompe the seconde tyme, then the hostes that lye on the south syde shal take theyr iourney: for they shal trompe whe they take theyr iourneys. And in gatherynge the congregacion togyther, ye shall blowe and not trompe. And the sonnes of Aaron the Preestes shall blowe the trompettes, and shall haue them, and it shall be a lawe vnto you for euer, and amonge youre chyldren after you.

And when ye shall goo to warre in youre lande agaynste youre ennemyes that vexe you ye shall trompe with the trompettes, and ye shall be remembred before the Lorde your god and saued frome youre ennemyes. Also when ye be merye in your feest dayes, and in the fyrste dayes of youre monethes, ye shall blowe the trompettes ouer your burnt sacrifices & peaxofferynges, that it may be a remembraunce of you before youre God. I am the Lorde your God.

And it came to passe the twentye daye of the seconde moneth in the seconde yere that the cloude was take vp from the tabernacle of witnesse. And the chyldren of Israel toke theyr iourney out of the wyldernesse of Sinai, and the cloud rested in the wyldernesse of Pharan And they fyrste toke theyr iourney at ꝑ mouth of the Lorde by the hand of Moses: euen the standarde of the hoste of Juda remoued with theyr armyes, whose capytayne was Nahason sonne of Aminadab. And ouer the hoste of the trybe of the chyldren of Issachar, was Nathanael the sonne of Zuar. And ouer the hoste of the tryde of the chyldren of Zabulon was Eliab the sonne of Helon. And the habitacyon was taken downe: and the sonnes of Gerson and Merari went forth bearynge the tabernacle.

Then the standerd of the hoste of Ruben went forthe with theyr armyes, whose capytayne was Elizur the sonne of Sedeur. And ouer the hoste of the tryde of the chyldren of Symeon: was Samaliel the sonne of Suri Saddai. And ouer the hoste of the tryde of the chyldren of Gad: was Eliasaph the sonne of Deguel. Then the Cahathytes went forwarde and bare the holy thynges, and the other dyd set vp the habitacion agaynste theyr commynge.

Then the standard of the hoste of the chyldrē of Ephraim went forth with their armies whose capitayne was Elisama the sonne of Amiud. And ouer the hoste of the tryde of the sonnes of Manasse, was Gamaliel the sonne of Pedazur. And ouer the hoste of the tryde of the sonnes of Ben Jamin, was Abidan the sonne of Gedeoni.

And hyndermoost of all the hoste, came the standarde of the hoste of the chyldren of Dan with theyr armies whose capitayne was Ahiezer the sonne of Ammi Saddai. And ouer the hoste of the tryde of the chyldren Aser was ꝑ Pagiel the sonne of Ochran. And ouer the hoste of the tryde of the chyldren of Nephthali, was Ahira the sonne of Enan: In this maner were the iourneys of the chyldren of Israel with theyr armyes when they remoued.

And Moses sayd vnto Hobab the sonne of Raguel the Madianyte, Moses father in lawe: We goo vnto the place of whiche the Lorde sayde, I wyll gyue it you. Goo with vs, and we wyll do the good: for the Lorde hath promysed good vnto Israel. And he sayd vnto hym: I wyll not, but wyll go to myne owne lande, and to my kynred. And Moses sayde: oh naye, leaue vs not, for thou knowest where is best for vs to pytche in the wildernesse, and thou shalte be oure gyde. And yf thou goo with vs, loke what goodnesse the Lorde sheweth vpon vs, the same we wyll shewe vpon the.

And they departed frome the mounte of the Lorde thre dayes iourney, and the arke of the testament of the Lorde wente before them in the thre dayes iourney, to serche out a restyng place for them. And the cloude of the Lorde was ouer them by day when they went forth of the tentes.

And when the Arcke wente forthe, Moses

sayde, Ryse vp Lorde, and let thyne enemyes be scattered, and let them that hate the, flee before the. And when the arke rested, he sayd: returne (Lorde) vnto the manye thousandes of Israel.

¶ The people murmureth and is punysched with fyre. They desyre flesshe. They loothe Manna. The murmurynge and wauerynge kynde of Moses. The Lorde dyuydethe the burden of Moses to seuentye of the auncyentes, and they prophesye. Eldad and Medad doo also prophesye in the hoste. It rayneth quayles. The flesshe raueners are punysched.

CAPI. XI.

A AND the people complayned, and it displeased the eares of the Lorde. And when the Lorde herd it, he was wroth, and the fire of the Lorde burnt amonge them, and consumed the vttermost of the hoste. And the people cryed vnto Moses, and he made sute vnto the Lorde, and the fire quenched. And they called the name of the place Thabarah, because the fire of the Lorde burnt amonge them.

And the common sorte of people that was amonge them fell a lustynge. And the chyldren of Israel also wente to, and wepte and sayde: who shall gyue vs flesshe to eate? we remembre the fysshe whiche we sholde eate in
B Egypte for nought, and of the Cucumbres and melouns, lekes, onyons, and garlyke. But nowe oure soules are dryed awaye, for our eyes loke on nothynge elles, saue vpon Manna.

The Manna was as it hadde ben Coriander seed, and in apparaunce lyke Bedellion. And the people went aboute and gathered it, and grounde it in mylles, or beat it in morters and baked it in pannes, and made cakes of it. And the taste of it was lyke vnto the taste of an oyle cake. And when the dewe fell aboute the hoste in the nyght, the Manna fell therwith.

And when Moses herde the people wepe in theyr housholdes, euery man in the dooze of his tente, then the wrethe of the Lorde wared hote exceedyngly: and it greued Moses also. And Moses sayd vnto the Lorde: wherfore dealest thou so cruelly with thy seruaunt? wherfore doo I not fynde fauour in thy syghte, sythens thou puttest the wyght
☞ of this people vpon me? Haue I conceyued all this people? or haue I begot them, that thou sholdest saye vnto me, carye them in thy bosome (as a nurse beareth the suckyng child) vnto the lande whiche thou swarest vnto their fathers? where sholde I haue flesshe to gyue vnto all this people? For they wepe vnto me, sayinge: gyue vs flesshe that we may eate. I am not able to beare all this people alone, for it is heuye for me. Wherfore yf thou deale thus with me, kyll me, I praye the, yf I haue founde fauour in thy syghte, and let me not se my wretchednesse.

D And the Lorde sayd vnto Moses: gather vnto me thre score and ten of the elders of Israel, whiche thou knowest that they are the elders of the people, and officers ouer them, & bringe them vnto the tabernacle of wytnesse, and let them stande there with the. And I wil come downe and talke with the there, & take of the spirite wich is vpon the, and put vpon the and vpon them, and they shall beare with the in the burthen of the people, and so shalt thou not beare alone.

And saye vnto the people: halow your selues agaynst to morow, that ye may eate flesh, for ye haue whyned in the eares of the Lorde sayinge: who shall gyue vs flesshe to eate, for we were happy whē we were in Egypt? therfore the Lorde wyll gyue you flesshe, and ye shal eate. Ye shall not eate one daye onely, either two or fiue dayes, either ten or twentye dayes: but euen a moneth longe, and vntyll it come out at the nostrels of you, that ye be redye to perbrake: because ye haue caste that
E Lorde aside, which is amonge you, and haue wepte before hym, sayinge: why came we out of Egypt.

And Moses sayde: fire hundred thousande foote men are there of the people, amonge whiche I am. And thou hast sayd: I wil giue them flesshe, and they shall eate a moneth longe. Shall the shepe and the oxen be slayne for them to fynde them? Eyther shall all the fysshe of the see be gathered togyther to serue them? And the Lorde sayd vnto Moses: Is the Lordes hande wared shorte? Thou shalte se whether my worde shall come to passe vnto the, or not.

And Moses went forth, and tolde the people the sayinge of the Lorde, and gathered the thre score and ten elders of the people, and sette them rounde aboute the tabernacle. And the Lorde came downe in a cloude, and spake vnto hym, and toke of the spirite that was vpon him, and put it vpon the thre score and ten elders. And as the spirite rested vpon them
F they prophecied and dyd nought elles. But there remayned two of the men in the hoste: the one called Eldad, and the other Medad. And the spirite rested vpon them for they were of them that were wrytten, but they went not out vnto the tabernacle: and they prophesied in the hoste.

And there ran a ponge man and tolde Moses, and sayd: Eldad, and Medad do prophecy
H in the hoste. And Iosua the sonne of Nun the seruaunt of Moses whiche he had chosen out answered and sayde: Master Moses, forbyd them. And Moses said vnto him: enuiest thou
G for my sake? wolde God that all the Lordes people coulde prophecye, and that the Lorde wolde put his spirete vpon them. And then both Moses and the elders of Israel, gat them in to the hoste.

And there wente forthe a wynde frome the Lorde and brought quayles from the see, and let them fal about the hoste, euen a dayes iourney rounde aboute on euery syde of the hoste. And two cubytes hye vpon the erthe. And the people stode vp al that day and all that night, and on the morowe, and gathered quayles. And he that gathered leest, gathered tenne

homers

homers full. And they kylled them roundē about the hoste.

And whyle the flesshe was yet betwene theyr teeth, afore it was chewed vp, the wrath of the Lorde waxed hoote vpon the people, and the Lorde slewe of the people an exceadynge myghtye slaughter. And they called the name of the place ✠ Kybroth Hathauah: because they buryed the people that lusted there.

And the people toke theyr iourney frome Kybroth Hathauah vnto Hazeroth, and abode at Hazeroth.

¶ Aaron and Mary grudge agaynst Moses. Mary was stryckē with the leper and healed at the prayer of Moses.

CAPI. XII.

AND ✠ Marye and Aaron spake agaynst Moses, bycause of his wyfe of Inde whiche he hadde taken: for he hadde taken to wyfe one of Inde. And they sayde, dothe the Lorde speake onely thorowe Moses? dothe he not speake also by vs? And the Lorde herde it. But Moses was a very meke man aboue all the men of the earthe. And the Lorde spake attonce vnto Moses, vnto Aaron, and vnto Marye: Come oute ye three vnto the tabernacle of wytnesse: & they came out all three.

And the Lorde came downe in the pyller of the cloude, and stode in the doore of the tabernacle, and called Aaron and Marye. And they wente out bothe of them. And he sayde, heare my wordes: yf there be a Prophete of the Lordes amonge you, I wyll shewe my self vnto him in a vysion, and wyll speake vnto him in a dreame. But my seruaunt Moses is not so: whiche is faythfull in all myne house Vnto hym I speake mouthe to mouthe, and he seeth the sygdt and the facyon of the Lorde and not thorow rydels. Wherfore then were ye not afrayde to speake agaynst my seruaunt Moses.

And the Lorde was angrye with them, and went his waye, and the cloude departed from the tabernacle. And beholde, Marye was become leprous, as it were snowe. And when Aaron loked vpon her and sawe that she was leprous, he sayde vnto Moses: Oh I beseche the my Lorde, put not the synne vpon vs whiche we haue folysshly committed and synned. Oh, let her not be as one that come deed forth of the mothers wombe: for halfe her flesshe is eaten awaye.

And Moses cryed vnto the Lorde, sayinge: Oh God, heale her. And the Lorde sayd vnto Moses: Yf her father had spytte in her face, shulde she not be ashamed seuen dayes, let her be shutte forth of the hoste seuen dayes, and after that let her be receyued in agayne. And Marye was shut out of the hoste seuen dayes and the people remoued not, tyll she was brought in agayne. And afterwarde, they remoued from Hazeroth, and pitched in the wyldernesse of Pharan.

¶ Certayne are sende to searche the lande of Canaan: which bryngē with them a cluster of grapes for a signe of fruytfulnesse.

CAPI. XIII.

AND the Lorde spake thus vnto Moses sayinge: ✠ Sende men oute to serche the lande of Canaan, whiche I gyue vnto the chyldren of Israel: of euery tryde of theyr fathers a man: and let them all be such as are rulers among them. And Moses at the commaundement of the Lorde sent forthe of the wyldernesse of Pharan, suche men as were al heedes among the children of Israel, whose names are these.

In the tryde of Ruben: Sammua the sonne of Zacur: In the tryde of Symeon, Saphat the sonne of Hori: In the tryde of Juda, Caleph the sonne of Jephune. In the tryde of Isachar, Igeal the sonne of Joseph. In the tryde of Ephraim, Hosea the sonne of Nun. In the tryde of Ben Jamin, Palthy the sonne of Raphu. In the tryde of Zabulon, Gadiel the sonne of Hodi. In the tryde of Joseph: that was of Manasse, Gaddi the sonne of Susi. In the tryde of Dan, Amiel the sonne of Gemali. In the tryde of Aser, Sethur the sonne of Micheel. In the tryde of Nephthali, Nahebi the sonne of Maphti. In the tryde of Gad, Guel the sonne of Machi: These are the names of the men whiche Moses sent to espye out the lande. And Moses called the name of ✠ Hosea the sonne of Nun, Josua.

✠ Hosea or Osee sygnifieth sauynge or sauioure. Josua or Jehosua signifieth the saluacion of the Lorde.

And Moses sent them forthe to espye oute the lande of Canaan, and sayde vnto them: get you southwarde, and go vp in to the hygh countrey, and se the lande what maner thinge it is, and the people that dwell therin: whether they be stronge or weyke, fewe or many e and what the land is that they dwel in, whether it be good or bad, & what maner of cities they dwell in, whether in tentes or walled townes, and what maner of lande it is: whether fatte or leane, and whether there be trees therin or not. And be of good courage, and bryngē of the fruyte of the lande. And it was aboute the tyme that grapes are fyrste ryppe.

And they went vp and serched out the lande from the wyldernesse of Zin vnto Rehob, as men go to Hemath, and thei ascended vnto the south and came vnto Hebron, where Ahiman was and Sesai, and Thalmai the sonnes of Enacke. Hebron was buylt seuen yere before Zoan in Egypt. And they came vnto the riuer of Escol, and they cut downe there a braunche with one cluster of grapes, and bare it vpon a staffe betwene twayne, and also of the pomegranates, and of the fygges of the place. The ryuer was called Nehel, Escol, bycause of the cluster of grapes whiche the chyldren of Israel cut downe there.

And they turned backe agayne frome searchynge the lande at fourtye dayes ende. And they wente and came to Moses and Aaron and vnto all the companye of the chyldren of Israel, vnto the wildernesse of Pharan, euen

vnto Cades, and broughte them worde and also vnto all the congregacyon, and shewed them the frute of the lande. And they tolde him, sayinge: we came vnto the lande whyther thou sendest vs, and surely it is a lande that floweth with mylke and honye, and here is of the frute of it. Neuertheiesse the people be stronge that dwell in the lande, and the cytyes are walled and exceadynge greate, and moreouer we sawe the chyldren of Enacke there.

That is to saye, replenished with all plentye and commodities

The Amalleckes dwell in the south countrey, and the Hethytes, Jebusytes and the Amorytes dwell in the mountayns, and the Cananytes dwell by the see, and alonge by the coste of Jordane.

And Caleb stylled the murmure of the people agaynst Moses, sayinge: let vs go vp and cõquere it, for we be hable to ouercome it. But the men that went vp with him, said: We be not hable to go vp agaynst the people, for they are stronger then we: And they broughte vp an euyll reaport of the lande which they had serched vnto the chyldren of Israel, sayinge: The lande whiche we haue gone thorowe to serche it out, is a lande that eateth vp the inhabytauntes therof, and the people that we sawe in it are men of stature. And there we sawe also gyauntes, the chyldren of Enacke whiche are of the gyauntes. And we semed in our syghte as it were greshoppers, and so we dyd in theyr syght.

¶ The people despearyng of commyng to the lande prompted, do murmure agaynste God, and wolde haue stoned Caleb and Josue, The searchers of the land dye. Amalech kylleth the Israelites.

CAPI. XIIII.

AND all the companye cryed out, and the people wept thorowe out that nyght, and all the people of Israel murmured agaynst Moses and Aaron: sayinge. Wolde God we had dyed in the lande of Egypte, either we wolde we hadde dyed in this wyldernesse. Wherfore hath the Lorde broughte vs vnto this lande to fall vpon the swerde, that both our wyues, and also our chyldren sholde be a praye? is it not better that we returne to Egypte agayne? And they sayd one to an other: let vs make a Capitayne, and returne to Egypte agayne.

And Moses and Aaron hearyng this fel on their faces before all the multitude of the chyldren of Israel. And Josua the sonne of Nun, & Caleb the sonne of Jephone whiche were of them that serched the lande, rent their clothes and spake vnto all the company of the chyldre of Israel, saying. The lande which we walked thorowe to serche it, is a very good lande. Yf the Lorde haue lust to vs, he wyll bryng vs in to this lande, and gyue it vs, which is a lande that floweth with mylke and honye. But in any wyse rebell not agaynst the Lorde. Moreouer feare ye not the people of the lande, for euen as bread, so may we deuour. Their shylde is departed from them, and the Lorde is with vs: feare them not therfore.

Ecclesi. xlvi. b
1. Mac. ii. f

And all the people bade stone them with stones. But the glorye of the Lorde appeared in the tabernacle of witnesse vnto al the children of Israel. And the Lorde sayde vnto Moses Howe longe shall this people raple vpon me, and howe longe wyll it be er they bleue me? for all my sygnes whiche I haue shewed amonges them? I wyll smyte them with the pestylence and destroye them, and wyll make of the a greater nacion, and a myghtier then they.

And Moses sayd vnto the Lorde: then the Egyptians shall heare it, for thou broughtest this people with thy myghte from them. And it wyl be tolde to the inhabiters of this lande also, for they haue herde lykewyse that thou the Lorde arte amonge this people, and that thou arte sene face to face, and that thy cloude standeth ouer them, and that thou goest before them by dape tyme in a pyller of a cloude, and in a pyller of fire by nyght.

Yf thou shalte kyll all this people, as they were but one man, then the nacions whiche haue herde the fame of the wyll speake, sayinge: bycause the Lorde was not hable to bryng in this people in to the lande which he sware vnto them, therfore he slew them in the wyldernesse.

So now let the power of my Lorde be great accordynge as thou hast spoken, sayinge: the Lorde is longe er he be angrye, and ful of mercye, and sufferyth synne and treipace, and leaueth no man innocent, and visityth the vnrighteousnesse of the fathers vpon the chyldren, euen vpon the thyrde and fourth generacion, be mercyfull I beseche the therfore vnto the synne of this people, accordynge vnto thy greate mercye, and accordynge as thou haste forgyuen this people from Egypte, euen vnto this place.

And the Lorde sayde: I haue forgyuen it, accordynge to thy request. But as truly as I lyue, all the earthe shall be fylled with my glorye. For of all those men whiche haue sene my glorye, and my myracles whiche I dyd in Egypte, and in the wyldernesse, and yet haue tempted me now this tenne tymes, & haue not herkened vnto my voyce, there shall not one se the lande whiche I sware vnto their fathers: neyther shall any of them that rayled vpon me, se it. But my seruaunt Caleb: bycause there is an other maner spirite with hym, and because he hathe folowed me: him I wyll bryng in to the lande whiche he hath walked in, and his seed shall conquere it, and also the Amalleckytes and Cananytes whiche dwel in the lowe countreys. To morow turne you and get you in to the wildernesse: euen the waye towarde the red see.

And the Lorde spake vnto Moses and Aaron, sayinge: how longe shall this euyll multytude murmure agaynst me: I haue herd the murmurynges of the chyldren of Israel, which they murmure agaynste me. Tell them that the Lorde sayethe: as truly as I lyue, I wyll doo vnto you euen as ye haue spoken in myne eares. Youre carkalles shall lye in the wyldernesse: neyther shall anye of these nombres whiche

which were nombred frome twenty yere and aboue of you which haue murmured againste me come into the lande ouer which I lyfted ✱ myne hande to make you dwel therin, saue Caleb the sonne of Iephune, and Iosua the sonne of Nun.

And your childzen which ye sayde shulde be a praye, them I will bringe in, and they shall knowe the lande which ye haue refused, and your carkales shall lye in this wyldernesse. And your childzen shall wandre in this wyldernesse. xl. yeres and suffre for youre whoredome vntyll youre carkelles be wasted in the wyldernesse, after the nombre of the dayes in which ye serched out the lande. xl. dayes, and euery day a yere: so that they shal beare your vnryghteousnes. xl. yere, and ye shall fele my vengeaunce, I the Lorde haue sayde that I will do it vnto all this cursed congregacō that are gathered togyther against me: euē in this wyldernesse ye shalbe consumed, and here ye shall dye.

And the men which Moses sent to serche ꝑ lande, and whiche (when they came agayne) made all the people to murmure agaynst it in that they broughte vp a sclaunder vpon the lande: dyed for their bryngynge vp that cursed sclaunder vpon it, and were plaged before ꝑ Lorde. But Iosua the sonne of Nun and Caleb the sonne of Iephune whiche were of the men that went to enserche the Lande, lyued styll. And Moses tolde these sayenges to all the childzen of Israel, & the people toke greate sorowe.

And they rose vp early in the mornyng and gat theym into the toppe of the mountayne, sayenge: lo we be here, and will go vp vnto the place of whiche the Lorde sayde, for we haue synned. And Moses sayd: wherfore wil ye go on this maner beyonde the worde of the Lorde? it wyll not come well to passe, go not vp (for the Lorde is not amonge you) least ye be slayne before your ennemyes. For the Amalechytes and the Cananytes are there before you, and ye wyl fal vpon the swerde, because ye are tourned away frome the Lorde, & therfore the Lorde will not be with you.

But they were blynded to goo vp in to the hyll toppe: Neuertheles, the arcke of the testamēt of the Lorde and Moses departed not out of the hoste. Then the Amalechytes and the Cananytes which dwelt in that hil, came downe and smote them and hewed them: euen vnto Horma.

¶ The drynkoffrynges of them that enter in to the lande the punyshment of hym that synneth of arrogancy or pryde. The man is stoned that gathered stykes on the Saboth. Gardes must be made vpon the quarters of theyr garmetes.

CAPI. XV.

A AND the Lorde spake vnto Moses, sayenge: speake vnto the childzen of Israel, and saye vnto theym: When ye be come into the lande of your habitation which I gyue vnto you, and will offre an offrynge vpon the fyre vnto the Lorde, whether it be a burntoffrynge or a speyall bowe or frewil offringe, or yf it be in youre principall feastes to make a swete sauoure vnto the Lorde, of ꝑ oxen or of the flocke.

Then, let him that offreth his offrynge vnto ꝑ Lorde, bryng also a meatoffrynge of a tenth deale of floure, myngled with ꝑ fourth parte of an hin of oyle, and the fourth part of an hin of wyne for a drynkeoffrynge, and offer with the burntoffrynge or any other offrynge when it is a lambe. And vnto a Ram B thou shalt offer a meatoffrynge of .ij. tenth deales of floure, myngled with the thyrde parte of an hin of oyle, and to a drynkoffryng thou shalt offer the thirde parte of an hin of wyne, to be a swete sauoure vnto the Lorde.

When thou offerest an oxe to a burntoffrynge or in any special bowe or peaceoffring vnto the Lorde, then thou shalt bryng vnto an oxe, a meateoffringe of thre tenth deales of floure myngled with halfe an hin of oyle. And thou shalt bryng for a drynkeoffrynge halfe an hin of wyne, that is an offrynge of a swete sauoure vnto the Lorde. This is the C maner that shalbe done vnto one oxe, one Rā a lambe or a kydde. And accordynge to the nō bre of suche offrynges, thou shalte encrease the meateoffrynges and the drynkoffringes.

All that are of youre selues shall do these thinges after this maner, when be offreth an offringe of swete sauoure vnto the Lorde. And yf there be a straunger with you or be amonge you in your generacions, and will offer an offrynge of a swete sauoure vnto the Lorde: euen as ye do, so he shall do. One ordynaunce shall serue both for you of the congregacion, and also for the straunger. And it shalbe an ordynaunce for euer amonge youre childzen after you, that the straunger and ye shalbe lyke before the Lorde. One lawe and one maner shall serue, bothe for you and for the straunger that dwelleth with you.

And the Lorde spake vnto Moses, sayeng: speake vnto the childzen of Israel and saye vnto them: When ye be come into the lande whether I will bryng you, then when ye wil eate of the bread of the lande, ye shal gyue an heueoffrynge vnto the Lorde. Ye shall gyue a bake of the first of your dowe vnto an heueoffrynge: as ye do the heueoffringe of ꝑ barne euen so ye shall heue it. Of the firste of youre dowe ye must gyue vnto the Lorde an heueoffrynge, thorowout your generacions.

Yfye ouerse your selues and obserue not al these commaundementes whiche the Lorde hath spoken vnto Moses, and all that the Lorde hathe commaunded you by the hande of Moses, frome the first daye forwarde that the Lorde commaunded amonge youre generacion: when ought is committed ignorauntly before the eyes of the congregacion, then al the multitude shall offer a calfe for a burntoffringe to be a swete sauoure vnto ꝑ Lorde, and the meatoffringe and the drynkeoffringe thereto, accordynge to the maner: and an he gote for a synneoffringe. And the preast shall make an attonement for all the multitude of the childzen of Israel, and it shalbe forgyuen them

them for it was ignorannce. And they shall bringe their gyftes vnto the offeringe of the Lorde, and their synneoffringe before the Lorde for their ignorannce. And it shalbe forgyuen vnto all the multitude of the childzen of Israel, and vnto the straunger that dwelleth amonges you: for the ignorannce perteyneth vnto all the people.

D Yf any one soule synne thorow ignorannce, he shall bringe a the gote of a yere olde for a synneoffringe. And the preaste shall make an attonement for the soule that synned vnwetyngly with the synneofferinge before the Lorde and make him at one, and it shalbe forgyuen him. And both thou that art borne one of the childzen of Israel & the straunger that dwelleth amonge you, shall haue bothe one lawe, yf ye synne vnwetingly.

God punisheth them that dispyse his worde. And the soule that doth oughte presumptuously, whether he be an Israelite or a straunger, the same hath despysed the Lorde. And that soule shall be destroyed out of his people, because he hath despysed the worde of the Lorde and hath broken his commaundementes, that soule therfore shall perysh and his synne shal be vpon him.

15 And whyle the childzen of Israel were in the wylderneſſe, they founde a man gathering stickes vpon the Saboth daye. And they that founde him gatheringe styckes, brought him vnto Moses and Aaron and vnto all the congregacion: and they put hym in warde, for it was not declared what shoulde be done vnto hym. And the Lorde sayde vnto Moses: the man shall dye: let al the multitude stone him with stones forth of the host. And all the multitude brought him without the hoste & stoned him with stones, and he dyed as the Lorde commaunded Moses.

Fardes. Deute. xxii. b And the Lorde spake vnto Moses, sayenge: speake to the childzen of Israell, and byd the, they make them gardes on the quarters of their garmentes thorow out their generacions and let them make the gardes of rybandes of Jacynct. And the garde shall be vnto you, to loke vpon it, that ye remembre all the commaundementes of the Lorde and do them: that ye seke not a waye after youre owne hertes, and after your owne eyes, to go a hooring after them: but that ye remembre and do all my commaundementes, and be holye vnto youre God, for I am the Lorde youre God, whyche brought you oute of the lande of Egypte to be your God. I am the Lorde God.

¶ The rebellion and resistaunce of Corah Dathan and Abiram. The erth opened and swalowed them vp.

CAPI. XVI.

A Nd * Corah the sonne of Jezehar, the sonne of Cahath, the sonne of Leui, & Dathan, and * Abiram the sonne of Eliab, and On the sonne of Peleth, the sonne of Ruben: stode vp before Moses, with other of the childzen of Israel. ij. hundred and fyftye heades of the congregacion, and counsailours and men of fame, and they gathered them selues togyther againste Moses and Aaron, and

* Some wryte Korah the sonne of Izachar.
* Som wryte Abirom.

sayde vnto them: ye haue done ynoughe. For all the multitude are holy euery one of them and the Lorde is amonge them. Why therfore auaunce ye your selfes abone the congregacion of the Lordes.

When Moses herde it, he fell vpō his face and spake vnto Corah and vnto all his companye, sayenge: to morowe the Lorde wyll shewe who is his, and who is holy, and will take them vnto him, & whome so euer he hath chosen, he will cause to come to him. This do: take fyrepannes, thou Corah and all thy cōpanye, and do fyre therin and put cens therto before the Lorde to morowe. And then whō so euer the Lorde wyll chose, the same is holye. Ye make ynoughe to do ye childzen of Leui.

And Moses sayde vnto Corah: heare ye childzen of Leui, Semeth it but a smal thinge vnto you, that the God of Israell hath seuered you from the multitude of Israel to bring you to him, to do the seruyce of the tabernacle of the Lorde, and to stande before the people to minister vnto them? he hath taken the to him and all thy brethren the sonnes of Leui with the, and ye seke thoffice of the preast also. For which cause both thou and all thy cōpany are gathered togither against the Lord: for what is Aaron, that ye shoulde murmure against hym.

And Moses sent to call Dathan and Abiram the sonnes of Eliab, and they answered, we will not come. Semeth it a small thinge vnto the that thou hast brought vs oute of a lande that floweth with mylke and hony, to kyll vs in the wylderneſſe? but that thou shuldest raygne ouer vs also? Moze ouer thou hast brought vs vnto no lande that floweth with mylke and hony, neyther haste gyuen vs possessions of feldes or of vynes. Eyther wilte thou pull out the eyes of these men? we wyll not come.

And Moses waxed verye angrye and sayde vnto the Lorde: Turne not vnto their offringes. I haue not taken so moche as an asse frō them, neyther haue vexed any of them. Then Moses sayde vnto Corah: Be thou and all thy companye before the Lorde: bothe thou they and Aaron to morowe. And take euerye man his cēser and put cens in them, and come before the Lorde euery man with his censer: two hundred and fyftye censers, and Aaron with his censer. And they toke euery man his censer and put fyre in them and layde cens theron, and stode in the woze of the tabernacle of wytnesse, and Moses and Aaron also. And Corah gathered all the congregacion againste them vnto the woze of the tabernacle of wytnesse.

And the glory of the Lorde appeared vnto all the congregacion. And the Lorde spake vnto Moses and Aaron, sayenge: seuer your selues frome this congregacion, that I maye consume them at once. And they fell vpō their faces, and sayde. * O most myghtye God of the spirites of all flesh, one man hath synned and wilte thou be wrothe with all the multitude? And the Lorde spake vnto Moses, sayenge:

enge: speake vnto the congregacion and say: Get you away frō ỹ tētes of Corah, Dathā & Abiram. And Moses arose vp and went vnto Dathan and Abiram, and the elders of Israel folowed him. And he spake vnto the congregacion, sayenge: departe frome the tentes of these vngodly men, and touche not thinge of theirs: least ye perysshe in all their synnes. And they gat theym frome the tentes of Corah, Dathan and Abiram on euery syde. And Dathan and Abiram came oute and stode in ỹ woze of their tentes with their wyues, their sonnes and their childzen.

D And Moses sayde: Hereby ye shall knowe that the Lozde hathe sent me to wo all these wozkes, and that I haue not wone theym of of myne owne hed: Yf these men dye the cōmen death of all men, oz yf they be vysited after the visitacion of all men, then the Lozde hath not sent me. But yf the Lozde make a E newe thinge, and the earth open hir mouthe and swalowe them, and all that pertayne vnto theym, so that they go wwne quycke into hell: then ye shall vnderstande, that these mē haue rayled vpon the Lozde.

And as sone as he had made an ende of spekynge all these wozdes, the grounde cloue a sonder that was vnder them, and the earthe Num.xvi.a. opened her mouthe and swalowed them and their houses and all the men that were with Corah and all their goodes. And they and al that pertayned vnto them, went wwne alyue vnto hell, and the earthe closed vpon theym, and they perysshed awaye frome the congregacion. And al Israel that were aboute them fled at the crye of them. For they sayde: The earth mighte happely swalowe vs also. And there came out a fyre frome the Lozde and cōsumed the two hundzed and fyftye men that offred incens.

And the Lozde spake vnto Moses, sayeng: Speake to Eleazar the sonne of Aaron the preest and let him take vp the censers out of the burnynge and scatter the fyre here & there, for the censers of these synners are halowed in their deathes: and let them be beaten into thynne plates and fastened vpon the altare. For they offred them before the Lozde, & therfore they are holye and they shalbe a signe vnto the childzen of Israel.

And Eleazar the preest toke the bzasen censers, which they that were burnt had offered, F and beat them and fastened theym vppon the altare, to be a remembzaunce vnto the childzen of Israel, that no straunger which is not of the seed of Aaron, come nere to offer incese before the Lozde, that he be not made lyke vnto Corah and his cōpany: as the Lozde sayd vnto him by the hande of Moses.

And on the mozowe all the multitude of ỹ childzen of Israel murmured againste Moses and Aaron, sayenge: ye haue kylled the people of the Lozde. And when the multitude was gathered againſt Moses and Aarō, they loked towarde the tabernacle of wytnesse. And beholde, the cloude had couered it and ỹ glozy of the Lozde appeared. And Moses and Aaron went before the tabernacle of wytnes. And the Lozde spake vnto Moses, sayenge: Get you frome this congregacīō, that I may consume theym quyckely. And they fell vpon their faces.

And Moses sayde vnto Aaron: take a censer and put fyre therin oute of the altare, and powze on incens, and go quickely vnto the cō gregacion and make an attonemēt for them. G For there is wzathe gone out from the Lozde and there is a plage begonne. And Aarō toke as Moses commaunded him, and ran vnto ỹ congregacion: and beholde, the plage was begonne among the people, and he put on incens, and made an attonement for the people. And he stode betwene the deed, and them H that were alyue, and the plage ceased. And the nombze of theym that dyed in the plage, were. xiiij. thousande and seuen hundzed: besyde them that dyed about the busynes of Corah. And Aaron went agayn vnto Moses vnto the woze of the tabernacle of witnesse, and the plage ceased.

Sapi.xviii.d

A pyture of Christe.

¶ Aarons rodde buddeth and beareth blossomes.

CAPI. XVII.

AND the Lozde spake vnto Moses, sayenge: speake to the childzen of Israell A and take of them, for euery principall house a rod, of their pzynces ouer the houses of their fathers: euen. xij. roddes, and wzyte euery mans name vpon his rod. And wzyte Aarons name vpon the staffe of Leui: for euery heedmā ouer the houses of their fathers shall haue a rod. And put theym in the tabernacle of wytnesse where I will mete you. And his rod whome I chose, shall blossome: B So I will make cease frome me the grudgynges of the childzē of Israel which they grudge againſt you.

And Moses spake vnto the childzen of Israel, & all the pzinces gaue him for euery pzince ouer their fathers houses, a rod: euen. xij. rodes, and the rodde of Aaron was amonge the roddes. And Moses put the roddes before C the Lozde in the tabernacle of wytnesse. And on the mozowe, Moses went into the tabernacle: and beholde * the rod of Aaron of the house of Leui was budded and bare blossomes and almondes. So Moses bzought out all the roddes whiche were before the Lozde, D vnto all the childzen of Israel, and they looked vpon theym, and toke euerye man his rodde.

H! * Ebze.ix.b.

And the Lozde sayde vnto Moses: bzynge Aarons rod agayne before the wytnesse to be kept for a token vnto the childzen of rebellīō, that their murmurynges may cease from me, that they dye not. And Moses dyd as ỹ Lozd commaunded him. And the childzen of Israel spake vnto Moses, sayenge: beholde, we are destroyed and all come to noughte: for whoso euer commeth nyghe the dwellynge of the Lozde, dyeth. Shall we vtterly consume awaye?

¶ The

¶ The office of the Leuites. The tythes and fyrst frutes must be gyuen them. Barons herytage.

CAPI. XVIII.

A Nd the Lorde sayd vnto Aaron. Thou and thy sonnes and thy fathers house with the, shall beare the saute of that whiche is done amysse in the holy place. And thou and thy sonnes with the, shal beare the saute of that whiche is done amysse in youre preasthode. And thy brethren also the tribe of Leui, the tribe of thy father take with the, & let them be ioyned vnto the and minister vnto the. And thou & thy sonnes with the, shall ministre before the tabernacle of wytnesse. And let them wayte vpon the and vpon all ꝑ tabernacle: onely let them not come nyghe ꝑ holy vessels and the altare, that bothe they & ye also dye not. And let theym be by the, and wayte on the tabernacle of wytnesse, and on all the seruice of the tabernacle, and let no straunger come nyghe vnto you.

Wayte therefore vpon the holy place & vpō the altare, that there fall no more wrath vpō the childzen of Israel: beholde, I haue taken your brethren the Leuites forth of the childrē of Israel, to be yours, as gyftes gyuen vnto the Lorde to do the seruice of the tabernacle of wytnesse. And se that both thou and thy sonnes with the take hede vnto your preastes office, in all thinges that pertayne vnto the altare and within the vayle. And se ye serue, for I haue gyuen your preastes office vnto you for a gyfte to do seruice: and the straunger that commeth nyghe, shall dye.

And the Lorde spake vnto Aaron: beholde I haue gyuen the the keppynge of myne heueoffrynges in all the halowed thinges of ꝑ childzen of Israel. And vnto the I haue gyuē thē vnto annoyntynge and to thy sonnes: to be a B dutye for euer. This shall be thyne of moste holy sacrifices. All their gyftes, thorow oute all their meatoffrynges, synneoffrynges, and trespaceoffringes which they bringe vnto me. They shalbe most holy vnto the and vnto thy sonnes. And ye shall eate it in the moste holy place: all that are males shall eate of it, for it shalbe holy vnto the.

And this shalbe thyne: the heueoffrynges of their gyftes, thorow out all the waueoffrynges of the childzen of Israel, for I haue gyuen theym vnto the, and thy sonnes, and thy doughters with the to be a dutye for euer: & all that are cleane in thy house, shall eate of it, all the fat of the oyle, of the wyne and of ꝑ corne: their first frutes which they gyue vnto the Lorde, haue I gyuen vnto the. The first frutes of all that is in their landes, whyche they bringe vnto the Lorde, shall be thyne: and all that are cleane in thyne house, shall eate of it.

Al dedicate thinges in Israel, shalbe thyne. C All that breaketh the matrice of all flesshe ꝑ men bringe vnto the Lorde, both of man and beast, shall be thyne. Neuertheles the firste borne of man shall be redemed, and the firste borne of vncleane beastes shall be redemed. And their redemptions shall be at a moneth olde, valued at fyue sycles of syluer, of the holy sycle. A sycle maketh twentye Geras. But the first borne of oxen, shepe and goates shall not be redemed. For they are holy, and thou shalt sprinkle theyr bloude vpon the altare, & shalt burne their fat to be a sacrifice of a swete sauoure vnto the Lorde.

And the flesshe of them shalbe thyne, as ꝑ wauebreast and all the eyght shulder is thyne all the holy heueoffringes which the childzen of Israel heue vnto the Lorde, I gyue the & thy sonnes and thy doughters with the to be a dutye for euer. And it shall be a salted couenaunt for euer, before the Lorde: vnto the & to thy seed with the.

And the Lorde spake vnto Aarō: thou shalt haue none enheritaūce in their land nor parte amonge them. For I am thy parte and thy enheritaunce amonge the childzen of Israel. And beholde I haue gyuen the childzen of Leui the tenth in Israel to enheryte, for the seruice which they serue in the tabernacle of witnes, that the childzen of Israel henceforth come not nyghe the tabernacle of wytnesse, & beare synne and dye. And the Leuites shall do the seruice in the tabernacle of witnesse and beare their synne, and it shalbe a lawe for euer vnto your childzen after you: But amonge the childzen of Israel they shall enheret none enheritaunce. For the tythes of the childzen of Israel whiche they heue vnto the Lorde, I haue gyuen the Leuites to enheret. Wherefore I haue sayde vnto thē: Amonge the childzen of Israel, ye shall enheret none enheritaunce.

And the Lorde spake to Moses, sayenge: speake vnto the Leuites, and saye vnto them: when ye take of the childzen of Israel the tythes which I haue gyuen you of them to your enheritaunce, ye shall take an heueoffringe of that same for the Lorde: euen the tenthe of ꝑ tythe. And it shalbe rekened vnto you for your heueofferinge, euen as thoughe ye gaue corne out of the barne or a fulloffringe frō the wyne pzelle.

And in this maner ye shall heue an heueoffringe vnto the Lorde, of al your tythes whiche ye receyue of the childzen of Israel, and ye shall gyue therof the Lordes heueoffringe vnto Aaron the preaste. Of all youre gyftes, ye shall take out the Lordes heueoffringe: euen the fat of all their halowed thinges.

And thou shalte saye vnto them: when ye haue take awaye the fat of it frome it, it shal be counted vnto the Leuites, as the encrease of corne and wyne. And ye shall eate it in all places both ye and your housholdes, for it is your rewarde for your seruice in the tabernacle of wytnesse. And ye shal beare no synne by the reason of it, when ye haue taken frome it the fat of it: neyther shall ye vnhalowe the halowed thinges of the childzen of Israel, and so shall ye not dye.

¶ Of the redde kowe. The lawe of him that dyeth in the tabernacle: and of him also that toucheth any vncleane thynge.

CAPI. XIX.

And

A AND the Lorde spake vnto Moses and Aaron sayenge: this is the ordinaunce of the lawe which the Lorde commaũdeth, sayenge: speake vnto the childzen of Israel and let theym take the a red kowe without spot whiche neuer bare yocke vpon her. And ye shall gyue her vnto Eleazar the preast and he shall bzynge her without the host and cause her to be slayne before him.

And Eleazar the preaste shall take of her bloude vpon his fynger, & sprynkle it streyght towarde the tabernacle of wytnes. vij. tymes. And he shal cause the kowe to be burnt in his sight: both skynne, flesshe and bloude, with the dunge also. And let the preast take Cedar woode, and Isope and purple clothe, and cast it vpon the kowe as she burneth. And let the preast washe his clothes and bathe his flesshe in water, and then come into the hoste, & the preast shalbe vncleane vnto the euen.

B And he that burneth her, shall washe his clothes in water and bathe his flesshe also in water, and be vncleane vntyll euen. And one that is cleane, shall go and take vp the asshes of the kowe, and put them without the hoste in a cleane place, where they shall be kept to make sprynklynge water for the multitude of the childzen of Israel: for it is a synneoffring. And let him that gathered the asshes of the kowe, washe his clothes, and remayne vncleane vntyll euen. And this shall be vnto the childzen of Israel and vnto the straũger that C dwelleth amonge them, a lawe for euer.

He that toucheth any deed persone, shalbe vncleane seuen dayes. And he shal purify him selfe with the asshes the thyrde daye, and so he shalbe cleane the seuenth daye. And yf he purifye not him selfe the thyrde daye, then ỹ seuenth daye, he shall not be cleane. Whosoeuer toucheth anye persone that dyeth and sprinkleth not him selfe, defyleth the dwellynge of the Lorde: and therfore that soule shall perysshe out of Israel, because he hathe not sprinkled the sprynklynge water vpõ him, he shalbe vncleane, and his vncleannesse shall remayne vppon him.

This is the lawe of the man that dyeth in a tent: all that come into the tẽt and al that is in the tent, shalbe vncleane seuen dayes. And all the vessels that be open whiche haue no lyd nor couerynge vpon them, are vnclene. And who so euer toucheth one that is slayne with a swerde in the feldes, or a deed persone, or a bone of a deed man, or a graue: shall be vncleane seuen dayes.

D And they shall take for an vncleane person of the burnt asshes of the synneoffringe, and put runnynge water therto into a vessell. And a cleane persone shal take Isope and dyppe it in the water, and sprynkle it vpon the tent & vpon all the vessels and on the soules that were there, and vpõ him that touched a bone or a slayne persone or a deed body or a graue. And the cleane person shall sprynkle vpon the vncleane the. iij. daye and the. vij. daye. And the. vij. daye he shall purify him selfe & washe his clothes and bathe him selfe in water, and shalbe cleane at euen.

Yf any be vncleane and sprynkle not hym selfe the same soule shalbe destroyed forth of the congregacion: for he hath defyled the holy place of the Lorde and is not sprynkled wt sprynklynge water, therfore is he vncleane. And this shalbe a perpetual lawe vnto them. And he that sprinkleth the sprynklynge water, shall washe his clothes.

And he that toucheth the sprynklynge water, shall be vncleane vntyll euen. And what so euer the vncleane persone toucheth, shall be vncleane. And the soule that toucheth it, shalbe vncleane vntyll the euen.

¶ Mir Iam dyeth. The people murmure. They haue water euen oute of the rocke. Edom denyeth the Israelites passage thorow his realme. The deth of Aaron in whose roume Eleazar succedeth.

CAPI. XX.

A AND the hole multitude of the childzen of Israel, came into the desert of Sin in the firste moneth, & the people dwelt at Cades. And there dyed Mirye, and was buryed there. Moreouer there was no water for the multitude, wherfore they gathered them selues togither againste Moses and Aaron. And the people chode with Moses and spake, sayenge: wolde God we had perysshed, when our brethrẽ perysshed before the Lorde. Exodi.xvii.d Why haue ye brought the congregaciõ of the Lord vnto this wylderneste, that both we and our catell shulde dye here? Wherfore brought ye vs out of Egypte to bringe vs into this vngracious place, which is no place of seed nor of frygges nor vynes nor of pomgranates, neither is there any water to drynke?

B And Moses and Aaron went frome the congregacion vnto the doze of the tabernacle of wytnesse, and fell on their faces. And the glory of the Lorde appeared vnto them. And the Lorde spake vnto Moses, sayenge: Take the staffe, and gather thou and thy brother Aaron the congregacion togyther, and saye vnto the rocke before their eyes, that he gyue forth his water. And thou shalt bzynge them water out of the rocke and shalt gyue the cõpany drinke and their beastes also.

C And Moses toke the staffe frome before the Lorde, as he commaunded him. And Moses & Aaron gathered the congregacion togyther before the rocke, and he sayde vnto thẽ, heare ye rebellyons, muste we fet you water oute of this rocke? And Moses lyfte vp his hande wt his staffe and smote the rocke. ij. tymes, and the water came out abundantly, and the multitude dranke and their beastes also. Sapien.xii.a Psal.lxxvii.b

D And the Lorde spake vnto Moses and Aarõ because ye beleued me not, to sanctifie me in ỹ eyes of the childzen of Israel, therfore ye shal not bzinge this congregacion into the lande which I haue gyuen them. This is the water of stryfe, because the childzen of Israel stroue with the Lorde, and he was sanctifyed vpon them. Deute.i.f

E And Moses sent messengers frome Cades vnto the kynge of Edom. Thus sayth thy bzo ther Israel: Thou knowest all the trauell ỹ hath

hathe happened vs, howe oure fathers went wonne into Egypte, and how we haue dwelt in Egypte a longe tyme, and how the Egyptians vexed bothe vs and our fathers. Then we cryed vnto the Lorde, and he herde oure voyces, and sent an aungell and hathe fet vs out of Egypte. And beholde, we are in Cades a cyty harde by the borders of thy coūtrey, let vs go we pray the thorow thy coūtrey we wil
*Num.xxi.e not go thorow the feldes nor thorow ꝑ vyneyardes, nether will we drinke of the water of ꝑ fountaynes, but we wil go by the hye way ꝑ nether turne vnto the righthand nor to the left, vntyll we be past thy countreye. And Edom answered him: Se thou come not by me, lest I come out agaynst the with the swerde. And the chyldren of Israel sayde vnto him: we wyll goo by the beaten waye: and yf eyther we or oure catell drynke of thy water, we wyll paye for it, we wyll do no more but passe thorowe by fote onely. And he sayde: ye shall not go thorow. And Edom came out
D agaynste him with moche people and with a myghtye power. And thus Edom denyed to gyue Israel passage thorowe his countreye. And Israel turned awaye frome him.

And the chyldren of Israel remoued frome Cades and wente vnto mount Hor with all the companye. And the Lorde spake vnto Moses and Aaron in mounte Hor, whiche is vpon the borders of the lande of Edom, sayinge: let Aaron be put vnto his people, for he shall not come into the lande whiche I haue gyuen vnto the chyldren of Israel: because ye disobeyed my mouth at the water of stryfe.
Deut.xxxii.g Take Aarō and Eleazar his sonne, and bringe them vp into mount Hor, and stryppe Aaron out of his vestimentes and put theym vpon Eleazar his sonne, and let Aaron be put vnto his people and dye there.

The death of Aaron. Deute.xxvi.b. And Moses dyd as the Lorde commaunded: and they went vp into mount Hor in ꝑ sight of all the multitude. And Moses toke of Aarons clothes and put them vpon Eleazar his sonne, and Aaron dyed there in the toppe of the mount. And Moses & Eleazar came down out of the mount. And all the house of Israel mourned for Aaron. xxx. dayes.

¶ Israel vanquyssheth kyng Arad. The fyrye serpentes stynge them: but when they loke at the brasen serpent whiche the Lorde commaunded Moses to lyft vp, they are healed. The kynges, Sehon and Og are ouercome in batell.

CAPI. XXI.

A AND when kynge Arad the Cananite, whiche dwelt in the south partyes, herde tel that Israel came by the way that the espyes had founde out, he came and foughte with Israel and toke some of them pryssonners. Then Israel vowed a vowe vnto the Lorde, and sayde: Yf thou wilt gyue this people into our handes, we will destroye their cyties. And the Lorde herde the voyce of Israel, and delyuered vnto theym the Cananytes. And they destroyed both them and their cyties, and called the place Horma.

Then they departed frome mount Hor towarde the red see: to compasse the lande of Edom. And the soules of the people faynted by the waye. And the people spake against God and against Moses: Wherfore hast thou brought vs out of Egypte, for to dye in the wyldernesse, for here is neyther bread nor water, and oure soules lothe this * lyghte bred.

Then the Lorde sent fyrye serpentes amōg the people, which stonge them: so that moch people dyed in Israel. And the people came to Moses, and sayde: we haue synned, for we haue spoken against the Lord and against the, make intercession to the Lorde, that he take awaye the serpentes frome vs. And Moses made intercession for the people. And the Lorde sayde vnto Moses: make the a serpent and hange it vp for a signe, and let as manye as are bytten loke vpon it, and they shall lyue. And Moses made a serpent of brasse, and set it vp for a signe. And when the serpentes had bytten any man, he went and beheilde the serpent of brasse and recouered.

And the chyldren of Israel remoued & pytched in Oboth. And they departed frome Oboth and laye at Egebarim in the wyldernes whiche is before Moab on the eastsyde. And they remoued thence, and pytched vpon the ryuer of Zarad. And they departed thence & pytched on the other syde of Arnon, whiche ryuer is in the wyldernesse, and commeth out of the costes of the Ammorites: for Arnon is the border of Moab, betwene Moab and the Ammorytes. Wherfore it is spoken in the * booke of the warre of the Lorde: goo with a violence, both on the ryuer of Arnon and on the ryuers heed, whiche shooteth downe to dwell at Ar, and leaneth vpon the costes of Moab.

And frome thence they came to Beer, whiche is the well, wherof the Lorde spake vnto Moses: gather the people togither, that I may gyue them water. Then Israel sange this songe: Aryse vp well, synge therto: The wel which the rulers dygged and the capytaynes of the people with the helpe of the lawgyuer and with their staues.

And frome this wyldernesse they went to Matana, and frome Matana to Nahaliel, & frome Nahaliel to Bamoth, and frome Bamoth to the valay that is in the felde of Moab in the toppe of * Phasgah which boweth towarde * Jesimon. And Israel sent messengers vnto Sehon, kynge of the Ammorites, sayenge: let vs go thorow thy lande: we wil not turne into thy feldes nor into thy vyneyardes, ne drynke of the water of the welles: but goo alonge by the commen waye, vntyll we be past thy countreye. And Sehon wolde gyue Israell no lycence to passe thorowe his countreye, but gathered all his people togyther and made out against Israel into the wildernesse. And he came to Jaheza and foughte with Israel.

And Israel smote him with the edge of the swerde and conquered his lande, frome Arnō vnto Jabock: euen vnto the chyldren of Ammon. For the borders of the chyldren of Ammon,

mon, are strounge. And Israel toke all these cyties, and dwelt in all the cyties of the Amorites / in Hesbon / and in all the townes therevnto belongynge. For Hesbon was the cytie of Sehon the kynge of the Ammorites, who had fought before with the kynge of the Moabytes, and had taken all his lande forth of his hande, euen vnto Arnon. Wherfore it is a prouerbe, go to Hesbon and let the cytie of Sehon be bupit and made redy, for there is a fyre gone forth of Hesbon and a flame from the cytie of Sehon, and hath consumed Ar of the Moabites, and the men of the hylles of Arnon. Wo to the Moab: o people of Chamos ye are vndone. His sonnes are put to flyghte, and his doughters brought captyue vnto Sehon kynge of the Ammorites. Their lyght is out frome Hesbon vnto Dibon, and we made a wylderneile cuē vnto Nopha whiche reacheth vnto Medida. And thus Israel dwelt in the lande of the Amorites. And Moses sent to serche out Jaezer, and they toke þ townes belongynge therto, and conquered þ Amorites that were there.

And then they turned and went vp toward Basan. And Og the kyng of Basan came out against them, bothe he and all his people, to warre at Adrei. And the Lorde sayd vnto Moses: feare him not, for I haue delyuered him into thy handes with all his people and his land. And thou shalt do with him as thou dyddest with Sehon the kynge of the Amorites, which dwelt at Hesbon. And they smote him and his sonnes and all his people, tyll there was nothinge left him. And they conquered his lande, and the children of Israel remoued & pytched in the feldes of Moab, on theother syde of Jordan, by Jericho.

The kynge Balac sendeth for Balam, to curse Israel: but Balam can do nothynge against the will of the Lorde, Balams asse speaketh to him in the waye.

CAPI. XXII.

AND Balac the sonne of Ziphor sawe al that Israel had done to the Amorites, and the Moabites were sore afrayed of the people, because they were many, and abhorred the children of Israel: And Moab sayd vnto the elders of Madian, nowe shall this company lycke vp al that are roundeabout vs as an oxe lycketh vp the grasse of the felde. And Balac the sonne of Ziphor was kynge of the Moabites at that tyme.

And he sent messangiers vnto *Balam the sonne of Beor, the ꝓ interpreter which dwelt vpon the ryuer of the lande of the children of his folke, to call him, sayenge: Behold, there is a people come out of Egypte whiche couereth the face of the earth and lyeth euen hard by me. Come nowe I praye the, and curse me this people. For they are to myghtye for me/ so peraduenture I myghte be hable to smyte them, and to dryue them out of the lande. For I wote that whom thou blessest, shall be blessed, and whome thou cursest shall be cursed.

And the elders of Moab went with the elders of Madian, hauinge the rewarde of the sothesayenge in their handes. So they came vnto Balam and tolde him the wordes of Balac. And he sayde vnto the, tary here al nighte and I will bringe you worde, euen as þ Lord shall saye vnto me. And the lordes of Moab abode with Balam.

And God came vnto Balam & sayd: What men are these which are with the? And Balam sayde vnto God: Balac the sonne of Ziphor kynge of Moab hath sent vnto me, sayenge: Beholde, there is a people come forth of Egypte and coureth the face of the earth: come now therfore and curse me them, that so peraduenture I may be hable to ouercome them in batell, and to dryue them out. God sayde vnto Balam: thou shalte not go with them, neyther curse the people for they are blessed.

So Balam rose vp in the morninge & sayd vnto the lordes of Balac: Get you vnto your lande, for the Lorde will not suffre me to go with you. And the lordes of Moab rose vp & went vnto Balac and sayd. Balam wold not come with vs. And Balac sent agayne a greater company of Lordes, and more honorable then they. And they came to Balam and told him: Thus sayth Balac the sonne of Ziphor Oh, let nothinge let the, to come vnto me, for I will highly auaūce the vnto great honour, and will do what so euer thou sayest vnto me, come therfore I praye the, curse me this people.

And Balam answered and sayde vnto the seruauntes of Balac. * Yf Balac wold gyue me his house full of siluer and golde, I can go no further, then the worde of the Lorde my God, to do lesse or more. Neuertheless tarye ye here all nighte: that I maye wete, what þ Lorde wil saye vnto me ones more. And God came vnto Balam by nighte and sayde vnto him: Yf the men come to fet the, aryse vp and go with them: but what I say vnto the, that onely thou shalt do.

And Balam arose vp earely, and sadled his asse, and went with the Lordes of Moab. But God was angrye because he went. And the aungell of the Lorde stode in the waye against him. And he eyd vpon his asse and two seruauntes with him. And when the asse sawe the aungell of the Lorde stande in the waye & his swerde drawen in his hande, she turned a syde oute of the waye, and went out into the felde. And Balam smote the asse, to turne her into the waye.

And the aungell of the Lorde went & stode in a path betwene þ vyneyardes, where was a wall on the one syde and an other on the other. When the asse sawe the aungell of the Lorde, she wrenched vnto the wal and thrust Balams fote vnto the wall, and he smote her agayne. But the aungell of the Lorde went further, & stode in a narow place, where was no waye to turne, eyther to the righthand or to the lyft. And when the asse saw the angell of the Lorde, she fell downe vnder Balam: & Balam was wroth and smote the asse with a staffe. And the Lorde opened the mouth of

Balams asse speaketh.

the Asse, and the sayde vnto Balam: What haue I done vnto the, that thou smytest me thus thre tymes? And Balam sayde vnto the Asse: because thou hast mocked me? I wolde that I hadde a swerde in myne hande, that I myght now kyll the. And the Asse sayde vnto Balam: am not I thyne Asse which thou hast ryden vpon sythes thou wast borne vnto this daye? Was I euer wont to do so vnto the? And he sayde, naye.

F And the Lorde opened the eyes of Balam, that he sawe the angell of the Lorde standing in the waye, with his swerde drawen in his hande. And he bowed him self and fell flat on his face. And the aungell of the Lorde sayde vnto him: Wherfore smytest thou thyne asse thus thre tymes? Beholde I came oute to resist the, for thy waye is frowarde and contrary vnto me, and the Asse saw me and auoyded me three tymes: or else (hadde she not turned frome me) I had surely slayne the and saued her alyue. And Balam sayde vnto the aungell of the Lorde: I haue synned: for I wist not that thou stodest in the way against me. Now therfore yf it displease thyne eyes, I wil turne againe. And the aungell sayde vnto Balam, go with the men: but in anye wyse, what I saye vnto the, that saye. And Balam went wt the lordes of Balac.

G And when Balac herde that Balam was come, he went out against him vnto a cytie of Moab that stode in the border of Arnon, whyche was the vttermost parte of his countrey. And Balac sayd vnto Balam: dyd I not send for the, to call the? wherfore camest thou not vnto me? thinkeste thou I am not able to promote the vnto honoure? And Balam sayd vnto Balac: Lo I am come vnto the. But I can saye nothinge at all, saue what God putteth in my mouthe, that muste I speake. And Balam went with Balac, and they came vnto the large cytie. And Balac offred oxen and shepe, and sent for Balam and for the lordes that were with him.

¶ Balam blesseth the people, where he was requyred to curse them and prophesieth that they shall be a greate people.

CAPI. XXIII.

A And on the morowynge, Balac toke Balam, and brought him vp into ꝑ hyghe place of Baal, and thence he sawe vnto the vttermost parte of the people. And Balam sayde vnto Balac: buylde me here seuen altares and prouyde here seuen bullockes and seuen Rammes. And Balac dyd as Balā sayd. So Balac and Balam offred on euery altare a bullocke and a Ram. And Balam sayde vnto Balac: stande by the sacrifice, whyle I go to wete whether the Lorde will come and mete me, and what so euer he sheweth me, I wyll tell the, and he wente forthwith. And God came vnto Balam, and Balam sayd vnto him I haue prepared seuen altares, and haue offred vpon euery altare, a bullocke and a ram. And ꝑ Lorde put a sayeng in Balams mouth and sayde: goo agayne to Balac and saye on this wyse. And he went agayne vnto him and lo, he stode by his sacrifice, both he and al the lordes of Moab. And he began his parable & sayde: Balac the kynge of Moab hath fet me frome Mesopotamia out of the mountaynes of the East, sayenge: Come and curse me Jacob, come and defye me Israel. How shall I curse whome God curseth not, and how shal I defye whome the Lorde defyeth not? from the toppe of the rockes I se him and from the hylles I beholde him: loo, the people shall dwell by him selfe and shall not be reckened amonge other nacions. Who can tell the dust of Jacob, and the nombre of the fourth parte of Israel. I praye God my soule may dye the death of the ryghteous, and that my last ende maye be lyke his. And Balac sayde vnto Balam, What hast thou done vnto me? I dyd fet the to curse myne enemyes: and behold thou blessest theym. And he aunswered and sayde: must I not kepe that and speake it, whyche ꝑ Lorde hathe put in my mouthe? And Balac sayde vnto him: Come I praye the with me vnto an other place whence thou shalte se thē and shalt se but the vttermoste parte of them and shalt not se them all, and curse me theym there. And he brought him into a playne feld, where men myght se farre, euen to the toppe of Phasgah, and buylt seuen altares and offred a bullocke and a Ram on euery altare. And he sayde vnto Balac: stande here by thy sacrifice, whyle I go yonder. And the Lorde met Balam, & put wordes in his mouth, and sayde: go agayne vnto Balac, and thus saye. And when he came to him: beholde, he stode by his sacrifice and the lordes of Moab with him. And Balac sayde vnto him: What sayth the Lorde?

And he toke vp his parable and sayde: ryse vp Balac and heare, and herken vnto me thou sonne of Ziphor. The Lorde is not a man, ꝑ he can lye, neyther the sonne of man, that he can repent: shulde he saye and not do, or shuld he speake and not make it good? Beholde, I haue begon to blesse and haue blessed, and can not go backe therfro. He beheldē no wickednesse in Jacob nor sawe Idolatrye in Israel: The Lorde his God is with him, and the triumphe of a kynge amonge theym. God that brought thē out of Egypte, is as the strength of an vnicorne vnto them, for there is no sorcerer, in Jacob, nor sothsayer in Israel. Whē the tyme commeth, it will be sayde of Jacob and of Israel, what God hath wrought. Beholde, the people shall ryse vp as a lyonesse & heue vp him selfe as a lyon, and shall not lye downe agayne, vntyll he haue eaten of the praye and dronke of the bloude of them that are slayne.

And Balac sayde vnto Balā: neyther curse them nor blesse them. And Balam answered and sayde vnto Balac / tolde not I the sayenge / all that the Lorde byddeth me, that I must do? And Balac sayde vnto Balam / come I praye the, I will bringe the yet vnto an other place / so peraduenture it shal please God that thou mayst curse them there. And Balac broughte Balam vnto the toppe of Peor,

that

that boweth towarde the wylderneſſe. And Balam ſayde vnto Balac / make me here. vij. altares, and prepare me here. vij. bullockes & vij. Rammes. And Balac dyd as Balam had ſayde, and offered a bullocke and a Ram on euery altare.

¶ Balam prophecyeth of the kyngdome of Iſrael and of the commynge of Chriſte. Balac is angrye with Balam. The deſtruccion of the Amelickites and of the kenytes.

CAPI. XXIIII.

A When Balam ſawe that it pleaſed the Lorde that he ſhoulde bleſſe Iſrael, he went not as he dyd twyſe before to ſet ſothſayenge, but ſet his face towarde the wildernelle, and lyft vp his eyes and loked vpon Iſrael as he laye with his trybes, & the ſpyrite of God came vpon him. And he toke vp his parable and ſayde: Balam the ſonne of Beor hathe ſayde, and the man whoſe eye is open hath ſayde: he hath ſayde which heareth the wordes of God, and ſeeth the viſions of the almyghty, which falleth downe and his eyes are opened.

How goodly are the tentes of Jacob and thyne habitation Iſrael, euen as the brode valeyes and as gardens by the ryuers ſyde, as the tentes which the Lorde hath pitched, and B as Cypres trees vpon the water. The water ſhal flowe out of his bouket and his ſeed ſhal be many waters, and his kynge ſhalbe higher then Agag, And his kyngdome ſhalbe exalted. God that brought him oute of Egypte, his ſtrength is as the ſtrength of an vnicorne, and he ſhall eate the nations that are his enemies and breake their bones & perce them thorowe with his arowes. He couched him ſelfe & laye downe as a lyon and as a lyoneſſe, who ſhall ſtere him vp? bleſſed is he that bleſſeth the, & curſed is he that curſeth the.

And Balac was wrothe with Balam, and ſmote his handes togither, and ſayde vnto him: I ſent for the to curſe myne ennemyes: & beholde, thou haſt bleſſed them this three tymes, and now get the quickly vnto thy place. I thought to haue auaūced the vnto honour, C but the Lorde hath kept the backe frome worſhyp. And Balam ſayde vnto Balac: tolde I not thy meſſengers whiche thou ſenteſt vnto me ſayenge. * Yf Balac wolde gyue me his houſe full of ſiluer and golde, I can not paſſe the mouth of the Lorde, to do eyther good or bad of myne owne myndc. What the Lorde ſayeth, that muſt I ſpeake. And now beholde, I go vnto my people: come let me ſhewe the, what this people ſhall do to thy folke in the later dayes. And he began his parable & ſayd: Balam the ſonne of Beor hath ſayde, and the man that hath his eye open hath ſayde, & he hath ſayde that heareth the wordes of God, and hath the knowlege of the moſte hyghe, & beholdeth the viſion of the almyghtye, and when he falleth downe hath his eyes opened I ſe him but not nowe, I beholde him but not nyghe. There ſhall come a ſterre of Jacob & ryſe a ſcepter of Iſrael, which ſhall ſmyte the coſtes of Moab, and vndermyne all the chil- dren of Seth. And Edom ſhall be his poſſeſſiō and the poſſeſſion of Seir ſhall be theire ennemyes, and Iſrael ſhall do mankully. And out of Jacob ſhall come he that ſhall deſtroye the reſidue of the cyties.

And he loked on Amaleck and began his parable and ſayde: Amaleck is the firſt of the nations, but his latter ende ſhal peryſſhe vtterly. And he loked on the Kenites and toke his parable and ſayde: ſtronge is thy dwellynge place and put thy neſt vpon a roche, Neuerthe leſſe thou ſhalt be a burnynge to Kain, vntyl Aſſur take the pryſonner: And he toke his parable and ſayde: Alas, who ſhall lyue when God weth this? The chyppes ſhall come out of the coſte * of Chittim, and ſubdue Aſſur, and ſubdue Eber, and he hym ſelfe ſhall peryſſhe at the laſt. And Balam roſe vp & went and dwelt in his place: and Balac alſo went his waye. D

* Chalde and the commune tranſlacion Italy.

¶ The people commytteth fornycacyon with the daughters of Moab. Phinehes kylleth zamri and Cozbi. God commaundeth to kyll the Madianites.

CAPI. XXV.

A Nd Iſraell dwelte in Sittim, and the people begā to commit horedome with A the doughters of Moab, whiche called the people vnto the ſacrifice of their goddes. And the people ate and worſhipped their goddes, and Iſrael coupled him ſelfe vnto Baal Peor. Then the Lorde was angrye with Iſ- rael, and ſayde vnto Moſes: take all the he- des of the people, and hange theym vp vnto the Lorde againſt the ſonne, that the wrathe of the Lorde maye turne awaye frome Iſrael. And Moſes ſayde vnto the iudges of Iſ- rael: go and ſley thoſe men that ioyned them ſelues vnto Baal Peor. Joſue. xxii. d. Deute. iiii. a

And beholde, one of the children of Iſrael B came and brought vnto his brethren, a Madi anytiſh wyfe in the ſight of Moſes and in the ſight of all the company of the children of Iſ- rael, as they were weppynge in the dore of the tabernacle of wytneſſe. And when Phinehes the ſonne of Eleazar the ſonne of Aaron the preaſt ſawe it, he roſe vp out of the companye and toke a weapon in his hande, and wēt after the man of Iſrael into the horehouſe, and thruſt them thorow: bothe the man of Iſrael and alſo the woman euen thorow the bely of her. And the plage ceaſed frome the children of Iſraell. And there dyed in the plage. xxiiij. thouſande. i. Macha. ii. c. Pſal. cv. c

And the Lorde ſpake vnto Moſes, ſayeng: C Phinehes ſonne of Eleazar the ſonne of Aa- ron the preaſt, hath turned myne anger away frome the children of Iſraell, becauſe he was gelous for my ſake amonge them, that I had not conſumed the children of Iſrael in my ge- louſye. Wherfore ſaye: Beholde, I gyue vn- to hym my couenaunte of peax, and he ſhall haue it, and his ſeed after him, euen the coue- naunt of the preaſtes office for euer. becauſe he was gelous for his Gods ſake and made i. Macha. ii. f. Eccli. xlv. d.

attonement for the childzen of Israel.

D The name of the Israelyte which was smyten with the Madianityth wyfe, was Zamri the sonne of Salu, a lorde of an auncient house among the Simeonites. And the name of the Madianitith wyfe, was Cozbi ẏ dought ter of Zur a heed ouer the people of an auncient house in Madian.

And the Lorde spake vnto Moses, sayenge: vexe the Madianites & smyte theym, for they haue troubled you with their wyles wherwith they haue begyled you, thorow Peor & thorow their syster Cozbi the dought ter of a lorde in Madian, which was slayne in the daye of the plage for Peors sake.

¶ The childzen of Israel are nombzede agayne when they shulde entre in to the lande of Canaan.

CAPI. XXVI.

A AND after the plage, the Lorde spake vn to Moses and vnto Eleazar the sonne of Aaron the preest, sayenge: take the nomber of the hole companye of the childzen of Israel frome twentye yere and aboue thorowout their fathers houses, all that are hable to go to warre in Israel. And Moses and Eleazar the preest tolde them in the feldes of Moab, by Jordane fast by Jericho, frome. xx. yere and aboue, as the Lorde commaunded Moses. And the childzen of Israel that came out of Egypte, were:

The kynrede of Ruben. Ruben the eldest sonne of Israel. The childzen of Ruben were Hanoch of whome commeth the kynred of the Hanochites: and of Palu, commeth the kynred of the Paluites: And of Hesron, commeth the kynred of the Hesronites: and of Carmi, commeth the kynred of the Carmites. These are the kynredes of the Rubenites, which were in nombze. xliij thousande. vij. hundzed and. xxx. And the sonnes of Palu were Eliab. And the sonnes of Eliab were: Nemuel, Dathan and Abiram.

Gene. xlvi. b. Exodi. vi. b 1. Parali. v. a.

This is that Dathan and Abiram counselours in the congregacion, which * stroue against Moses and Aaron in the companye of Corah, when they stroue against the Lorde. And the earth opened her mouth and swalowed them and Corah also, when the multitude dyed, what tyme the fyre consumed two hundzed and fyftye men, and they became a signe: Notwithstandinge, the childzen of Corah dyed not.

*Num. xvi. a

B

The kynrede of Simeon. And the childzen of Simeon in their kynredes were Nemuel, of whome commeth the kynred of the Nemuelites: Jamin, of whom commeth the kynred of the Jaminytes: Jachin, of whome commeth the kynred of ẏ Jachinites: Zareh, of whom commeth the kynred of the Zarehites: Saul, of whome commeth the kynred of the Saulites. These are the kynredes of the Simeonites: in nombze. xxij. thousande and. ij. hundzed.

The kynrede of Gad. And the childzen of Gad in their kynredes were: Zephon, of whome commeth the kynred of the Zephonites: and of Haggi, commeth the kynred of the Haggites: and of Suni, commeth the kynred of the Sunites:

C and of Asni, commeth the kynred of the Asnites: and of Eri cometh the kynred of the Erites: and of Arod commeth the kynred of the Arodites: and of Ariel commeth the kynred of the Arielites. These are the kynredes of the childzen of Gad, in nombze. xl. thousand and. v, hundzed.

The childzen of Juda: Er and Onan, which dyed in the lande of Canaan. But ẏ childzen of Juda in their kynred were: Hela of whome commeth the kynred of the Selamites: and of Phares commeth the kynred of ẏ Pharesites: and of Zareh commeth the kynred of the Zarehites. And the childze of Phares were Hesron, of whome commeth ẏ kynred of the Hesronites: and of Hamul cometh the kynred of the Hamulites. These are the kynredes of Juda, in nombze. lxxvj. thousand and. v. hundzed.

And the childzen of Issachar in their kynredes were Thola, of whom commeth the kynred of the Tholaites: and Phuua, of whome commeth the kynred of the Phuuaites: and of Jasub commeth the kynred of the Jasubites/ & of Symron commeth the kynred of the Symronites. These are the kynredes of Issachar in nombze. lxxiij. thousand & iij. hundzed.

The childzen of Zabulon in their kynredes were Sered, of whome commeth the kynred of the Seredites: and Elon, of whome commeth the kynred of the Elonites / and of Jahelliel cōmeth the kynred of the Jahelielites. These are the kynredes of Zabulon / in nombze. lx. thouland and. v. hundzed.

The childzen of Joseph in their kynredes were Manasse and Ephzaim. The childze of Manasse / Machir, of whom commeth the kynred of the Machirites. And Machir begat Galaad, of whome commeth the kynred of ẏ Galaadites. And these are the childzen of Galaad / Hieser, of whom commeth the kynred of the Hieserites / and of Helech commeth the kynred of the Helechites, and of Asriel the kynred of the Asrielites, and of Sichem commeth the kynred of the Sichemites / and of Simida commeth the kynred of the Simidites / and of Hepher cōmeth the kynred of the Hepherites. And Zelaphead the sonne of Hepher had no sonnes but dughters. And the names of the dughters of Zelaphead were / Mahela, Noa, Hagla, Milcha, and Thirza. These are the kynredes of Manasse, in nombze. lij. thousand and. vij. hundzed.

These are the childzen of Ephzaim in their kynredes / Suthelah, of whom commeth the kynred of the Suthelahites / and Becher, of whome commeth the kynred of the Becherites / and of Thehen commeth the kynred of the Thehenites. And these are the childzen of Suthelah / Eran, of whom commeth the kynred of the Eranites. These are the kynredes of the childzen of Ephzaim in nombze two and thyrtye thousande, and fyue hundzed. And these are the childzen of Joseph in their kynredes.

These are the childze of Ben Jamin in their kynredes: Bela, of whome commeth the kynred of the Belaites / and of Asbel commeth the kyn-

kynred of the Abelites: and of Ahiram, the kynred of the Ahiramites: and of Supham the kynred of the Suphamites: and of Hupham the kynred of the Huphamites. And ẏ children of Bela were Ard and Naamā frome whence come the kynredes of the Arditꝭ and of the Naamites. These are the children of Benjamin in their kynredes, and in nombre xlv. thousande and. vj. hundred.

These are the children of Dan in their kynredes: Suham, of whome commeth the kynred of the Suhamites. These are the kynredes of Dan in their generacions. And all the kynredes of the Suhamites were in nombre. lxuij thousande and. iiij. hundred.

The children of Aser in their kynredes were Jemna, of whome commeth the kynred of the Jemnites: and Jesui, of whome commeth ẏ kynred of the Jesuites: and of Bzia commeth the kynred of the Bzites. And the children of Bzia were Heber, of whome commeth the kynred of the Hebrites: and of Malchiel came the kynred of the Malchielites. And the wughter of Aser was called Sarah. These are the kynredes of Aser in nombre. iiij. thousande and. iiij. hundred.

The children of Nephthali in their kynredes were Jahaziel, of whom came the kynred of the Jahazielites: and Guni, of whō came the kynred of the Gunites: & of Jezer, came the kynred of the Jezerites: and of Selem ẏ kynred of the Selemptes. These are the kynredes of Nephthali in their generacions in nō bre. xlv. thousande and. iiij. hundred. These are the nombres of the children of Israel: fire hundred thousande, and a thousande. vij. hundred and. xxx.

And the Lorde spake vnto Moses, sayeng: vnto these the lande shalbe wuyded to enherete accordinge to the nombre of names: to many thou shalt gyue the more enheritaunce, and to fewe the lesse: to euery trybe shall the enheritaunce be gyuen accoꝛding to the nombre therof. Notwithstandinge, the lande shall be wuyded by lot, and accordinge to the names of the trybes of their fathers, they shal enherete: and accordynge to their lot thou shalt wuyde their lande, both to the many, and to the fewe.

These are the summes of the Leuytes in their kynredes: of Gerson, came the kynred of the Gersonites: and of Cahath came the kynred of the Cahathites: and of Merari came the kynred of the Merarites. These are ẏ kynredes of Leui: the kynred of the Libnites, ẏ kynred of the Hebronites, the kynred of the Mahelites, the kynred of the Musites, the kynred of the Karahites. Kahath begate Amram, and Amrams wyfe was called Jochebed a wughter of Leui, whiche was borne him in Egypte. And she bare vnto Amrā, Aaron Moses and Marye their sister. And vnto Aaron were borne, Nadab, Abihu, Eleazar & Ithamar. But Nadab and Abihu dyed, as they offred straunge fire before the Lorde. And the nombre of them was. xxiij. thousande, of all the males frome a moneth olde and aboue. For they were not nombred amonge the children of Israel, because there was no enheritaunce gyuen them amonge the children of Israel. These are the nombres of the children of Israel which Moses and Eleazar the preaste nombred in the feldes of Moab, fast by Jordane nyghe to Jericho. And amōge these there was not a man of the nombre of the children of Israel which Moses and Aaron tolde in ẏ wyldernesse of Sinai. For the Lorde sayd vnto them, that they shulde dye in the wyldernesse and that there shulde not be lefte a man of them: saue Caleb the sonne of Jephune & Josua the sonne of Nun.

¶ The law of the heritage of the daughters of Zelaphead. The land of promysse is shewed vnto Moses: in whose steade is appoynted Josue.

CAPI. XXVII.

AND the wughters of * Zelaphead the sonne of Hever the sonne of Gilead, the sonne of Machir the sonne of Manasse of the kynredes of Manasse the sonne of Joseph (whose names were Mahela, Noha, Hagla, Melcha and Thirza) came and stode before Moses and Eleazar, the preast and before the lordes and all the multitude in the wze of the tabernacle of wytnesse, sayenge / our father dyed in the wyldernesse, and * was not amonge the companye of theym that gathered them selues togither against the Lord in the congregacion of Corah: But dyed in his own synne, and had no sonnes. Wherfore shuld the name of our fathers be taken away forth of his kynred, because he had no sonne? * Gyue vs a possession amonge the brethren of our father. And Moses brought their cause before the Lorde. And the Lorde spake vnto Moses, sayeng: The wughters of Zelaphead speake right: thou shalt gyue them a possessiō to enherete amonge their fathers brethren, and shalt turne the enheritaunce of their father vnto them. And speake vnto the children of Israel sayeng: Yf a man dye and haue no sonne ye shal turne his enheritaūce vnto his wughter. Yf he haue no wughter, ye shall gyue his enheritaunce vnto his brethrē. Yf he haue no brethrē, ye shall gyue his enheritaūce vnto his fathers brethrē. Yf he haue no fathers brethrē ye shall gyue his enheritaunce vnto him that is next to him of his kynred, and let him possesse it. And this shalbe vnto the children of Israel an ordinaunce, and a lawe, as the Lorde hath commaunded Moses.

A * Nu. xxvi. d. Num. xxvi. a Josue. xvii. a.

* Num. xvi. c

B

* Nu. xxxvi. a

C

And the Lorde sayde vnto Moses: get the vp into this mount Abarim, and beholde, the lande which I haue gyuen vnto the children of Israel. And when thou hast sene it, thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered vnto his people. For ye were disobedient vnto my mouthe in the deserte of Sin in the stryfe of the congregacion, that ye sanctified me not in the water before their eyes. That is ẏ water of stryfe in Cades in the wyldernesse of Zin. And Moses spake vnto the Lorde sayenge: let ẏ Lord God of the spirites of all flesshe, set a man ouer the congregacyon, whyche maye goo in

Deute xxxi. g.

K.iij. and

and out before them, and to leade theym in & out that the congregacō of the Lorde be not as a flocke of shepe without a shepeharde. And
D the Lorde sayde vnto Moses: take Josua the sonne of Nun in whome there is a spirite, & put thyne handes vpon him, and set him be-
Deute.iii.d fore Eleazar the preast and before all the congregacō and gyue him a charge in their sight. And put thy prayle vpon him, that all the cōpany of the childzen of Israel may heare. And he shall stande before Eleazar the preast whi-che shall aske counsell for him after the iudgement of Urim before the Lorde: And at the mouth of Eleazar shall bothe he and all the childzen of Israel with him and all the congregation, go in and out.

And Moses dyd as the Lorde commaunded him, and he toke Josua and set him before Eleazar the preast and before all the congregacion, and put his handes vpon him and gaue him a charge, as the Lorde commaunded tho row the hande of Moses.

¶ what must be offered on euery feast daye.

CAPI. XXVIII.

A Nd the Lorde spake vnto Moses, sayenge: Gyue the childzen of Israell a charge and saye vnto them, that they take hede to offer vnto the offerynge of my bzed in the sacrifice of swete sauoure, in his due season. And saye vnto them. This is the offerynge which ye shall offer vnto the Lorde two lambes of a yere olde with out spot day by daye to be a burntoffringe perpetually.
One lambe thou shalt offer in the moznynge, and the other at euen, And thereto the tenthe parte of an Epha of floure for a meatoffrynge myngled with beaten oyle, the fourth parte of an hin: which is a dayly offring ordeyned in the mount Sinai for a swete sauoure in the sacrifice of the Lorde. And the dzynkeoffringe of the same: the fourth parte of an hin vnto one lambe, and poure the dzynkoffringe in the
B holy place, to be good dzinke vnto the Lorde. And the other lambe thou shalt offer at euen, with the meatoffringe and the dzynkeoffringe after the maner of the mozning: a sacrifice of a swete sauoure vnto the Lorde. And on the Sabboth daye two lambes of a yere olde a pece and without spot, and two tenthdeales of floure for a meatoffringe myngled w oyle, & the dzinkoffringe therto. This is the burnt-offringe of euery Sabboth, besydes the dayly burntoffringe and his dzinkoffringe.

And in the first daye of your monethes, ye shall offer a burntoffringe vnto the Lorde: ij. younge bullockes, and a ram, and seuen lambes of a yere olde without spot, and .ij. tenth deales of floure for a meatoffringe myngled with oyle vnto one bullocke, and two tenth-deales of floure for a meatoffringe myngled with oyle vnto one Ram. And euermoze, a tenthdeale of floure myngled with oyle, for a meateoffringe vnto one lambe. That is a burntoffringe of a swete sauoure in the sacri-
C fice of the Lorde. And their dzinkeoffringes shalbe half an hin of wyne vnto one bullock and the thirde part of an hin of wyne vnto a Ram, and the fourth parte of an hin vnto a lambe. This is the burntoffringe of euerye moneth throw out all the monethes of the yere, and one he gote for a synneoffringe vnto the Lorde, which shalbe offred with the dayly burntoffringe and his dzynkeoffringe. * And the .xiij. daye of the first moneth shalbe Passe ouer vnto the Lorde. And the .xv. daye of the same moneth shall be a feast, in whiche seuen dayes men must eate vnleuended bzeed. The first daye shalbe an holy feast, so that ye shall w no maner labozious wozke therin. And ye shall offer a burntoffringe vnto the Lorde. ij. younge bullockes, one Ram, and seuen lambes of a yere olde without spot, & their meat-offringe of floure myngled with oyle. iij. tēth-deales vnto a bullocke, and two tenthdeales vnto a Ram, and euermoze one tenthdeale vnto a lambe, throw out the. vij. lambes: & an he gote for a synneoffringe to make atton ment for you.

And ye shall offer these, besyde the burnt-offeringe in the moznynge that is alwaye of-fred. And after this maner ye shall offer thro wout the seuen dayes, the fode of the sacri-fice of a swete sauoure vnto the Lorde. And it shalbe wne besyde the dayly burntoffringe D and his dzynkeoffringe. And the seuenth day shal be an holy feast vnto you, so that ye shal w no labozious wozke therin. And the day of your first frutes when ye bzynge a new meat-offrynge vnto the Lorde in your wekes, shall be an holy feast vnto you: so that ye shall wo no labozious wozke therin. And ye shall offer a burntoffringe of a swete sauoure vnto the Lorde two younge bullockes, and a Ram, & seuen lambes of a yere olde a pece, with their meatoffringes of floure myngled with oyle. iij. tenthdeales vnto a bullocke. ij. tenthdea-les to a Ram, and euermoze one tenthdeale vnto a lambe throw out the seuen lambes, & an he gote to make attonement for you. And this ye shall w besydes the dayly burntoffring and his meateoffringe: and they shalbe with out spot, with their dzinkoffringes.

¶ what muste be offered the eyght fyrste dayes of the seuenth moneth

CAPI. XXIX.

A Nd the first day of the seuenth moneth shalbe an holy feast vnto you * and ye A shall w no labozious wozke therein. *Le.
It shall be a daye of trompet blowinge vnto you. And ye shall offer a burntoffringe of a swete sauoure vnto the Lorde: one younge bullocke, and one Ram and seuen lambes of a yere olde a pece þ are pure. And their meate-offeringes of floure myngled with oyle three tenth deales vnto the bullocke, and two vn-to the ram, and one tenth deale vnto one lābe throw out the seuen lambes. And an he gote for a synneoffring to make an attonemēt for you besyde the burntofferinge of the moneth and his meatoffringe and besyde the dayly burnt-

offe-

offeryng, and his meatofferyng, and the dzynk-offrynges of the same: accozding to the maner of them, foz a sauour of swetenelle in the sacrifice of the Lozde.

* And the tenth daye of that same seuenth moneth shall be an holye feest vnto you, and ye shall humble youre soules, and shall doo no maner wozke therin. And ye shall offre a burntofferynge vnto the Lozde of a swete sauoure: one bullocke, a ramme, and seuen lambes of a yere olde a pece without faute, and theyr meatoffrynges of floure myngled with oyle thze tenthdeales to a bullocke, and two to a ram, and alwaye a tenthdeale vnto a lambe thozow out the seuen lambes. And one he gote foz a synofferynge, besyde the synneofferynge of attonement, and the dayly burntofferynge, and the meate and dzynkeoffrynges that belonge to the same.

* And the fiftye daye of the seuenth moneth shal be holy day, and ye shall do no labozyous wozke therin, and ye shall kepe a feast vnto the Lozde of seuen dayes longe. And ye shall offre a burntofferynge of a swete sauour vnto the Lozde, thirtene bullockes, two rammes, and fourtene lambes, whiche are yerelynges and pure, with oyle thze tenthdeales vnto euery one of the thirtene bullockes, two tenthe deales to eyther of the rammes, and one tenthe deale vnto eche of the fourtene lambes. And one he gote vnto a synneofferynge, besyde the dayly burntofferynge, with his meate and dzynkeoffrynges.

And the seconde daye twelue ponge bullockes, two rammes, and fourtene yerelynge lambes without spotte: and theyr meatoffrynges and dzinkeoffrynges vnto the bullockes, rammes, and lambes, accozdynge to the nombze of them, and after the maner. And an he goote foz a synneofferynge, besyde the dayly burntofferyng, and his meat and dzinke offrynges.

And the thyrde daye eleuen bullockes, two rammes, and fourtene yerelynge lambes, without spotte: and theyr meate and dzynkeoffrynges vnto the bullockes, rammes, and lambes, after the nombze of them, and accozdynge to the maner. And an he goote foz a synneofferynge, besyde the dayly burntofferynge, and his meate and dzynkeoffrynges.

And the fourthe daye ten bullockes, two rammes, and. xuij. lambes yerelynges pure, and theyr meate and dzynke offrynges vnto the bullockes, rammes, and lambes, accozdyng to the nombze of them, and after the maner. And an he gote foz a synofferynge, besyde the dayly burntofferynge and his meate and dzynkeoffrynges.

And the fifte daye, nyne bullockes, two rammes, and fourtenene lambes of one yere olde a pece, without spotte. And theyr meate and dzynke offrynges vnto the bullockes, rammes, and lambes, accozdynge to the nombze of them, and after the maner. And an he goote foz a synne offrynge, besyde the dayly burnt offeryng and his meat and dzink offrynges.

And the sixte daye, eyghte bullockes, two rammes, & fourtene yerelynge lambes without spotte. And theyr meate and dzynke offrynges vnto the bullockes, rammes, and lambes, accozdynge to the maner. And an he goote foz a synneofferynge, besyde the dayly burntofferynge, and his meate and dzynke offrynges.

And the seuenth daye, seuen bullockes, two rammes, and thirtene lambes that are yerelynges and pure. And theyr meate and dzynke offrynges vnto the bullockes, rammes, and lambes, accozdynge to theyr nombze, and to the maner. And an he goote foz a synne offrynge, besyde the dayly burnte offrynge, and his meate and dzynke offrynges.

And the eyghte daye shall be the conclusion of the feast vnto you, and ye shall do no maner labozyous wozke therin. And ye shall offer a burnt offrynge of a swete sauoure vnto the Lozde: one bullocke, one ramme, and seuen yerelynge lambes without spotte. And the meate and dzynke offrynges vnto the bullocke, ramme, and lambes, accozdynge to theie nombzes, and accozdynge to the maner. And an he gote foz a synofferynge, besyde the dayly burnt offrynge, and his meate and dzynke offrynges.

These thynges ye shall doo vnto the Lozde in youre feastes: besyde youre vowes and free-wyll offrynges, in youre burnt offrynges, meate offrynges, dzinke offrynges, and peax offrynges. And Moses tolde the chyldzen of Israel, accozdynge to all that the Lozde commaunded him.

¶ Of vowes when they shall be kepte, and when not.

CAPI. XXX.

AND Moses spake vnto the heades of the trybes of the chyldzen of Israel, sayinge: this is the thynge whiche the Lozde commaundeth. Yf a man bowe a bowe vnto the Lozde, oz swere an othe, and bynde his soule, he shal not go backe with his wozde but shall fulfyll all that procedeth oute of his mouthe.

Yf a damosell bowe a bowe vnto the Lozde, and bynde her selfe beynge in her fathers house and vnmaried: yf her father heare the bowe and bonde, whiche she hathe made vpon her soule, and holde his peace therto: then all her bowes and bondes whiche she hath made vpon her soule, shall stande good. But yf her father fozbydde her the same daye that he heareth it, none of her bowes ne bondes whiche she hath made vpon he soule, shal be of value, and the Lozde shall fozgyue her, bicause her father fozbad her.

Yf she hadde an husbande when she bowed oz pronounced oughte oute of her lyppes, wherwith she bounde her soule, and her husbande, and herde it, and helde his peace there at the same daye he herde it: Then her bowes and her bondes wherwith she bounde

her

her soule, shall stande. But yf her husbande forbadde her the same daye he herde it, then hathe he made her vowe which she had vpon her, of none effecte, and that also whiche she pronounced with her lyppes, wherwith she bounde her soule, and the Lorde shall forgyue her.

C The vowe of a wedowe, and of her that is deuorsed, and all that they haue bounde their soules with, shall stande.

Yf she vowed in her husbandes house, or bounde her soule with an othe, and her husbande herde it, and helde his peace and forbadde her not: then all her vowes and bondes wherwith she bounde her soule, shall stande. But yf her husbande disanulled them the same daye he herde them, then nothynge that proceded oute of her lyppes in vowes and bondes wherwith she bounde her soule shall stande: for her husbande hathe loosed them and the Lorde shall forgyue her.

All vowes and othes that bynde to humble the soule, maye her husbande stablysshe or breake. But yf her husbande holde his D peace frome one daye vnto an other, then he stablysheth all her vowes and bondes which she had vpon her, because he helde his peace the same daye he herde them. And yf he afterwarde breake them, he shall beare her synne hym selfe.

These are the ordynaunces whiche the Lorde commaunded Moses, betwene the man and his wyfe, and betwene the father and his doughter, beynge a damsell in her fathers house.

¶ The Madianytes and Balam are slayne. The praye was brought to Moses and equally diuyded A present gyuen of Israel because none of their men were slayne.

CAPI. XXXI.

A AND the Lorde spake to Moses, sayinge: * Auenge the chyldren of Israel of the madianytes, and afterwarde be gathered vnto thy people. And Moses spake vnto the folke, sayinge: Harnesse some of you vnto warre, and lette them goo vpon the Madianytes, and aueng the Lorde of the Madianytes.

*Nu.xxv.d

Ye shall sende vnto the warre a thousande of euery tribe throwe oute all the tribes of Israel. And there were taken oute of the thousandes of Israel, twelue thousande prepared vnto warre, of euery tribe a thousande. And Moses sente them a thousande of euerye tribe, with Phineas the sonne of Eleazar the Preeste to warre, and the holye vesselles and the trompettes to blowe in his hande.

* And they warred agaynste the Madianytes, as the Lorde commaunded Moses / and slewe all the males. And they slewe the kynges of Madian, amonges other that were slayne: Eui, Rekem, Zur, Hur, and Reba: fiue kynges of Madian. And they slewe Balaam the sonne of Beor with the sworde. And

*Iosue.xiii.c

the chyldren of Israel toke all the women of Madian prysoners, and their chyldren, and spoyled all their catell, their substaunce and their goodes. And they burnt all their cityes wherin they dwelte, and all their castels with B fire. And they toke all the spoyle, and all they coulde catche, bothe of men and beestes, and brought the captyues, and that whiche they hadde taken, and all the spoyle vnto Moses and Eleazar the Preest, and vnto the company of the chyldren of Israel, euen vnto the hoste, in the feldes of Moab by Iordan nere to Iericho.

And Moses and Eleazar the Preeste, and all the lordes of the company went out of the hoste agaynste them. And Moses was angrye with the officers of the hoste, with the capitaynes ouer thousandes and ouer hundredes, whiche came frome warre and battayle, and sayde vnto them: Haue ye saued the women alyue? beholde, * these caused the chyldren of Israel throwe * Balam, to commyt *g trespace agaynst the Lorde, by reason of Peor, *n and there folowed a plage amonge the congregacion of the Lorde.

C

Nowe therfore * slee all the men chyldren and the women that haue lyen with *h men fleshelye: But all the women chyldren that haue not lyen with men, kepe alyue for youre selues. And lodge without the hoste seuen dayes, all that haue kylled anye person, * and all that haue touched anye deade bodye, and purifye bothe youre selues and youre prysoners, the thyrde daye and the seuenth. And sprynckle all youre raymentes, and all that is made of skynnes, and all worke of gootes here, and all thynges made of wodde. *g

And Eleazar the Preest sayde vnto the men of warre whiche wente oute to battayle: this is the ordynaunce of the lawe whiche the D Lorde commaunded Moses: Golde, syluer, brasse, yron, tynne, and ledde, and all that maye abyde the fyre, ye shall make it go thorowe the fyre, and then it is cleane. Neuertheles, it shall be sprynckled with sprynklynge water. And all that suffereth not the fire, ye shall make go thorowe the water. And washe youre clothes the seuenth daye, and then ye are cleane. And afterwarde come in to the hoste.

And the Lorde spake to Moses, sayinge: take the somme of the praye that was taken, bothe of women and of catell, thou and Eleazar the Preeste, and the heades of the people. And diuyde it in to two partes, betwene them that toke the warre vpon them, and wente oute to battayle, and all the congregacion. And take a portion vnto the Lorde of the men of warre whiche wente oute to battayle: one of fyue hundred, of the women and of the oxen and of the asses, and of the shepe: and ye shall take it of their halfe and gyue it vnto Eleazar the Preeste, an heue offerynge vnto the Lorde. And of the halfe of the chyldren of E Israel, take one of fifty, of the women, of the oxen, of the asses, and of the shepe, and of all maner of beastes, and gyue them vnto the

the Leuytes whiche attende vpon the habita
cion of the Lorde.

And Moses and Eleazar the Preeste dyd as the Lorde commaunded Moses. And the botye and praye whiche the men of warre had caught was sixe hundred thousande, and thre scoze and fiftene thousand shepe: and thre scoze and twelue thousande oxen, thre scoze and one thousande asses: and. xxxij. thousande women that had lyen by no man.

And the halfe whiche was the parte of them that wente out to warre was thre hundred thousande, and. xxxvij. thousande, and fiue hundred shepe: And the Lordes parte of the shepe was sixe hundred and thre scoze and fiftene. And the oxen were. xxxvi. thousand. of whiche the Lordes parte was thre scoze and twelue. And the asses were thyrtye thousande, and fiue hundred, of whiche the Lordes parte was thre scoze and one. And the women were sixtene thousande, of whiche the Lordes parte was. xxxij. soules.

And Moses gaue that somme whiche was the Lordes heue offeryng vnto Eleazar the preest, as the Lorde commaunded Moses. And the other halfe of the chyldzen of Israel whiche Moses seuered frome the men of warre, (that is to wete, the halfe that pertayned vnto the congregacion) was thre hundred thousande, and. xxxvij. thousande, and fiue hundred shepe: and. xxxvi. thousande oxen: and thirtye thousande asses and fiue hundred: and sixtene thousande women.

And Moses toke of this halfe that pertayned vnto the chyldzen of Israel: one of euery fifty both of the women and of the catel, and gaue them vnto the Leuytes whiche gaue theyr attendaunce vpon the habitacion of the Lorde, as the Lorde commaunded Moses. And the officers of thousandes of the hoste, the cappytaynes ouer the thousandes, and the capitaynes ouer the hundredes came forth and sayde vnto Moses: Thy seruauntes haue taken the somme of the men of warre, which were vnder oure hande, and there lacked not one man of them. We haue therfore brought a present vn to the Lord what euery man found of Jewels of golde, cheynes, bracelets, rynges, earynges and spangels to make an attonement for oure soules before the Lorde.

And Moses and Eleazar toke the golde of them: Jewels of all maner facyons. And all the golde of the heueofferyng of the Lorde, of the Cappytaynes ouer thousandes, and hundredes: was sixtene thousande, seuen hundred, and fiftye sycles: for the men of warre hadde spoyled euery man for him selfe. And Moses and Eleazar the Preest, toke the golde of the Cappytaynes ouer the thousandes and ouer the hundredes, and broughte it in to the tabernacle of wytnesse: to be a memorpall vnto the chyldzen of Israel, before the Lorde.

¶ To Ruben and Gad and to halfe the trybe of Manasses, is promysed the possession beyonde Jordan eastward: yf they brynge theyr brethren in to the lande of promyse.

CAPI. XXXII.

The chyldzen of Ruben, and the chyldzen of Gad hadde a verye greate multitude of catell. And when they sawe the lande of Jazer, and the lande of Galaad that it was a good soyle for catell, they came and spake vnto Moses and Eliezer the preest, and vnto the Lordes of the congregacyon, sayinge. The lande of Ataroth, and Dibo, and Jazer, and Nemrah, and Hesbon, and Eleale, and Sabam, and Nebo, and Beon whiche countrey the Lorde smote before the people of Israel: is a lande good for catell, and we thy seruauntes haue catell: Wherfore (sayde they) yf we haue founde grace in thy syghte, lette this lande be gyuen vnto thy seruauntes to possesse, and brynge vs not ouer Jordan.

And Moses sayde to the chyldzen of Gad and of Ruben: shall youre brethren goo to warre, and ye tarye here? Wherfore discorage ye the hertes of the chyldzen of Israel, for to go ouer in to the lande which the Lorde hath gyuen them. * This dyd youre fathers, when I sent them from Cades barne to se the lande. And they wente vp euen vnto the ryuer of Escol, and sawe the lande, and discouraged the hertes of ỹ chyldzen of Israel, that they sholde not go in to the lande whiche the Lorde hadde gyuen them. * Num. xiii.

And the Lorde was wrothe the same tyme and sware, sayinge. * None of the men that came oute of Egypte frome twentye yere olde and aboue, shall se the lande whiche I sware vnto Abraham, Isaac, and Jacob, bycause they haue not continually folowed me: saue Caleb the sonne of Jephune the Kenesyte, and Josua the sonne of Nun, for they haue folowed me continually. And the Lorde was angrye with Israel, and made them wander in the wyldernesse forthe yere, vntyll all the generacyon that hadde doone cupll in the syghte of the Lorde, were consumed. * Nu. xiiii. c.

And beholde, ye are rysen vp in youre fathers stede. to the increase of synfull men, and to augemente the fearfs wrathe of the Lorde towardes Israel. For yf ye do tourne awaye from him, he wyll yet agayne leaue the people in the wyldernesse, so shall ye destroye all this folke.

And they wente nere hym and sayde: we wyll buylde shepefoldes here for oure shepe and for oure catell, and cytyes for oure chyldzen: But we oure selues wyll goo redye armed before the chyldzen of Israel, vntyll we haue broughte them vnto theyr place. And oure chyldzen shall dwell in the fenced cytyes, bicause of the inhabyters of the lande. And we wyll not retourne vnto oure houses, vntyll the chyldzen of Israel haue enherited: euerye man his enheryteunce. For we wyll not enherite with them on yonder syde Jordane forwarde, bycause oure enheryteunce is fallen to vs on this syde Jordane

Eeall

Eastwarde.

*Iosu.i.d And Moses sayd vnto them: *Yf ye wyl do this thyng, that ye wyl go al harnessed before the Lorde to warre, and wyll goo all of you in harnesse ouer Iordane before the Lorde, vntyll he haue casse oute his enemyes before hym, and vntyll the lande be subdued before the Lorde, then ye shall returne and be without synne agaynst the Lorde and agaynst Israel, and this Lande shall be youre possession before the Lorde.

E But yf ye wyll not doo so: beholde, ye
☞ synne agaynste the Lorde: and be sure youre synne wyll synde you out, Buylde youre cytyes for youre chyldren, and foldes for youre shepe, and se ye doo that ye haue spoken. And the chyldren of Gad and of Ruben spake vnto Moses, sayinge: thy seruauntes wyll doo as my Lorde commaundeth. Our chyldren, oute wyues, our substaunce, and all our catell shall remayne here in the cityes of Galaad. But
*Iosue.iiii.c *we thy seruauntes wyll go all harnessed for the warre vnto batayle before the Lorde, as my Lorde hath sayd.

F And Moses commaunded Eleazar the preest, and Iosua the sonne of Nun, and the auncient heedes of the trybes of the chyldren of Israel, and said vnto them: Yf the children of Gad and of Ruben wyll go with you ouer Iordan al prepared to fyght before the Lorde, then when the lande is subdued vnto you, gyue them the land of Galaad to possesse, but yf they wyll not go ouer with you in harnesse then they shal haue theyr possessions amonge you in the lande of Canaan. And the chyldren of Gad and Ruben answered, sayinge: that whiche the Lorde hathe sayde vnto thy seruauntes we wyll doo. * We wyll go har-
*Iosu.xxii.a nessed before the Lorde in to the lande Canaã and the possession of our inheritaunce shall be on this syde Iordan.

Iosue.xiii.b and.xxii.a Deuter.iii.b. And Moses gaue vnto the chyldren of Gad and of Ruben, and vnto halfe the tribe of Manasse the sonne of Ioseph, the kyngdome of Sehon kynge of the Amorytes, and the kyngdome of Og kyng of Basan, the land that belonged vnto the cityes therof in the costes of the countrey rounde aboute. And
G the chyldren of Gad buylt Dibon, Ataroth, Aroer, Atroth, Sophan, Jaeser, Jegabea, Bethnimra, and Betharan tencend cities, and they buylt foldes for the shepe. And the chyldren of Ruben buylte Hesbon, Eleale, Kiriathaim, Nebo, Baal, Meon, and turned their names, & Sibama also: and gaue names vnto the cities whiche they buylt.

And the * chyldren of Machir, the sonne
*Genesis.l.d of Manasse wente to Galaad and toke it, and put oute the Amorytes that were there. And Moses gaue Galaad vnto Machir, the sonne of Manasse / and he dwelte therin.

*Deut.iii.b. And * Jahir the sonne of Manasse, wente and toke the small townes therof, and called them the townes of Jahir. And Nobah went and take Kenath with the townes belongynge therto, and called it Nobah after his owne name.

¶ The iourneyes and departynge frome place to place of Israell are nombred. They are commaunded to kyll the Canaanites.

CAPI. XXXIII.

THese are the iourneys of the chyldren of Israel, whiche went out of the lande of Egypte with theyr armyes vnder Moses and Aaron. And Moses wrote theyr goyng out by theyr iourneys at the commaundement of the Lorde: euen these are the iourneys of theyr goynge out. The chyldren of Israel * departed frome Rahemses the fiftene *c
daye of the firste moneth, on the morowe after * Passeouer, and went out with an hyghe *c
hande in the syghte of all Egypte, whyle the Egyptians buryed all theyr firste borne whiche the Lorde hadde smytten amonge theym. And vppon theyr Goddes also the Lorde dyd execucion. And the chyldren of Israel remoued frome Rahemses, and pytched in Socoth,

And they departed from * Socoth and pit- *c
ched theyr tentes in Ethan, whiche is in the edge of the wyldernesse. And they remoued B
frome Ethan, and tourned in to the entrynge of * Hiroth whiche is before Baall Zephon, *c
and pytched before Migdol. And they departed frome before Hiroth, and * wente thor- *c
owe the myddes of the see in to the wyldernesse, and wente thre dayes iourneye in the wyldernesse of Ethan, and pytched in Marah. And they remoued from Marah, & wente
vnto * Elim, where were twelue fountayns *c
and thre score and ten paulme trees, and they pytched there.

And they remoued frome Elim, and laye fast by the redde see. Frome whence they remoued, and laye in the * wyldernesse of Sin. *c
And they toke theyr iourney oute of the wyldernesse of Sin, and sette vp theyr tentes in Daphka, from whense they departed, and laye in Alus, and they remoued frome Alus, and laye at * Raphedim where was no water for *c
the people to drynke. And they departed from Raphedim, and pitched in the wyldernesse of Sinai. *c

And from thence they remoued, and lodged at the * graues of luste. And they departed *c
from the sepulchres of lust, and laye at * Hazeroth. And frome Hazeroth, and pitched in Riphma. And departed frome Riphma, and pytched at Rimon Parez. And they departed from Rimon Parez, and pytched in Libna. And they remoued frome Libna, and pytched at Rissa. And they iourneyed from Rissa, and pytched in Kehelatha. And so pytched in D
mount Sapher. And they remoued frō mount Sapher and laye in Harada. And they remoued frome Harada, and pytched in Makeheloth.

And remouynge frome Makeheloth, and laye at Tahath, and they departed frome Tahath, and pitched at Tharath. And they remoued frome Tharath, and pitched in Mithca. And they wente frome Mithca, and lodged in

Hal

Halmona. And they departed from Halmona and laye at Moseroth. And they departed from Moseroth, and pytched in Bane Jakan, and laye at Hor gadgad. And they went from Hor gadgad, and pytched in Jathbatha. And they remoued from Jathbatha, and lay at Abrona. And they departed frome Abrona, and laye at Ezeon Gaber. And they remoued tro Ezeon Gaber, & pytched in the * wyldernesse of Sin, whiche is Cades. And they remoued from Cades, and pytched in mount Hor in the edge of the lande of Edom.

* And Aaron the Preeste wente vp in to mounte Hor at thappoyntment of the Lorde, And dyed there, euen in the fortyeth yere after the chyldren of Israel were come oute of the lande of Egypte, and in the fyrste daye of the fifte moneth. And Aaron was an hundred & thirtye and thre yere olde, when he dyed in mounte Hor. And kynge Erad the Canaanyte, whiche dwelte in the south of the lande of Canaan, herde that the chyldren of Israel were come.

And they departed frome * mount Hor, & pytched in Zalmona. And they departed from Zalmona, and pytched in Phimon. And they departed frome Phimon, and pytched in Oboth. And they departed frome Oboth, and pytched in Jehabarim in the borders of Moab. And they departed frome * Jehabarim, and pytched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almon Diblathama. And they remoued frome Almon Diblathama, and pytched in the mountaynes of Abarim before Nabo. And they departed frome the mountaynes of Abarim, and pytched in the feldes of Moab faste by Jordane, nygh to Jericho. And they pitched vpon Jordane, frome Beth Haiesmoth vnto the playne of Abel Satim in the feldes of Moab.

And the Lorde spake vnto Moses in the feldes of Moab by Jordane nyghe vnto Jericho, sayinge: Speake vnto the chyldren of Israel, and saye vnto them: When ye are come ouer Jordan in the Lande of Canaan, se ye dryue oute all thinhabytauntes of the lande before you, and destroye theyr φ chapelles, and all theyr Images of metall, and plucke downe all theyr aulters buylte on hylles: And possesse the lande and dwell therin, for I haue gyuen you the lande to enioye it. And ye shall diuyde the enheritaunce of the lande by lotte amonges youre kynredes, and gyue to the moo the more enheritaunce, and to the fewer, the lesse enheritaunce. And your enheritaunce shall be in the trybes of youre fathers, in the place where euerye mans lotte falleth.

That yf ye wyll not dryue oute the inhabyters of the lande before you, then those whiche ye lette remayne of them, shall be thornes in youre eyes, and dartes in youre sydes, and shall vexe you in the lande wherin ye dwell. Moreouer it wyll come to passe, that I shall doo vnto you, as I thoughte to doo vnto them.

¶ The Costes and borders of the lande of promisse. Certayne are assygned to diuide the lande.

CAPI. XXXIIII.

A And the Lorde spake vnto Moses, sayinge: Commaunde the chyldren of Israel, and saye vnto them: When ye come in to the lande of Canaan, this is the lande that shall fall vnto youre enheritaunce the lande of Canaan with all her costes.

And * youre southe quarter shall be frome the wyldernesse of Sin alonge by the coste of Edom, so that youre southe quarter shall be frome the syde of the salte see eastwarde, and shall fet a compasse frome the south vp to Acrabim, and reache to Zinna. And it shall goo oute on the south syde of Cades Barne / and go oute also at Hazar Adar, and go alonge to Azmon. And shall fette a compasse frome Azmon vnto the ryuer of Egypte, and shall goo out at the see. *Josue.xv.a

B And youre west quarter shal de the great see, whiche coste shall be your west coste.

And this shall be youre northe quarter: ye shall compasse frome the greate see vnto mount Hor. And frome mounte Hor, ye shall compasse and go vnto Hemath / and the ende of the coste shall be at Zedada, and the coste shall reache oute to Ziphron and goo oute at Hazar Enan. And this shall be youre northe quarter.

C And ye shall compasse youre East quarter, from Hazar enan to Sepham. And the coste shall goo downe frome Sepham to Ribla on the East syde of Ain. And then descende and goo oute at the syde of the see of Cenereth eastwarde. And then goo downe alonge by Jordan, and leaue at the salte see. And this shall be youre lande with all the costes therof rounde aboute.

And Moses commaunded the chyldren of Israel, sayinge: this is the lande whiche ye shall enheryte by lotte, and whiche the Lorde commaunded to gyue vnto nyne trybes and an halfe: * for the tryde of the chyldren of Ruben haue receyued in the housholdes of theyr fathers, and the tryde of the chyldren of Gad, in theyr fathers housholdes / and halfe the tryde of Manasse, haue receyued theyr enheritaunce / that is to were, two trybes and an halfe haue recyued theyr enheritaunce on the other syde of Jordan by Jericho eastwarde, towarde the sonne rysynge. *Nu.xxxii.f.

D And the Lorde spake vnto Moses, sayinge: These are the names of the men, whiche shall diuyde you the lande to enheryte, Eleazar the Preeste / and * Josua the sonne of Nun. And ye shall take also a lorde of euerye tryde to de uyde the lande, whose names are these: In the tryde of Juda, Caleb the sonne of Jephune. And in the tryde of the chyldren of Symeon, Semuel the sonne of Amiud. And in the tryde of Ben Jamin, Elidad the sonne of Cislon. And in the tryde of the chyldren of Dan / the lorde Bucki the sonne of Jagli. *Deut.iii.d. & Josu.xiiii.a

And

And amonge the chyldren of Joseph: in the tribe of the chyldren of Manasse, the lorde Hamiel the sonne of Ephod. And in the tribe of the chyldren of Ephraim, the lorde Camuel the sonne of Siphtan. And in the tribe of the sonnes of Zabulon, the lorde Elizaphan the sonne of Phutnach. And in the tribe of the chyldren of Isachar, the lorde Palthiel the sonne of Asan. And in the tribe of the sonnes of Aser, the lorde Ahihud the sonne of Salomi. And in the tribe of the chyldren of Nephthali, the lorde Peda El the sonne of Amihud. These are they whiche the lorde commaunded to diuyde the enheritaunce vnto the chyldren of Israel, in the lande of Canaan.

¶ Unto the Leuites must be gyuen Cities and suburbes. The Cyties of refuge or sanctuaryes. The lawe of manquellyinge. For one mannes witnesse shall no man be condemned.

CAPI. XXXV.

A AND the Lorde spake to Moses in the feldes of Moab by Jordane ouer agaynst Jericho, sayinge: commaunde the chyldren of Israel, that they gyue vnto the Leuytes of the enheritaunce of their possession: *cityes to dwell in. And ye shall gyue also vnto the cityes of the Leuytes, suburbes rounde aboute them. The cityes shall be for theym to dwell in, and the suburbes for their catell, possession, and all maner beastes of theyrs.

*Iosu.xxi.a.

And the suburbes of the cityes whiche ye shall gyue vnto the Leuytes, shal reache from the wall of the citye outwarde, a thousande cubytes rounde aboute. And ye shall measure without the citye, and make the vttermoost border of the east syde, two thousande cubytes And the vttermoost border of the south syde, two thousande cubytes. And the vttermoost border of the west syde, two thousande cubytes: and the vttermoost border of the northe syde, two thousande cubytes also/and the city shall be in the myddes. And these shall be the suburbes of theyr cityes.

And amonge the cityes which ye shal gyue vnto the Leuytes, *there shall be sixe cityes of sraunctyes, whiche ye shall gyue to that intent, that he whiche kylleth maye flee thyther. And to them ye shall adde fourtye and two cityes moo: so that all the cityes whiche ye shall gyue the Leuytes, shall be fourty and eyght with their suburbes.

*Iosue.xxi.a
Deuter.iiii.b
Sanctuaryes.

B And of the cityes whiche ye shall gyue out of the possessyons of the chyldren of Israel, ye shall gyue manye oute of their possessyons that haue moche, and fewe oute of their possessions that haue lytle: so that euerye tribe shall gyue of his cityes vnto the Leuetes, accordynge to the enheritaunce whiche he enheriteth.

And the Lorde spake to Moses, sayinge: speake vnto the chyldren of Israel, and saye vnto them: *when ye be come ouer Jordan in to the lande of Canaan, ye shall buylde cytyes, whiche shall be priuileged townes for you: that he whiche sleeth a man vnwares, maye flee thyther. And the cityes shall be to flee from the reuenger of bloude, that he whiche kylleth dye not, vntyll he stande before the congregacion in iudgement.

*Deut.xix.a
Iosue.xx.a

And of these sixe free cityes whiche ye shall gyue, three ye shall gyue on this syde Jordan, and three in the lande of Canaan. And these sixe free cityes shall be for the chyldren of Israel, and for the straunger, and for hym that dwelleth amonge you, that all they whiche kyll anye person vnwares, maye flee thyther.

Yf any man smyte an other with a weapon of yron that he dye, then he is a murtherer/ and shall dye for it.

Yf he smyte hym with a throwynge stone that he dye therwith, then he shall dye, for he is a murtherer, and shall be slayne therfore.

Yf he smyte hym with a hande weapon of wodde that he dye therwith, then he shall dye: for he is a murtherer, and shall be slayne therfore.

The iustyce of bloude shall slee the murtherer, as sone as he fyndeth him: Yf he thrust at him * of hate, or burle at him with lyinge awayte that he dye, or smyte hym with his hande of malice that he dye, he that smote him shall dye, for he is a murtherer. The iustyce of bloude shall slee him as soone as he fyndeth hym.

But yf he pusshed hym by chaunce, and not of hate, or caste at hym with anye maner of thynge, and not lyinge of wayte: or caste anye maner of stone at hym that he dye therwith, and sawe him not: And he caste it vpon hym and he dye, but was not his ennemye, neither soughte hym anye harme: then the congregacion shall iudge betwene the sleer, and the reuenger of bloude in suche cases. And the congregacion shall delyuer the sleer oute of the hande of the reuenger of bloude, and shall restore hym agayne vnto the sraunchesed cytye/ whither he was sledde. And he shall remayne there * vnto the deathe of the hyghe Preest whiche was anopnted with holy oyle.

But yf he came withoute the lymytes of his priuileged citye whyther he was sledde, yf the auenger of bloude fynde hym withoute the precincte, of his free towne, he shall slee the murtherer, and be giltlesse/ because he sholde haue kepte hym selfe in his free towne vntyll the dethe of the hyghe preest, and after the dethe of the hyghe preest, he shall returne agayne vnto the lande of his possession. And this shall be an ordynaunce and a lawe vnto you, amonge youre chyldren after you, in all youre habitacions.

Who so euer sleeth, shall be slayne by the mouthe of wytnesses. For one wytnesse shall not pronownce agaynste one person to put him to dethe. Moreouer ye shall take none amendes for the lyfe of the murtherer whiche is worthy to dye: but he shall be put to deathe. Also ye shall take none attonement for him that is sledde to a free citye, that he sholde come agayne and dwell in the lande before the death

of

of the hyghe Preeste. And se ye defyle not the lande whiche ye are in / for bloude defyleth the lande. And the lande can none otherwyse be clensed of the bloude that is shedde therin, but by the bloude of hym that shedde it. Defyle not therfore the lande whiche ye inhabyte, and in the myddes of whiche, I also dwell amonge the chyldren of Israel.

¶ In order for the maryage of the daughters of Zelaphead. One of the trybes maye not marye with an other: but euerye one muste take him a wyfe of his owne tryhe.

CAPI. XXXVI.

AND the heedes of the chyldren of Galaad the sonne of Machir the sonne of Manasse of the kynred of the chyldren of Joseph, came forthe and spake before Moses and the prynces which were auncient heedes amonge the chyldren of Israel, and sayd: *The Lorde commaunded my lorde to gyue the lande to inheryte by lotte to the chyldren of Israel. And then my lorde commaunded in the name of the Lorde, to gyue the enheryteaunce of * Zelaphead our brother vnto his doughters.

Nowe when any of the sonnes of the trybes of Israel take them to wyues, then shall theyr inheritaunce be taken frome the enheritaunce of our fathers, and shall be put vnto the enheryteaunce of the tryhe in whiche they are, and shall be taken frome the lotte of oure enheritaunce. And when the yere of Jubelye commeth vnto the chyldren of Israel, then shall theyr enheritaunce be put vnto the enheritaunce of the trybe wherin they are and so shall theyr enheritaunce be taken away from the enheritaunce of the tryde of oure fathers.

And Moses commaunded the chyldren of Israel at the mouth of the Lorde, saying: the tryde of the chyldre of Joseph haue sayd wel. This therfore dothe the Lorde commaunde the doughters of Zelaphead, sayinge: * Let them be wiues to whom they them self think beste, but in the kynred of the tryde of theyr father shall they mary, that the enheritaunce of the chyldren of Israel roule not from tribe to trybe. But that the chyldren of Israel may abyde euerye man in the enheritaunce of the tryde of his fathers. * Tobi. vii. C

And euery doughter that possesseth any enheritaunce, amonge the trybes of the chyldren of Israel, shall be wyfe vnto one of the kynred of the tryde of her father, that the chyldren of Israel maye enioye euerye man the enheryteaunce of his father, and that the enheritaunce goo not frome one trybe to an other: but that the trybes of the chyldren of Israel may abyde euery man in his owne enheritaunce.

And as the Lorde commaunded Moses, euen so dyd the doughters of Zelaphead: Mahela, Thirza, Hagla, Milcha, and Noa, and were maried vnto theyr fathers brothers sonnes, of the kynred of the chyldren of Manasses the sonne of Joseph, and so they badde theyr enheritaunce in the tryde of the kynred of theyr father. D

These are the commaundementes and lawes whiche the Lorde commaunded thorowe Moses vnto the chyldren of Israel in the feldes of Moab vpon Jordan nere vnto Jericho.

¶ The ende of the fourth boke of Moses.

THE FYFTE BOOKE OF MOSES CALLED DEVTERONOMIVM.

¶ A briefe rehersall of thynges done before, frome the pytchynge at mount Horeb vntyll they came to Cades barne.

CAPI. I.

A THese be the wordes which Moses spake vnto al Israel on the other syde Jordan in the wyldernes, in the feldes by the red see, betwen Pharan, Thophel, Laban, Hazeroth, and Disahab xi. dayes iourney frome Horeb vnto Cadesbarne, by the way that leadeth vnto mount Seir. And it happened ꝑ firste daye of the. xi. moneth, in the. xi. yere that Moses spake vnto the children of Israel according vnto all that the Lord had gyuen him in commaundement vnto them after he ꝑ had smytten Sehon the kyng of the Amorites which dwelt in Hesbon and Og kynge of Basan, whiche dwelt at Astaroth in Edrai.

Numeri. xxi. c

On the other syde Jordan in the lande of Moab, Moses began to declare this law, sayinge: the Lorde oure God spake vnto vs in ❧ Horeb, saying: Ye haue dwelt long ynough in this mount: departe therfore and take your iourney and go vnto the hylls of the Amorytes, and vnto all places nye there vnto: both feldes, hylles and dales: and vnto the southe and vnto the sees syde of the lande of Canaan, and vnto Libanon: euen vnto the great ryuer Euphrates. Beholde, I haue set the lande before you: go in therfore and possesse the lande whiche the Lorde sware vnto your fathers, Abraham, Isaac and Jacob, to gyue vnto them, and their seed after them.

❧ Horeb and Sinai are both one.

B

And I sayd vnto you the same season: I am not able to beare you my selfe alone. For the Lorde your God hath multiplied you: so that ye are this daye as the sterres of heuen in nombre (the Lorde God of your fathers make you a thousande tymes so many mo as ye are, and bielde you as he hath promysed you) how (said I) can ✱ I my self alone beare the accõbraunce charge and stryfe that is amonges you: bring therfore men of wysdome and of vnderstandynge and of experience, knowne among your trybes, that I maye make them rulers ouer you. And ye answered me and sayd, that which thou hast spoken is good to be done. And then I toke the heedes of your trybes men of wisdome and experience, and made them rulers ouer you: capitaynes ouer thousandes, and ouer hundredes, ouer fyftye, and ouer ten, and officers amonge your trybes.

✱ Exo. xviii. c

C

And I charged youre Iudges the same tyme, sayinge: heare your brethren, and iudge rygh-
Judges.
toously betwene euerye man and his brother, and the straunger that is with hym. Se ye know no mans personage in iudgement, ✱ but heare the small as well as the greate, and be afrayde of no man, for the iudgement is Gods. And the cause that is to harde for you, bringe vnto me, and I wyll heare it. And I commaunded you the same season al thinges whiche ye sholde do. And then we departed frome Horeb, and walked thorow all that great and terrible wyldernesse as ye haue sene alonge by the waye that leadeth vnto the hylles of the Amorytes, as the Lorde oure God commaunded vs, and came to Cades Barne. And there I sayd vnto you: Ye are come vnto the hylles of the Amorytes whiche the Lorde our God dothe gyue vs.

✱ Leui. xix. c
✱ Deu. xxiii. c
✱ Eccl. xiii. a

Beholde, the Lorde thy God hathe set the lande before, goo vp and conquere it, as D the Lorde God of thy fathers sayethe vnto the: feare not, neyther be discouraged. And then ye came vnto me euerye one, and sayde. Lette vs sende men before vs, to inserche out the lande, and to bringe vs worde agayne, bothe what waye we shall goo vs by, and vnto what cytyes we shall come. And the sayinge pleased me well, and I toke twelue men of you, of euerye tryde one. And they departed and wente vp in to the hyghe countrey, and came vnto the ryuer Escoll, and serched it oute, and toke of the frute of the lande in their handes, and broughte it downe vnto vs, and broughte vs worde agayne and sayd: It is a good lande which the Lorde our God dothe gyue vs.

Notwithstandynge ye wolde not consent to goo vp, but were disobediente vnto the mouth of the Lord your God, and murmured in youre tentes, and sayde: because the Lorde hateth vs, therfore he hath broughte vs oute of the lande of Egypte, to delyuer vs into the handes of the Amorites, and to destroye vs. Howe shall we goo vp? Oure brethren haue E discouraged our hertes, sayinge: The people is greater and taller then we, and the cityes are greate and walled, euen vp to heuen / and more ouer we haue sene the sonnes of the Enakims there.

And I sayde vnto you: dred not, neyther be afrayde of them. The Lorde your God which goeth before you, he shall fyght for you according to all that he dyd vnto you in Egypt, before your eyes, and in the wyldernesse, as thou hast sene how the Lorde thy God bare the as a man sholde beare his sonne thorowe out all the waye whiche ye haue gone, tyll ye came vnto this place. And yet for all this, ye dyd not beleue the Lorde youre God, whiche goeth the waye before you, to serche you oute a place to pytche youre tentes in, ✱ in fire by ✱ B
nyght, that ye myght se what waye to go and in a cloude by daye.

And the Lorde herde the voyce of youre wordes, and was wrothe and sware, sayinge/ there shall not one of these men of this frowarde generacion se that good lande whiche I sware to gyue vnto youre fathers, saue Caleb the sonne of Jephune, he shall se it/ and to hym wyll I gyue the lande whiche he hathe walked in, and to his children becaule he hathe continually folowed the Lorde.

Likewise

Lykewyse the Lorde was angrye with me for your sakes, sayinge: thou also shalte not goo in thither. But Iosua the sonne of Nun whiche standeth before the, he shall go in thither. Bolden him therfore for he shall diuyde the heritage vnto Israel.

Num.xx.b

* Moreouer youre chyldren whiche ye sayd sholde be a praye, and youre sonnes whiche knowe neyther good nor bad this daye, they shall goo in thyther, and vnto them I wyll gyue it, and they shall enioye it. But as for you, turne backe and take youre iourneye in to the wylderneslle: euen the waye to the redde see. Then ye answered and sayde vnto me: We haue synned agaynst the Lorde we wyll goo vp and fyghte, accordynge to all that the Lorde oure God commaunded vs.

Deu.i.xxxiiii.c

And when ye hadde gyrde on euerye man his weapons of warre, and were redye to goo vp in to the hylles, the Lorde sayd vnto me: saye vnto them, se ye go not vp and that ye fyghte not, for I am not amõges you: lest ye be scoure ged before your ennemyes. * And when I told you ye wolde not heare: but disobeyed the mouthe of the Lorde, and wente presumptuously vp in to the hylles.

Then the Amorytes whiche dwelt in those hylles, came out agaynste you and chased you as bees do, and hewed you in Seir, euen vnto Horma. And ye came agayne and wept before the Lorde: but the Lord wold not heare your voyce, nor gyue you audience. And so ye abode in Cades alonge season.

The rehersall of that which was done frome the tyme that they departed frome Cades barne, vnto the battell agaynste the kynges Sehon and Og.

CAPI. II.

THen we turned and toke oure iourneye in to the wyldernesse, euen the waye to the redde see as the Lorde commaunded me. And we cõpassed the mountaynes of Seir a longe tyme. Then the Lorde spake vnto me sayinge: Ye haue compassed this mountaynes longe ynoughe, turne you northwarde. And warne the people, saying: Ye shall go thorow the costes of your brethren the chyldren of Esau, whiche dwell in Seir, and they shall be afrayde of you: But take good hede vnto youre selues, that ye prouoke them not, for I wyll not gyue you of theyr lande, no not so moche as a fote breade: because I haue gyuen mounte Seir vnto Esau to possesse. Ye shall bye meate of them for money to eate / and ye shall bye water of them for money to drynke. For the Lorde thy God hathe blessed the in al the workes of thyne hand, and knewe the as thou wentest thorow his great wylder nesse. Moreouer the Lorde thy God hath ben with the this fourtye yeres, so that thou hast lacked nothynge.

And when we were departed from our brethren the chyldren of Esau whiche dwelte in Seir by the felde waye from Elath and Ezion Gaber, we turned and wente the waye to the wyldernesse of Moab. Then the Lorde sayd vnto me, se that thou vexe not the Moabites, neyther prouoke them to battayle, for I wyll not gyue the of theyr lande for possesse: because I haue gyuen Ar vnto the chyldren of Loth to possesse. The Emims dwelt therin in tymes past, a people great, many and tall, as the Enakims: whiche also were taken for gyauntes as the Enakims: And the Moabites called them Emims.

Emim a kind of Gyauntes so called because they were terrible and cruel for Emim signifieth terriblenesse.

In lyke maner the Horims dwelte in Seir before tyme whiche the chyldren of Esau call out, and destroyed them before them & dwelte there in theyr stede: as Israel dyd in the lande of his possession whiche the Lorde gaue them. Now ryse vp (sayd I) and get you ouer the riuer Zared/ and we wente ouer the ryuer Zared. The space in which we came from Cades Barne, vntyll we were come ouer the ryuer Zared was .xxxviij. yeres, vntyll all the generacion of the men of warre were wasted oute of the hoste as the Lorde sware vnto them. For in dede the hand of the Lorde was agaynst them to destroye them oute of the hoste, tyll they were consumed.

D

And as soone as all the men of warre were consumed and deed for the of the people, then the Lorde spake vnto me, sayinge. Thou shalte go thorowe Ar the coste of Moab this daye, and shalt come nere vnto the chyldren of Ammon: se thou vexe them not, nor yet prouoke them. For I wyll not gyue the of the lande of the chyldren of Ammon to possesse, bycause I haue gyuen it vnto the chyldren of Loth to possesse. That also was taken for a land of gyauntes, and gyauntes dwelt therin in olde tyme, and the Ammonites called them Zanzummims. A people that was greate, many and talle, as the Enakims. But the Lorde destroyed them before the Ammonytes, and they caste them out, and they dwelte there in theyr stede: as he dyd for the chyldren of Esau, whiche dwell in Seir: euen as he destroyed the Horims before them, and they caste them oute and dwell in theyr stede vnto this daye. And the Auims whiche dwelte in Hazarim euen vnto Aza, the Caphthorims whiche came out of Caphthor, destroyed them and dwelte in theyr rowmes.

E

Ryse vp, take youre iourneye and goo ouer the ryuer Arnon. Beholde, * I haue gyuen in to thy hande Sehon the Amoryte, kynge of Hesbon and his lande. Go and conquere, and prouoke hym to battayle. This daye I wyll begyn to sende the feare and dred of the vpon all nacions that are vnder al portes of the heauen: so that when they heare speake of the, they shal tremble and quake for feare of the.

* Num.xxi.c

Then I sente messengers oute of the wylderneslle of the easte vnto Sehon kynge of Hesbon with wordes of peax, sayinge: * Let me goo thorowe thy lande. I wyll goo alwayes alonge by the hye waye, and will neither turne vnto the right hand nor to the left. Sell me meat for money to eate, and gyue me drinke for money to drinke. I wyl go thorow by fote onely (as the chyldren of Esau dyd vnto me whiche dwell in Seir, and the Moabites whiche dwel in Ar) vntyll I be come ouer

* Num.xxi.c

F

Iozdan in to the lande whiche the Lozde our God gyueth vs.

But Sehon the kyng of Hesbon wolde not let vs passe by him, foz the Lozde thy God had hardened his spirite, and made his herte tough bicause he wolde deliuer him in to thy handes, as it is come to passe this daye.

And the Lozde sayde vnto me: beholde I haue begon to set Sehon and his lande ϕ before the: go to and conquere, that thou mayst possesse his lande. Then bothe Sehon and all his people came out agaynst vs vnto batayle at ϕ Jahaza. And the Lozde set him before vs, and we smote hym and his sonnes and all his people.

ϕ Oz at thy commaundement.

ϕ Otherwise Jasa.

And we toke all his cityes the same season and destroyed all his cityes, with men, women and chyldren, and let nothynge remayne saue the catell onely we caught vnto our selues, and the spoyle of the cityes whiche we toke, frome Aroer vpon the brynke of the ryuer of Arnon, and the citye in the ryuer, vnto Galaad: there was not one citye to stronge foz vs. The Lozde our God delyuered all vnto vs: onely vnto the lande of the chyldren of Ammon ye came not, noz vnto all the coste of the ryuer Jabocke, noz vnto the cityes in the mountaynes, noz vnto what so euer the Lozde our God forbad vs.

¶ Iii rehersall of thynges that chaunsed frome the vyctorye of the two kynges Sehon and Og, vnto the Institucion of Iosue in Moses steade.

CAPI. III.

A

THen we turned and wente vp the waye to Basan: ✝And Og the kyng of Basan came out agaynst vs: bothe he and all his people to battell at Edzai. And the Lozde sayd vnto me: feare hym not, foz I haue deliuered him and all his people and his lande in to thy hande, and thou shalte deale with hym as thou dealedst with Sehon kynge of the Amozytes whiche dwelte at Hesbon. And so the Lozde oure God delyuered in to our handes, Og also the kynge of Basan, and all his folke. And we smote him, tyll noughte was lefte hym.

✝ Num. xxi. g Deute. xxix. b

Nume. xxi. g.

And we toke all his cityes the same season (foz there was not a citye which we toke not frome them, euen thze scoze cityes, all the region of Argob, the kyngdom of Og in Basan. All these cityes were made stronge with hye walles, gates, and barres/ besyde vnwalled townes a greate meyny. And we vtterly destroyed them as we played with Sehon kyng of Hesbon, bzyngynge to noughte all the cytyes with men, women, and chyldren. But all the cattell and the spoyle of the cityes, we preserued foz our selues.

B

And thus we toke the same season, the lande oute of the hande of two kynges of the Amozytes on the other syde Jozdan, frome the ryuer of Arnon vnto mounte Hermon, (whiche Hermon the Sidons call Sirion, but the Amozytes call it Senyz) all the cityes in the playne, and all Galaad, & all Basan vnto Salecha and Edzai, cityes of the kyngdom of Og in Basan. Foz onely Og kynge of Basan remayned of the rest of the gyauntes/ beholde his yzon bed is yet at Rabah among the chyldzen of Ammon, nyne cubytes longe, and four cubytes bzode, of the cubytes of a man.

And when we had conquered this land the same tyme, I gaue from Aroer, which is vpon the riuer of Arnon, and halfe mount Galaad, and the cityes therof vnto the Rubenites, and Gadites. And the rest of Galaad and all Basan, the kyngdome of Og / I gaue vnto the halfe trybe of Manasse, all the region of Argob withall. Basan was called the lande of gyauntes. Jair the sonne of Manasse toke all the regyon of Argob vnto the costes of Gesuri and Maachati, and called them after his owne name: Basan ϕ Hauoth Jair vnto this daye. And I gaue halfe Galaad vnto Machir. And vnto Ruben and Gad I gaue frō Galaad vnto the ryuer of Arnon, and halfe the valley and the coste, euen vnto the ryuer Jabocke, whiche is the bozder of the chyldren of Ammon, and the feldes and Jozdan with the coste from Cineroth vnto the see in the felde, whiche is the salt see vnder the spyzynges of Phasgah eastwarde.

And I commaunded you the same tyme (ye Ruben and Gad) sayinge: the Lozde youre God hathe gyuen you this lande to enioye it: se you goo harnelled before youre bzethzen the chyldzen of Israel all that are men of warre amonges you. Your wyues onely, youre chyldzen and your catell (foz I wote that ye haue moche catell) shall abyde in your cityes which I haue gyuen you, vntyll the Lozde haue gyuen rest vnto youre bzethzen as well as vnto you, and vntyll they also haue conquered the lande which the Lozde your God hath gyuen them beyonde Jozdan: and then returne agayne euery man vnto his possession which I haue gyuen you.

And I warned Josua the same tyme, sayinge: thyne eyes haue sene all that the Lozde your God hath done vnto these two kynges, euen so the Lozde wyll doo vnto all kyngedomes whyther thou goest. Feare them not, foz the Lozde youre God it is, that fyghteth foz you.

And I besought the Lozde the same tyme, sayinge: O Lozde God, thou hast begon to shewe thy seruaunt thy greatnesse & thy migh tye hande, foz there is no God in heuen noz in erth that can doo after thy wozkes, and after thy power: let me goo ouer and se the good land that is beyonde Jozdan, that goodly hye countrey, and Libanon. But the Lozde was angry with me foz your sakes, and wolde not heare me, but sayde vnto me: be content, and speake hence forthe no moze vnto me of this matter. ✝Get the vp in to the top of Phasgah and lyfte vp thyne eyes west, nozth, south and east, and beholde it with thyne eyes / foz thou shalte not goo ouer this Jozdan. Moreouer charge Josua and incourage him, and bolden him, foz he shall go ouer before his people, & he shall diuyde the lande, whiche thou shalte se, vnto them. And so we abode in the valley besyde Bethpheoz.

¶ An

¶ An exhortacion to gyue dylygent heede vnto the lawe, and that they shulde not take awaye or adde any thynge therto. Images maye not be worshypped nor yet made. The thre Cytyes of refuge.

CAPI. IIII.

AND nowe herken Israel vnto the ordynaunces and lawes which I teache you for to doo them, that ye maye lyue and go and conquere the lande whiche the Lorde God of your fathers gyueth you. Ye shall put nothyng vnto the word whiche I commaunde you, neyther do ought therfrom, that ye maye kepe the commaundementes of the Lord your God, whiche I commaunde you. * Your eyes haue sene what the Lorde dyd to Baal Peor: for all the men that folowed Baal Peor, the Lorde youre God hathe destroyed amonge you. But ye that claue vnto the Lorde your God are alyue euerye one of you this daye. Beholde, I haue taught you ordinaunces and lawes suche as the Lorde my God commaunded me that ye shulde do in the lande whyther ye go to possesse it.

Kepe them therfore and do them, * for that is your wysdome and vnderstandynge in the sight of the nacions: whiche when they haue herde all these ordynaunces, shall saye: O what a wyse and vnderstandynge people is this greate nacion. For what nacion is so greate that hathe Goddes so nye vnto him: as the Lorde our God is nye vnto vs in all thynges, when we call vnto him? Yea, and what nacions so great, that hathe ordinaunces and lawes so rygh tous, as all this lawe whiche I set before you this daye.

Take hede to thy selfe therfore onely, and kepe thy soule dylygently, that thou forget not the thynges whiche thyne eyes haue sene, and that they departe not out of thyne herte, all the dayes of thy lyfe: but teache them thy sonnes, and thy sonnes sonnes. The daye that I stode before the Lorde youre God in Horeb when he sayd vnto me, gather me the people together, that I may make them heare my wordes to thintent they may lerne to feare me as long as they lyue vpon the erth, and that they may teache their chyldren: ye came and stode also vnder the hyll, and the hyll burnt with fire: euen vnto the myddes of heuen, & there was derknes cloudes and mist. And the Lorde spake vnto you out of the fire, and ye herd the voyce of the wordes: but saw no ymage, saue herde a voyce onely.

And he declared vnto you his couenaunt, whiche he commaunded you to doo, euen ten sayinges, and wrote them in to tables of stone And the Lord commaunded me that same season to teache you ordinaunces and lawes, for to doo them in the lande whyther ye goo to possesse it.

Take hede vnto youre selues dilygently, concernynge youre soules, for ye sawe no maner of ymage the day whē the Lorde spake vnto you in Horeb out of the fire, lest you marre youre selues, and make you grauen ymages after what so euer lykenesse it be: whether after the lykenes of man or woman, or anye maner beest that is on the erth, or of any maner fethered foule that fleeth in the ayre, or of any maner worme that crepeth on the erth, or of any maner fysshe that is in the water benethe the erth: yea and lest thou lyfte vp thyne eyes vnto heuen, and when thou seest the sonne and the mone and the sterres, and what so euer is contayned in heuen, shuldest be discerued, and shuldest bowe thy selfe vnto them, and serue those thynges whiche the Lorde thy God hath distributed vnto all nacions, that are vnder all quarters of heuen.

For the Lorde toke you and brought you out of the yron fornace of Egypte, to be vnto him a people of enherytaunce, as it is come to passe this daye. Furthermore, the Lorde was angrye with me for your sakes and sware, that I shulde not goo ouer Iordane, and that I shulde not go vnto that good lande, which the Lorde thy God gyueth the to enheritaūce. For I muste dye in this lande, and shall not goo ouer Iordan. But ye shall goo ouer and conquere that good lande. Deute. i. f

Take hede vnto youre selues therfore that ye forget not the appoyntment of the Lorde your God whiche he made with you, and that ye make you no grauen ymage of what so euer it be that the Lorde thy God hath forbydden the. For the Lorde thy God is a consuming fire and a gelous God.

Yf after thou haste gotten chyldren, and chyldrens chyldren, and haste dwelte longe in the lande, ye shall marre youre selues and make grauen ymages after the lykenesse of what so euer it be, and shalte worke wickednesse in the syghte of the Lorde thy God, to prouoke him, I call heuen and earthe to recorde vnto you this daye, that ye shall shortly perysshe fro the of the lande whether ye go ouer Iordan to possesse it: ye shall not prolonge youre dayes therin, but shall shortly be destroyed. And the Lorde shall skatter you amonges nacions, and ye shall be lefte fewe in nombre among the people whyther the Lorde shall bringe you: and there ye shal serue goddes whiche are the workes of mannes hande, wodde and stone whiche neyther se, nor heare, nor eate, nor smell. Neuerthe lesse, ye shall seke the Lorde your God euen there, and shall fynde hym, yf thou seke hym with all thyne herte, and with all thy soule. In thy tribulacyon, and when all these thynges are come vpon the euen in the latter dayes; thou shalte tourne vnto the Lorde thy God, and shalte herken vnto his voyce. For the Lorde thy God is a pitefull God: he wyll not forsake the, neyther destroye the, nor forget the appoyntment made with thy fathers whiche he sware vnto them.

For aske I praye the, of the dayes that are paste whiche were before the, frome the daye that God created man vpon the earthe, and frome the one syde of heuen vnto the other, whether any thynge hath ben lyke vnto this great thyng, or whether any suche thinge hathe ben herde as it is, that a nacyon hathe herde the voyce of God speakynge out of fyre

as thou haste herde and yet lyued? Eyther whether God assayed to goo and take hym a people amonge nations, thorow temptacions and signes and wondres, and thorowe warre
Psal.cxxxv.b and with a myghtye hande and a * stretched out arme, and with myghtye terrible sighes, accordynge vnto all that the Lorde your God dyd vnto you in Egypt before your eyes.

Unto the it was shewed, that thou myghtest knowe, that the Lorde is God, and that
*Exod.xix.c. there is none but he. * Out of heuen he made
f the heare his voyce to nourter the, and vpon erthe he shewed the his greate fyre, and thou herdest his wordes oute of the fyre. And bycause he loued thy fathers, therfore he chose their seed after them, & brought the out with his presence, and with his myghtye power of
*Exod.xiii.c * Egypte: to thrust out nations greater and myghtyer then thou before the to bringe the in, and to gyue the their land to enheritaunce as it is come to passe this daye.

Understande therfore this daye and turne it to thyne herte, that the Lorde he is God in heauen aboue, and on the earth benethe, there is no mo: kepe therfore his ordynaunces, and his commaundementes whiche I commaunde the this daye, that it maye goo well with the and with thy children after the, and that thou mayste prolonge thy dayes vpon the earthe which the Lorde thy God gyueth the thy lyfe
G longe.
*Nu.xxxv.a * Then Moses seuered thre cityes on the
Exod.xxi.b other syde Jordan towarde the sonne rysynge
Deutc.xix.a that he sholde flee thyther whiche had kylled his neyghboure vnwares, and hated hym not in tyme past, and therfore sholde flee vnto one
Josue.xx.c. of the same cityes and lyue: Bezer in the wildernesse, in the playne countrey amonge the Rubenytes: and Ramoth in Galaad among the Gaddites, and Golan in Basan amonges the Manassites.

This is the lawe whiche Moses sette before the chyldren of Israel, and these are the wytnesses, ordynaunces and statutes whiche Moses tolde the chyldren of Israel after they came oute of Egypte, on the other syde Jordan in the valley beside Beth Pheor in the lande of Sehon kynge of the Amorytes whiche dwelte at Hesbon, whom Moses and the
*Nu.xxi.f.g chyldren of Israel * smote after they were come forth of Egypt, and conquered his lande and the lande of Og kyng of Basan two kinges of the Amorytes on the other syde Jordan towarde the sonne rysynge: frome Aroer vpon the bancke of the ryuer Arnon, vnto mounte Syon whiche is called Hermon, and all the feldes on thother syde Jordan eastwarde: vnto the see in the felde vnder the springes of Phasgath.

¶ The ten commaundementes of the lawe. No Image maye be made.

CAPI. V.

AND Moses called all Israel, and sayde vnto them: Heare (Israel) the ordynaunces and lawes whiche I speake in thyne eares this daye, and lerne them, and se ye do them. The Lorde our God made an appointment with vs in Horeb. The Lord made not this bonde with oure fathers, but with vs: we are they whiche are al here alyue this daye. The Lorde talked with you face to face in the mount out of the fyre. And I stode bytwene the Lorde and you the same tyme, to shewe you the sayinge of the Lorde. For ye were afrayde of the fire, and therfore went not vp in to the mounte, and he sayd. * I am the Lorde thy God, whiche brought the oute of the lande of Egypte the house of bondage. Thou shalt haue therfore none other goddes in my presence.

Thou shalte make the no grauen ymage of anye maner lykenesse that is in heuen aboue, or in erth benethe, or in the water benethe the erth. * Thou shalt neyther bowe thy selfe vnto them nor serue them: for I the Lorde thy God am a gelous God, visityng the wickednesse of the fathers vpon the chyldren, euen in the thyrde and fourthe generacyon, amonge them that hate me: and shewe mercye vpon thousandes amonges them that loue me, and kepe my commaundementes.

* Thou shalte not take the name of the Lorde thy God in vayne: For the Lorde will not holde him gyltlesse that taketh his name in vayne.

* Kepe the Saboth daye, that thou sanctifye it, as the Lorde thy God hath commaunded the. Sixe dayes thou shalte labour, and do all that thou hast to do, but the seuenth daye is the Saboth of the Lorde thy God: thou shalte doo no maner worke, neyther thou nor thy sonne, nor thy daughter, nor thy seruaunt, nor thy mayde, nor thyne oxe, nor thyne asse, nor any of thy catell, nor the straunger that is within thy cytye, that thy seruaunte and thy mayde may rest as well as thou. And remembre thou waste a seruaunt in the lande of Egypte, and how that the Lorde God brought the oute thence with * a myghtye hande, and a stretched oute arme. For whiche cause the Lorde thy God commaunded the to kepe the Saboth daye.

* Honoure thy father and thy mother, as the Lorde thy God hathe commaunded the: that thou mayst prolonge thy dayes, and that it maye go well with the on the lande whiche the Lorde thy God gyueth the.

* Thou shalte not slee.

Thou shalte not commyt aduoutrye.

Thou shalt not steale.

Thou shalt not beare false witnesse against thy neyghboure.

Thou shalt not luste after thy neyghbours wyfe: thou shalte not couet thy neyghbours house, felde, seruaunt, mayde, oxe, asse, nor ought that is thy neyghbours.

These wordes the Lorde spake vnto all youre multitude in the mounte, oute of the fyre, cloude, and darkenesse, with a loude voyce, and added no more therto, and wrote them in two tables of stone, and delyuered them vnto me.

But as soone as ye herde the voyce, oute of the

the darkenesse, and sawe the hyll burne with fyre, ye came vnto me all the heades of youre tribes and your elders: and ye sayd, Behold, the Lorde our God hath shewed vs his glory and his greatnesse, and ✳ we haue herde his voyce out of the fyre, & we haue sene this daye that God may talke with a man and he yet lyue. And now wherfore shulde we dye ✠ this great fyre shuld consume vs: ✠ we shuld heare the voyce of the Lorde oure God anye more, we shulde dye. For what is any flesshe that he shulde heare the voyce of the lyuynge God speakynge oute of the fyre as we haue one and shulde yet lyue: Go thou and heare all that the Lorde our God sayth, & tell thou vnto vs all that the Lorde oure God sayeth vnto the, and we will heare it and do it.

And the Lorde herde the voyce of your wordes when ye spake vnto me, and he sayde vnto me: I haue herde the voyce of the wordes of this people whiche they haue spoken vnto the, they haue well sayde al ✠ they haue sayd. ✳ Oh that they had suche an herte with them to feare me and kepe all my commaundementes alwaye, that it myght go well with them and with their children for euer. Go and say vnto them: Get you into your tentes agayne but stande thou here before me AND I wil tell the all the commaundementes, ordinaunces, and lawes which thou shalt teach them, that they may do them in the lande whiche I gyue them to possesse.

Take hede therfore ye do, as the Lord your God hath commaũded you, and ✳ turne not asyde: eyther to the righthande or to the left: but walke in all the wayes which the Lorde your God hath commanded you, that ye may lyue, and that it maye go well with you, and that ye maye prolonge your dayes in the land which ye shall possesse.

¶ The lawe must be earnestly printed in theyr hartes and to kepe it in memorye they must wryte it on the dores and postes of theyr houses: And teache it vnto theyr children.

CAPI. VI.

THese are the commaundementes, ordinaunces & lawes which the Lord your God commaunded to teache you, that ye myght do them in the lande whether ye go to possesse it: that thou mightest feare the Lorde thy God, to kepe all his ordinaunces and his commaundementes whiche I commande the, both thou and thy sonne and thy sonnes sonne all dayes of thy lyfe, that thy dayes maye be prolonged. Heare therfore Israel and take hede that thou do therafter, that it maye go well with the, and that ye maye encrease mightely euen as the Lorde God of thy fathers hathe promysed the, a lande that floweth with mylke and hony.

Heare Israel, the Lorde thy God is Lord only and thou shalt loue the Lorde thy God with all thyne harte, with all thy soule and with all thy myght. And these wordes which I commaunde the this daye, shalbe in thyne herte and thou shalt whet theym on thy children, and shalt talke of them when thou arte at home in thyne house, and as thou walkest by the waye, and when thou lyest downe and when thou ryssest vp: and thou shalte bynde them for a signe vpon thyne hande. And they shalbe papers of remẽbraunce betwene thyne eyes, and shalt wryte them vpon the postes of thy house and vpon thy gates.

And whẽ the Lorde thy God hath brought the into the lande whiche he sware vnto thy fathers Abraham, Isaac, and Jacob, to gyue the: with great and goodly cyties which thou buyldedst not, and houses full of all goodes which thou fylledest not, and welles dygged which thou dyggedest not, and vynes & oliue trees whiche thou plantedest not, and when thou haste eaten and arte full: Then beware lest thou forget the Lorde which brought the out of the lande of Egypte the house of bondage. But feare the Lorde thy God & serue him, and sweare by his name, and se ye walke not after strange goddes of the nations which are aboute you. For the Lorde thy God is a gelouse God amonge you, least the wrathe of the Lorde thy God ware hote vpon the and destroye the frome the earth. Matth. iiii. b. Luke. iiii. b

Ye shall not tempte the Lorde your God, as ye dyd at ✳ Masa. But se ye kepe the commaundementes of the Lorde your God, his witnesses and his ordinaunces which he hath commaunded the, and se thou do that is right and good in the sight of the Lorde: that thou mayst prosperе, and that thou mayst goo and conquere that good lande whiche the Lorde sware vnto thy fathers, and that the Lorde maye cast out all thyne ennemyes before the, as he hath sayde. Matth. iiii. b. ✳ Or Masah Numer. xx. b Luke. iiii. b

When thy sonne asketh the in tyme to come, sayinge: What meaneth the remembraunces, ordinaunces and lawes whiche the Lorde our god hath commaunded you? Thou shalt saye vnto thy sonne: We were bondmẽ vnto Pharao in Egypt, but the Lord brought vs out of Egypte with a myghty hande. And the Lorde shewed signes and wondres bothe great and euyll vpon Egypte, Pharao & vpon all his household, before our eyes & brought vs from thence: to bringe vs in, and to gyue vs the land which he sware vnto our fathers. And therfore commaunded vs to do all these ordinaunces and to feare the Lorde our God, for our welthe alwayes, and that he myghte saue vs, as it is come to passe this daye. More ouer it shall be ryghteousnes vnto vs before the Lorde our God ✠ we take hede to kepe all these commaundementes as he hath commaunded vs.

¶ The Israelites may make no leage or couenaunt with the Gentiles. They must destroy theyr Images. Them that kepe the commaundementes doth God loue and blesse, and the contrarye hateth and punysheth. Idolatrers must be slayne.

CAPI. VII.

WHen the Lorde thy God hath brought the into the lande whither thou goest to possesse, and hath cast out many nations before Deute. xxx. a. Deute. xxxi. a

before the: the Hethytes, the Gergesites, the Amorites, the Chananites, the Pherezites, the Heuites, and the Iebusites. vij. nations more in nombre and myghtyer than thou: and whē the Lorde thy God hath set them before the, that thou shuldest smyte theym: se thou vtterly destroye them, and make no couenaūt with them, neither haue compassion on them
Exodi.xxiii.d Also thou shalt make no mariages with the, ne gyue thy doughter vnto his sonne nor take his doughter vnto thy sonne. For they will make your sonnes departe frome me and serue straunge goddes, and then will the wrath of the Lorde ware hote vpon you, and destroye you shortely.

☞ But thus ye shall deale with theym: ouerthrowe their altares, breake downe their pyllers, cut downe their groues, and burne their ymages with fyre. For thou arte an holy nacion vnto the Lorde thy God, the Lorde thy
Deute.xiiii.a and xvi.d God hathe chosen the, to be a seuerall people vnto him selfe, of all nations that are vpon
℣ the earthe. It was not because of the multitude of you aboue all nations, that ℣ Lorde had lust vnto you and chose you. For ye were fewest of all nations. But because the Lorde loued you, and because he wold kepe the othe which he had sworne vnto your fathers, therfore he brought you oute of Egypte with a myghty hande, and delyuered you forth of the house of bondage: euen frome the hande of Pharao, kynge of Egypte.

Understande therfore, that the Lorde thy God is God, and that a true God, whiche kepeth appoyntement and mercy vnto them that loue him and kepe his commaundmētes, euen thorow out a thousande generacions, & rewardeth them that hate him before his face so that he bringeth them to noughte, & wyll not differre ℣ tyme vnto him that hateth him: but will rewarde him before his face. Kepe therfore the commaundementes, ordinaunces and lawes which I commaunde you this day, that ye do them.

Yf ye shall herken vnto these lawes & shall fulfill and do them, then shall the Lorde thy God kepe appoyntement with the & the mercy which he sware vnto thy fathers, and will loue the, blesse the, and multiplye the: he will blesse the frute of thy wombe, & the frute of thy felde, thy corne, thy wyne, and thyne oyle the frute of thyne oxen, and the flockes of thy shepe in the lande which he sware vnto thy fathers to gyue ℣. Thou shalt be blessed aboue
℔ all nacions, there shalbe neyther mā nor woman vnfrutefull amonge you, nor any thinge vnfrutefull amonges your catell. Moreouer
*Exo.xxiii.d the Lorde will * tourne frome the all maner infirmities & will put none of the euyll diseases * of Egypte (which thou knowest) vpon
* Exod.ix.a. the, but will sende theym vpon theym that ☞ hate the.

Thou shalte bringe to noughte all nacions, whiche the Lorde thy God delyuereth the, thyne eye shall haue no pitie vpon them, neither shalte thou serue their goddes, for that shalbe thy decaye. Yf thou shalt saye in thyne herte, these nacions are mo than I, how can I cast them out? Feare them not, but remember, what the Lorde thy God dyd vnto Pharao, and vnto all Egypte, and the greate tētations which thyne eyes sawe, and the signes and wondres and myghtye hande & stretched arme / wherewith the Lorde thy God, brought the out: euen so shall the Lorde thy God do vnto all the nacions of whiche thou arte afrayde.

Therto, the Lorde thy God wil sende hornettes amonge them vntyll they that are left and hyde them selues frome the, be destroyed. Exo
He thou feare theym not, for the Lorde thy God is amonge you a myghty God and a terrible. The Lorde thy God wil put out these nacions before the by lytle and lytle, thou mayst not cōsume them at ones least the beastes of the felde encrease vpon the. And the Lorde thy God shall delyuer them vnto the and styre vp a myghty tempest amonge them vntyl they be brought to nought. And he shal delyuer their kynges into thyne hande, & thou shalt destroye their names awaye vnder heauen. There shall no man stande before the, vntyll thou haue destroyed them. The ymages of their goddes thou shalt burne with fyre, & se thou couet not the * syluer or golde that is on them nor take it vnto the, least thou be snared therwith. For it is an abhominacion vnto the Lorde thy God. Bringe not therfore the abhominacion to thyne house, lest thou be accursed as it is: but vtterlye detest it, and abhorre it / for it is a thinge that must be destroyed.

¶ Moses putteth the Israelites in remembraunce of the afflictions and benefytes that they hadde the foretyme vnto whiche they were in the wildernesse.

CAPI. VIII.

ALl the commaundementes whiche I commaunde the this daye, ye shal kepe to do them, that ye maye lyue and multyply and go and possesse the lande which the Lorde sware vnto your fathers. And thinke on all the waye which the Lorde thy God led the this. xl. yere in the wyldernesse, for to humble the and to proue the, to wete what was in thyne hert, whether thou woldest kepe his commaundementes or no, He humbled the & made the honger, and fed the with Manna, which neyther thou nor thy father knewe of, to make the knowe that a man must not lyue by bread only: but by all that proceedeth oute of the mouthe of the Lorde must a man lyue. Thy rayment wared not olde vpon the, neyther dyd thy fete swell this. xl. yere.

Understand therfore in thyne herte that as a man nourtereth his sonne, euen so the Lord thy God nourtereth the. Kepe therfore the commaundemētes of the Lorde thy God that thou walke in his wayes, and that thou feare him. For the Lorde thy God bringeth the into a good lande, a lande of ryuers of water, of fountaynes & of springes that springe out bothe in valeyes and hylles: a land of whete and of barly, of vynes, fygge trees and Pomgranates, a lande of olyue trees of oyle and of ho-

of hony: a lande wherin thou shalte not eate bred in skarcenesse, and where thou shalt lack nothinge, a lande whose stones are yron, and out of whose hylles thou shalt dygge brasse. When thou hast eate therfore and fylled thy selfe, then blesse the Lorde for the good lande which he hath gyuen the.

L But beware thou forget not the Lorde thy God, that thou woll not kepe his commaundementes, lawes and ordinaunces whiche I commaunde the this day: yee and when thou hast eaten and fylled thy selfe and hast buylt goodly houses and dweite therein, and when thy beastes and thy shepe are waxed manye & thy syluer and golde is multiplied and al that thou hast encreased, then beware least thyne herte rise and thou forget the Lord thy God which brought the out of the lande of Egypt the house of bondage, and which led the in ỹ wyldernesse both great and terrible with fyrye serpentes and Scorpions, & drouth where was no water which brought the water oute of the rocke of flynt: which fed the in the wildernesse with Manna, whereof thy fathers knewe not, for to humble the, and to proue the, that he myghte do the good at thy latter ende.

D And beware thou saye not in thyne herte, my power and the myght of myne owne hād hath wne me all these actes: But remembre the Lorde thy God, that it is he which gaue the power to do manfully, for to make good the promyse which he sware vnto thy fathers as it is come to passe this daye.

For yf thou shalt forget the Lorde thy God and shalt walk after straunge goddes & serue them and worshyp them, I testifye vnto you this daye, that ye shall surely perysshe. As the nations whiche the Lorde destroyeth before the, so ye shall perysshe, because ye wolde not herken vnto the voyce of the Lorde youre God.

¶ They are forbidden to trust in theyr own strength I rehersall of certayne thynges that were done after the lawe was gyuen, vnto the murmurynge at the Graues of Luste.

CAPI. IX.

A HEare Israel, thou goest ouer Iordā this daye, to go and conquere nacions greater and myghtyer then thy selfe, and cyties great and walled vp to heauen, & people great and tall, euen the children of the Enakims, which thou knowest & of whome thou hast herde saye, who is hable to stande before the children of Enack? But vnderstande this daye that the Lorde thy God which goeth before the, a consumynge fyre, he shall destroye them, and shall subdue them before the. And thou shalt cast them out, & bringe them forth and destroye quyckely as the Lord hath sayd vnto the.

☞ Speake not in thyne herte, after that the Lorde thy God hath cast them out before ỹ, saying: for my righteousnes the Lorde hath brought me in, to possesse this lande. Naye, for the wyckednesse of these nacions, ỹ Lorde wthe caste theym out before the. It is not for thy righteousnes and ryghte herte that thou goest to possesse their lande: But partely for the wyckednesse of these nacions, the Lorde thy God wth cast them out before the, & partly to performe that the Lorde thy God sware vnto thy fathers / Abraham / Isaac and Iacob.

Understande therfore that it is not for thy ryghteousnes, that the Lorde thy God wthe gyue the this good lande to possesse, for thou arte a styfenecked people. Remembre and forget not, how thou prouokedst the Lorde thy God in the wyldernesse: for sythens the daye that thou camest out of the lande of Egypte vntyll ye came vnto this place, ye haue rebelled against the Lorde. * Also in Horeb ye angred the Lorde, so that the Lorde was wroth with you, euen to haue destroyed you, after ỹ I was gone vp into the mount, to fet the tables of stone, the tables of appoyntement which the Lord made with you. And I abode in the hyll. xl. dayes, and. xl. nyghtes & neyther ate bread nor dranke water. * And the Lorde delyuered me two tables of stone wryten with the fynger of God, and in them was contayned accordinge to all the wordes whiche the Lorde sayde vnto you in the mounte, out of the fyre in the daye, when the people were gathered togither.

B

*Exo. xvii. b and. xxiii. c

*Exo. xxxi. d

And when. xl. dayes, and. xl. nyghtes were ended, the Lorde gaue me the two tables of stone, the tables of the testament, and sayde vnto me. * Aryse, and get the downe quyckely from hence, for thy people which thou hast brought oute of Egypte, haue marred theym selues. They are tourned attonce out of the waye, which I commaunded them, and haue made them a God of metall. Furthermore ỹ Lorde spake vnto me, sayenge: I se this people, howe it is a styfenecked people, let me alone that I maye destroye them and put out the name of them vnder heauen, and I wyll make of the, a nacion bothe greatter and mo than they.

*Exo. xxxii. b

L

And I turned away and came downe from the hyll (and the hyll burnt with fyre) & had the twoo tables of the appoyntement in my handes. And when I loked and sawe that ye had synned against the Lorde your God, and had made you a calfe of metall, and had turned all togithers out of the waye whiche the Lorde had commaunded you. * Then I toke the two tables, and cast them out of my two handes, and brake them before your eyes. * And I fell before the Lorde: euen as at the first tyme. xl. dayes and. xl. nyghtes, and neyther ate bread nor dranke water, ouer al your synnes whiche ye had synned in wynge wyckedly in the sight of the Lorde and in prouokynge hym. For I was afrayed of the wrath and fearfulnesse wherewith the Lorde was angry with you, euen for to haue destroyed you. But the Lorde herde my petition at ỹ tyme also.

*Exo. xxxii. d

*Exo. xxxiiii. d and. xxxiiii. d.

The Lorde was very angry with Aarō also, euen for to haue destroyed him: But I made intercession for Aarō also the same tyme.

And I

And I toke your synne, the calf which ye had made and burnt him with fyre, and stamped him and grounde him a good, euen vnto smal dust. And I caste the dust therof in the broke þ descended out of the mount. Also at * Thabe-rah, and at Massah, and at the sepulchres of lust ye displeased the Lorde, ye and when the Lorde sent you frome Cades Barne, sayenge: go vp and conquere the lande which I haue gyuen you, ye disobeyed the mouthe of the Lorde your God, & neyther beleued him, nor herkened vnto his voyce. Thus ye haue bene disobedient vnto the Lorde, sythens the daye that I knewe you.

* Nume. xi. a and. xvi. a

And I fell before the Lorde. xl. dayes and. xl. nyghtes which I laye there, for the Lord was mynded to haue destroyed you. But I made intercession vnto the Lorde and sayde. * O Lorde God, destroye not thy people and thyne enheritaunce whiche thou hast delyuered thorowe thy greatnesse, and whiche thou hast brought out of Egypte with a myghtye hande. Remembre thy seruauntes Abraham, Isaac and Iacob, and loke not vnto the stubburnesse of this people, nor vnto their wyckednesse and synne: leaste the lande whence thou broughtest them saye: Because þ Lorde was not hable to brynge them into the lande whiche he promysed them, and because he hated them, therfore he caryed them out to destroye them in the wyldernesse. Moreouer they are thy people, and thyne enheritaunce, which thou broughtest forth with thy myghty power and with thy stretched arme.

Learne to praye.

* Ex. xxxiii. a

¶ Repetition of some of the Iourneyes of the Israelites. The renuynge of the tables. An exhortacion to gyue heede to the Lawe.

CAPI. X.

A

IN the same season the Lorde sayd vnto me * hewe the two tables of stone lyke vnto the first, and come vp vnto me into þ moũt and make the an arcke of wood, and I will wryte in the tables, the wordes that were in the first tables whiche thou brakest, and thou shalt put theym in the arcke. And I made an arcke of Sethim woode, and hewed two tables of stone lyke vnto the firste, and went vp into the mountayne, and the two tables in myne hande.

* Ex. xxxiiii. a

And he wrote in the tables, accordinge to the first wrytinge (the ten wordes whiche the Lord spake vnto you in the mount of the fire) in the daye when the people gathered togyther and gaue them vnto me. And I departed and came downe frome the hyll, and put the tables in the arcke which I hadde made: and there they remayned, as the Lorde commaunded me.

B

And the children of Israel toke their iourney from Beroth of the children of Iakan to Mosera, where Aaron dyed & where he was buryed, and Eleazar his sonne became preest in his steade. And frome thence they departed vnto φ Gadgad: and frome Gadgad to ǂ Iathbath a lande of ryuers of water. And þ same season the Lorde seuered the tryde of Leui to beare the arcke of the appoyntement of the Lorde, and to stande before the Lorde, and to minister vnto him, and to blesse in his name vnto this daye. Wherfore the Leuites haue no part nor enheritaunce with their brethren. The Lorde he is their enheritaunce, as the Lorde thy God hath promysed theym.

Numer. ii. d Numer. xx. d.

φ or Gadgadah ǂ Or Iathbath.

And I taryed in the mount, euen as at the first tyme. xl. dayes and. xl. nyghtes, and the Lorde herkened vnto me at that tyme also, so that the Lorde wolde not destroye the. And þ Lorde sayde vnto me: Aryse and goo forth in the iourney before the people, and let them go in, and conquere the lande which I sware vnto their fathers to gyue them.

C

And now, Israel, what is it that the Lord thy God requireth of the, but to feare the Lorde thy God, & to walke in all his wayes, and to * loue him, and to serue the Lorde thy God with all thyne herte, and with all thy soule, that thou kepe the commaundementes of the Lorde and his ordinaunces whiche I commaunde the this daye, for thy wealth. Beholde, heauen and the heauen of heauens, is the Lordes thy God, and the earthe with all that therin is: onely the Lorde had a lust vnto thy fathers to loue them, and therfore chose you their seed after them of all nations, as it is come to passe this daye.

* D

Circumcyse therfore the foreskynne of your hertes, and be no longer styffenecked. For the Lorde your God, he is God of Goddes, and Lorde of Lordes, a great God, a myghty and a terrible, whiche regardeth no mans person, nor taketh gyftes: but wyth ryghte vnto the fatherlesse and wydowe, and loueth the straunger, to gyue him fode and rayment. Loue therfore the straunger, for ye were straũgers your selues in the lande of Egypte. Thou shalte feare the Lorde thy God, and serue him, and cleaue vnto him, and sweare by his name, for he is thy prayse, and he is thy God that hath wrought these greate and terrible thinges for the, which thyne eyes haue sene. Thy fathers wẽt downe into Egypte with. lxx. soules, & now the Lorde thy God hath made the as þ starres of heauen in multitude.

¶ An exhortacion to regarde the Lawe, and howe they ought to haue it in theyr hertes alwayes and before theyr eyes, and to talke of it when they ryse, when they syt downe and when they walke by the waye. &c.

CAPI. XI.

LOue the Lorde thy God, and kepe his obseruaunces, his ordinaũces, his lawes and his commaundmentes alwaye. And call to mynde this daye that which your children haue neyther knowen nor sene: euen the nourture of the Lorde youre God, his greatnesse, his myghty hand, and his stretched out arme: his myracles, and his actes whiche he dyd amonges the Egyptians, euen vnto Pharao the kynge of Egypte, & vnto all his land: and what he dyd vnto the host of the Egyptians, vnto their horses and charettes, howe he

he brought the water of the reed see vpon the as they chased you, and howe the Lorde hath brought them to nought vnto this daye: and what he did vnto you in the wildernesse, vntyll ye came vnto this place: and what he
Num.xvi.e did vnto * Dathan and Abiram the sonnes from. of Eliab the sonne of Ruben, howe the erthe opened her mouth and swalowed them with theyr housholdes and theyr tentes, and all theyr substaunce that was in theyr possession, in the myddes of Israel.

B For youre eyes haue sene all the greate deades of the Lorde which he dyd. Kepe therfore all the commaundementes which I commaunde the this daye that ye maye be stronge and go and conquere the lande whether ye go to possesse it, and that ye may prolonge youre dayes in the lande which the Lorde sware vnto your fathers to gyue vnto them, & to their seed, a lande that floweth with mylke & hony. For the lande whether thou goest to possesse it, is not as the lande of Egypt whence thou camest out, where thou sowedest thy seed and waterdest it with thy fete as a garden of herbes: but the lande whither ye go ouer to possesse, is a lande of hilles and valeyes and drinketh water of the rayne of heauen, and a land which the Lord thy God careth for. The eyes of the Lorde thy God are alwayes vpon it, frome the begynninge of the yere vnto the later ende of the yere.

If you shall herken therfore vnto my commaundmentes which I commaunde you this daye, that ye loue the Lorde youre God and serue him with all your hertes, and with all
tis af- youre soules: then he will gyue rayne vnto dethe, your lande in due season, both the first & rayne ne in and the later, and thou shalte gather in thy whi- corne thy wyne and thyne oyle. And he wyll after sende grasse in thy feldes for thy catell: & thou e, and shalt eate and fyll thy selfe. But take hede to time youre selues, that ye be not deceyued that ye turne a syde and serue strange Goddes & worshyp them, & so the wrath of the Lorde ware bote vpon you, and shut vp the heauen that there be no rayne and that youre lande yelde not her encreace and that ye perysshe shortely frome the good lande which the Lorde gyueth
& you.
L But vp therfore these my wordes in youre hertes and in your soules, and bynde them for a signe vnto your handes, and let them be as papers of remembraunce betwene your eyes, and * teache them your children: so that thou
te.vi.b talke of them when thou sittest in thyn house r.m.a. and when thou walkest by the waye, & when thou lyest downe, and when thou rysest vp: yea and wryte theym vpon the wreposses of thyne house and vpon thy gates, that youre dayes maye be multiplyed, and the dayes of your children vpon the erth which the Lorde sware vnto your fathers to gyue them, as lõg as the dayes of heauē endure vpon the earth. For yf ye shall kepe all these commaūdemētes which I commaunde you, so that ye do them, and loue the Lorde your God, and walke in all his wayes and cleaue vnto him: Then will the Lorde cast out all these nations, & ye shall conquere them whiche are both greatter and myghtyer then your selues. * All the places where on the soles of youre fete shall treade, * Iosua.i.a shalbe yours, euen frome the wyldernesse and frome mount Libanon, and frome the ryuer Euphrates, yea vnto the vttermoste see shall your coostes be. There shall no man be able to stande before you: the Lorde your God shal cast the feare and dreade of you vpon all landes whether ye shall come, as he hathe sayde vnto you.

* Beholde I set before you this day, a blessinge and a curse: a blessynge: yf ye herken * Deut.xxx.c vnto the cõmaundementes of the Lorde your Deu.xxviii.a God, which I commaunde you this daye. D And a curse: yf ye will not herken vnto the commaundementes of the Lorde your God: but turne out of the waye (which I cõmaund you this daye) to walke after other goddes whome you know not.

When the Lorde thy God hathe brought the into the lande whether thou goest to possesse it, then put the blessinge vpon mounte Garizim, and the curse vpon mounte Ebal, which are beyonde Iordan on the backe syde Deut.xxvii.b of the waye towarde the goynge downe of þ sonne in the lande of the Cananytes whiche dwell in the feldes ouer against Galgall besyde the oke groue of Moreh. For ye shall go ouer to take seasin of þ lande which the Lord your God gyueth you, and shall conquere it, and dwell therin. Take hede, therfore, that ye do all the lawes, both ecclesiasticall & temporall which I set before you this daye.

¶ Idolatrye muste the Israelites destroye and flee fro. They must eate no bloude. They muste onely do that thynge which God commaundeth.

CAPI. XII.

THese are the ordinaunces and lawes which ye shall obserue and do therafter A in the lande whiche the Lorde God of thy fathers gyueth the to possesse, as longe as ye lyue vpon the earthe. * He ye destroye all places where the nacions which ye shall con- * Deut.vii.a quere serue their goddes, whyther it be vpon hyghe mountaynes or on hyghe hylles or vnder any greene tree, Ouerthrowe their altares and breake their pylers and burne their groues with fire and hewe downe the ymages of their goddes, and bringe the names of them to nought out of that place. He ye do not so vnto þ Lorde your God, but ye shall enquere the place whiche the Lorde youre God shall haue chosen out of all your tribes, to put his name there and there to dwell. And * thither * Deu.xiiii.b thou shalte come, and thither ye shall bringe and.xvi.b your burntsacrifices and your offringes, your tythes and heueoffringes of your hãdes, your vowes and frewill offringes & the firste borne of your oren and of your shepe. And there ye shall eate before the Lorde your God, and reioyse in al that ye your lay handes on, both ye and your housholdes, because the Lorde thy God hath blessed the.

* Ye shall do after nothing that we do here * Deu.xxix.c this daye, euery man as lyketh him best. For

ye are

ye are not yet come to rest, nor vnto the enheritaunce whiche the Lorde your God giueth
B you. But ye shall go ouer Iordan and dwell in the lande which ỹ Lorde your God giueth you to enherete, and he shall giue you rest frō all your ennemies roundeabout; and ye shall dwell safe.

Therfore when the Lorde your God hath chosen a place to make his name dwell there, thyther ye shall bringe al that I commaund you, your burntsacrifices and your offringes, your tythes, and the heueofferinges of youre handes and all your godly vowes whiche ye vowe vnto the Lorde. And ye shall reioyse before the Lorde your God, both ye, your sonnes, and your doughters, your seruauntes & your maydes, and the Leuite that is within your gates * for he hath neyther part nor enheritaunce with you.

* Deuter.x.b and.xviii.a

Take hede that thou offer not thy burntofringe in what so euer place thou seyst: but in the place whiche the Lorde shall haue chosen amonge one of thy trybes, there thou shalte offer thy burntofringes and there thou shalt do all that I commaunde the. Notwithstandinge thou mayste kyll and eate flesshe in all thy cyties, what so euer thy soule lusteth after, accordinge to the blessinge of the Lorde thy God whiche he hathe geuen the both the
* Deut.xv.c * vncleane and the cleane mayste thou eate, euen as the roo and the hert: onely eate not the bloude, but poure it vpon the earthe as water. Thou mayste not eate within thy gates the tythe of thy corne, of thy wyne / and
Deute.xiiii.c C of thy oyle, eyther the firstborne of thyne oxē, or of thy shepe, neyther any of thy vowes which thou vowest, nor thy frewilloffringes or heueofferinges of thyne handes: but thou must eate them before the Lorde thy God, in the place which the Lorde thy God hath chosen; both thou, thy sonne, and thy doughter, thy seruaunt and thy mayde, and the Leuite that is within thy gates: and thou shalt reioyse before the Lorde thy God, in all that thou puttest thyne hande to. And * beware
Eccli.vii.d thou forsake not the Leuite as longe as thou lyuest vpon the earth.

Gene.xxviii.e Yf (when the Lorde thy God hath enlarged thy borders of thy lande as he hath promysed the) thou saye I will eate flesshe, because thy soule longeth to eate flesshe: then thou shalt eate flesshe, what so euer thy soule lusteth. Yf the place whiche the Lorde thy God hathe chosen for his name to be honoured in, be to ferre frome the, then thou mayst kyll of thy oxen and of thy shepe whiche the Lorde hath geuen the as I haue commaūded the, and thou mayst eate in thyne owne cytie what so euer thy soule lusteth. Neuertheles as the roo and the herte is eaten, euē so thou
* Deut.xv.d shalt eate it: the * vncleane and the cleane indifferentely thou shalt eate. Onely beware thou eate not the bloude. For the bloude is ỹ
1.Regū.xiiii.e lyfe, and thou mayst not eate the lyfe with ỹ flesh: thou mayst not eat it; but must powre it vpon the earthe as water. Se thou eate it not therfore that it maye go well with the, & with thy children after the, when thou shalt haue done that is righte in the sighte of the Lorde.

But what so euer of thyne thou halowest & vowest to the Lorde, thou shalt take and go vnto the place which the Lorde hath chosen, and thou shalt offer thy burntofferinges, both flesh and bloude vpon the altare of the Lorde thy God, and the bloude of thyne offerynges thou shalte poure out vpon the altare of the Lorde thy God, and shalt eat the flesh. Take hede and heare all these wordes which I commaunde the that it maye go well and thy children after the for euer, when thou dest that which is good and righte in the sighte of the Lorde thy God.

When the Lorde thy God hath caste out the heythen before the, whether thou goest to conquere theym, and when thou hast conquered them, and dwelt in their landes: Beware thou be not taken in a snare after them, after that they be destroyed before the, and ỹ thou aske not after their goddes, sayeng: how dyd these nations serue their goddes, that I may do lykewyse: * Naye, thou shalt not do so vn to the Lorde thy God: for all abhominacions which the Lorde hated, dyd they vnto their goddes. For they burnt both their sonnes & their doughters with fyre vnto their goddes. But what so euer I commaūde you that take hede ye do: and * put nought therto nor take ought therfrome.

¶ The false prophete muste be put to death. God proueth our fayth by false myracles.

CAPI. XIII.

Yf there aryse amonges you a prophete or a dreamer of dreames and gyue the a signe or a wondre, & that signe or wonder which he hath sayde come to passe and the saye: let vs go after straunge goddes whiche thou hast not knowen, and let vs serue them herken not vnto the wordes of that Prophet or dreamer of dreames. * For the Lorde thy God temteth you to wete whether ye loue ỹ Lorde your God with all your hertes & with all your soules. For ye must walke after the Lorde your God, and feare him and kepe his commaundementes and herke vnto his voyce and serue him and cleaue vnto him. And that prophete or dreamer of dreames shall dye because he hathe spoken to turne you awaye frome the Lorde your God whiche brought you out of the land of Egypte and delyuered you out of the house of bondage, to thrust the out of the waye which the Lorde thy God commaunded the to walke in: and so thou shalte put euyll awaye frome the.

Yf thy brother the sonne of thy mother / or thyne own sonne or thy doughter, or the wyfe that lyeth in thy bosome or thy frende which is as thyne owne soule vnto the, entyce the secretly, sayenge: let vs go and serue straunge goddes, which thou hast not knowen, nor yet thy fathers, euen the goddes, of the people which are rounde about the, whether they be nyghe vnto the or farre frome the, frome the one

one ende of the lande vnto the other: *se thou cõsent not vnto him nor herken vnto him: no, let not thyne eye pitie him ne haue compassiõ on him, nor kepe him secret, but cause him to be slayne. Thyne hande shalbe first vpon him to kyll him: and then the handes of all ỹ people. And he shalbe stoned to death, because he hath gone about to thrust the awaye frome ỹ Lorde thy God whiche brought the forthe of Egypte the house of bondage. And all Israel shall heare and feare, and shal do no more any suche wyckednesse as this is, amonges them.

Yf thou heare it reported of any of thy cyties which the Lorde thy God hath geuen the to dwell in, that certayne children of Belial are gone out amonge you, and haue moued ỹ inhabitantes of their cytie, sayeng: let vs go and serue straunge goddes whiche ye haue not knowen: then seke and make inquirie diligẽtly. Yf it be true and the thing of a suerty that such abhominacion is wrought amonges you then without delay thou shalt smyte the dwellers of that cytie with the edge of the swerde, and destroye it mercyles, and all that is therin, yea euen the very catell thereof with the edge of the swerde. And gather all the spoyle of it into the mydes of the streates therof, & burne with fire both the cytie and all ỹ spoyle therof euery whit vnto the Lorde thy God. And it shalbe an heape for euer, and shall not be buylt agayne. And se there cleaue nought of the damned thinge in thyne hande that the Lorde maye turne frome his fearce wrath / & shewe the mercy and haue compassion on the, and multiply the, as he hath swore vnto thy fathers: when thou haste herkened vnto the voyce of the Lorde thy God, to kepe all his commaundementes which I commaunde the this daye so that thou do that is right in the eyes of the Lorde thy God.

¶ The maners of the gentiles may not be folowed. what beastes are cleane to be eaten and what not.

CAPI. XIIII.

Ye are the children of the Lorde youre God, cut not youe selues, nor make you any baldnes betwene the eyes for any mans death. For thou art an holy people vnto the Lorde thy God, and the Lorde hathe chosen the to be a seuerall people vnto him selfe, of al the nacions that are vpon the erth.

Ye shall eate no maner of abhominacion. These are the beastes whiche ye shall eate of: oxen, shepe and gootes, herte, roo and bugle, wyldegote, vnicorne, origen and Camelion. And all beastes that cleaue the hoffe and slyt it in to two clawes and chewe the cud, them ye shall eate. Neuertheles, these ye shall not eate, of theym that chewe cud / and haue not their hoffe slyt in two clawes as be the camel the hare and the conye. For they chewe cud, but deuyde not the hoffe: and therfore are vncleane vnto you: & also the swyne, for though he deuyde the hoffe, yet he cheweth not cud, & therfore is vncleane vnto you: ye shall not eate of the flesche of them, nor touche the deed carkeses of them.

*These ye shall eate, of all that are in the waters: All that haue fynnes and scales. And whatsoeuer hath not fynnes & scales, of that ye may not eate, for ỹ is vncleane vnto you. *Leuitt.xi.b Fysshe.

Of all cleane byrdes ye shall eate, but these are they, of which ye may not eate: the Egle the Gothauke, the Gormerant, the Irion, the Multur, the Kyte and her kynde, and al kynde of Rauens, the Estrich, the Nyghtcrowe, the Kuckou, the Sparouhauke and all her kynde the lytle Oule, the great Oule, the Backe, ỹ Bytture, the Pye, the Storke, the Heron, the Jay in his kynde, the Lapwynge, the Swalow. And all creppynge soules are vncleane vnto you and may not be eaten: but of all cleane soules ye may well eate. Ye shall eate of nothinge ỹ dyeth alone: But thou mayst gyue it vnto the straunger that is in thy cytie ỹ he eate it, or mayst sell it vnto an Alĩat. For thou art an holy people vnto the Lorde thy God. ℘ Thou shalt not seeth a kydde whyle it yet sucketh his mother. Byrdes. B ℘ That is to forbeare the suckynges & to haue compassion of the poore. Exodi.xxiii.c

Thou shalt laye forth the tythes of al maner of frutes that come oute of the felde yere by yere. And thou shalt eate before the Lorde thy God (in the place which he hathe chosen for his name to dwell) the tythe of thy corne of thy wyne, & of thyne oyle, & the first borne of thyne oxen & of thy flocke that thou mayste lerne to feare the Lorde thy God alwaye. Tythes. Exodi.xxiii.

*Yf the waye be to longe for the, because the place is to farre frome the, which ỹ Lorde thy God hath chosen to set his name there (so that thou canst not cary with the / the frutes wherwith God hath endowed the) then make it in money & take the money in thyne hande, and goo vnto the place whiche the Lorde thy God hath chosen, and bestow that money on what so euer thy soule lusteth after: of oxen shepe, wyne and good drinke, & of whatsoeuer thy soule desyreth, & eate there before ỹ Lord thy God and be mery: bothe thou and thyne housholde and the Leuite that is in thy citie. Se thou forsake not the Leuite, *for he hath neyther part nor enheritaunce with the. Deut.xii.c D *Deuter.x.b and.xvui.a *Deu.xxvi.c

*At the ende of thre yere, thou shalt bringe forth all the tythes of thyne encrease ỹ same yere and laye it vp within thyne owne cytie / & ỹ Leuite shal come, because he hath neither parte nor enheritaunce with the, & the straunger & the fatherles & the wydowe which are in thy cytie & shal eate & fyll them selues: that the Lorde thy God maye blesse the in all the workes of thyne hand which thou west. Dyspospynge of Tythes.

¶ The forgyuenes of dettes in the seuenth yere. Yf the Israelites obey God they are promised they shal not suffre pouertye. Howe we oughte to lende.

CAPI. XV.

At the ende of seuen yeres thou shalte make a free yeere. And this is the maner of the free yeere, who so euer lendeth oughte with his hande vnto his neyghboure, maye not aske agayne that whiche he hathe lent, of his neyghboure or of his brother: because it is called the Lordes fre yeere, yet of a straunger thou mayst call it home The free yere Leuit.xxv.a. Exodi.xxii. Esaye.xxv,b,

Eccleſi.iiii.a

agayne: but of thy brother thou ſhalt clamen no ter: and ſe in any wyſe there be no begger amonges you. For the Lorde ſhall bleſſe the lande whiche he gyueth the, an enheritaunce to poſſeſſe: ſo that thou herke vnto the voyce of the Lorde thy God, to marke and do all theſe commaundementes which I commaund you this daye: yea & then the Lorde thy God ſhall bleſſe the as he hath promyſed the, and

*De.xxviii.b

* thou ſhalt lende vnto manye nations, and ſhalt borowe of no man, and ſhalt raygne ouer many nations, but none ſhall raygne ouer the.

B

When one of thy brethren amonge you is waxed poore in any of the cytes within thy lande whiche the Lorde thy God gyueth the, ſe thou harden not thyn hert nor ſhut to thine hande frome thy poore brother: But opē thyne hande vnto him and lende him ſufficiēt for his nede which he hath. And beware there be not a poynt of Belial in thyne herte, that thou wolde ſt ſaye: The ſeuenth yere, the yere of fredome is at hande, and therfore it greue the to loke on thy poore brother, and ſo gyueſt him nought and he then crye vnto the Lorde a-

1. Johan.iii.c

Math.v.g Luke.vi.c

gaunſt the, and it ſhalbe layde vnto thy charge But gyue hym, and let it not greue thyn hert to gyue: Becauſe for that thinge, the Lorde thy God ſhall bleſſe the, in all thy workes, and in all thou putteſt thyn hande to. For the lande ſhall neuer be without poore. Wherfore I commaunde the, ſayenge: open thyne hand vnto thy brother that is nedy and poore in thy lande.

Roma.xii.

Yf thy brother an Hebrew ſell him ſelfe to the, or an Hebrewe ſſe, he ſhall ſerue the ſixe yere, and the ſeuenth yere thou ſhalt let hym go free frome the. And when thou ſendeſt him out free frome the, thou ſhalt not let him goo away empty: but ſhalt gyue him of thy ſhepe and of thy corne, and of thy wyne, and gyue him of that, wherewith the Lorde thy God hath bleſſed the. And remēbre that thou waſt a ſeruaunt in the lande of Egypt, & the Lord thy God delyuered the thence: wherfore I commaunde the this thinge to daye.

I promyſe to good almes. Math.xvi.a.

The hebrues ſeruaunte. Exod.xxi.a Leuitic.xxv.c Iere.xxxiiii.b

Exodi.xxi.a

That yf he ſaye vnto the, I will not go awaye frome the, becauſe he loueth the & thyne houſe and is well at eaſe with the: then take a naule and nayle his eare to ꝑ wore therwith and let him be thy ſeruaunt for euer, and vnto thy mayde ſeruaunt thou ſhalt w lykewyſe.

D

And let it not greue thyne eyes to let him goo out frome the, for he hath bene worth a double hyred ſeruaunt to the in his ſeruice. vi. yeres. And the Lorde thy God ſhall bleſſe the in all that thou weſt.

All the firſt borne that come of thyne oxen, and of thy ſhepe that are males, thou ſhalte halowe vnto the Lord thy God. Thou ſhalt not plough with the firſt borne oxe, nor ſhalt not clyp thy firſt borne ſhepe: but ſhalte eate them before the Lorde thy God, yere by yere in the place which the Lord hath choſen, both thou and thyne houſholde. Yf there be any deformite therin, whether it be lame or blynd or what ſo euer euyll fauorednes it hath, thou ſhalt not offer it vnto the Lorde thy God; but

Fyrſte frutes Exodi.xxii.a Leuit.xxvii.d Numeri.iii.b

Leuitici.xxii.c Deute.xvii.a

ſhalt eate it in thyne owne cytie the vncleane and the cleane indifferently, as the roo and ꝑ heert. Onely eate not the bloude thereof, but poure it vpon the grounde as water.

¶ Of Eaſter, whytſontyde, and the feaſt of tabernacles. what offycers ought to be ordeyned.

CAPI. XVI.

OBſerue the moneth of ꝓ Abyb, and offer paſſeouer vnto the Lorde thy God. For in the moneth of Abib, the Lorde thy God brought the out of Egypte by nyght. Thou ſhalt therfore offer paſſeouer vnto the Lorde thy God, and ſhepe & oxen in the place which the Lorde ſhal chooſe to make his name dwel there. Thou ſhalt eate no leuended bred therwith: but ſhalt eate therwith the bred of tribulacion. vii. dayes longe. For thou cameſt out of the lande of Egypte in haſt, that thou mayſt remembre the daye when thou cameſt oute of the lande of Egypte all dayes of thy lyfe. And ſe there be no leuended bred ſene in all thy coſtes. vii. dayes longe, and that there remayne nothinge of the fleſſhe whiche thou haſte offred, the firſte daye at euen, vntyll the morowninge.

Thou mayſte not offer paſſeouer in anye of thy cytes whiche the Lorde thy God gyueth the: but * in the place whiche the Lorde thy God ſhall chooſe to make his name dwell in, there thou ſhalt offer paſſeouer at euen about the goynge downe of the ſonne, euen in the ſeaſon that thou cameſt out of Egypte. And thou ſhalt ſethe and eate it in the place which the Lorde thy God hath choſen, and departe on the morow and get the vnto thy tent. Sixe dayes thou ſhalt eate ſwete bred, and the. vii. daye is for the people to come together to the Lorde thy God, that thou maiſt do no worke.

Then reken the. vii. weekes, and begyn to reken the. vii. weekes whē the ſickel begynneth in the corne, and kepe the feaſt of weekes vnto the Lorde thy God, that thou gyue a freewil offringe of thyne hande vnto the Lorde thy God, accordinge as the Lorde thy God hath bleſſed the. And reioyſe before the Lorde thy God both thou, thy ſonne, thy doughter, thy ſeruaunt and thy mayde, and the Leuite that is within thy gates, and the ſtraunger, the fatherleſſe and the wydowe that are among you, in the place which the Lorde thy God hathe choſen to make his name dwell there. And remembre thou waſt a ſeruaunt in Egypt, that thou obſerue and do theſe ordinaunces.

Thou ſhalt obſerue the feaſt of tabernacles vii. dayes longe, after thou haſt gathered in thy corne and thy wyne. And thou ſhalte reioyſe in that thy feaſte, bothe thou thy ſonne thy doughter, thy ſeruaunt, thy mayde, ꝑ Leuite, the ſtraunger, the fatherleſſe and the wydowe that are in thy cytes. * Seuen dayes thou ſhalt kepe holy daye vnto the Lorde thy God, in the place which the Lorde ſhall chooſe for the Lorde thy God ſhall bleſſe the in all thy frutes and in all the workes of thyne handes, and therfore ſhalte thou be gladde.

The

Thre tymes in the yere shall all youre males appeare before the Lord thy God in the place whiche he shall chose: In the feast of swete bred, in the feast of wekes, and in the feast of tabernacles. And they shall not appeare before the Lorde empty: but euery man with ꝑ gyfte of his hande, accordynge to the blessing of the Lorde thy God, which he hathe gyuen the.

Judges and officers thou shalt make the in all thy gates whiche the Lorde thy God gyueth the, thorowe out thy trybes: & let them iudge the people righteously. Wrest not the lawe nor knowe any person neyther take any rewarde: for gyftes blynde the wyse and peruerte the wordes of the ryghteous. But in all thynge folowe righteousnesse, that thou mayste lyue and enioye the lande whiche the Lorde thy God gyueth the.

Thou shalt plant no groue of whatsoeuer trees it be, nyghe vnto the altare of the Lord thy God which thou shalte make the. Thou shalte set the vp no pyller, whiche the Lorde thy God hateth.

¶ The payne and punyshment for Idolatrye. The doubtfull sentence must be referred vnto the greate Judges. The punyshmente of a rebell or presumptuouse withstander of the law. The Institucion of a kynge.

CAPI. XVII.

THou shalt offer vnto the Lord thy god no oxe nor shepe wherin is any defformitie, what so euer euyll fauerdnesse it be: for that is abhominacion vnto the Lorde thy God.

Yf there be founde amonge you in any of ꝑ cyties whiche the Lorde thy God gyueth the man or woman that hath wrought wickednesse in the sighte of the Lorde thy God, that they haue gone beyonde his appointement, so that they haue gone and serued straunge gods and worshipped them, whether it be the sonne or mone or any thinge cõtayned in heauen which I forbade, and it was told the and thou hast herde of it: then thou shalt enquere diligently. And yf it be true and the thinge of a suertie that suche abhominacõ is wrought in Israel then thou shalte bringe forth that man or that woman whiche haue committed that wycked thinge, vnto the gates, and shalt stone them with stones, and they shall dye. At the mouth of two or thre wytnesses shall he that is worthy of deathe, dye: but at the mouthe of one wytnesse he shall not dye. And the handes of the wytnesses shalbe firste vpon him to kyll him, and afterwarde ꝑ handes of all the people: so shalt thou put wickednesse awaye frome the.

Yf a mater be to harde for the in iudgemẽt betwene blonde and blond, plee & plee, plage & plage in maters oꝰ stryfe within thy cities. Then aryse & get the vp vnto the place which the Lorde thy God hath chosen, and go vnto the preastes the Leuites, and vnto the iudge that shalbe in those dayes, and aske, and they shall shewe the how to iudge. And se thou do accordynge to that whiche they of that place (which the Lorde had chosen) shewe the, & se thou obserue to do accordinge to all that they enforme the. Accordinge to the lawe whiche they teache the, and maner of iugement whiche they tell the, se thou do and that thou ✝ bowe not frome that whiche they shewe the, neyther to the righthande nor to the left. Deutero.v.d Josue.i.b

And that man that will do obstinatly, so ꝑ he will not herken vnto the preast that standeth there to minister vnto the Lord thy God or vnto the iudge, shall dye: and so thou shalt put awaye euyll frome Israel. And all the people shall heare and shall feare, and shal do no more presumptuously. E

When thou art come vnto the lande which the Lorde thy God gyueth the and enioyest it and dwellest therin: Yf thou shalte saye, I will set a kynge ouer me: lyke vnto all the nacions that are about me: Then thou shalt make him kynge ouer the, whome the Lorde thy God shal chose. One of thy brethren must thou make kynge ouer the, and mayst not set a straunger ouer the which is not of thy brethren. But in any wyse let him not holde to many horses, that he bringe not the people agayne to Ægypte thorowe the multitude of horses, for as moche as the Lorde hath sayde vnto you: ye shall henceforth goo no more agayne that waye. Also he shall not haue to many wyues least his hert turne awaye, neyther shall he gather hym syluer and golde to moche. f.Regũ.viii.d kynges. D iii. Regũ.iiii. ii.Paralit.ix.c iii.Regũ.xi.a iii.Regũ.x.e Esaye.ii.b

And when he is set vpon the seate of his kyngdome, he shal wryte him forth this secõd lawe in a boke takynge a coppe of the preastes the Leuites. And it shall be with him, and he shall rede therin all dayes of his lyfe that he may lerne to feare the Lord his God to kepe all the wordes of this lawe, and these ordynaunces, to do them: that his hert aryse not aboue his brethren and that he turne not frõ the commaundement: eyther to the righthãd or to the lefte, that bothe he and his children maye prolonge their dayes in his kyngdome in Israel. Josue.i.b

¶ The Leuites myght haue no possessions. Idolatrye must be fled. The prophete Christe is prompsed. A false prophet must be slayne; and how he may be knowen.

CAPI. XVIII.

THe preastes the Leuytes, all the trybe of Leui ✝ shall haue no parte nor enheritaunce with Israell. The offringes of the Lorde and his enheritaunce they shal eate but shall haue enheritaunce amonge their brethren: the Lorde is their enheritaunce, as he hathe sayde vnto them. And this is the duetye of the preastes of the people and of them that offer, whether it be oxe or shepe: They must gyue vnto the preaste, the shoulder and the two chekes and the mawe, the firste frutes of the corne, wyne and oyle, and a porcion of wull of the shepe whereynge muste thou gyue him. For the Lorde thy God hathe chosen him out of all the trybes to stande, and to A Nume.xviii.c Deut.x.b and xii.b.e.xiii.d i. Corin.ix.b Ezech.xliii.d Numeri.iii.b and.xviii.a.

B ministre in the name of the Lorde: bothe him and his sonnes for euer. ☞ If a Leuite come forth of anye of thy cyties of any place of Israel, where he is a soiourner, and come with all the lust of his herte vnto the place which the Lorde hath chosen: he shall there minister in the name of the Lorde his God, as all his brethren the Leuites do which stande there before the Lorde. And they shal haue like portions to eate, beside that commeth to him of the patrimony of his auncestoures.

Leuitt.xviii.a and.xx.d Deuter.xii.d. and.xviii.b iiii.Reg.xxi.a Jerem.vii.a and.xix.a

When thou arte come into the lande whiche the Lorde thy God giueth the, se thou learne not to do after the abhominations of these nations. Let there not be founde amõg you that maketh his sonne or doughter to go thorowe the fire, or that vseth wytchecraft, or a chaser out of dapes or that regardeth the flyenge of foules, or a sorcerar, or a charmar, or that counseleth with spirites, or a prophetar, or that asketh the aduyse of the deed.

C For all that do suche thinges are abhomination vnto the Lorde: and because of these abhominations the Lorde thy God doth caste them out before the, be pure therfore with the Lorde thy God. For these nations whiche thou shalt conquere, herken vnto chasers out of dapes and prophecyars. But the Lorde thy God, permitteth not that to the.

☞ Christ is here promised a preacher of better thinges then Moses. Deut.in.d and.viii.e Math.xvii.a

The Lorde thy God will stere vp a Prophete amonges you: euen of thy brethre like vnto me: and vnto him ye shal herken, accordynge to al that thou desyredest of the Lorde thy God in Horeb in the daye when the people were gathered, sayenge: Let me heare þ voyce of my Lorde God no more, nor se this great fire any more, that I dye not. And the Lorde sayde vnto me: they haue well spoke, I will rayse them vp a Prophete frome the myddes of their brethren like vnto the & wyl put my wordes into his mouthe, and he shall speake vnto them all that I shall commaund him. And who so euer will not herken vnto þ wordes which he shall speake in my name, I will requite it of him.

D Exod.xx.e Deutero.v.c.

John.xii.e Hebrewe.ii.a

But the Prophete which shall presume to speake ought in my name which I commaunded not to speake, and he that speaketh in the name of straunge Goddes, shall dye. And yf thou saye in thyne herte how shall I know þ which the Lorde hathe not spoken? When a prophete speaketh in the name of the Lorde, yf the thinge folowe not nor come to passe, that is the thinge whiche the Lorde hath not spoken, but the Prophete hath spoken it presumptuously: be not afeerde therfore of him.

Numer.xvi.a Deuter.xviii.a Jere.xxviii.a Ezechi.xiii.a

¶ The fraunchesed townes. The punyshment of him that beareth falle wytnesse.

CAPI. XIX.

a Deuter.xii.c Num.xxxv.b Josu.xx.a

When the Lord thy God hath destroyed the nations, whose land the Lorde thy God giueth the, and thou hast conquered them and dwellest in their cyties and in their houses: thou shalt appoynte. iij. cyties in the myddes of the lande whiche the Lorde thy God giueth þ to possesse: thou shalt prepare the waye and diuide the costes of thy lãd whiche the Lorde thy God giueth the to enherete, into. iij. partes, that who so euer committeth murther maye flee thither. And this is the cause of the slayer that shall flee thither and be saued: Yf he smyte his neyghboure ignorauntly and hated him not in tyme passed: As when a man goeth vnto the wodde with his neyghboure to hewe wod, & as his hande fetcheth a stroke with the axe, the head slipped frome the helue and smyteth his neyghboure that he dye: the same shall flee vnto one of the same cyties and be saued. Least the reuenger of blood folow after þ slayer whyle his herte is hote & ouertake him, because the waye is longe, and slee him, and yet there is no cause worthy deathe in him, for asmoch as he hated not his neyghboure in tyme passed. Wherfore I commaũde the, se thou appoint out thre cyties.

And yf the Lorde thy God enlarge thy costes as he hath swore vnto thy fathers and giue the all the lande which he sayd he wold giue vnto thy fathers (so that thou kepe all these commaundementes and do them, which I commaunde the this daye, that thou loue the Lorde thy God and walke in his wayes euer) then thou shalt put thre cyties mo vnto those thre that innocente bloude be not shed in thy lande whiche the Lorde thy God giueth the to enherete, and so bloude come vpon the. But yf there be any man that hateth his neyghboure and layeth awayt for him and ryseth against him, and smyteth him that he dye and fleeth vnto any of these cyties: Then let þ elders of his cyte sende & fetche him thence and deliuer him into the handes of the iustice of bloude, & he shall dye. Let thyne eye haue no pitie on him, and so thou shalt put awaye innocent bloude frome Israel, and happy art thou. Thou shalt not remoue thy neighbours marke, whiche they of olde tyme haue set in thyne enheritaũce that thou enhereteest in the lande whiche the Lorde thy God geueth the to enioye it.

One wytnesse shal not aryse against a man in any maner trespace or synne, what so euer synne a man cõmitteth: ✻ But at the mouth of two or of thre wytnesses, shall all maters be tryed.

Yf an vnrighteous wytnes arise vp against a man to accuse him of trespace: then let both the men which stryue together, stande before the Lorde, before the preastes and the iudges which shalbe in those dayes, and let the iuges enquere narowly. And yf the wytnes be found false and that he hathe giuen false wytnesse against his brother then shall ye do vnto him, as he had thought to do vnto his brother, and so thou shalt put euyll awaye frome the. And other shall heare and feare & shall henceforth commit no more any suche wyckednesse amõges you. And let thyne eye haue no compassion, but ✻ lyfe for lyfe, eye for eye, toth for toth, hande for hande, and fote for fote.

¶ Who

¶ who ought to go to battell. The Lawe of Armes amonge the Israelites. The Canaanytes muste they kyll

CAPI. XX.

WHen thou goest out to battell againste thyne ennemyes, and seyst horses & chariottes and people mo then thou, be not afrayd of them, for the Lorde thy God is with the which brought the forth of the land of Egypte. And when ye are come nyghe vnto battell, let the preest come forth and speake vnto the people and saye vnto them: Heare Israel ye are come this daye vnto battell againste your ennemyes, let not youre hertes faynte, neyther feare, nor be amased, nor a dread of them. For the Lorde thy God goeth wt you to fight for you againste your ennemyes and to saue you.

And let the captaynes speake vnto the people, sayenge: Yf any man haue buylt a newe house and haue not dedicate it, let him go and returne to his house least he dye in the battel and an other dedicate. And yf any man haue planted a vynearde and haue not made it comen wherof euery man may eate, let him goo and returne agayne vnto his house, least he dye in the battell and an other make it comē. And yf any man be betrouthed vnto a wyfe & haue not taken her, let him go and returne agayne vnto his house, least he dye in the battell and an other take her.

And let the captaynes speake further vnto the people and saye. Yf any man feare and be fayntе herted, let him goo and returne vnto his house lest his brothers hert be made faint as wel as his. And when the captaynes haue made an ende of speakynge vnto the people, euery standarde shal arraye him selfe to fight.

When thou commest nyghe vnto a cytie to fight against it, offre them peax. And yf they answere the agayne peasably, and open vnto the, then let al the people that is founde therin be tributaries vnto the, and serue the. But yf they will make no peax with the, thē make warre againste the cytie and besiege it. And when the Lorde thy God hath delyuered it in to thyne handes, smyte all males therof with the edge of the swerde, saue the wemen & the childzen, and the catell and all that is in the cytie, and all the spoyle therof take vnto thy selfe, and eate the spoyle of thyne ennemyes which the Lorde thy God gyueth the. Thus thou shalte do vnto all the cyties whiche are farre of from the and not of the cyties of these nations.

But in the cyties of these nations which ꝑ Lorde thy God gyueth the to enherete, thou shalt saue alyue nothinge that breetheth. But shalt destroye them with out redemption, both the Hethites, the Amorites, the Cananites, ꝑ Pherezites, the Heuites, & the Iebusites, as the Lorde thy God hath cōmaunded the, that they teache you not to do after all their abhominacions which they do vnto their goddes, & so shulde synne against the Lorde your God.

Whē thou hast besieged a cytie longe tyme in makinge warre against it to take it, destroy not the trees therof, that thou wolest thrust an axe vnto them. For thou mayst eate of thē and therfore destroye them not. For the trees of the feldes are no men, that they myghte come against the to besiege the. Neuertheles those trees which thou knowest that men eat not of, then thou mayst destroye and cut them downe and make bulwerkes against the cytie that maketh warre with the, vyll it be ouerthrowen.

¶ The purgacion of hym that is founde deed and is not knowen how he was slayne. How we ought to take to wife her that is taken in warre. The right of the firste begotten. The punyshment of the sonne that is disobedient to his father and mother.

CAPI. XXI.

YF one be found slayne in the lande whiche the Lorde thy God gyueth the to possesse, and lyeth in the feldes: & not knowen who hath slayne him: Thē let thyne elders and thy iudges come forth and mesure the distaunce of the cyties that are roūdabout the slayne person. And let the elders of that cytie which is next vnto the slayne man, take an heyffre whiche hathe not bene laboured, nor hath drawen in the yocke, and let them bring her vnto a valeye where is neyther earynge nor sowynge, and stryke of her heed there in the valey. A

Then let the preestes the sonnes of Leui come forth * for the Lorde thy God hath chosen them to serue and to prayse his name, and therfore at their mouth shal all stryfe & plage be tryed. And al the elders of the cytie that is next to the slayne man, shall come forthe to ꝑ corpes & wasshe their handes ouer the heyffre that is beheaded in the playne, and shall answere and saye: our hādes haue not shed this bloude, neyther haue our eyes sene it. Be mercyfull Lorde vnto thy people Israel whiche thou hast delyuered & put not innocent bloud vnto thy people Israel: & the bloude shall be forgyuen them. And so shalt thou put innocēt bloude frome the, when thou shalt haue done that is ryght in the syght of the Lorde. Deute.xvii.b Eccleſi.xlv.d. B Ione.i.e

When thou goest to warre againste thyne ennemies, and the Lorde thy God hath delyuered them into thyne handes, and thou hast take them pryseners, and seyst amonges the captyues a beawtiful woman and hast a loue vnto her ꝑ thou woldest haue her to thy wyfe Bringe her home to thyne house and let her shaue her head, and pare her nayles and put her rayment that she was taken in frome her, and let her remayne in thyne house & bewepe her father and her mother a moneth longe, & after that goo in vnto her and marye her & let her be thy wyfe. And yf thou haue no fauoure vnto her, then let her go whether she lusteth; for thou mayst not sel her for mony nor make cheuesaunce of her, because thou haste humbled her. Yf a man haue two wyues, one loued and an other hated, and they haue borne him childzen, both the loued & also the hated Yf the firstborne be the son of the hated: then whē he disposeth his goodes amōges his chil- C Genesis.xxix.

dzen, he maye not make the sonne of the beloued firſt bozne, before the sonne of the hated whiche is in dede the firſte bozne: But he ſhall know the ſonne of the hated for his firſt bozne, that he gyue him double of all that he hath. For ye is the firſt of his ſtrength, and to him belongeth the ryght of the firſte bozne ſhyppe.

Gen.xl.8.ix. a

☞ Stubburne chylde.

If any man haue a ſonne that is ſtubburne and diſobedient, ſo that he will not herken to the voyce of his father and voyce of his mother, and they haue taught him nurture, but he wolde not herken vnto them: Then let his father and his mother take him, and bzynge him out vnto the elders of that cytie, & vnto the gate of that ſame place, and ſaye vnto the elders of the cytie. This our ſonne is obſtinat and diſobedient, and will not herken vnto our voyce, he is a ryoter and a dzonkarde.

D

Then let all the men of that cytie ſtone hym vnto death. And thou ſhalt put euyll awaye frome the, and all Iſrael ſhall heare & feare.

*Joſu.viii.f

* If a man haue committed a treſpace wozthy of death and is put to death for it, and hãged on tree: let not his body remayne al night vpon the tree, but burye him the ſame daye.

*Galat. iii.c.

For * the curſe of God is on him that is hãged. Defile not thy lande therfore, which ỹ Lozde thy God gyueth the to enherete.

¶ what thou oughteſt to do when thou fyndeſt thy neyghbours beaſt goinge a ſtraye. A man ſhall not were womens clothynge or a woman mannes clothynge. To were a cote of woolle and of flaxe is alſo forbidden. The punyſhment of hym that accuſeth a man vnryghtouſlye: of an aduowtrer alſo and of hym that raupſheth a mayde.

CAPI. XXII.

A

Exod.xxiii.a

If thou ſe thy brothers oxe or ſhepe goo a ſtraye, thou ſhalt not withdzawe thy ſelfe frome them: But ſhalt bzynge the home agayn vnto thy brother. If thy brother be not nyghe vnto the, or if thou knowe him not, bzinge them vnto thyne owne houſe and let them be with the, tyll thy brother aſke after them, and then delyuer him them agayne. In lyke maner ſhalte thou do with his aſſe, with his rayment and with all loſte thinges of thy brother whiche he hath loſt, and thou haſt founde, and thou mayſt not withdzawe thy ſelfe.

If thou ſe that thy brothers aſſe or oxe is fallẽ downe by the waye, thou ſhalt not withdzawe thy ſelfe frome them: but ſhalt helpe him to heue them vp agayne.

☞ The woman ſhall not weare that pertaynneth vnto the man, neyther ſhall a man put on womans rayment. For all that do ſo, are abhominacion vnto the Lozde thy God.

If thou chaunce vpon a byrdes neſt by the waye, in what ſo euer tree it be or on ỹ groũd whether they be younge or egges, & the dãme ſittinge vpon the younge or vpon the egges: Thou ſhalt not take the mother with ỹ yoũg But ſhalt in any wyſe let the damme go, and take the younge, that thou mayſte proſpere & prolonge thy dayes.

When thou buyldeſt a newe house, thou ſhalte make a batylment vnto the rouſe, that thou lade not bloud vpon thyne houſe, if any man fall therof.

Thou ſhalte not ſowe thy vyneyarde with dyuers ſeed: leſt be both vnhalowed the ſeed whiche thou haſt ſowen, with the frute of thy vyneyarde.

Thou ſhalt not plowe with an oxe and an aſſe togyther. Thou ſhalte not weare a garment made of lineye woulye.

Thou ſhalte put gardes vpon the foure quarters of thy veſture, wherwith thou couereſt thy ſelfe.

If a man take a wyfe, and when he hathe lyen with her, hate her / and laye ſhamefull thinges vnto her charge, and bzing vp an euil name vpon her, and ſaye: I toke this wyfe, and when I came to her, I founde her not a mayde. Then let the father of the damſell and the mother bzynge forthe the tokens of the damſels virginite vnto the elders of the city, euen vnto the gate. And let the dãſels father ſaye vnto the elders. I gaue my doughter vnto this man to wyfe, and he hateth her / and lo he layeth ſhamful thinges vnto her charge ſayinge: I founde not thy doughter a mayde. And yet theſe are the tokens of my doughters virginitie. And let them ſpreade the veſture before the elders of the citye. Then lette the elders of that city take that man, and chaſtiſe him, and amercye him in an hundzen ſicles of ſyluer and gyue them vnto the father of the damſell, becauſe he hathe brought vp an euill reappoze vpon a mayde in Iſrael, and ſhe ſhal be his wyfe, and he may not put her away all his dayes. But if the thinge be of a trouthe that the damſell be not founde a virgyn, let them bzynge her vnto the doze of her fathers houſe, and let the men of that citye ſtone her with ſtones to dethe, becauſe ſhe hath wzought folye in Iſrael, to playe the hooze in her fathers houſe, and ſo thou ſhalt put euyl away from the.

If a man be founde lyinge with a woman that hath a wedded huſbande, then let them dye bothe of them, as well the man that laye with the wyfe, as alſo the wife/ſo thou ſhalt put awaye euyl from Iſrael.

If a mayd be betrouthed vnto an huſband and after a man fynde her in the towne & lye with her, then ye ſhall bzyng them both forth vnto the gates of that city and ſhall ſtone the to deth. The damſel becauſe ſhe cryed not beinge in the citye/and the man becauſe he hath defiled his neyghbours wyfe, and thou ſhalte put awaye euyll from the.

But if a man fynde a betrouthed damſell in the felde, and force her and lye with her: Then the man that laye with her ſhall dye alone, and vnto the damſell thou ſhalt do no harme, becauſe there is in the damſel no cauſe of deathe. For lyke as when a man ryſeth agaynſte his neyghbour and ſleeth him, euen ſo is this matter. For he founde her in the feldes, and the betrouthed damſell cryed, but there was no man to reſcowe her. If a man fynd a mayd that is not betrouthed and take

her

her, and lye with her and be founde. Then the man that laye with her, shall gyue vnto ꝑ damsels father fifty sycles of syluer. And she shall be his wyfe bycause he hathe defloured her maydenheed, and he maye not put her awaye all his dayes.

No man shall take his fathers wyfe, nor nor vnhylle his fathers secretes.

¶ what maner of men maye not be admyt in to the churche. Polucions that happe in the night. Vsury.

CAPI. XXIII.

NOne that is gelded, or hathe his preuye membres cut of, shall come in to the congregacion of the Lorde. And he that is borne of a concubyne, shall not come in to the congregacion of the Lorde, no in the tenth generacion he shall not entre in to the congregacion of the Lorde. The Ammonytes and the Moabytes shall not come in to the congregacyon of the Lorde, no not in the tenth generacion, no they shall neuer come in to the congregacion of the Lorde bycause they met you not with bred, and water in the waye, when ye came oute of Egypte, and bycause they hyred agaynste the Balaam the sonne of Beor the interpretour oute of Mesopotamia, to curse the.

Neuertheles the Lorde thy God wold not herken vnto Balaam, but turned the curse to blessynge vnto the, bycause the Lorde thy God loued the. Thou shalte neuer therfore seke that whiche is prosperous or good for them all thy dayes for euer. Thou shalte not abhorre an Edomite, for he is thy brother, nether shalt thou abhorre an Egyptian, bicause thou wast a straunger in his lande. The chyldren that are begotten of them shall come in to the congregacion of the Lorde in the thirde generacion.

When thou goest oute with the hoste agaynst thyne ennemyes, kepe the from all wickednesse. Yf there be any man that is vnclene by reason of vnclennesse that chaunceth hym by nyghte, let him goo oute of the hoste, and not come in agayne, vntyll he haue washed hym selfe with water before the euen: & then when the sonne is downe, let hym come in to the host agayne.

Thou shalte haue a place without the host whyther thou shalte resorte to for necessitie, and thou shalte haue a shouell vnder thy gyrdell: and wen thou wylt ease thy selfe, digge therwith and turne and couer that whiche is departed from the. For the Lord thy God walketh in thyne host, to ryd the and set thyne ennemyes before. Let thyne host be pure, that he se no vnclene thynge amonge you and turne from you.

Thou shalte not delyuer vnto his master the seruaunte whiche is escaped from his master vnto the. Lette him dwell with the, euen amonge you in what place he hym selfe liketh best, in one of the cityes where it is good for hym, and vexe him not.

There shall be no hoore of the doughters of Israel, nor hooremonger of the sonnes of Israel. Thou shalte neyther brynge the hyre of an hoore, nor the prycе of dogge in to ꝑ house of ꝑ Lorde thy God in no maner of vow, for bothe of them, are abhominacion vnto the Lorde thy God.

Thou shalte be no vsurer vnto thy brother neither in money nor in fode, nor in any maner thynge that is lent vpon vsurye. Vnto a straũger thou mayst lende vpon vsurye, but not vnto thy brother, for thou shalt lende him in his nede, that the Lorde thy God may blesse the in all thou settest thyne hande to in the lande whyther thou goest to conquere it.

✱When thou hast vowed a vowe vnto the Lorde thy God, se thou be not slacke to performe it. For he wyll surely requyre it of the, and it shall be layde vnto the. Yf thou shalte leaue vowynge, it shall be no synne vnto the: but that whiche is ones gone oute of thy lyppes, thou muste kepe and doo, accordynge as thou hast vowed vnto the Lorde thy God of a free wyll whiche thou haste spoken with thy mouthe.

When thou commest into thy neyghbours vyne yarde, thou mayste eate grapes thy belyfull at thy pleasure: but thou shalte put none in thy bagge.

When thou goest in to thy neyghbours corne, ✱ thou mayst plucke the eares ẅ thyne hande, but thou mayste not moue a sycle vnto thy neyghbours corne.

¶ Diuorcemente is permitted. He that is newlye maryed shall not be compelled to go to warre. The remnauntes of corne must be lefte in herueste for the poore.

CAPI. XXIIII.

WHen a man hathe taken a wyfe and maryed her, yf she synde no fauoure in his eyes, bicause he hath espyed some vnclennesse in her. Then let him wryte her a byll of diuorcement & put it in her hand and sende her forthe of his house.

✱Yf when she is departed out of his house, she go and be an other mans wyfe and the seconde husband hate her and wryte her a letter of diuorcement and put it in her hande, and sende her oute of his house: or yf the seconde man dye whiche toke her to wyfe, her fyrste man whiche sent her awaye may not take her agayne to be his wyfe, in as moche as she is defiled. For that is abhominacion in the sight of the Lorde: that thou defyle not the lande with synne which the Lorde thy God gyueth the to enherite.

✱When a man taketh a newe wyfe, he shal not goo a warrefare, neyther shall be charged with any busynesse: but shall be free at home one yere, and reioyce with his wyfe whiche he hath taken. ✱No man shall take the nether or the vpper mylstone to pledge, for then he taketh a mannes lyfe to pledge. Yf anye man be founde stealynge any of his brethren the children of Israel, and maketh chefesaunce of him or selleth him, the thefe shall dye, and thou shalte put euyll awaye frome the. Take hede

to

Stewes be damned.

✱Nume. xxv. b Deuter. xxiii. c Mich. i. b

Vsurye.

Exodi. xxii. c. Leuitic. xxv. c. ii. Esdr. v. c

Vowes.

✱Nume. xxx. Eccli. v. a Baruch. vi. d.

✱Math. xii. a

A Diuorcemẽt.

✱Math. v. c. and. xix. a Malachi. ii. c.

✱Jerem. iii. a

✱Deute. xx. b

B

✱Exo. xxii. d.

Pledges.

Menstealiers

to thy selfe concernynge the plage of lepzye, that thou obserue diligently to do accozdynge to al that the prestes the Leuites shal teache the, euen as I commaunded them, so ye shall obserue to do. Remembze what the Lozde thy God dyd vnto Mary by the waye after that ye were come out of Egypt.

Numeri.xii.

Yf thou lende thy bzother anye maner succoure, thou shalte not goo in to his house to fetche a pledge / but shalt stande without and the man to whome thou lendest shall bzynge the the pledge out at the dooze. Furthermoze yf it be a pooze bodye, go not to slepe with his plede, but delyuer hym the pledge agayne before the sonsette, and let him slepe in his rayment and blesse the.

And it shall be ryghtousnes vnto the before the Lozde thy God. * Thou shalte not defraude an hyzed seruaunte that is nedye and pooze, whether he be of thy brethzen, oz a straunger that is in thy lande within thy cytyes. Gyue hym his hyze the same daye, and lette not the sonne goo downe theron. Foz he is nedye, and therwith sustayneth his lyfe, leest he crye agaynste the vnto the Lozde, and it be synne vnto the. The fathers shall not dye foz the chyldzen, noz the chyldzen foz the fathers, but enery man shall dye foz his owne synne.

* Leuitī.xix.c
Tobie.iiii.c
Eccli.vii.c
Seruauntes wages.

* Hynder not the right of the straunger, noz of the fatherles, noz take wydowes rayment to pledge, but remembze thou wast a seruaunt in Egypt, and how the Lozde thy God deliuered the thence. Wherfoze I commaunde the to do this thynge.

Ezech.xviii.c
Jerem.xxxi.a
iiii.Re.xiiii.a
ii.Par.xxv.a.

* Deu.xvii.a

When thou cuttest downe thyne haruest in the felde & hast forgot a sheef in the felde, thou shalt not go agayne and fet it. But it shal be foz the straunger, the fatherlesse and ỹ widow that the Lozde thy God maye blesse the in all the wozkes of thyne hand. When thou beatest downe thyne olyue trees, thou shalt not make clene ryddaunce after the, but it shal be foz the straunger, the fatherlesse, and the wydow. And whē thou gatherest thy vyneyarde, thou shalt not gather cleane after the, but it shall be foz the straunger, the fatherlesse, and the wydow. And remembze thou waste a seruaunte in the lande of Egypt: wherfoze I commaunde the to do this thynge.

D

¶ The punyshment of offenders. The lawe of reasyng seed to the bzother that is deed. Measures and weyghtes.

CAPI. XXV.

A

Yf there be stryfe bytwene men, lette them resoze to the lawe, and let the iudges iustifye the ryghtous and condemne the trespaser. And yf ỹ trespaser be wozthy of stryppes, then let the iudge cause to take hym downe and to beate him before his face, accozdynge to his trespace vnto a certayne nombze foztye stryppes he shal gyue hym and not passe, leest yf we sholde excede and beat hym aboue that with many stryppes, thy bzother shold appere vngoodly before thyne eyes.

Therfoze hadde Sayntt Paule no mo at anye tyme ii. Cozint. xi. f

B

* Thou shalte not mosell the oxe that treadeth out the cozne.

When bzethzen dwell togyther and one of them dye and haue no chylde, the wyfe of the deed shall not be gyuen out vnto a straunger but his bzother shall go in vnto her and take her to wife and mary her. And the eldest sonne whiche she beareth, shall stande vp in the name of his bzother which is deed, that his name be not put out in Israel.

But yf he wyll not take his bzothers wyfe, who is due to him by the lawe, then let her go to the gate vnto the elders and saye: My husbandes bzother refuseth to stere vp his bzothers name in Israel, he wyll not marye me. Then let the elders of his citye call vnto him and exampn him.

Yf he stande and saye, I wyll not take her, then let the woman goo vnto him in the presence of the elders, and loose his shoo of his foote and spytte in his face, and answere and saye. So shall it be doone vnto that man that wyll not buylde his bzothers house. And his name shall be called in Israel, the vnshoed house.

Yf when men stryue togyther one with an other, the wife of the one to runne to foz to rid her husband out of the handes of him that smyteth him and put fozth her hand and take him by the secretes: cut of her hande, and let not thyne eye pitye her.

Thou shalt not haue in thy bagge two maner of weyghtes, a great and a small: neither shalt thou haue in thyne house diuers measures, a great and a smal. But thou shalt haue a true and a iust measure, that thy daies may be lengthed in the land which the Lozde thy God gyueth the. Foz all that do suche thynges and all that do vnryghte, are abhominacion vnto the Lozde thy God.

Remembze what Amalech dyd vnto the by th waye after thou camest out of Egypte, he met the by the waye, and smote the hyndmost of you, all that were ouerlaboured and dzagged behynde / when thou waste faynted and werye, and he feared not God. Therfoze when the Lozde thy God hath gyuen the rest frome all thyne ennemyes rounde aboute, in the lande whiche the Lozde thy God gyueth the to enherite and possesse: se thou put oute the name of Amelech, from vnder heuen, and forget not.

¶ The fyrst frutes and tythes to the Leuites, fatherlesse, widowes, and straungeres.

CAPI. XXVI.

When thou art come in to the lande whiche the Lozde thy God gyueth the to enherite, and hast enioyed it, and dwellest therin: take of the firste of all the frute of the erthe, whiche thou hast broughte oute of the lande that the Lozde thy God gyueth the, and put it in a maunde, and go vnto the place which the Lozde thy God shal chose to make his name dwell there. And thou shalte come vnto the preest that shall be in those dayes, and

and saye vnto hym, I knowlege this daye vnto the Lorde thy God, that I am come vnto the countrey which the Lorde sware vnto our fathers for to gyue vs.

And the preest shall take the maunde oute of thyne hande, and set it downe before the aulter of the Lorde thy God. And thou shalte answere and saye before the Lorde thy God: My father remoued out of Syrie, and he wet downe in to Egypt, and sotourned there with a fewe folke, and grewe there vnto a nacion great, myghty, and full of people. And the Egyptians vexed vs and troubled vs, and laied vs with cruell bondage. And we cryed vnto the Lorde God of our fathers, and the Lorde herde our voyce, and loked on our aduersitie, labour, and oppression. And the Lord brought vs out of Egypt with a myghty hande and a stretched oute arme, and with greate terribilnesse, and with signes and wonders. And he hathe broughte vs in to this place, and hathe gyuen vs this lande that floweth with mylke and honye.

And nowe lo, I haue brought the first frutes of the lande whiche the Lorde hath gyuen me. And set it before the Lorde thy God, and worshyp before the Lorde thy God, and reioyce ouer all the good thynges which ỹ Lorde thy God hath gyuen vnto the, and vnto thine house, bothe thou the Leuite, and the straunger that is amonge you.

When thou hast made an ende of tithynge all the tithes of thyne encrease the thirde yere, the yere of tythynge: thou shalte gyue it vnto the Leuyte, the straunger, the fatherlesse & the wydowe, that they maye eate in thy gates, and fyll them selues. Then saye before the Lorde thy God. I haue brought all that is halowed out of thyne house, and haue gyuen them vnto the Leuyte, the straunger, the fatherlesse and the wydowe accordynge to all the comaundementes whiche thou commaundest me: I haue not ouerskypped thy commaundementes, nor forgotten them. I haue not eaten therof in my mournynge nor taken awaye therof vnto any vncleannesse, nor spente therof about any deed corse, but haue herkened vnto the voyce of the Lorde our God, & haue doone after all that he commaunded me, loke downe frome thy holy habitacion of heauen, and blesse thy people Israel, and the lande which thou hast gyuen vs (as thou swarest vnto our fathers) a lande ỹ floweth with mylke and honye.

This daye the Lorde thy God hathe commaunded the to doo these ordynaunces and lawes. Kepe them therfore and do them with all thyne herte, and all thy soule. ✱Thou hast chosen the Lorde this day to be thy God, and to walke in his wayes, and to kepe his ordynaunces, his commaundementes, & his lawes, and to herken vnto his voyce.

And the Lorde hath chosen the this daye to be a seuerall people vnto hym (as he hathe promysed the) and that thou kepe his commaundementes, and to make the hygher then all nacions whiche hathe made: in prayse, in name and honoure: that thou mayste be an holy people vnto the Lorde thy God, as he hath sayd.

¶ An aultarr muste be buylded. The blessynges in the hyll Garizim. The Curses in the hyll Eball.

CAPI. XXVII.

AND Moses with the elders of Israel commaunded the people, saying: Kepe all the commaundementes whiche I commaunde you this daye. ✱And when ye be come ouer Jordan vnto the lande whiche the Lorde thy God gyueth the, set vp greate stones, and playster them with playster, & wryte vpon them all the wordes of this lawe, when thou arte come ouer: that thou mayste come in to the lande whiche the Lorde thy God gyueth the: a lande that floweth with mylke & honye: as the Lord God of thy fathers hath promysed the.

When ye be come ouer Jordan, se ye set vp these stones whiche I commaunde you this daye vpon mounte Eball, and playster them with playster. And there build vnto the Lord thy God ✱an aulter of stones, and se thou lift vp no yron vpon them. But thou shalte make the aulter of the Lorde thy God of rough stones, and offre burnt offerynges theron vnto ỹ Lorde thy God. And thou shalte offre peaxofferynges, and shalte eate there, and reioyce before the Lorde thy God. And thou shalt wryte vpon the stones all the wordes of this lawe, well and playnly.

And Moses with the preestes the Leuytes spake vnto all Israel, sayinge: take hede and heare Israel / this daye thou arte become the people of the Lorde thy God. Herken therfore vnto the voyce of the Lord thy God, and do his commaundementes and his ordinaunces which I commaunde you this daye.

And Moses charged the people the same daye, saying. These shall stande vpon mount Garizim, to bielle the people when ye are come ouer Jordan: Symeon, Leui, Juda, Issachar, Joseph and Benjamin. And these shall stande vpon mount Eball to curse: Ruben, Gad, Aser, Zabulon, Dan, and Nephthali. And the Leuytes shall begynne and saye vnto al the men of Israel with a loude voyce.

¶ The Curses.

✱Cursed be he that maketh anye carued ymage, or ymage of mettall (an abhominacion vnto the Lorde, the worke of the handes of the craftesman) and putteth it in a secrete place. And all the people shall answere and saye Amen.

✱Cursed be he that despyseth his father or his mother. And all the people shall saye. Amen.

Cursed be he that remoueth his neyghbours merestone. And all the people shal saye. Amen.

Cursed be he that maketh the blynde goo oute of his waye. And all the people shall saye. Amen.

✱Cursed be he that hyndreth the ryght of the straunger, fatherlesse and wydow, and all the people shall saye. Amen.

Cursed

Leuiti.xviii.a and.xx.b Deute xxii. d Exodi.xxii.c Leuitici.xx.b. Leuit.xviii. a ii.Reg.xxii.d

Curſed be he that lyeth with his fathers wyfe, becauſe he hathe vncouered his fathers bed, and all the people ſhall ſaye. Amen.

Curſed be he that lyeth with anye maner beeſt. And all the people ſhall ſaye. Amen.

Curſed be he that lyeth with his ſyſter, whether ſhe be the doughter of his father or of his mother, and all the people ſhall ſaye. Amen.

D

Leuiti.xviii.c Exodi.xxi.b Leuit.xxiii.d Deuter.xix.a Ezechi.xxii.b Miche.iii.c ✻Galat.iii.b.

Curſed be he that lyeth with his wyues mother. And all the people ſhall ſaye. Amen.

Curſed be he that impteth his neyghboure pꝛiuily, and all the people ſhall ſaye. Amen.

✻ Curſed be he that taketh a rewarde to ſlee innocent blonde. And all the people ſhall ſaye. Amen.

Curſed be he that ſlepeth with his neyghboures wyfe. And all the people ſhall ſaye: Amen.

Curſed be he that contynueth not in all the wordes of this lawe to doo them, and all the people ſhall ſaye. Amen.

¶ The pꝛomyſes of the bleſſynges vnto them that regarde the commaundementes: and the curſes to the contrary.

CAPI. XXVIII.

A ✻Leu.xxvi.a The bleſſynges.

YF ✻ thou ſhalte herken diligently vnto the voyce of the Lorde thy God, to obſerue and do all his commaundementes whiche I commaunde the this daye, the Lord wyll ſet the aboue all nacions of the earthe. And all theſe bleſſynges ſhall come on the and ouertake the, yͤ thou ſhalte herken vnto the voyce of the Lorde thy God. Bleſſed ſhalte thou be in the towne, and bleſſed in the feldes, bleſſed ſhall be the frute of thy body, the frute of thy grounde, and the frute of they catell, the frute of thyne oxen, and thy flockes of ſhepe, bleſſed ſhal thy barnes be and thy store. Bleſſed ſhalte thou be, bothe when thou goeſt oute, and bleſſed when thou commeſt in.

✻Deute.ii.a. ✻The Lorde ſhal ſmyte thyne ennemyes that ryſe agaynſte the before thy face. They ſhall come out agaynſte the one waye, and flyenke before the ſeuen wayes. The Lorde ſhall commaund the bleſſyng to be with the in thy store houſes, and in al that thou ſetteſt thyne hand to, and wyll bleſſe the in the lande whyche the Lorde thy God gyueth the.

The Lorde ſhall make the an holy people vnto him ſelfe, as he hath ſworne vnto the: yͤ thou ſhalte kepe the commaundementes of the Lorde thy God, and walke in his wayes.

And all nacions of the earthe ſhall ſe that the name of the Lorde is called vpon amongſt you, and they ſhall be afeerde of the. And the Lorde ſhall make the plentious in goodes, in the frute of thy bodye, in the frute of thy catell, and in the frute of thy grounde, in the land which the Lorde ſware vnto thy fathers to gyue the.

✻ Deute.xi.b ✻ The Lorde ſhall open vnto the his good treaſure, euen the heuen, to gyue rayne vnto thy lande in due ſeaſon, and to bleſſe all the labours of thyne hande. And thou ſhalte lende Deuter.xv.a. vnto many nacions, but ſhalt not nede to borowe thy ſelfe. And the Lorde ſhall ſet the, D
beſore and not beehynde, and thou ſhalte be aboue onely, and not benethe: yͤ thou herken vnto the commaundementes of the Lorde thy God whyche I commaunde the this daye to kepe and to doo. And ſe thou bowe not frome any of theſe wordes which I commaunde the this daye, eyther to the eyght hande or to the lefte, that thou woldeſt goo after ſtraunge goodes to ſerue them. Deu.xxvii.a

But yͤ thou wylte not herken vnto ỹ voyce of the Lorde thy God to kepe and to doo all his commaundementes and ordinaunces wyche I commaunde the this daye: then ✻ all theſe curſes ſhal come vpon the and ouertake the: Curſed ſhalte thou be in the towne, and curſed in the felde / curſed ſhall thy barne be and thy ſtore. Curſed ſhall the frute of thy bodye and the frute of thy land be, and the frute of thyne oxen and the flockes of thy ſhepe. And curſed ſhalte thou be when thou goeſt in, and when thou goeſt out. And the Lorde ſhal ſend vpon the curſynge, deſtruction, and complaynynge in all that thou ſetteſt thyne hande to, what ſo euer thou weſt, vntyl thou be deſtroyed and brought to nought quickely, becauſe of the wyckednes of thyne owne deuiſes in that thou haſt forſaken the Lorde. And the Lorde ſhall make the peſtilence cleaue vnto the, vntyll he hath conſumed the from the land whyther thou goeſt to entoye it. ✻ And the Lorde ſhall ſmyte the with ſmellynge, with feuers, ✻Le heet, burnynge, witherynge, with ſmytynge, and blaſtynge. And they ſhall folowe the tyll thou peryſhe.

✻ And the heuen that is ouer thy heed ſhal be braſſe, and the erthe that is vnder the yron. ✻De And the Lorde ſhall tourne the rayne of the lande vnto pouder and duſte: euen frome heuen aſſhes ſhall come downe vpon the, vntyll thou be brought to nought. And the Lorde ſhall plage the before thyne ennemyes. Thou ſhalte come oute one waye agaynſte them, and flee ſeuen wayes before them, and ſhalt be be ſcatered amonge all the kyngdomes of the erth. And thy carkaſſe ſhall be meate vnto all maner foules of the ayre, and vnto the beaſtes of the erthe, and no man ſhall fraye them awaye.

✻ And the Lorde ſhall ſmyte the with the botches of Egypte, and the emorodes, ſcalle and maungynelle, that thou ſhalte not be healed therof. And the Lorde ſhal ſmyte the with madnelle, blyndnelle, and dalyng of hert. And thou ſhalt grope at none dayes as the blynde grogeth in darckenelle, and ſhalte not come to the ryghte waye. And thou ſhalte ſuffre wrong onely and be oppreſſed euermore, and no mã ſhall ſucker the, thou ſhalt marye a wife and an other ſhal lye with her. ✻ Thou ſhalte p
buyld an houſe and an other ſhal dwel therin. Thou ſhalt plant a vineyard, and ſhalt not gather the frute therof. Thyne oxe ſhal be ſlayne before thyne eyes, & thou ſhalte not eate therof. Thyne aſſe ſhal be violently taken awaye euen before thy face, and ſhall not be reſtored the agayne. Thy ſhepe ſhal be gyuen vnto thyne ennemyes, and no man ſhall helpe the. D

Thy

Thy sonnes and thy doughters shal be gyuen vnto an other nacion, and thyne eyes shall se and dase vpon them all daye longe, but shalte haue no myght in thyne hande. The frute of thy lande and all thy laboures shall a nacion which thou knowest not, eate/ and thou shalt dyll suffre vyolence, and be oppressed alwaye: that thou shalte be cleane beyde thy selfe for the syght of suche thynges as thou shalt se.

The Lorde shall smyte the with a myschevous botche in the knees and legges, so that thou canst not be healed: euen frome the sole of the fote vnto the top of the heed.

* The Lorde shall bryng bothe the, and thy kynge whiche thou hast set ouer the vnto a nacion whiche neyther thou nor thy fathers haue knowen/ and there thou shalte serue straunge Goddes: euen wodde and stone. And thou shalte goo to waste, and be made a prouerbe, and a testynge stocke vnto all nacions whyther the Lorde shal carye the. Thou shalt cary moche seed out in to the feld, and shalt gather but lytle in, for the grethoppers shal destroye it. Thou shalte plante a vyneparde and dresse it, but shalte neyther drynke of the wine ne gather of the grapes, for the wormes shal eate it. Thou shalte haue olyue trees in all thy costes, but shalte not be anoynted with the oyle, for thyne olyue trees shall be rooted oute. Thou shalte gette sonnes and doughters, but shalte not haue theym: for they shall be caryed awaye pysoners. All thy trees and frute of thy lande shall be marred with blastynge.

The straungers that are amonge you shall clymme aboue the, and thou shalte come downe alowe. He shall lende the, and thou shalte not lende hym, he shall be before, and thou behynde.

Moreouer all these curses shall come vpon the, and shall folowe the and imbrace the, tyll thou be destroyed: bicause thou herkenedst not vnto the voyce of the Lorde thy God, to kepe his commaundementes and ordinaunces whi che he commaunded the, and they shal be vpon the as meruayles and wonders, and vpon thy seed for euer. And bicause thou seruedest not the Lorde thy God with ioyfulnesse, and with a good herte for the abundance of all thinges therfore thou shalte serue thyne ennemy whi che the Lorde shall sende vpon the: in hunger and thurste, in nakednesse, and in nede of all thynge. And he shall put a yoke of yron vpon thy necke, tyll he haue brought the to noughte.

And the Lorde shall bryng a nacion vpon the from farre, euen from the ende of ꝑ worlde as swyfte as an Egle fleeth: a nacyon whose tonge thou shalte not vnderstande: a harde herted nacion which shall not regarde the person of the olde, nor haue compassion on the yonge. And he shall eate the frute of thy lande, and the frute of thy cattell vntyll he haue destroyed the: so that he shall leaue the neyther corne, wyne, nor oyle, neyther the encrease of thyne oxen, nor the flockes of thy shepe, vntyll he haue brought the to noughte. And he shall kepe the in, in all thy cuyes, vntyll thy hye and stronge walles be come downe wherin thou trustedest, thorowe all the lande. And he shall besiege the in all thy gates thorowe oute all thy lande whiche the Lorde thy God hath gyuen the. F

* And thou shalt eate of the frute of thyne owne bodye: the flesshe of thy sonnes and of thy doughters whiche the Lorde thy God hathe gyuen the, in that straytnesse and siege wherwith thyne ennemye shall besiege the, so that it shall greue the man that is tender and delycate amonge you, to loke on his brother, and vpon his wyfe that lyeth in his bosome, and on the reste of his children whiche he hath yet left, for feare of gyuynge vnto anye of them of the flesshe of his children, whiche he eateth bycause he hathe nought lefte hym in the straytnesse and siege wherwith thyne ennemyes shall besiege the in all thy cuyes. * iiii. Re. vi. f Thren. iii. b Baruch. ii. a.

Yea and the woman that is so tender and delycate amonges you that she dare not aduenture to set the sole of her foote vpon the grounde for softnesse and tendernesse, shall be greued to loke on the husbande that lyeth in her bosome, euen for the flesshe of her sonne and of her doughter the after byrthe that is come bycause of her children whiche she hath borne, she wolde eate them that same hour for nede of all thynges secretly, in the straytnesse and siege wherwith thyne ennemye shall besiege the in thy cuyes.

Yf thou wylte not be diligent to do all the wordes of this lawe that are wryten in this boke, to feare this glorious & fearefull name of the Lorde thy God: the Lorde wyl smyte bothe the and thy seed with wonderfull plages and with great plages and of longe continuance, and with euyll sycknesses & of longe duraunce. Moreouer he wyll bryng vpon the all the diseases of Egypte whiche thou wast afrayde of, and they shall cleaue vnto the. Therto all maner sycknesses and all maner plages, whiche are not wryten in the boke of this lawe, wyl the Lorde bryng vpon the, tyll thou be brought to noughte. And ye shall be left fewe in nombre, where before ye were as the * sterres of heuen in multitude: bycause thou wouldest not herken vnto the voyce of ꝑ Lorde thy God. * Deute. x. d.

* And as the Lorde reioyced ouer you to do you good, and to multiplye you: euen so he wyll reioyce ouer you, to destroye you, and to bryng you to noughte. And ye shall be walted oute of the lande whyther thou goest to enioye it. And the Lorde shall skatter the amonge all nacions, from the one ende of the worlde vnto the other, and there thou shalte serue straunge Goddes, whiche neyther thou nor thy fathers haue knowen: euen wodde and stone. * Jere. xxxi. e G

And among these nacions thou shalt haue no quyetnes, neyther shal there be any reste to the sole of thy fote. For the Lorde shal gyue the there a tremblyng herte, and dasyng eyes, and sorowe of mynde. And thy lyfe shall hange before the, and thou shalte feare bothe daye and nyghte, and shalte haue no truste in thy

thy lyfe. In the mo;ning thou shalt say, wolde God it were nyght. And at nyght thou shalte saye, wolde God it were mo;nyng, fo; feare of thyne hert which thou shalt fear, and fo; the sight of thyne eyes whiche thou shalt se,

Exodi.xiiii.d And the Lo;de shall bynge the in to Egypt agayne with shyppes, by the waye whiche I bad the thou sholdes se it no mo;e. And there ye shall be solde vnto youre ennemyes, fo; bondmen and bondwomen, and yet no man shall bye you.

¶ The people are exhorted to obserue the cõmaundementes, fo; the consyderacion of benefites receyued: which yf they breake they are threatned to be plaged.

CAPI. XXIX.

A Erod.xix.a Numeri.xxi.c THese are the wo;des of the appoyntmẽt whiche the Lo;de commaunded Moses to make with the chyldren of Israel in the lande of Moab, besyde the appoyntment which he made with them in Ho;eb. And Moses called vnto all Israel and sayd vnto them: Ye haue sene all that the Lo;de dyd before youre eyes in the land of Egypt, vnto Pharao Deuter.xxx.b Jerem.xxxi.b and vnto all his seruauntes, and vnto all his lande, and the great temtacions which thyne eyes haue sene, and those great myracles and wonders: and yet the Lo;de hath not gyuen you an hert to perceyue, no; eyes to se, no; eares to heare vnto this daye.

*Deu.viii.a * And he hath conduyted you.xl. yere in the wylderneße, and youre clothes are not waxed olde vpon you. no; are youre shoes waxed olde vpon youre fete. Ye haue eatẽ no bred no; dr̃ke wyne o; stronge drynke, that ye might knowe he is the Lo;de youre God.

B *Num.xxi.f. and.g.Deutr. xxx.a Deutrro.ii.f. * And at laste ye came vnto this place, and Sehon the kynge of Hesbon, and Og kyng of Basan came fo;th agaynst you vnto batayle, & we smote them and toke they; land, and gaue it an enheritaunce vnto the R̃ubenytes, and Deuter.iiii.a Gadites, & to the halfe tribe of Manasse. Kepe therfo;e the wo;des of this appoyntment, & w them, that ye may vnderstand al that ye ought Deuter.iiii.a to do. * Ye stande here this daye euery one of you before the Lo;de youre God: bothe the heedes of your trybes, youre elders, youre offycers, and all the men of Israel: youre chyldren, Iosue.ix.d youre wyues, and the straũger that soiourneth in thyne hoste, from the hewer of thy wod, vn to the drawer of thy water, that thou sholdest come vnder the appoyntment of the Lo;d thy God, and vnder his othe which the Lo;de thy God maketh with the this daye, to make the a people vnto hym selfe, and that he maye be thy God, as he hath sayde vnto the, and as he Genes.xviii.a hath swo;ne vnto thy fathers, Abraham, Isaac, and Jacob.

C Neyther I make this bonde, and this othe with you onely: but both with hym that standeth here with vs this daye before the Lo;de oure God, and also with him that is not here with vs this daye. fo; ye know how we haue dwelt in the land of Egypt, and how we came thoro;w the myddes of the nations whiche we passed by. And ye haue sene they; abhominacions and they; yddolles: wodde, stone, syluer and golde whiche they wo;shypped.

Leest there be amonge you man o; woman kynred o; tribe that turneth away in his hert this daye from the Lo;de our God, to go and serue the Goddes of these nations: and leest there be amonge you some roote that beareth gall and wo;mewod, so that when he heareth the wo;des of this curse, he bleße him selfe in his hert, saying. I shal haue peax. I wyl therfo;e wo;ke after the lust of myne owne herte, that the dro;nken may perysshe with the thyrste. And so the Lo;de wyl not be mercyful vn to hym, but then the wrathe of the Lo;de and his gelousye smoke agaynst that man, and all the curses that are wrytten in this boke, lyght vpon hym, and the Lo;de do out his name vnder heuen, and separate hym vnto euyll out of all the trybes of Israel, acco;dyng vnto al the curses of the appoyntment that is wrytten in the boke of this lawe.

D So that the generacion to come of youre chyldren that shall ryse vp after you, and the straunger that shall come from ferre saye whe they se the plages of that lande, and the dises wherwith the Lo;de hath smytten ye how all the lande is burnt vp with brymstone and salte, and that it is neyther sowne no; beareth no; anye grasse groweth therin, acco;dynge to the ouerthro;wynge of *Sodome, Gomo;, Adama, and Zeboim: whiche the Lo;de ouerthrewe in his wrath and angre.

And then shal all nations also saye: *wherfo;e hathe the Lo;de doone in this wyse vnto this lande? O how fearse is this great wrath? And men shal saye: bycause they left the testament of the Lo;de, God of they; fathers whi che he made with them when he brought them oute of the lande of Egypte. And they went and serued straunge goddes and wo;shypped them: goddes which they knewe not, & which hadde gyuen them noughte. And therfo;e the wrathe of the Lo;de waxed hoote vpon that land to brynge vpon it all the curses that are wrytten in this boke. And the Lo;de cast them out of they; lande in angre, wrath, and great furyousnesse, and caste them in to a straunge lande, as it is come to passe this daye. The secretes of the Lo;de our God are opened vnto vs and our chyldren fo; euer, that we do al the wo;des of this lawe.

¶ The wo;de of God is not farre frome them that seke fo; it, but in they; mouthes and hertes.

CAPI. XXX.

WHen al these wo;des are come vpon the, whether it be the blessynge o; the curse whiche I haue set before the, yet if thou turne vnto thyne hert among all the nations whyther the Lo;de thy God hathe thrust the, and come agayne vnto the Lo;d thy God and harken vnto his voyce, acco;dynge to all that I commaunde the this daye: bothe thou, and thy chyldren with all thyne herte, and all thy soule: Then the Lo;de thy God wyll tourne thy captiuitie, and haue compassion vpon the, and go and fet the agayne frome all the nations amonges which the Lo;de thy God shal haue

haue scatered the. Though thou wast cast vnto the extreme partes of heuen: euen frome thence wyl the Lord thy God gather the, and from thence fet the & bryngе the in to the land which thy fathers possessed, and thou shalt enioye it. And he will shew the kyndnesse & multiply the aboue thy fathers. * And the Lorde thy God will circumcise thyne hert, and ℔ hert of thy seed for to loue the Lord thy God with all thyne hert, & all thy soule, that thou mayst lyue. * And the Lorde thy God will put all these curses vpon thyne enemyes and on them that hate and pursue the.

But thou shalt turne and harken vnto the voyce of the Lorde and do all his commaundementes which I cõmaunde the this daye. And the Lord thy God wyl make the plentious in all the worckes of thyne hand, and in the frute of thy body, in the frute of thy catel, and frute of thy lande, and in riches. * For the Lord wil turne agayn and reioyce ouer the, to do ℔ good as he reioyced ouer thy fathers. Yf thou herke vnto the voyce of the Lorde thy God, to kepe his commaundementes and ordinaunces, whi the are written in the boke of this law, if thou turne vnto the Lorde thy God with al thyne hert, and all thy soule.

* For the commaundement whiche I commaunde the this daye, is not hyd from the, ne farre of. It is not in heuen that thou nedest to saye: who shall go vp for vs to heuen, and fet it vs, that we maye heare it and do it. Neither is it beyonde the see: that thou sholdest saye: who shal go ouer see for vs & fet it vs that we maye heare it and do it. But the worde is verye nye vnto the, euen in thy mouth & in thyne hert that thou do it.

Beholde, I haue set before you this daye lyfe and good, deth and euyll: in that I commaunde the this daye to loue the Lorde thy God, and to walke in his wayes, and to kepe his commaundementes, his ordynaunces and his lawes: that thou mayste lyue and multiplye, and that the Lorde thy God maye bleſſe the in the lande whyther thou goest to possesse it.

But if thyne hert turne awaye, so that thou wylt not heare: but shalt go astraye and worshyp straunge goddes, and serue them, I certifie you this daye, that ye shall surely perysshe, and that ye shal not prolong your dayes vpon the land whyther thou passest ouer Iordan to go and possesse it.

* I call to recorde this daye vnto you heuen and erth, that I haue set before you lyfe and death, blessynge and cursynge: but chose lyfe, that thou and thy seed may lyue, in that thou louest thy Lorde thy God, harkenest vnto his voyce, and cleauest vnto hym. For he is thy lyfe and the lengthe of thy dayes, that thou mayste dwell vpon the earth which the Lorde sware vnto thy fathers: Abraham, Isaac, and Iacob to gyue them.

¶ Moses being ready to dye, ordereth Iosue to rule the people in his stede. This boke Deuteronomye is written and layde in the tabernacle beside the arcke The Leuytes are charged to reade it to the people.

CAPI. XXXI.

AND Moses went and spake these wordes vnto al Israel and sayd vnto them. I am an hundred and twentye yere olde this daye, and can no more go out and in. Also the Lorde hath sayd vnto me, thou shalte not goo ouer this Iordan. The Lorde youre God he wyll go ouer before the, and he wyl destroy these nations before the, and thou shalte conquere them. And Iosua shall goo ouer before the, as the Lorde hathe sayde. And the Lorde shall goo vnto them, as he dyd to Seyon and Og kynge of the Amorytes, and vnto their landes, which kynges he destroyed. And when the Lorde hath deliuered them to you, se ye do vnto them according vnto all the commaundementes whiche I haue commaunded you. Plucke vp your hertes and be stronge, drede not, nor be afeerde of them/for the Lorde thy God him selfe will go with the, and will neither let the go, nor forsake the.

And Moses called Iosua and said vnto him in the sight of all Israel, * Be stronge & bolde for thou muste goo with this people vnto the land which the Lorde hath sworne vnto their fathers to gyue them, and thou shalte gyue it them to inheryte. And the Lorde shall goo before the, and he shall be with the, and wyl not let the goo, nor forsake the/feare not therfore, nor be discomforted.

And Moses wrote this lawe and deliuered it vnto the preestes the sonnes of Leui, which * bare the arcke of the testament of the Lorde, and vnto all the elders of Israel, and commaunded them saying, * At the ende of the .vij. yere, in the tyme of the free yere, in the feast of the tabernacles, when al Israel is come to appere before the Lorde thy God, in the place whiche he shal chose: se thou rede this lawe before all Israel in their eares. Gather the people togyther, men, women, and chyldren/and the straũgers that are i thy cityes, that they may heare lerne and feare the Lorde youre God, and be diligent to kepe all the wordes of this lawe, and that their children which knowe nothing may heare, and lerne to feare the Lorde your God, as longe as ye lyue in the lande whither ye go ouer Iordan to possesse it.

And the Lorde sayd vnto Moses. Beholde, thy dayes are come, that thou muste dye. Call Iosua and stande in the tabernacle of wytnesse, that I may gyue hym a charge. And Moses and Iosua went and stode in the tabernacle of witnesse. And the Lorde appered in the tabernacle, euen in the piller of the cloude. And the pyller of the cloude stode ouer the doore of the tabernacle. And the Lord sayd vnto Moses: beholde thou must slepe with thy fathers, and this people wyl ryse vp and go a hoorynge after straunge goddes of the land whither they go, and wil forsake me and breke the appoynt ment which I haue made with them. And then my wrath wil waxe hote agaynst them, and I wyl forsake them, and wyll hyde my face from them in that daye, and they shal be consumed. And when moche aduersitie and tribulation is come vpon them, then they wyll saye: by-

A Iosue is made capitayne.

John.r.a Numer.xx.d Deuter.viii.a and.xx.e

B Iosue.i.a

* Iosue.i.b iii.Regũ.ii.a.

* Num.iii.d. and.iiii.

C * ii.Esd.viii.

D

Exod.xxxiii.d

Iere.ii.d

E

 cause

cause our God is not among vs, these trybulacions are come vpon vs. But I wyll hyde my face that same tyme for all the cuyls whiche they haue wrought in that they are turned vnto straunge Goddes.

F Nowe therfore wryte thou this songe, and
Deute.xxxii.a teache the chyldrē of Israel, and put it in their mouthes, that this song maye be my witnesse vnto the chyldren of Israel. For when I wyll bryngе them in to the lande whiche I swate vnto their fathers that flowethe with mylke, & honye, and they haue well eaten & fylled them selues, and waxen fat, then shal they turne vnto straunge Goddes and serue them, and raile on me, & breake my testament. And then when moche mischefe and tribulacions is come vpō them, this song shal answere before them and be a witnesse. It shall not be forgotten out of the mouth of their seed/ for I know their imaginacion whiche they go about euen now before I haue brought them in to the land whiche I haue promised them. And Moses wrote this songe that same daye, and taughte it the children of Israel. And the Lorde gaue Josua the sonne of Nun a charge, and said: * be bold
*Josue.i.b and stronge, for thou shalt bryngе the children
iii.Regū.ii.a of Israel in to the lande which I promised the, and I wyl be with the.

The woke is put I the arck When Moses hadde written the wordes of this lawe in a boke, vnto the end of them, he commaunded the Leuites which bare the arke of the testament of the Lorde, saying: take the boke of this law, and put it by the syde of the arcke of the testament of the Lorde your God and let it be there for a witnesse agaynst the. For I know thy stubbornes, & thy stiffe necke/ beholde whyle I am yet alyue and in companye with you this daye, ye haue ben stately agaynst the Lorde, how moche more after our deth?

Gather vnto me all ỳ elders of your tribes
G and your officers, that I may speke these wordes in their eares, and call heuen and erth to recorde agaynst them. For I am sure that after my deth, ye will be wickedly, & turne from the waye which I commaunded you, and tribulacion shall come vpon you in the latter dayes when ye haue wrought wickednesse in ỳ sight of the Lord to prouoke him with the workes of your handes. And Moses spake in the eares of all the congregacion of Israel the wordes of this songe vnto the ende of them.

¶ The songe of Moses. He goeth vnto the toppe of Abarim to se the land of promyse.

CAPI. XXXII.

A HEare, o heuen, what I speake, and heare (o earth) the wordes of my mouthe. My
Esaye.i.a doctrine drop as doth the rayne, and my
Micha.i.a speche floweth as dothe the dewe, as the my-
Esaye.lv.a. sellynge vpon the herbes, and as the droppes vpon the grasse. For I wyll call on the name of the Lorde: Magnifye the myghte of oure God.

Genelis.i.d Perfect are Gods dedes, and all his wayes
Eccleli.xlii. are rightoulnes/ God is faithful and without wickednes, both rightous an iust is he.

The frowarde and ouerthwarte generacion hathe trespased agaynst him, and are not his sonnes by reason they are disfigured. Doest thou so reward the Lorde? O foolishe nacion and vnwyse. Is not he thy father, and thyne owner? hath he not made the and ordeined the? Remembre the dayes that are paste: consider the yeres from tyme to tyme. Aske thy father and he wyll shewe the thy auncestours, & they shal tel the, when the most highest requested the nacions, and diuided the sonnes of Adam, he put the borders of the nacions fast by the company of the chyldren of Israel.

For the Lordes part is his folke, and Jacob is the portion of his inheritaunce.

He founde him in a deserte land, in a voyde ground and in a wylde wildernes. He led him about and gaue him vnderstanding, and kepte him as the apple of his eye.

As an Egle that stereth vp her nest to flee, and flotereth ouer her yonge, he stretched out his wynges, and toke him vp and bare hym on his shoulders. The Lorde alone was his guyde, and there was no straunge God with him.

He set him vp vpon an hye land, and he ate the encrease of the feldes. And he gaue him hony to sucke out of the rocke, and oyle oute of the harde stone. With butter of kyne, & mylke of the shepe, with fat of the lambes, and fatte rammes of Basan, with gotes & whete floure. And of the bloud of grapes thou dronkest ripe wyne.

And Israel waxed fat, and kycked. Thou wast fat, tycke and smothe. And he let God go that made him, and turned his backe from God that saued him. They stirred vp his displeasure thorow their straunge goddes, & with abhominacions prouoked him.

They offered vnto deuyls, and not to God and to Goddes whiche they knewe not, euen to newe Goddes that came newly vp, whiche their fathers neuer worshypped.

Of the God that begat the thou arte vnmyndfull, and hast forgot God that made the. And when the Lorde sawe it he was angrye/ because of the prouokynge of his sonnes and doughters.

And he said, I will hyde my face from them and wyl se what their ende shall be. For they are a frowarde generacion & children in whom is no faythe. They haue angred me with him that was no God, & prouoked me with their vanities. * And I agayne wyll angre them with them which are no people, and wyl prouoke them with a folysshe nacion. * For fyre is kyndled in my wrath, and shall burne vnto the botome of hell. And shal consume the erth with her encrease, and set a fyre the botomes of the mountaynes. I wyll heape myscheues vpon them, and wyll spende all myne arowes amonges them.

They shall pyne awaye by kampyn, hyrdes shall deuour them with a bytter gnawynge.

* I wyl also sende the teth of beestes vpon them, and poyson serpētes of ỳ erth. Without dores the swerde shal destroye them, and within in the chamber, feare: bothe yonge men and yonge

ponge women, and the suckelynges, with the men of grete heedes. I haue determined to scatter them thorowe out the worlde, and to abolysshe theyr name from amonge men, but for theyr enemyes cause I haue forborne the, lest theyr aduersaries wolde take vpon them and saye: our hye hande hathe done all these workes, and not the Lorde.

For it is a nacion that hath no forecast, and hath no vnderstandyng in them: I wolde they were wyse, and vnderstode this, and wolde ponder their latter ende.

Howe it commeth, that one shall chase a thousande, and two put ten thousand of them to flyghte: but that theyr God hathe solde them, and becawse the Lorde hath geuen them ouer.

For our rock is not as their rock, no though our enemyes be iudge. But theyr vynes are of the vynes of Sodom, and of the feldes of Gomorra. Their grapes are grapes of gal, & their clusters be bytter.

Theyr wyne is the poyson of dragons, and the cruell gal of adders. Are not suche thynges layd in store with me, and sealed vp amonges my treasures? *Vengeaunce is myne, and I wyll acquyte: Theyr feete shall slyde when the tyme commeth. For the tyme of theyr destruction is at hande, and the tyme that shall come vpon them maketh haste. *xxxii.d.

For the Lorde wyll do iudgement vnto his people, and haue cõpassion on his seruauntes. For it shall be sene that theyr power shall fayle, & their prisoners be lost, and the reskoue wasted.

And it shal be sayd: where are their goddes wherein they trusted? F

The fat of whose sacrifices they ate, & drake the wyne of their wellayles, let them ryse vp and helpe you, and be your shylde.

Se nowe howe I am alone, and that there is no God but I. I can kyll and make alyue, and what I haue smytten, that can I heale: neyther is there that can rescue any man oute of my hande.

For I wyll lyfte vp myne hande to heuen, and wyll saye, I lyue euer.

Yf I whet the edge of my swerde as it were a thonderbolt, & myne hand goth about to do iustice, I wyl shewe vengeaunce on myne enemyes, and wyl reacquite them that hate me.

I wyll make myne arowes droncken with bloude, and my swerde shall eate flesshe of the bloud of the slayne, and of the captyue, and of myne ennemyes bare heed.

Prayse (ye bethen) his people, for he wyl auenge the bloude of his seruauntes, and wyll reuenge him of his aduersaries, & wil be mercyfull vnto the lande of his people. G

Moses wente and spake all the wordes of this songe in the eares of the people, bothe he and Iosua the sonne of Nun. When Moses had spoken all these wordes vnto the ende to all Israel, he sayd vnto them. Set your hertes vnto all the wordes which I testifie vnto you this day: that ye commaunde them vnto your children to obserue and doo all the wordes of this lawe. For it is not a dayne worde vnto you: but it is your lyfe, & thorowe this worde ye shall prolonge your dayes in the lande whyther ye go ouer Iordan to conquere it.

And the Lorde spake vnto Moses, the same daye, saying: get the vp in to this mountayne Abarim, vnto mount Nebo, whiche is in the lande of Moab ouer agaynst Iericho. And beholde the lande of Canaan whiche I geue vnto the chyldren of Israel to possesse. And dye in the mounte whiche thou goest vpon, and be thou put vnto thy people: As Aaron thy brother dyed in mounte Hor, and was put vnto his people. For ye trespased against me among the chyldren of Israel at the waters of stryfe, at Cades in the wildernesse of Zin: becawse ye halowed me not amonge the children of Israel. Thou shalt se the land before the, but thou shalte not goo vnto the lande whiche I geue the chyldren of Israel.

Moses goeth vp vnto mons Nebo.

¶ Moses dyinge blesseth all the trybes of Israel.

CAPI. XXXIII.

A Moses blessynge.

THis is the blessynge wherewith Moses Gods man blessed the chyldren of Israel before his deathe, sayinge: The Lorde came from Sinai, and shewed his beames from Seir vnto them, and appeared gloryously frome mounte Pharan. And he came with thousandes of sayntes, and in his ryght hande a lawe of fyre for them. How loued he the people?

*All his sayntes are in his hande. They that ioyne them selues vnto this fore, shall receyue his wordes. Moses gaue vs a lawe whiche is the enheritaūce of the congregacion of Jacob. And he was in Israel kynge, and gathered the heades of the people and the trybes of Israel togyther. *Sapi.iii.a.

B

Ruben shall lyue and shal not dye: but his people shall be fewe in nombre. This is the blessynge of Iuda: Heare Lorde the voyce of Iuda, and bynge him vnto his people, lette his handes fight for him, but be thou his help agaynst his enemyes.

That is, this preests seruice be acceptable afore the lord both in prayer & preching as was Moses.

And vnto Leui he said: o thy perfectnes and thy lyght be after thy mercyfull man whome thou temtedst at Masah with whom thou striuedst at the waters of stryfe. He that sayth vnto his father and mother, I saw him not, and vnto his brethren, I knewe not / and to his sonne, I wote not / for they haue obserued thy wordes, and kepte thy testament. They shall teache Jacob thy iudgementes, and Israel thy lawes. They shal put incense before thy nose, and hole sacrifices vpon thyne aulter. Blesse Lorde theyr power, and accepte the workes of theyr handes / smyte the backes of them that ryse agaynst them, and of them that hate the: that they ryse not agayne. C

Vnto Ben Iamin he sayde. The Lordes derlynge shall dwell safely with him / and kepe him safe in the chambre by hym contynually, and shall dwell betwene his shoulders.

And vnto Joseph he sayde: blessed of the Lorde is his lande, with the goodly frutes of heuen, with dewe and with sprynges that

lye benethe: and with frutes of the encrease of the sonne, and with rype frute of the monethes, and with the toppes of mountaynes that were frome the begynnynge, and with the daynteys of hylles that lasse euer, and with goodly frute of the earth, and of the fulnesse therof.

And the good wyll of him that dwelleth in the ✱ bussbe, shall come vpon the heed of Ioseph, and vpon the toppe of the heed of hym that was seperated frome his brethren, his beautie is as a firstborne ore, and his hornes as the hornes of an vnycorne. And with them he shall pusshe the nations togither, euen vnto the endes of the worlde. Those are the manye thousandes of Ephraim, and the thousandes of Manasses,

✱ Exodi. iii. a

And vnto Zabulon he sayde: Reioyce Zabulon in thy goynge oute, and thou Issachar in thy tentes. They shall call the people vnto the hyll, and there they shall offre offerynges of ryghtousnes. For they shall sucke of the rychesse of the see, and of treasure hydde in the sande.

And vnto Gad he sayde: Blessed is the ✠ rowme maker Gad. He dwelleth as a lyon and caughte the arme and also the toppe of the heed. He sawe his dominion that in his part there was a teacher hyd, and came with the heedes of the people, and executed ✠ ryghtousnes of the Lorde, and his iudgementes with Israel.

✠ Rowme maker because ✠ warre he made rowme for he was a valiant warryer.

And vnto Dan he sayde: Dan is a lyons whelp, he shall flow plentiously from Basan.

And vnto Nephthali he sayd: Nephthali be shall haue abundance of pleasure, and shal be filled with the blessyng of the Lorde, and shal haue his possessions in the southwest.

And of Aser he sayde: Aser shall be blessed with chyldren: he shal be acceptable vnto his brethren, and shal dyp his fote in oyle: Yron and brasse shall hange on thy shoes, and thine age shall be as thy youth.

☞ There is none lyke vnto the God of Israel he that sytteth vpon heuen, shal be thyne help whose glory is in the cloudes, that is the dwelyng place of God frome aboue, and vnder the armes of the worlde: he hath casse out thyne ennmyes before the and sayd: destroy. And Israel shall dwell in safetye alone. And the eyes of Iacob shall loke vpon a lande of corne and wyne. Moreouer his heuen shall droppe with dewe. Happy arte thou Israel, who is lyke vnto the? A people that art saued by ✠ Lorde, thy shylde and helper, and a swerde of thy glorye. And thyne ennemyes shal hyde them selues frome the, and thou shalte walke vpon theyr hyghe hylles.

¶ Moses dyeth. Israel wepeth. Iosua succedeth in Moses rowme.

CAPI. XXXIIII.

AND Moses wente frome the feldes of Moab vp, in to mounte Nebo, whiche is the toppe of Phasgah, ouer agaynste Iericho. And the Lorde shewed him al the land of Galaad, euen vnto Dan, and al Nephthali and the lande of Ephraim and Manasse, and all the land of Iuda: euen vnto the vttermost see, and the south, and the region of the playne of Iericho the citye of palme trees, euen vnto Zoar. And the Lord sayd vnto him. ✱ This is the land which I sware vnto Abraham, Isaac and Iacob, sayinge: I wyll gyue it vnto thy seed. I haue shewed it the, before thyne eyes: but thou shalt not go ouer thyther.

So Moses the seruaunt of the Lorde dyed there in the lande of Moab, at the commaundement of the Lorde. And he buryed hym in a valey in ✠ lande of Moab besyde Beth Phegor: but no man wysse of his sepulchre vnto this daye. And Moses was an hundred and twentye yere olde when he dyed, and yet his eyes were not dymme, nor his chekes abated. And the chyldren of Israel wepte for Moses in the feldes of Moab thirtye dayes. And the dayes of weppynge and mournynge for Moses were ended.

And Iosua the sonne of Nun was ful of the spirite of wysdome: ✱ for Moses had put his hand vpon him. And all the chyldren of Israel ✠ herkened vnto him, and dyd as the Lorde commaunded Moses. But there arose not a Prophete sith that tyme in Israel lyke vnto Moses: whom the Lorde knew face to face in all the myracles and wonders whiche the Lorde sent him to do in the lande of Egypt vnto Pharao and all his seruauntes, and vnto all his lande: and in al the myghtye dedes, and greate wonderfull thynges which Moses did in the syght of all Israel.

¶ The ende of the fyfte boke of Moses.

THE BOOKE OF IOSVA.

¶ The Lorde courageth Josue to inuade the lande or promylle, and commaundeth him contynually to reade deuteronomye.

CAPI. I.

AFter the deth of Moses the seruaunte of the Lorde: the Lorde spake vnto Josua the sonne of Nun, Moses seruaunt, saying: Moses my seruaunt is deed. Nowe therfore aryse & go ouer Jordan, bothe thou and all this people vnto the lande whiche I gyue vn to the chyldren of Israel. * All the places that the soles of your fete shall trede on, haue I gyuen you, as I said vnto Moses: from the wyldernesse & Libanon, vnto the great ryuer Euphrates: and all the land of the Hethites euen vnto the greate see towarde the goynge downe of the sonne, shall be youre boundes. There shall not a man be hable to withstande the, all the dayes of thy lyfe. * For as I was with Moses, so wyll I be with the * and wyl neyther leaue the, nor forsake the * Be strong and bold: for vnto this people shalt thou dispose the land by lot, which I sware vnto their fathers to gyue them.

Be stronge, and harden thy selfe to obserue and to do, accordynge to all the lawes which Moses my seruaunte commaunded the. * Tourne from them neyther to the ryght hand nor left: that thou mayst haue vnderstanding in all thou takest in hande, * let not the boke of this lawe departe out of thy mouthe: But studye therin daye and nyght, that thou mayst performe and kepe al that is wrytten therin. For then shalte thou make thy waye prosperous, and then thou shalte haue vnderstandyng. Beholde, I haue sayd vnto the, be strong and bolde: neyther feare nor dreade. For the Lorde thy God is with the, whyther so euer thou goest.

Then Josua commaunded the officers of the people, saynge. Go thorowe the myddes of the hoste, and commaunde the people, saying. Prepare you vitaples: for after thre dayes ye shall passe ouer this Jordan, to go and entoye the lande, which the Lorde your God gyueth you to possesse it.

And vnto the Rubenites, Gadites, and halfe the tribe of Manasses spake Josua, saynge: Remembre that, whiche Moses the seruaunt of the Lorde commaunded you saynge. the Lorde your God hath gyuen you rest, and all this lande. Let your wyues, your chyldren and your catell remayne in the lande whiche Moses gaue you on this syde Jordan: But go ye before your brethren armed, all that be men of warre, and fyghte for them, tyll the Lorde haue gyuen your brethren reste, as he hathe you, and tyll they also haue obteyned the lande which the Lorde your God gyueth them. And then returne vnto the lande of youre possession and entoye it, whiche Moses the Lordes seruaunte gaue you on this syde Jordan, towarde the sonne rysynge. And they answered Josua, saynge: * All that thou byddest vs we wyll doo, and whyther so euer thou sendest vs, we wyll go. Accordyng as we obeyed Moses in all thynges, so we wyll obeye the. Onely the Lorde thy God be with the, as he was with Moses. And who so euer disobeye thy mouthe, and wyll not herken vnto thy wordes in all thou commaundest hym, lette him dye. Onely be stronge and of good courage.

Obedyence sworne to Josua.

* Deute. v. d Jerem. xlii. a.

¶ Josua sendeth searchers or spyes to Jericho, whi che were hydde of Rahab and to eskaped the handes of the pursuars. Rahab breuyth and confesseth the God of Israel.

CAPI. II.

THen Josua the sonne of Nun sent oute of Setim two spyes secretly, saynge: Go and vewe the lande, and also Jericho. And they went and came in to a bitelyng house of a woman named Rahab, and lodged there. And it was tolde the kynge of Jericho, saynge: Beholde there came men in hyther to nyght of the chyldren of Israel, to espye out the countrey. And the kynge of Jericho sente vnto Rahab, saying: bryng forth the me that are come to the, which are entred in to thyne house: they be spyes, for they be come to serche out all the lande.

And the woman toke the two men and hyd them. And sayd, in dede there came men vnto me, but I wote not frome whence they were. And aboute the tyme of the shuttynge of the gate when it was darcke they went out, whyther I wote not: but folowe after them quickly and ye shal ouertake them. And she brought them vp vnto the rofe of the house, and * hyd them vnder flare (yet in the stalkes) which she had spunge abrode vpon the rofe. And the men pursued after them the waye to Jordan euen vnto the ♀ passage, and as sone as they whiche pursued after them were gone forthe, they shut the gates.

* Josue. vi. c.

♀ Or ferye.

And or euer they were a slepe, she came vp vnto them vpon the rofe, and sayde vnto the men. I knowe that the Lorde hath giuen you the lande, bothe bycause that the feare of you is fallen vpon vs, and bycause that the inhabitantes of the lande faynt at your hyther resort/for we haue herd how the Lorde * dryed vp the water of the red see before you, when you came out of Egypt, and what you dyd vn to the two kynges of the Amorytes on the other syde Jordan * Sehon, and Og whiche ye vtterly destroyed. And as sone as we had herd these thynges, our hertes dyd faynt. And there remayned no more courage in anye man for feare of your commynge. For the Lorde youre God is the God in heuen aboue, and on the erthe benethe.

* Exod. xiiii. e

* Nu. xxi. f. g.

Now therfore swere vnto me by the Lorde

lye benethe: and with frutes of the encrease of the sonne, and with rype frute of the monethes, and with the toppes of mountaynes that were frome the begynnynge, and with the dayntyes of hylles that lasse euer, and with goodly frute of the earth, and of the fulnesse therof.

And the good wyll of him that dwelleth in the ✱ bushe, shall come vpon the heed of Joseph, and vpon the toppe of the heed of hym that was separated frome his brethren, his beautie is as a firstborne ox, and his hornes as the hornes of an vnycorne. And with them he shall pusshe the nations togither, euen vnto the endes of the worlde. Those are the manye thousandes of Ephraim, and the thousandes of Manasses,

And vnto Zabulon he sayde: Reioyce Zabulon in thy goynge oute, and thou Issachar in thy tentes. They shall call the people vnto the hyll, and there they shall offre offerynges of ryghtousnes. For they shall sucke of the ryches of the see, and of treasure hydde in the sande.

And vnto Gad he sayde: Blessed is the ✠rowme maker Gad. He dwelleth as a lyon and caughte the arme and also the toppe of the heed. He sawe his dominion that in his part there was a teacher hyd, and came with the heedes of the people, and executed ✠ righteousnes of the Lorde, and his iudgementes with Israel.

And vnto Dan he sayde: Dan is a lyons whelp, he shall flow plentiously from Basan.

And vnto Nephthali he sayd: Nephthali he shall haue abundance of pleasure, and shal be filled with the blessyng of the Lorde, and shal haue his possessions in the southwest.

And of Aser he sayde: Aser shall be blessed with chyldren: he shal be acceptable vnto his brethren, and shal dyp his fote in oyle: Yron and brasse shall hange on thy shoes, and thyne age shall be as thy youth.

There is none lyke vnto the God of Israel he that sytteth vpon heuen, shal be thyne help whose glory is in the cloudes, that is the dwelyng place of God from aboue, and vnder the armes of the worlde: he hath caste out thyne ennmyes before the and sayd: destroy. And Israel shall dwell in saferye alone. And the eyes of Jacob shall loke vpon a lande of corne and wyne. Moreouer his heuen shall droppe with dewe. Happy arte thou Israel, who is lyke vnto the? A people that art saued by ✠ Lorde, thy shylde and helper, and a swerde of thy glorye. And thyne ennemyes shal hyde them selues frome the, and thou shalte walke vpon theyr hyghe hylles.

✠ Exodi. iii. a

✠ Rowme maker because he warre he made rowme for he was a valiant warryer.

☞

¶ Moses dyeth. Israel wepeth. Josua succeedeth in Moses rowme.

CAPI. XXXIIII.

AND Moses wente frome the feldes of Moab vp, in to mounte Nebo, whiche is the toppe of Phasgah, ouer agaynste Jericho. And the Lorde shewed him al the land of Galaad, euen vnto Dan, and al Nephthali and the lande of Ephraim and Manasse, and all the land of Juda: euen vnto the vttermost see, and the south, and the region of the playne of Jericho the citye of palme trees, euen vnto Zoar. And the Lord sayd vnto him. ✱ This is the land which I sware vnto Abraham, Isaac and Jacob, sayinge: I wyll gyue it vnto thy seed. I haue shewed it the, before thyne eyes: but thou shalt not go ouer thyther.

So Moses the seruaunt of the Lorde dyed there in the lande of Moab, at the commaundement of the Lorde. And he buryed hym in a valey in ✠ lande of Moab besyde Bethphegor: but no man wyste of his sepulchre vnto this daye. And Moses was an hundred and twentye yere olde when he dyed, and yet his eyes were not dymme, nor his chekes abated. And the chyldren of Israel wepte for Moses in the feldes of Moab thirtye dayes. And the dayes of weppynge and mournynge for Moses were ended.

And Josua the sonne of Nun was ful of the spirite of wysdome: ✱ for Moses had put his hand vpon him. And all the chyldren of Israel herkened vnto him, and dyd as the Lorde commaunded Moses. But there arose not a prophete sith that tyme in Israel lyke vnto Moses: whom the Lorde knew face to face in all the myracles and wonders whiche the Lorde sent him to do in the lande of Egypt vnto Pharao and all his seruauntes, and vnto all his lande: and in al the myghtye dedes, and greate wonderfull thynges which Moses did in the syght of all Israel.

¶ The ende of the fyfte boke of Moses.

THE BOOKE OF IOSVA.

¶ The Lorde courageth Josue to inuade the lande of promysse, and commaundeth him contynually to reade deuteronomye.

CAPI. I.

AFter the deth of Moses the seruaunte of the Lorde: the Lorde spake vnto Josua the sonne of Nun, Moses seruaunt, saying: Moses my seruaunt is deed. Nowe therfore aryse & go ouer Jordan, bothe thou and all this people vnto the lande whiche I gyue vn to the chyldren of Israel. * All the places that the soles of youre fete shall trede on, haue I gyuen you, as I said vnto Moses: from the wyldernesse & Libanon, vnto the great ryuer Euphrates: and all the land of the Hethites euen vnto the greate see towarde the goynge downe of the sonne, shall be youre boundes. There shall not a man be hable to withstande the, all the dayes of thy lyfe. * For as I was with Moses, so wyll I be with the * and wyl neyther leaue the, nor forsake the * Be strong and bold: for vnto this people shalt thou dispose the land by lot, which I swore vnto their fathers to gyue them.

Be stronge, and harden thy selfe to obserue and to do, accordynge to all the lawes which Moses my seruaunte commaunded the. * Tourne from them neyther to the eyght hand nor left: that thou mayst haue vnderstanding in all thou takest in hande, * let not the boke of this lawe departe out of thy mouthe: But studye therin daye and nyght, that thou mayst perfourme and kepe al that is wrytten therin. For then shalte thou make thy waye prosperous, and then thou shalte haue vnderstandyng. Beholde, I haue sayd vnto the, be stronge and bolde: neyther feare nor dreade. For the Lorde thy God is with the, whyther so euer thou goest.

Then Josua commaunded the officers of the people, sayinge. Go thorowe the myddes of the hoste, and commaunde the people, saying: prepare you vitayles: for after thre dayes ye shall passe ouer this Jordan, to go and enioye the lande, which the Lorde your God gyueth you to possesse it.

And vnto the Rubenites, Gadites, and halfe the tribe of Manasses spake Josua, sayinge: Remembre that, whiche Moses the seruaunt of the Lorde commaunded you sayinge. the Lorde your God hath gyuen you rest, and all this lande. Let your wyues, your chyldren and your catell remayne in the lande whiche Moses gaue you on this syde Jordan: But go ye before your brethren armed, all that be men of warre, and fyghte for them, tyll the Lorde haue gyuen your brethren reste, as he hathe you, and tyll they also haue obteyned the lande which the Lorde your God gyueth them. And then returne vnto the lande of youre possession and enioye it, whiche Moses the Lordes seruaunte gaue you on this syde Jordan, towarde the sonne ryssynge. And they answered Josua, sayinge: * All that thou byddest vs we wyll doo, and whyther so euer thou sendest vs, we wyll go. Accordyng as we obeyed Moses in all thynges, so we wyll obeye the. Onely the Lorde thy God be with the, as he was with Moses. And who so euer disobeye thy mouthe, and wyll not herken vnto thy wordes in all thou commaundest hym, lette him dye. Onely be stronge and of good courage.

Obedyence owyne to Josua. * Deute. v. d Jerem. xlii. a.

¶ Josua sendeth searchers or spyes to Jericho, whi che were hydde of Rahab and delyuered the handes of the pursuars. Rahab beleueth and confesseth the God of Israel.

CAPI. II.

THen Josua the sonne of Nun sent oute of Setim two spyes secretly, sayinge: Go and vewe the lande, and also Jericho. And they went and came in to a bitelyng house of a woman named Rahab, and lodged there. And it was tolde the kynge of Jericho, sayinge: Beholde there came men in hyther to nyght of the chyldren of Israel, to espye out the countrey. And the kynge of Jericho sente vnto Rahab, saying: bryng forth the me that are come to the, which are entred in to thyne house: they be spyes, for they be come to serche out all the lande.

And the woman toke the two men and hyd them. And sayd, in dede there came men vnto me, but I wote not frome whence they were. And aboute the tyme of the shuttynge of the gate when it was darcke they went out, whyther I wote not: but folowe after them quickly and ye shal ouertake them. And she brought them vp vnto the rofe of the house, and * hyd them vnder flare (yet in the stalkes) which she had lynge abrode vpon the rofe. And the men pursued after them the waye to Jordan euen vnto the ♀ passage, and as sone as they whiche pursued after them were gone forthe, they shut the gates.

* Josue. vi. c.

♀ Or ferye.

And or euer they were a slepe, she came vp vnto them vpon the rofe, and sayde vnto the men. I knowe that the Lorde hath giuen you the lande, bothe bycause that the feare of you is fallen vpon vs, and bicause that the inhabitantes of the lande faynt at your hyther resort: for we haue herd how the Lorde * dryed vp the water of the red see before you, when you came out of Egypt, and what you dyd vn to the two kynges of the Amorites on the other syde Jordan * Sehon, and Og whiche ye vtterly destroyed. And as sone as we had herd these thynges, our hertes dyd faynt. And there remayned no more courage in anye man for feare of your commynge. For the Lorde youre God is the God in heuen aboue, and on the erthe benethe.

* Exod. xiiii. g.

* Nu. xxi. k. g.

Now therfore swere vnto me by the Lorde

that lykewyse as I haue shewed you mercye, ye shall also shewe mercye vnto my fathers house and gyue me a true token. And that ye shall saue alyue bothe my father, and my mother, my brethren, and my systers, and all that pertayne vnto them. And that you shal rescue our soules from deth.

And the men answered her, oure lyues for you to dye, so thou do not betraye vs. And so when the Lorde hath gyuen vs the lande, ✱ we wyll deale mercyfully and truly with the. Iosue. vi. c And then she let theym downe with a coorde thorowe a wyndowe. For her house was annexed to the townes walle. And she sayde vnto them: get you in to the mountaynes, leest the pursuers mete with you, and hyde your selues there thre dayes, vntyll the pursuers be returned, and then maye ye go your wayes.

And the men sayde vnto her, we wyl be discharged of this othe, whiche thou haste made vs sweare, when we come in to the lande, excepte thou bynde this purple threden coorde in the wyndowe, whiche thou lettest vs downe by. And thou shalte bringe thy father, thy mother, thy brethren, and all thy fathers household, euen in to the house to the. And then who so euer go out at the dores of thy house in to the streate, his bloude shall be vpon his owne heed, and we gyltlesse. And who so euer shall be with the in the house, his bloude be on oure heedes yf anye mannes hande be vpon hym: But yf thou disclose vs or vtter these oure wordes, we wyll be quyte of thy othe whiche thou haste made vs sweare. And she sayde, accordynge vnto youre wordes, so be it: and so sente them awaye, and they departed. And she bounde the purple coorde in the wyndowe.

And they departed and got them in to the mountaynes, and there abode thre dayes, tyll the pursuers were retourned. And the pursuers soughte thorowe oute all the waye, and founde them not. And the two men returned and descended frome the mountaynes, and passed ouer, and came to Iosua the sonne of Nun, and tolde hym all that hadde chaunsed them. And they sayde vnto Iosua, the Lorde hath delyuered in to oure handes all the lande, for al the inhabitantes of the countrey shrinke for feare of vs.

¶ The water of Iordan dryeth vp, and Iosua with the people passe ouer.

CAPI. III.

A And Iosua rose early: and they remoued from Sethim, and came to Iordan, both he and the chyldren of Israel, and sojourned there thre dayes before they wēt ouer. And after thre dayes the haroldes went thorowe out the hoste, and commaunded the people, sayinge: when ye se the arcke of the testament of the Lorde your God, and the preestes that are Leuytes bearynge it: then departe ye from your places and folowe after it. So yet that there be a space betwene you and it, aboute a two thousande cubytes by measure. And come not nye vnto it, that ye may knowe B the waye by whiche ye muste goo: for ye haue not gone by it in tymes past. And Iosua sayde vnto the people, ✱ purifye youre selues, for ✱ to morowe the Lorde shall shewe wonders amonges you.

Then Iosua spake vnto the preestes, sayinge. Take vp the arcke of the couenaunt, and goo before the people. And they toke vp the arcke, and went before the people.

And the Lorde sayd vnto Iosua: this daye wyll I begyn to auaunce the in the syghte of all Israel, that they maye knowe that as I was with Moses, so wyll I be with the. And commaunde thou the preestes that beare the arcke of the testament, sayinge: when ye are entred a lytle in to the water of Iordan, stande styll in it.

Then spake Iosua to the chyldren of Israel, sayinge: come hyther, and heare the wordes of the Lord your God. And Iosua sayd: Hereby ye shall knowe that the lyuynge God is amonges you, and that he wyll vndoubtedly caste oute before you the Cananytes, the Hethites, the Heuites, the Pherezites, the Gergesites, the Amorites, and the Iebusytes. Beholde, the arcke of the couenaunt of ℌ Lorde of all the worlde shal go before you in to Iordan. And nowe take you twelue men of the chyldren of Israel, of euery tribe a man. And as soone as the soles of the fete of the preestes that beare the arcke of the ommypotent Lorde of all the worlde, treade in the water of Iordan, the water of Iordan shall deuyde it selfe: and the waters that come frome aboue, shall stande styll vpon an heape.

And when the people were departed frome theyr tentes to go ouer Iordan (✱ the preestes bearyng the arcke of the couenaunt before the people) as soone as they that bare the arcke came vnto Iordan, and the feete of the preestes that bare the arcke were dypped in the brym of the water, ✱ Iordan beynge full ouer al his bankes, al the tyme of haruest: the water that came downe frome aboue dyd stoppe, and stode vpon an heape, a greate waye from Adam, a cytye beside Zarthan. And the water that went downe, vanyshed in to the see of the wyldernesse, called the salte see, as soone as it was diuided: and ℌ people ✱ went right ouer agaynste Iericho. And the preestes that bare the arcke of the appoyntmēt of the Lorde stode styll vpon drye lande in the myddes of Iordan, tyll all the people were cleane ouer Iordan.

¶ Twelue stones are reared vp for a remembraunce that Iordane was dryed, and it retourneth agayne to his course.

CAPI. IIII.

And as sone as the people were al gone J ouer Iordan, ℌ Lord spake vnto Iosua sayinge. Take twelue men oute of the people, of euery tribe a man, and commaunde them, sayinge: Take you hence oute of the myddes of Iordan, euen oute of the place where the preestes stode, twelue harde stones.

And

And take ye theym awaye with you and put them in the place where you pytche your tentes this nyght. And Iosua called vnto the .xij. men which he had prepared of the chyldren of Israel, of euery tribe a man, and sayde vnto them: * get you before the arcke of the Lord your God euen into the myddes of Iordan, & take vp euery man a stone vpon his shoulder, accordinge to the nombre of the trybes of the chyldren of Israel, that this maye be a sygne amonges you. And when your chyldren aske you in tyme to come, sayenge: What meane these stones: saye vnto them, that the water of Iordan shronke backe at the commynge of the arcke of the appoyntement of the Lorde: euen whyle it went ouer Iordan. And these stones shalbe a token of remembraunce vnto the chyldren of Israel for euer.

And the chyldren of Israel dyd as Iosua cõmaunded, and toke vp twelue stones forth of the myddes of Iordan, as the Lorde sayd vnto Iosua, accordynge to the nombre of the trybes of the chyldren of Israel, and caryed the awaye with them, vnto the place where they lodged, & layde them wyne there. And therto Iosua set vp twelue stones in the myddes of Iordan in the place where the fete of the prestes whiche bare the arcke of the testament, stoode.

And there they be vnto this daye. For the preastes which bare the arcke stoode in ꝑ myddes of Iordan, tyll all was accomplyshed ꝑ the Lorde commaunded Iosua to saye vnto the people, accordyng to all that Moses charged Iosua. And the people hasted and went ouer. When all the people were cleane ouer, then wente ouer the arcke of the Lorde, and also the preestes before the people. And the chyldren of Ruben, and the chyldren of Gad, and halfe the tribe of Manasses went before the chyldren of Israel armed, as Moses charged theym. Fourtye thousande trymmed for warre, wente before the Lorde vnto batayle vnto the playnes of Jericho. That daye the Lord magnified Iosua in ꝑ sight of al Israel and they feared him as they feared Moses al dayes of his lyfe.

And the Lorde spake vnto Iosua, sayinge: commaunde the preestes that beare the arcke to come forth of Iordan. And Iosua commaũded the preestes, sayinge, Come forthe of Iordan. And when the preestes that bare the arcke of the appoyntment of the Lorde were ascended out of Iordan: as soone as the soles of the preestes fete were broughte to drye lande, the water of Iordan returned agayne vnto his place, and went ouer all his bankes as he dyd before. And the people came vp out of Iordan the tenthe daye of the first moneth, and pitched in Galgal, euen in the easte borders of Jericho.

And the twelue stones, whiche they toke out of Iordan, Iosua pitched in Galgal. And he spake vnto the chyldren of Israel, sayinge: when your chyldren aske you in tyme to come what meane these stones? shewe your childrẽ and saye: Israel came ouer this Iordan on drye lande. For the Lord your God dryed vp the water of Iordan before you, tyll ye were ouer, as the Lorde your God dyd vnto the red see, whiche he dryed vp before vs, tyll we were ouer / that all the people of the worlde may know the hand of the Lorde how mighty it is, and that ye myghte feare the Lorde your God for euer.

The Canaanytes be aferde. The seconde circumcision of Iosua.

CAPI. V.

AND when all the kynges of the Amorytes whiche are on this syde Iordan to the seewarde, and all the kynges of the Canaanytes, whiche lye on the see, herde how the Lorde hadde dryed vp the water of Iordan before the chyldren of Israel, tyll they were ouer, theyr hertes faynted in them. And there was no spirite in them any more for feare of the commynge of the chyldre of Israel.

That same tyme the Lorde sayde vnto Iosua: Make the knyues ꝑ of stone, and go to agayne, and circumcise the chyldren of Israel the seconde tyme. And Iosua made hym knyues of stone, and circumcised the chyldren of Israel in the hyll of forescknynnes. And this is the cause why Iosua agayne circumcised. All the people that came out of Egypt that were males, all that were men of warre, dyed in ꝑ wyldernesse, by the waye after they came out of Egypt. Now all the people that came out were circumcised. But all the people ꝑ were borne in the wyldernesse by the waye after they came out of Egypt, they circumcised not. For the chyldren of Israel walked forty yeres in the wyldernesse, tyll all the people of men of warre that came out of Egypte were consumed, which harkened not vnto the voyce of God, so that the Lorde swore, that he wolde not shewe them the lande, whiche he swore vnto theyr fathers that he wolde gyue vs, euẽ a lande * that floweth mylke and honny. And theyr chyldren he set vp in theyr stede: them Iosua circumcised: for they were ꝑ vncircumcised, bycause they circumcised them not by the waye.

And when all the people were circumcised, they abode tyll in theyr places in the hoste, tyll they were hole. And the Lorde sayd vnto Iosua, this daye I haue taken awaye ꝑ shame of Egypte frome you: and called the name of the same place Galgal vnto this day. And the chyldren of Israel pitched theyr tentes in Galgal, and helde the feast of Passeouer the fourtene daye of the moneth at euen in the playne of Jericho. And they ate of the corne of the lande on the seconde daye of Esser, swete cakes and fermenty the same daye. And Manna ceased on the morowe after they had eaten of the corne of the lande, neyther hadde the chyldren of Israel Manna any more, but dyd eate of the frutes of that yere in the lande of Canaan.

And when Iosua was come to Jericho, he lyfte vp his eyes and loked: and behold there stode a man before him with his swerd drawẽ

m

Circumcision

ꝑ Some read charp knyues

* Nu. xiii. d

ꝑ That is, theyr forescknynnes were not cut away

Here seaseth Manna.

An aungel appereth to succour the Israelites.

in his hande. And Josua wente vnto him and sayd vnto hym. Art thou on our syde, or on our aduersaryes? He answered. Naye, but I am the capitayne of the hoste of the Lorde, and am nowe come. And Josua fell on his face to the erthe and dyd reuerence, and sayde vnto hym, what sayth my Lorde vnto his seruaunt. And the capitayne of the Lordes hoste sayd vnto Josua, * put thy shoes of thy fete, for the place wherein thou standest is holye. And Josua dyd so.

* Exod. iii. b
Iesuum. vii. b

¶ The walles of Jericho fall, and it is taken.

CAPI. VI.

AND Jericho was shut & kept for feare of the children of Israel, so ꝑ no man was so hardy to go out or in. And the Lorde sayd vnto Josua: beholde, I haue gyuen in to thyne hande, Jericho and yet kynge and the men of warre. And ye shall compasse the citye all that be men of warre, and go round about it ones a daye, and so shall you doo sixe dayes. Upon the seuenth day seuen preestes shal beare seuen trompettes of rammes hornes, & shall go before the arcke. And the seuenth daye, ye shall compasse the citye seuen tymes, and the preestes shall blowe with theyr trompettes. And when there is a longe blaste blowen, as sone as ye heare the sounde of the horne, let all the people shoute a myghtye shoute. And then shall the walles of the citye fall downe, and the people shal ascend, euery man streyght before hym.

& After the hebrue the cõmon translatedeth of the yere of imbely

And Josua the sonne of Nun, called the preestes and sayd vnto hym: take vp the arcke of the appoyntment, & let seuen preestes beare seuen trompettes of rammes hornes before the arcke of the Lorde. And he sayd vnto the people, go and compasse the citye, and let the men of armes go before the arcke of the Lord.

15 And when Josua had spoken vnto the people the seuen preestes that bare the seuen trompettes of rammes hornes before the arcke of the Lorde went forthe and blewe the hornes, and the arcke of the testament of the Lorde folowed after them. And the men of armes went before the preestes that blewe with the hornes, and the common people came after the arcke: and as they went, they blewe the hornes. And Josua commaunded the people, sayinge, shoute not, nor let youre voyce be herde, or anye worde procede oute of youre mouthes, tyll the daye I byd you shoute: and then shoute.

And so the arcke of the Lorde compased the citye, and went about it ones: and then they returned in to the hoste and lodged there. And Josua arose earlye in the mornynge, and the preestes toke vp the arcke of the Lorde, and seuen preestes bare seuen trompettes of rammes hornes before the arcke of the Lorde, and as they went blewe the hornes. And the men of armes went before them and the common people came after the arcke of the Lorde, and as they went, they blewe the hornes. And the seconde daye they compassed the citye ones, and returned agayne in to the hoste, and so they dyd sixe dayes.

And the seuenth daye they rose early: euen with the dawnynge of the daye, and compased the citye after the same maner seuen tymes.

And at the seuenth tyme the preestes blewe the hornes, and Josua sayde vnto the people, shoute, for the Lorde hath gyuen you the citye. But the citye shall be cursed, bothe it and all that is therin vnto the Lorde: onely Rahab the harlot shall lyue, bothe she and all that is with her in the house, because she * hyd the messengers that we sent. And in any wyse beware that ye touche nothynge at all, that is forbyd you, leest ye be founde transgressours, and cause all the hoste of Israel to be vnder curse and myschefe. But the syluer, golde, vessels of brasse and yron, shall be holye vnto the Lorde, and shall go in to his treasury.

And the people cryed, and blewe with hornes: for when the people herde the sounde of the hornes, they shouted a great shoute: and the * walles fell downe, and the people went vp in to the citye, euery man forth ryght, and toke the citye. And they vtterly destroyed all that was in the citye, bothe man and woman, ponge and olde, oxe, shepe and asse, with ꝑ edge of the swerde.

Then Josua sayde vnto the two men that went to espye out the countrey: * go in to the harlottes house, and bringe out thence, bothe the woman, and all that pertayneth to her, * as ye sware to her. And the ponge men that were spyes, wente in and broughte oute Rahab, and her father, and mother, and all her brethren, & all that she had. And they brought out all her housholde, and put them without the hoste of Israel.

And they burnt the citye with fire, and all that was therin. Onely the syluer, the golde, and the thynges of brasse and yron, they put vnto the treasure of the house of the Lorde. * And Josua saued Rahab the harlot, her fathers housholde, and all that pertayned vnto her, and she dwelt in Israel euē vnto this day, because she hyd the messengers whiche Josua sent to espye out Jericho.

And Josua cursed at that tyme, sayinge: Cursed be the man before the Lorde, that ryseth vp, and buyldeth this citye Jericho: so that he laye the foundacion with the dethe of his eldest sonne, and with the deth of his ponggest, set vp the gates. And the Lord was with Josua, and his fame was herde, thorowe out all landes.

¶ It is spyed out. Achan is stoned because he toke of the excommunicate thynges.

CAPI. VII.

BUt yet the chyldren of Israel trespased in the cursed thynges: For * Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zareh, of the tribe of Juda, toke of the cursed thynges. And the wrathe of the Lorde waxed hoote agaynste the chyldren of Israel.

Then

Then Josua sent men frome Jericho to Ai, whiche is beside Bethauen, on the east side of Bethel, and spake vnto them, sayinge / get you vp, and bewe the countrey. And the men went vp and spyed out Ai, and returned vnto Josua, and sayde vnto hym, let not the people goo vp, but let as it were two or three thousande men goo vp and destroye Ai, and make not all the people to laboure thyther, for they are but fewe.

And so there wente vp thyther aboute a thre thousande men, whiche fledde before the men of Ai. And the men of Ai smote of them vpon a thirty and sixe men, and chased them before the gates, euen vnto Gabarim, and smote them downe the waye. And the herte of the people, were discouraged and melted lyke water. And Josua rente his clothes and fell to the earthe vpon his face before the arcke of the Lorde tyll the euen tyde, bothe he and the elders of Israel, and put erth vpon theyr heedes.

And Josua sayde: Ah, Lorde almyghtye wherfore hast thou brought this people ouer Jordan, to delyuer vs in to the handes of the Amorytes to destroye vs: Wolde God that as we began, so we hadde aduentured and dwelte on the other syde Jordan. Oh Lorde what shall I saye, when Israel turneth their backes before theyr ennemyes. Moreouer the Canaanytes, and all the inhabitantes of the lande, shall heare it / and shall come aboute vs, and destroye the name of vs oute of the worlde. And then what wylte thou doo vnto thy myghtye name.

And the Lorde sayd vnto Josua, get the vp wherfore lyest thou thus vpon thy face? Israel hathe synned, and also transgressed myne appoyntment whiche I commaunded them, and haue taken of the cursed thinges, & haue stolen and hyd them amonges theyr owne stuffe. And therfore the chyldren of Israel can not stande before theyr ennemyes. They shall tourne theyr backes before theyr ennemyes, bycause they be cursed. Neyther wyll I be with you anye more, excepte ye destroye the cursed amonges you.

Aryse and ✠ sanctifye the people, and bydde them sanctifye them selues agaynste the morowe: for so sayethe the Lorde God of Israel, the curse is amonges you Israel, and therfore ye can not stand before your ennemyes, tyll ye haue put to deathe hym that hathe taken of the damned spoyles, amonges you. To morowe moznynge ye shall come by your tribes. And the tribe whiche the Lorde shall synde giltye, shall come by kynredes. And the kynrede whiche the Lorde shall synde giltye, shal come by householdes. And the household which the Lorde shall synde fautye, shall come man by man. And he that is found in the curse, shal be burnte with fire, bothe he and all his goodes, bicause he hath transgressed the couenant of the Lorde, and bycause he hathe wrought folye in Israel.

And so Josua rose vp early in the moznynge and brought Israel by theyr tribes: and the tribe of Juda was attached. Then he brought the kynredes of Juda, and founde the kynred of the Zarehites gyltie. And he brought the kynred of the Zarehites by households, and Zabdi was caught. And he brought his household mā by man, and Acan the sonne of Carmi, the sonne of Zabdi, the sonne of Zareh, in the tribe of Juda was founde gylty.

And Josua sayd vnto Acan: my sonne, gyue glory to the Lorde God of Israell, and gyue hym prayse, and shew me what thou hast done and hyde it not from me. And Acan answered Josua and sayde: of a truthe I haue synned against the Lorde God of Israell / and so and so haue I done. I sawe amonge the spoyle a goodly skarlet cloke, and two hundred sicles of siluer, and a rule of golde of fyfty sycles weyght: and I coueted them, & I toke them. And beholde they lye hydde in the earth in my tente, and the siluer vnder them.

And then Josua sent messengers which ran vnto the tent. And beholde, it was hyd in his tent, and the siluer vnder it. And they toke them out of the myddest of his tēt, & brought them vnto Josua and vnto all the children of Israell, and powred theym, oute before the Lorde.

And Josua toke Acan the sonne of Zareh, & the siluer, and the garment, and the rule of golde, and his sonnes and his doughters, his oxen, asses, shepe, his tente, and all that he hadde, and all Israell with hym, and brought them vnto the valeye of Acor.

And Josua sayde: forasmoche as thou hast troubled vs: the Lorde shall trouble the this daye. And all Israell stoned hym with stones, and burnt all that he had with fyre. And they cast vpon hym a great heape of stones that remayneth vnto this day. And so the Lorde turned frome his fearce wrathe. Wherfore the name of the place is called the valeye of Acor vnto this daye. Acā is stoned

¶ The seyge and wynnyng of Ai. The kynge therof is hanged. Josua setteth vp an aulter on which is written the boke of Deuteronomye. He bleseth the people.

CAPI. VIII.

AND the Lorde sayde vnto Josua: feare not. ne drede? but take all the men of warre with the, and aryse and get the to Ai. Beholde I haue gyuen into thy hande, the kynge of Ai, and his people, his cytie and his lande. And thou shalt do to Ai & her kyng as thou dyddest vnto ✠ Jericho and her kyng. Neuertheles the spoyle and catell therof, ye shall take vnto your selues. But laye a watch vnto the towne on the backsyde therof. A ✠ Josua.vi.b and.xii.c

Then Josua arose, & all the men of warre, to go vp vnto Ai. And Josua chose out thyrty thousand men of warre, & sent them by night. And commaunded them, sayenge: Se ye lye awayte vnto the towne on the backsyde therof. Go not very farre frome the cytie, and se ye be all redye. As for me and all the people that are with me, we wyll approche vnto the cytie on the other syde. And when they come forth

*Josue.viii.a

B

C

D

E

F

G

H

I

forthe agaynst vs, *as at the first tyme, then wyll we flee before them. And they wyll come out after vs, tyll we haue plucked the a good space frome the cytye, for they wyll saye they flee before vs, as at the fyrste tyme: therfore when we flee, and they pursue after, then shall ye ryse vp from your prayue watche, and dryue out the inhabitauntes of the cytye. For the Lorde your God wyl delyuer in to youre handes. As sone therfore as ye haue taken the cytye, se ye set it on fyre. Accordyng to the commaundement of the Lorde, se ye do/beholde, I haue charged you.

And Josua sent them forthe, and they went to the place of their prayue watche, and laye betwene Bethel and Ai, on the weste syde of Ai But Josua lodged that nyghte amonges the people, and he rose vp erely in the morning and arayed his companye and went vp, bothe he and the auncientes of Israel in the forefrōt of the hoste, with a garrison of fyghtyng mē. And al the men of warre that were with him wente vp and drue nye, and came before the cytye, and pitched on the northe syde of Ai, a valleye beynge betwene them and Ai. And he toke vpon a fyue thousande men, and put thē to lye in a wayte betwene Bethel and Ai, on the west syde of the cytye. And he set in order all the hoste on the northy syde of the cytye, and the prayue watche on the weste. And Josua went the same nyght in to the myddes of the valleye.

And when the kynge of Ai sawe that he hasted and rose vp earlye, and with all the hoste of the cytye, wente forwarde agaynste Israel to battayle, euen before the playne/ and wyste not that there were anye that laye in awayte on the backe syde of the city.

Josua and Israel thronke backewarde, as they had ben afrayde, and fledde towarde the wyldernesse. And all the people of the towne cryed to folowe after them/ and they folowed after Josua, tyll they were drawen away from the cytye: So that there was not a man left in Ai, or in Bethel, that went not out after Israel. And they lefte the citye open, and folowed after Israel.

Then the Lorde sayd vnto Josua reache out the speare that is in thyn hande towarde Ai, for I haue gyuē the it. And Josua stretched out the speare that was in his hand, toward the citie. And the prayu watche rose quickelye oute of theyr places, and ranne/ as soone as Josua had shaken his speare, and they entred in to the citye, and toke it, and set it on fyre. And when the men of Ai loked back after the and sawe: Beholde, the smoke of the citye ascended vp to heuen. And they had no place to flee eyther this waye or that, for the people that fleade to the wyldernesse turned backe vpon the folowers and fiersly fought.

And when Josua and all Israel sawe that they that lay awayte had taken the citie and that the smoke of it ascended: They toueried and layed on the men of Ai, And the other issued out of the citye agaynst theym. And so were they in the myddes of Israel, these beynge on the one syde of them, and the reste on the other. And they layde vpon them, so that they let none eyther remayne or escape.

The kyng of Ai they toke a lyue & brought him to Josua. And when Israell hadde made an ende of slayenge all the inhabitours of Ai who chased theym ouer the feldes and ȳ wyldernes. So when they were all slayne in the same place, Israel returned vnto Ai: & smote it. And there was slayne that daye, of men & wemen, twelue thousande, all men of Ai.

For Josua plucked not his hande backe agayne wherwith he held vp his speare, tyll they had vtterly destroyed all the inhabiters of Ai. * Onely the catell & spoyle of the sayd cytie, Israel toke vnto them selues, accordyng to the worde of the Lorde, which he cōmaunded Josua. And Josua set Ai on fyre, & made it an heape and a wyldernesse for euer, euen vnto this daye. And the kynge of Ai he hanged on a tree, vntyll euen. And assone as it was sonneset, at the commaundement of Josua they toke the carkas downe of the tree, & cast it in the enterynge of the gate of the citie, and *cast theron a great heape of stones, that remayneth vnto this daye.

Then Josua buylded an aultare vnto the Lord God of Israel, in mount Ebal, as Moses the seruaunt of the Lorde commaunded ȳ children of Israel, as it is written in the boke * of the law of Moses: an altare of rought stone, ouer which no toole of yron was lyfte. And they sacrificed thereon burntsacrifice, and offred peaxofferinges. And he wrote therupon the stones the * seconde lawe of Moses, whiche he wrote in the presence of the children of Israell.

And all Israell and the elders therof, and their officers and Judges stode parte on this syde the arcke, and parte on that syde, before the preestes: that were Leuytes whiche bare the arcke of the Testament of the Lorde: as well the straunger, as they that were borne amonge them: halfe on the forefronte of the mount of Garizim, and halfe on the forefront of mount Ebal: as Moses the seruaunt of ȳ Lorde commaunded, and Josua first blessed the people Israell. And after that, he red all the wordes of the lawe, both the blessinge & cursinge, accordinge to all that is written in the boke of the lawe: so that there was not one worde of all that Moses commaunded, whyche Josua red not, before all the congregacion of Israell, with wemen and children, and the straungers that were amonge them.

¶ The Gabaonites obtayne peax of Josua by subtelty, but are after accursed.

CAPI. IX.

AND when all the kynges that dwell on this syde Jordan, in the hylles and valeyes, and a longe by al the costes of ȳ great see, euen vnto Libanon, the Hethites, the Amorites, the Cananites, the Pherezites the Heuites, and the Jebusytes, herde of this they gathered them selues togither to fight agaynst Josua and Israell, with one accorde.

But

But when the inhabitoures of Gabaon herd what Iosua had done vnto Iericho, and Ai, they played wylylye, and went and sente ambasadours, and toke old sackes vpon their Asses, and wyne bottelles olde and rent and knyt togyther agayne, and olde clouted shoes vpon their fete, and olde rayment vpon them and all their prouysion of bred was dryed vp and hored. And they came vnto Iosua into the hoste, to Galgall and sayde vnto him & vnto the men of Israell: we be come frome a farre countreye, nowe therfore make a peax with vs. And the men of Israell sayde vnto the Heuites, peraduenture you dwell amonge vs, and then howe shulde we make peaxe with you.

And they sayde vnto Iosua, we are thy seruauntes. And Iosua sayde vnto them, what are ye: and whence come ye. And they answered him. Frome a very farre contreye thy seruauntes are come in the name of the Lorde thy God: for we haue herde the fame of him, and all that he dyd in Egypte, and al that he dyd to the two * kynges of the Amorites beyonde Jordan, Sehon kynge of Hesbon, and Og kynge of Basan, which dwelt at Astaroth. Wherfore our elders and all the inhabitours of our countrey spake to vs, sayenge: take vitayles with you to serue by the waye, and go against them, & saye vnto them, we are youre seruauntes. Now therfore make a couenaunt of peax with vs. This our prouision of bread we toke with vs out of our houses, hote, the day we departed to come vnto you. And now beholde, it is dryed vp and hored. And these bottelles of wyne which we fylled were new: and se they be broken. And these our garmentes and shoes are waxen olde by reason of the exceadynge longe Journeye.

* And the men toke of their vitayles, and counseled not with the mouth of the Lorde. And Iosua made peax with them, and * made a leage with them, to saue their lyues: & the chefe lordes of the armye sware vnto them. But three dayes after they hadde made peax with them, they herde that they were neyghboures vnto theym, and that they dwelte amonges them. For the children of Israel toke their journeye, and came vnto their cyties the thirde daye: and their cyties were Gabaon, Caphira, Beeroth, and Kariath Iarim. And the children of Israel slewe them not, because the Lordes of the companye had sworne vnto theym by the Lorde God of Israell. And therfore all the commons murmured against the Lordes. But the Lordes sayde vnto all the congregation: We haue sworne vnto theym by the Lorde God of Israell, and therfore we maye not hurte theym. But this we wyll do to them let them lyue: & so shall no wrath be vpon vs, because of the othe whiche we sware vnto them: but let them haue their lyues, that they maye be * hewers of woode and drawers of water vnto all the congregation.

The Iosua sent for them, and talked with them, and sayde: wherfore haue ye begupled vs whereas in dede ye dwel amonges vs? now therfore cursed be you, & there shall not cease to be of you, bondmen and hewers of woode and drawers of water vnto the howse of my God.

And they aunswered Iosua, and sayde: it was told thy seruauntes, that the Lorde thy God had commaunded his seruaunt Moses to gyue you all the lande, and to destroye all the inhabitoures therof out of youre syghte; and therfore we were sore afrayed of our lyues because of you, and now beholde, we are in thyne hande, as it semeth good, and right in thyne eyes to do vnto vs, so do.

And he dealte as it is sayde, with them, & rydde them out of the handes of the childre of Israel, that they slewe them not. And Iosua made them that same daye hewers of woode and drawers of water vnto the company and vnto the auiter of God vnto this day, in the place which God shulde chose.

¶ The amorittes are ouercome of Iosua it rayneth stones. The sonne standeth styll and the daye is lengthened. The fyue kynges are hanged.

CAPI. X.

AND when Adonizedec kynge of Jerusalem had herde, howe Iosua had taken Ai, and had destroyed it, and howe as * he had done to Iericho and her kynge, euen so he had done to Ai and her kynge, and howe the inhabitours of Gabaon hadde made peax with Israell and dyd remayne amonges the: they feared excedigly, for Gabaō was a great cytie, as any cytie of the kyngdome, and therto greater then Ai, & al her men were mighty. A

* Iosue. vi. & and. viii. a

Wherfore Adonizedec kynge of Jerusalem sent vnto Hoham kynge of Hebron, and vnto Pharam kynge of Jerimoth, and vnto Japhia kynge of Lachis, and vnto Dabir kynge of Eglon, sayenge. Come vp vnto me & helpe me, that we maye smyte Gabaon: for they haue made peax with Iosua and the children of Israel. Then the. v. kynges of the Amorites, the kynge of Jerusalem, the kynge of Hebron, the kynge of Jerimoth, the kynge of Lachis, the kynge of Eglon gathered theym selues togither, both they and all their hostes & went vp and beseged Gabaon, & made warre against it. B

But the men of Gabaon when they were beseged sent vnto Iosua, vnto the host to Galgal, sayenge: withdrawe not thy handes frō thy seruauntes, but come vp to vs: and rescue vs: for all the kynges of the Amorites which dwell in the mountaynes are gathered togyther against vs.

The faythfulnes of Iosua.

And Iosua ascended frome Galgall, he and all the people of warre with him, and all the men of myght, and the Lorde sayde vnto Iosua, feare them not, for I haue delyuered the into thyne hande, there shal not a man of the stande before the. So Iosua came vpon them sodenly, for he had tourneyed frome Galgall all nyght. And the Lorde toke their spyrte awaye before Israel, and slew of them a great slaughter at Gabaon, and chased them a lōg the

C Stones from heauen.

the waye that goeth vp to Bethoron and slew them, tyll they came to Azeka and Makeda. And as they fledde from Israell, euen in the goynge downe to Bethoron, the Lorde caste downe great stones from heauen vpon them tyll they came vnto Azeka, that they dyed. And there were mo that dyed with hayle stones, then the childzen of Israell slewe with the swerde.

Then spake Iosua vnto the Lorde, the day when the Lorde gaue ouer the Amorites before the childzen of Israell, and sayde in the sight of all Israell: Sonne, stande thou styll vpon Gabaon, and thou Mone, in the valey of Ayalon. And the sonne abode, and the mone stode styll, tyll the people had auenged them selues vpon their ennemyes. Is not this wryten in the booke of the ryghtwyse, howe the sonne abode in the myddes of heauen and hasted not to goo downe by the space of a hole daye. And there was no daye so longe as that before it, or after it, that the Lorde obeyed the voyce of a man: and all because the Lorde fought for Israell.

Eccle. xlviii. a The Sonne & mone stande styll.

And Iosua returned & all Israel with him, vnto the hoste to Galgall: but the fyue kynges fled and hyd them selues in a caue at Makeda. And it was tolde Iosua, sayenge: The fyue kynges are founde hyd in a caue at Makeda. And Iosua sayde, rowle greate stones vnto the mouth of the caue, and appoynt har dy men therto, to kepe theym. And stande ye not styll, but folowe after your ennemyes, & smyte the hyndermost of them. And suffre the not to entre into their cyties, for the Lorde your God hath deliuered them into your handes. And when Iosua and the childzen of Israel had made an ende of slayeng them with a gret slaughter, tyl they were wel nere wasted yet there remayned a certen of them, that had escaped Israels handes and entered into the walled cyties.

D The kynges be hyd

And all the people returned to the hoste, to Iosua at Makeda in peace, hole and without losse of one man so that no man durste moue his tonge against the childzen of Israel. Then sayde Iosua: open the mouth of the caue, and bringe oute these .v. kynges vnto me forth of the caue. And they dyd so, and brought those fyue kynges vnto him, out of the caue? The kynge of Ierusalem, the kynge of Hebron, the kynge of Ierimoth, the kynge of Lachis, and the kynge of Eglon.

And when they had brought out those kynges vnto Iosua: Iosua called for all the men of Israell, and sayd vnto the captaynes of the men of warre, whiche came with him, come nere and put your fete vpon the neckes of these kynges. And they came nere and put their fete vpon the neckes of them. And Iosua sayde vnto them feare not, ne drede: But be stronge & plucke vp youre hertes, for so shall the Lorde serue al your enemyes against which ye fight.

E

The fyue kinges be hanged.

And then Iosua smote them and slew them and hanged them on fyue trees tyl euen. And at the goyng downe of the sonne, Iosua gaue commaundement, and they toke them downe of the trees, & caste them into the caue, where they hyd them selues, and layde great stones on the caues mouthe, whiche remayne vnto this daye.

And that same daye Iosua toke Makeda & smote it with the edge of the swerde, and the kynge therof also, and vtterly destroyed them and al the soules that were therein, & not one escaped. And he dyd to the kynge of Makeda, as he dyd to the kynge of Iericho.

Then Iosua went from Makeda, and all Israell with him vnto Libna, and fought against Libna. And the Lorde delyuered it also in their handes, with the kynge also, and smote it with the edge of the swerde, and all the soules that were therin, and let nought remayne in it, and dyd vnto the kynge therof as he dyd vnto the kynge of Iericho.

After that Iosua departed from Libna, & all Israell with him, vnto Lachis, and besieged and assaulted it rounde aboute. And the Lord delyuered into the handes of Israel Lachis, that they toke it the second day, & smote it with the edge of the swerde, & al the soules that were therin, according to all that he dyd to Libna.

Then Horam kynge of Geser came vp to helpe Lachis: But Iosua smote him and his people, tyll he left him naught remaynynge.

And from Lachis Iosua departed, vnto Eglon, and all Israell with him, and there besieged, and assaulted it, and toke it the same daye, & smote it with the edge of the swerde and all the persones that were therin: and vtterly destroyed them the same daye, accordynge to all that he dyd to Lachis.

Then Iosua departed vp from Eglon and all Israell with him, vnto Hebron. And they fought against it, and toke it, and smote it with the edge of the swerde, and the kynge therof, and all the townes that belonged to it, and all the soules that were therin, so that they left nought remaynynge: but in all thinges as they dyd to Eglon, so they destroyed it vterly.

Then Iosua returned and all Israell with him to Dabir, and they fought against it, and toke it, and the kynge therof and al the townes that appertayned therto. And smote the with the edge of the swerde, and vtterly destroyed all the soules that were therein, & let nought remayne. And as he dyd to Hebron, so he dyd to Dabir and the kynge therof, and as he dyd to Libna and her kynge.

And Iosua smote all the hill countreyes and the southe countreyes, and the valeyes, & the spryinges of water, with all their kynges and let nought remayne, but vtterly destroyed all that * breathed, as the Lorde God of Israell commaunded, from Cades barne, vnto Gasah, and all the countrey of Gosan, euen vnto Gabaon. And all those kynges and their lande, Iosua toke at one tyme: because the Lorde God of Israell fought for Israell. And then Iosua returned and all Israel with him vnto the host to Galgall.

¶ The

¶ The battayle of Josua with diuers kynges, whiche God gyueth in to his handes.

CAPI. XI.

A AND when Jabin kynge of Hazor herde hereof: he sent to Jobab kynge of Mawn, and to the kynge of Someron, and to the kynge of Achaph. And vnto the kynges that are by northe in the mountaynes, and playnes, on the south syde of Cineroth, and in the lowe countreyes, and in the regions of Dor vpon the see, & vnto the Cananites both by East and weste: and vnto the Amorites, Hethites, Pherezites, and Jebusites in the mountaynes: and vnto the Heuites vnder Hermon in the lande of Mazphah: whiche came oute and all theyr hostes with theym a multitude of folke, euen as the sandes of the see in nombre, with horses and charettes a wonderous sorte. And all these kynges mette to gyther, and came and pitched to gyther vpon the water of Merom, to fight with Israell.

And the Lorde sayde vnto Josua: be not afrayde of theym: for to morowe aboute this tyme, I wyll delyuer them all sore wounded, before al Israel: and thou shalt houghe their horses, and burne their charettes with fyre.

And Josua came and all ꝑ men of warre with him against them, vnto the water of Merom sodenly, and fell vpon them. And the Lorde delyuered them into the handes of Israel: & they smote them and chased them, vnto great Sidon, and vnto the * hote waters, and vnto the valeye of Mazphah eastwarde, & smote them tyll they had none lefte of theym. And Josua serued them as the Lorde bad him, houghed their horses, and burnt their charettes with fyre.

Then Josua at that tyme turned backe and toke Hazor and smote her kyng with ꝑ sword for Hazor before tyme was the head of all those kyngdomes. And they smote all the soules that were therin and left not one alyue in it, vtterly destroyenge them, that no breathe was let remayne. And buent Hazor with fire, and all the cyties round about, whose kynges Josua toke and smote them with the edge of the sworde, and vtterly destroyed them * as Moses the seruaunt of the Lorde commaunded.

But Israell burnt none of the cyties that stode vpon hilles, saue Hazor onely, that Josua burnt: but all the spoyle of the sayde cyties & the catell, the children of Israel caught vnto theym selues: But the men onely they smote with the edge of the sworde vntyll they had destroyed them, and had left no breth remaynynge. As the Lorde commaunded Josua and euen so dyd Josua * and mynyshed no worde of all that the Lorde commaunded Moses.

And so Josua toke al that lande, the hylles and all the south contreye, and all the lande of Golan, and the lowe countrey, and ꝑ west countrey, the playnes, and the mountayne of Israel, with the lowe countreye of the same, euen frō mount Halak that goeth vp to Seir vnto Baal Gad in the valeye of Libanō, vnder mount Hermon. And all the kynges of ꝑ same he toke and smote them, and slewe thē.

Josua made warre longe tyme with those kynges: for there was no cytie that had not yelded her to the children of Israel, saue those Hethites that enhabited Gabaon: All other they toke with battayle: for it was the Lordes wyll to harden theyr hartes, that they shulde come agaynste Israel in battayle: euen to destroye them vtterly, that they shulde haue no mercy, but to dyng them to nought As the Lorde commaunded Moses.

And that same season, Josua went and destroyed the * Enakites out of the mountaynes, and out of Hebron, Dabir, and Anab, & out of all the mountaynes of Juda, and oute of all the mountaynes of Israell, And Josua destroyed them vtterly with their cyties, So that there was not one Enakite left in ꝑ land of the children of Israel: only in Aiah, Geth and Asdod, there remayned of them. * Jud.i.d

And Josua toke the hole lande, accordynge to all that the Lorde sayde vnto Moses, and gaue it a possession vnto Israell euery mā his parte in their trybes: and the lande ceased frō warre.

¶ what kynges Josua and the chyldren of Israel kylled, whiche were in nombre. xxxi.

CAPI. XII.

THese are the kynges of the lande which A the children of Israell smote, and conquered their landes, on the other syde Jordan eastwarde, from the ryuer Arnon, vnto mounte Hermon, and all the playne eastwarde: Sehon kynge of the Amorites, that dwelt in Hesbon, and ruled frō Aroer, which lyeth on the brym of the ryuer of Arnon, and to the myddell of the ryuer, and halfe Galaad vnto the ryuer Jabock, the border of the children of Ammon: And in the playne vnto ꝑ see of Cineroth eastwarde, & vnto the see in ꝑ wyldernesse called the salt see eastwarde, the waye to Beth, Jesymoth and by south vnder the spryngs of Phalgah.

And the coastes of Og kynge of Basan whiche was of the remnaunt of the Raphaites & B dwelt at Astharoth, & Edrai: and raygned in mount Hermon, and in Selecah, and thorow out all Basan, vnto the borders of the Gesurites, and the Macathites and halfe Galaad vnto the borders of Sehon kynge of Hesbon. * Moses the seruaunt of the Lorde and the children of Israell smote them, and Moses ꝑ seruaunt of the Lorde, gaue their landes a possession vnto the Rubenites, Gaddites, and halfe the tryb of Manasses. * Num.xxi.f. and.g

These are the kynges of the countrey whiche Josua and the children of Israell smote on this syde Jordan, westwarde, frome Baal Gad in the valeye of Libanon, euen vnto mount Halak that gothe vp to Seir. And Jo- C sua gaue the lande vnto the trybes of Israell to possesse, euery man his parte: in the vpper lande, & nether lande, in playnes, & spryngs

of water, in the wyldernesse, and south countrey, the Hethites, the Amorites, the Cananites, the Pherezites, the Heuites, and the Jebusytes.

The kynge of Jericho: The kynge of Ai besyde Bethell: The kynge of Jerusalem: The kynge of Hebron: The kynge of Jerimoth: The kynge of Lachis: The kynge of Eglon: The kynge of Gazer: The kynge of D Dabir: The kynge of Gader: The kynge of Hormа: The kynge of Ered: The kynge of Libna: The kynge of Odlam: The kynge of Makeda: The kynge of Bethel: The kyng of Thaphuah: The kynge of Hepher: The kynge of Aphek: The kynge of Lasaron: The kynge of Madan: The kynge of Hasor: The kynge Someron meron: The kynge of Acsaph: The kynge Thenach: The kynge of Magedo / The kynge of Cades / The kynge of Jakanam in Carmell / The kynge of the Contreye of Dor / The kynge of the nacions in Galgall / and kynge Thersah / All the kynges togither thirty and one.

¶ Josua is commaunded to diuyde the lande to the chyldren of Israel.

CAPI. XIII.

A When Josua was ware olde, and stryken in yeres, the Lorde sayd vnto him / thou art olde and stryken in yeres, and there remayneth yet exceadinge moche lande to be possessed / This is the lande that remayneth / all the coostes of the Philistines / and all the Gesurites / frome Nilus in Egypte vnto the borders of Akaron northwarde, which lande was counted to pertayne vnto the Canaanites, euen to ỳ fyue Lordes of the Philistines, the Asathites, Asdadites, Ascalonites, Gethites, Akaronites, with the Euites, frome the southe All the lande of the Cananites, and Maara that appertayneth to the Sidons, euē vnto Aphek, and to the borders of the Amorites. And the lande of the Giblytes, and all Libanon towarde the sonne rysinge, frome Baal Gad vnder mount Hermon, tyll thou come to Hemath, all the enhabitoures of the hyll countrey, frome Libanon vnto the hote B waters euen all the Sidons. I wyl cast them out frome the face of the chyldren of Israell, and se thou in any wyse diuyde it by lot vnto the chyldren of Israel to enherete, as I haue cōmaunded the. Now therfore dyuide this land to enherete, vnto the nyne trybes / and the halfe trybe of Manalles. For the other halfe with the Rubenites and the Gaddites, haue receyued their enheritaunce alredy, ✝ whiche Moses gaue them beyonde Jordan eastward euen as Moses the seruaunte of the Lorde gaue theym / frome Aroer that lyeth on the brym of the ryuer Arnon / with the cytie in ỳ myddes of the valleye.

✝ Nu. xxxii. f. Dent. iii. b

And all the playne of Medba vnto Dibon / and all the cyties of Sehon, kynge of the Amorites which raygned in Hesbon, euen vnto the borders of the chyldren of Ammon / and Galaad, and the landes that border vpon the Gesurites and the Machathites, & all mount Hermon and all Basan vnto Salecah, euen al the kyngdom of Og in Basan which raygned in Astharoth and Edzai whiche same remayned yet of the rest of the Raphaites. But Moses smote them and destroyed them.

Neuertheles the chyldren of Israel expelled not the Gesurites nor the Machathites: But the Gesurites & the Machathites dwelt amonge the Israelites euen vnto this daye. Onely vnto the trybe of Leui, he gaue none enheritaunce: ✝ for the offringe of the Lorde God of Israel is their enheritaunce as he sayde vnto them.

And Moses gaue ceasyn vnto the trybe of C the chyldren of Ruben by their kynredes. And their boundes were frome Aroer that lyeth on the banke of the ryuer Arnon, and the cytie that lyeth in the myd valley of the ryuer, and all the playne aboute Medba, Hesbon, and all her townes that lye in the playne: Dibon ✝ Bamothbaal, and Bethbaalmeon: Jahazah, Kedemoth and Mephaath Kiriathaim, Sabamah and Zarath Zahar in mount Emak: and Bethpheor and the sprynges of Phasgah, and Bethiesimoth: and all the cyties in the playne. And all the kyngdome of Sehon kynge of the Ammonites which raygned in Hesbon, whome Moses smote ✝ with the Lordes of Madian, Eui, Rekem, Zur, Hur and Reba, the Lordes of Sehon, and ỳ inhabitauntes of the countreye. And Balam also the sonne of Beor the sothesayer, the chyldren of Israel slewe with the swerde, amonges other that were slayne. And the borders of the chyldren of Ruben was Jordan with ỳ contreye that lyeth thereon. This is the enheritaunce of the chyldren of Ruben in their kynredes, with the cyties and villages pertayninge therto.

And Moses gaue vnto the trybe of Gad, euen vnto the chyldren of Gad an enheritaūce by kynredes, and theyr coostes were Jazer, and D all the cityes of Galaad, and halfe the lande of the chyldren of Ammon vnto Aroer that lyeth before Rabah: and frome Hesbon vnto Ramoth Mazphah, and Betonim: and from Mahanaim vnto the borders of Dabir. And in the valleye they hadde Betharam, Bethnimra, Socoth and Zaphon / the reste of the kyngdom of Sehon kyng of Hesbon, and Jordan, and the coostes that lye theron, euen vnto the edge of the see of Cineroth on the other syde Jordan Eastwarde.

This is the enheritaunce of the chyldren of Gad in their kynredes, the cityes with theyr villages.

And Moses gaue vnto the halfe trybe of Manalles, and to his sonnes an enheritaunce by theyr kynredes. And theyr coostes were frome Mahanaim, euen all Basan, the kyngdome of Og, kynge of Basan, and all the townes of Jahir whiche lye in Basan, euen thre score cityes, and halfe Galaad and Astaroth, and Edzai, cityes of the kyngdome of Og in Basan, ✝ whiche pertayne vnto the ✝

children

chyldren of Machir the sonne of Manasses, and that vnto halfe the chyldren of Machir by theyr kynredes.

These are they to whom Moses gaue enheritaūce in the feldes of Moab, on the other syde Jordan by Jericho eastwarde. But vnto the trybe of Leui, Moses gaue none inheritaunce, for the Lorde God of Israel is theyr inheritaunce, * as he sayde vnto them.

* xviii.c.

¶ Caleb requyreth the heritage that was promysed hym, and Hebron was gyuen hym.

CAPI. XIIII.

A Nd these are the countreyes which the chyldren of Israel inhereted in ꝑ lande of Canaan, vnto whiche Eleazar the preest, and Josua the sonne of Nun and the auncient heades of the trybes of the chyldren of Israel, gaue them their enheritaunce by lot as the Lorde commaūded by the hande of Moses, to gyue vnto the nyne trybes, and vnto the halfe trybe of Manasses. For Moses had gyuen enheritaunce vnto two trybes and an halfe on the other syde Jordan: But vnto the Leuytes he gaue none enheritaunce amōges theym. For the chyldren of Joseph were two trybes, Manasses and Ephraim. And therfore they gaue no parte vnto the Leuites in the lande, saue cyties to dwell in and the suburbes of the same, for their beastes and catell.

Leuites

As the Lorde commaunded Moses: euen so ꝑ chyldren of Israell dyd when they deuyded ꝑ lande.

B And the chyldren of Juda came vnto Josua in Galgall. And Caleb the sonne of Jephune the Kenesyte sayde vnto him: thou wotteste what the Lorde sayde vnto Moses the man of God, concerninge me and the in Cades Barne. * Fourtye yere olde was I when Moses the seruaunt of the Lorde sent me frō Cades Barne to espie out the lande. And I brought him worde agayn euen as I thought in myne hert. Neuertheles my brethren that went vp with me discouraged the hertes of the people. But I folowed ꝑ Lorde my God euen vnto the ende.

iiii.d.

C And Moses swore the same season, sayeng * the lande wheron thy fete haue trode, shalbe thyne enheritaunce and thy chyldren for euer because thou haste folowed the Lorde my God continually. And now beholde, ꝑ Lord hath lent me lyfe (as he sayde) * this fourty and fyue yeares, euen sythens the Lord spake vnto Moses, whyle the chyldren of Israell wandered in the wyldernesse. And nowe se I am this daye foure skore and fyue yeres: and yet am as stronge at this tyme, as I was whē Moses sent me: loke how stronge I was the, so stronge I am nowe, to warre and to iourneye.

xiiii.c. xi.a

xxvi.b

D Nowe therfore gyue me this mountayne whiche the Lorde at that tyme promysed, for thou herdeste at that tyme, howe the * Enakims were there, and howe the cyties were greate and walled. I trust the Lorde will be with me, and I shall dryue theym oute as the Lorde sayde. And Josua blessed Caleb the sonne of Jephune, and gaue him Hebron to enheret. And Hebron became the enheritaūce of Caleb the sonne of Jephune the Kenesite, vnto this daye: because he folowed the Lord God of Israel perpetually. And the name of * Hebrō was called in olde tyme, Kariath Arbe which was a huge man among the Enakims And the lande ceased frome warre.

¶ The lot of the chyldren of Juda and the names of the cities and vyllages of the same.

CAPI. XV.

A Nd the Lot of the trybe of the childre of Juda in their kynredes was the wildernesse of Syn that stretcheth to the costes of Edom southwarde, and is the vttermost part of the south costes. And their southcostes were frome the drinke of the salt see and frome a certen poynte of the see that leaneth southwarde. And it wēt out on the south syde of the goynge vp to Acrabim, and went along to Zimma, and ascended vp on the south side of Cades Barne, and went alonge to Hezron and wente vp to Adar, and fet a compase to Karca, and went a longe to Azmon, & it went out to the ryuer of Egypt: so that the ende of that coste is the see. And these are their southe costes.

A

And their easte costes are the salt see euē vnto the edge of Jordan. And their borders in the northe quarter were frome an other poynt of the see where Jordan endeth. And went vp to Bethhagla and went a longe by the northside of Betharabah and went vp to the stone of Bohen the sonne of Ruben. And then went vp to Dabir frome the valeye of Achor, and so northwarde, turnynge towarde Galgal that lyeth before the goynge vp to Adonim, which is of the southside of the ryuer. And then wēt a longe to the water of Ensemes, and ended at the well of Rogell. And then went vp to the valeye of the sonne of Hennō, euen vnto the south syde of the Jebusytes the inhabitours of Jerusalem. And then went vp to the toppe of the hyll that lyeth before the valeye of Hennō westwarde, and by the edge of the valeye of Raphaim northwarde: And then it drayweth frome the sande hyll vnto the fountayne of water called Nephthoah, and goeth out at the cyties of mount Ephron: and drayweth to Balah, otherwyse called Kariathiarim: and then it compaseth frome Balah westwarde, vnto Syr, and then goth alonge vnto the syde of mount Jarim, otherwyse called Chesalon, on the northe syde therof. And cōmeth downe to Bethsames and goth to Thānah, and goeth oute on the syde of Akaron northwarde: And then draweth to Secron & goeth a longe to mount Balah, and goth out at Jabniel / and the ende of the borders is the see. And the west borders are the great se and the costes that lye thereon. And these are the costes of the chyldren of Juda rounde aboute in their kynredes.

B

C

* And vnto Caleb the son of Jephune was there

Judic.i.d

there a part allotted amonge the chyldren of Juda, by the mouthe of the Lorde to Iosua, euen the citie of Kariatharbe father of Enack whiche Cytie is called Hebron. And Caleb droue thence the thre sonnes of Enack, Sesai Ahiman, and Thalmai, the sonnes begotten of Enack. And he went vp thence, to the inhabitours of Dabir, whose name in the olde tyme was Kariath sepher. And Caleb sayde, *Judic.i.c
*he that smyteth Kariath sepher and taketh it: to hym wyl I gyue Achsah my daughter to wyfe. And Othniel, the sonne of Kenes, the
D brother of Caleb toke it. And he gaue him Achsah his daughter to wyfe. And as she went she moued him, to aske of her father a feilde. And she alyghted of her asse. And Caleb sayde vnto her, what ayleth the. And she sayde, gyue me a blessinge: for thou hast gyuē me a southwarde and dry lande: gyue me also sprynges of water. Then he gaue her sprynges of water, both aboue and benethe. This is the enheritaunce of the tribe of the chyldren of Juda in their kynredes.

And the cyties of the tribe of the chyldren of Juda in all quarters, towarde the costes of Edom southwarde, were: Kabzeel, Eder, and Jagur: Kinah, Dimonah, and Adada: Kedes, Hazor, and Ithnan: Ziph, Telem, and Baloth: Hazor, Hadathah, & Karioth: Hesron, otherwyse called Hazor, Eman, Sema, and Moladah: Hazargadah, Hasmon, and Bethpheleth: Hazarsual, Berlabe, and Bazlothiah: Baalah, Iim, and Azem: Eltholad Chesil, and Horma: Ziklag, Medemenah, and Sansenah: Lebaoth, Silhim, Ain and Remon: all these cyties are .xxix. with theyr villages. And in the lowe countreye they had Esthaol, Zareah, and Asenah: Zoreah, En-
E ganim, Thaphuah & Enam: Iarmoth, Adullam, Socoh, and Azekah: Saarem, Adithaim Gederah, and Gederothaim: fourtene cityes with their villages.

Zenan, Hadasah, and Magdalgad: Delean, Mizpeh, and Ioktheel: Lachis, Bazcath, and Eglon: Cabon, Lahamam, and Kithlis: Gaderoth, Bethdagon, Naamah, and Makkedah: Sixtene cyties with their villages.

Libnah, Ether, and Asan: Iephthah, Asnah, and Nezib: Keilah, Achzib, and Mareshah: nyne cyties with their villages.

Akron with her townes and villages. And
F frome Akron out to the see, all that lye about Asdod with their villages. Asdod with her townes and villages. Azah with her townes and villages, euen vnto the ryuer of Egypte: and the greate see, with the costes that lye thereon.

And in the mountaynes, they had Samir Jathir, and Socoh: Danah, and Kariath sennah, whiche is Dabir: Anab, Esthemoh, and Anim: Gosen, Holon, and Giloh: eleuen cyties with their villages. Arab, Dumah, and Eshan: Janum, Beththaphuah, and Aphekah: Humatah, and Kariath Arbe: which is Hebron and Zior: nyne cyties with their villa-
G ges. Maon, Carmel, Siph, and Iutah: Iesreall, Iokdean, and Sanoch: Cain, Gabaah and Thamnah: ten cyties with their villages. Haihul, Bethsur, and Gedor: Maarath Bethanoth, and Eltheeon: sixe cyties with their villages. Kariath Baal which is Kariath Iarim, and Harabba two cyties with their villages.

And in the wyldernesse they had Betharabah, Meddin and Sacacah: Nebsan, the cytie of salt, and Engadi: sixe cyties with their villages. But the Iebusites that were the inhabiters of Ierusalem / the chyldren of Juda coulde not cast out. Wherfore the Iebusytes dwel amōg ỹ chyldren of Juda vnto this day.

¶ The Lotte or part of Ephraim.

CAPI. XVI.

AND the lotte of the chyldren of Joseph
A fell frome Jordan by Iericho, vnto the water of Iericho eastwarde, and the wyldernesse that goth vp frome Iericho throwe mounte Bethell / and then gothe out frome Bethel to Lus, and runneth a longe vnto the borders of Ataiataroth: and gothe downe westwarde, to the costes of Japhlethi, and vnto the costes of Bethhoron the nether, and gothe vp by the see syde to Gasor, B
& the endes of their costes came to the greate see. And so the chyldren of Joseph Manasses and Ephraim toke their enheritaunce.

And the chyldren of Ephraim toke their costes by kynredes. And the costes of their enheritaunce eastwarde were, Ataroth Addar, euen vnto Bethhoron the vpper, and their marches went out westwarde to Machmarthah that lyeth on the Northsyde, and fet a compas eastwarde vnto Thaanath Silo, and passeth frō C
the eastsyde vnto Janoah, and wente downe frome Janoah to Ataroth and Naarath, and met at Iericho, and went out at Jordan. And their borders went frō Thaphuah westwarde vnto the ryuer Kanah, and the endes were ỹ salt see. This is the enheritaunce of the tribe of the chyldren of Ephraim by their houshol- D
des. The chyldren of Ephraim, had their cyties and villages skattered amonge the enheritaunce of the chyldren of Manasses: Notwithstandinge the chyldren of Ephraim slewe not the Cananites that dwelt in Gasor: but the Cananites dwelt among the Ephraites vnto this daye, and paye tribute.

¶ The porcion of the half trybe of Manasses. The Canaanites become tributaryes to the Israelites. Manasses and Ephraim requyre a greater porcion of heritage.

CAPI. XVII.

AND the tryde of Manasses which was
A the eldeste sonne of Joseph receyued a lot. And Machir the eldest son of Manasses which was the father of Galaad (and a man of warre) had to his enheritaunce Galaad and Basan. And the rest of the chyldren of Manasses receyued by their kynredes / which were the chyldren of Abiezer / the chyldren of Helek / the chyldren of Asriel / the chyldren of

Sichē

Sichem, the chyldren of Hepher: the chyldren of Hemida. Theſe are the male chyldren of Manaſſes the ſonne of Joſeph in theyr kynredes. ✠ But Zelaphead the ſonne of Hepher the ſonne of Galaad, the ſonne of Machir, the ſonne Manaſſes had no ſonnes but onely daughters. And theſe are the names of his daughters: Mahela, Noa, Hagla, Melcha, & Thirza: which came before Eleazar the preſt, and before Joſua the ſonne of Nun, & before the lordes, ſayinge: ✠ the Lorde commaunded Moſes to gyue vs an enheritaunce amonges oure brethren. And he gaue theym at the mouth of the Lorde, an enheritaunce amonges the brethren of theyr fathers. And there fell ten porcyons to Manaſſes beſyde þ lande of Galaad and Baſan which are on thother ſyde Jordan: becauſe the doughters of Manaſſes dyd enherete amonge his ſonnes. And Manaſſes other ſonnes had the lande of Galaad.

And the borders of Manaſſes reached from Aſer to Machmathah that lyeth before Sichem, and went a longe on the right hand, euen vnto the enhabyters of the fountayne Thaphuah, and the lande of Thaphuah belonged to Manaſſes, which Thaphuah laye in the borders betwene Manaſſes & the chyldren of Ephraim. And the coaſtes deſcended vnto the ryuer of Kede, on whoſe ſouthſyde Ephraim hath cyties that lye amonge the cyties of Manaſſes. For the coaſtes of Manaſſes were on the northſyde of the ryuer and the endes of them was the ſee: ſo that the ſouth pertayned to Ephraim, and the north to Manaſſes, and the ſee is both theyr borders. And they met togither in Aſer northwarde, and in Iſacar eaſtwarde. And Manaſſes had his enheritaunce in Iſacar and in Aſer, Bethſean, & her townes: and Jedlaan with her townes: and the enhabitours of Dor, with the townes pertayninge to the ſame: and the enhabitours of Endor with the townes of the ſame: and the enhabitoures of Thaanath with her townes & the enhabitours of Mageddo with the townes of the ſame, and the third part of the cytie Nophet, yet the chyldren of Manaſſes coulde not ouer come thoſe cyties: But the Cananites began to dwell in the ſame lande. Neuertheleſſe aſſone as the chyldren of Iſrael were waxed ſtronge, they put the Cananites to tribute, but they ſlew them not.

And the chyldren of Joſeph ſpake vnto Joſua ſayenge: Why haſt thou gyuē vs but one lot and one porcion to enheret, ſeynge we be moche people, and for aſmoche as the Lorde hath bleſſed vs ſo: and Joſua anſwered the: yf ye be moche people then get you vp to the wode countreye, and prepare for your ſelues there in the land of the Pherezites and of the ✠ Raphaites, yf mount Ephraim be to narowe for you. Then the chyldren of Joſeph ſayde agayne, the hill wil not be goten of vs: for all the Cananites that dwell in the lowe countreye haue charettes of yron, and ſo haue they that enhabite Bethſean, and the townes of the ſame, and they alſo that dwell in the valeye of Iezrael. And Joſua anſwered the houſe of Joſeph, Ephraim and Manaſſes ſayenge: ye be moche people and haue great power and ſhall not therfore haue one lot. But the hyll ſhalbe yours, thou ſhalt hew downe the wode, and make a ſpace to buylde vpon, for it ſhalbe yours euen vnto the endes of it, ye ſhalbe hable to caſt out the Cananites for all their yron charettes, and for all they be ſo ſtronge.

¶ Certayne are ſente to diuyde the lande to the other ſeuen trybes. The Lott of the chyldren of Ben Jamin.

CAPI. XVIII

AND the hole congregacō of the chyldre of Iſrael came togyther at Siloh, and ſet vp the tabernacle of wytneſſe there, and the lande was in ſubiection before them. But there remayned amonge the chyldren of Iſrael ſeuen trybes which had not their enheritaunce deuyded out. And Joſua ſayde vnto the chyldren of Iſrael, howe longe are ye ſo ſlacke to go and poſſeſſe the lande whiche the Lorde God of your fathers hath gyuen you? chooſe ye of euery tribe three men that I maye ſende them. And that they may ryſe and walke thorow the land and vew it after the inhabitantes therof & come agayn to me. Deuide it into vij. partes. For Juda ſhal abyde by their coaſtes in the ſouth, & the houſe of Joſeph ſhal ſtande to their coaſtes in the northe. Deſcribe ye the lande therfore into. vij. partes, & bryng the deſcription to me hyther, that I maye caſt lottes for you here before the Lorde our God. The Leuites haue no parte amonge you for þ preeſthyp of the Lorde is their enheritaunce. And Gad, Ruben, and halfe the tribe of Manaſſes haue receyued their enheritaūce beyōd Jordan eaſtwarde, which Moſes the ſeruaūt of the Lorde gaue them. Joſue.xiij.b and.xxij.a Joſue.xiij.

And the men aroſe and went their waye. And Joſua charged them that went to deſcribe the land ſayeng: hence & go thorow þ land & deſcribe it, & come agayne to me hyther: and I will caſt lottes for you before the Lorde in Siloh. And the men departed, & walked thorow the lande and deſcribed it by cyties into ſeuen partes in a boke, and retourned to Joſua into the hoſt at Siloh. And Joſua caſt lottes for theym in Siloh before the Lorde, and there he deuyded the lande vnto the chyldren of Iſrael, into ſeuen partes to eche their porcion. And the firſt lot of the tribe of the chyldren of Ben Jamin came vp accordynge to their kynredes. And the coaſtes of their lotte came out betwene the chyldren of Juda, and the chyldren of Joſeph. And their north coaſtes were frome Jordan and went vp to the ſyde of Jericho on the northſyde, and went vp thorow the mountaynes weſtwarde, and they ended at the wylderneſſe of Bethauen: & went frome thence to the ſouthſyde of Luz, other wyſe called Bethel: and deſcēded to Ataroth Adar vpon the hil that lyeth on the ſouthſyde of the nether Bethoron. And the weſte coaſte drayweth and compaſſeth ſouthwarde, euen frome the hyll that lyeth before Bethoron, &

gothe out at Kariathbaal which is Kariath-Jarim, a cytie of the chyldren of Juda: & this is the Weſt quarter: towarde the ſee and the ſouth coſte goeth frome the edge of Kariathiarim weſtwarde, and goeth out to the water-well, of Nephthoah and commeth downe to the edge of the hyll that lyeth before the D valeye of the ſonnes of Hennon, which is in the valeye of Raphaim Northwarde, and deſcendeth thorow the valeye of Hennon vnto the ſyde of Jebuſi ſouthwarde, and goeth downe to the well of Rogell. And compaſſeth frome the north and goth forth to Enſames, that is the ſonnes well: and to the heapes that lye before the goynge vp vnto Adummim: and goth downe to the ſtone of Bohan the ſonne of Ruben: and then goth alonge towarde the ſyde of * the playne, northwarde: and goth down into the playne: and goth a longe to the ſyde of Bethhaglah northwarde, & endeth at the poynte of the ſalt ſee north therfrome, and at the ende of Jordan ſouth therfrome. This is the ſouthcoſte.

*Grec. Iradathah.

And Jordan is their eaſte coſte, this is the enheritaunce of the childzen of Ben Jamin vp their coſtes roundeabout and by their kynredes. And theſe are the cyties of the trybes of the childzen of Ben Jamin in their kynredes: Jericho, Bethhaglah, and the valeye of Kazis: Betharabah, Zamarim, and Bethel: Auim, Pharah, and Ophrah: Chepar Ammonai, Ophni, and Gabai, twelue cyties with their villages. Gabaō, Ramah, and Beroth: Mazphah, Caphirah, and Mozah: Rekem, Jarephel and Tharelah, Zela, Eleph, & the cytie of the Jebuſites which is Jeruſalē, Gabaath, and Kariath, fourten cyties with their villages. This is the enheritaunce of the chil dzen of Ben Jamin in their kynredes.

¶ The lottes or partes of Zabulon, Iſachar, Aſer, Nephthali, Dan, and Joſua.

CAPI. XIX.

A Nd the ſeconde lotte came oute vnto the trybe of the chyldren of Symeon by their kynredes. And theyr inheritaunce felle in the middes of the inheritaunce of the chyldren of Juda. And their inheritaūce was, Berſabe, Sabe, and Moladagh, Hazorſula, Bilagh, and Azem, Eltholad, Bethul, and Hormagh, Zikelag, Bethmarcaboth and Hazerſulagh, Bethlebaoth, & Saruhen thertene Cities with theyr villages. Aim, Remon Ether, and Aſan, foure Cities with theyr villages: and therto all villages that lye round aboute theſe Cities, euen vnto Balaſath, Beor, and Ramath, ſouthwarde. This is the inheritaunce of the trybe of the childzen of Simeon in theyr kinredes out of the porcion of the chyldren of Juda, came the inheritaunce of the childzen of Simeon. For the part of the childzen of Juda was to much for them: and therfore the childzen of Simeon had theyr inheritaunce in the inheritaunce of them.

1. Parali. v. 8

B And the thyrde lotte came vnto the chyldzen of Zabulon accordynge vnto theyr kynredes. And the coſtes of theyr inheritaunce came to Sarid, and went vp to the ſee, and to Marialah, and touched at Dabaſeth, and met at the ryuer that lyeth before Jokneuem: and turned frome Sarid eaſtwarde towarde the ſonne ryſynge, vnto the bozder of Chiſloth in mounte Thabor: and then goeth out to Dabereth and goeth vp to Japhia: and frome thence goeth alonge eaſtwarde towarde the ſunne ryſynge, to Geth, Hepher, and Tacaſin, and goeth to Remon, Methoar and Neah. And compaſſeth it on the Northe ſyde, and goeth to Nathan, and endeth in the valleye of Jephthahel. And Careth, Nahalol, and Hemron, Jedalah, and Bethleem: twelue cities with theyr villages This is the enheritaunce of the chyldzen of Zabulon, in theyr kynredes. The ſayde cityes with theyr villages.

And the fourthe lot came oute to the chyldzen of Iſachar by theyr kynredes. And their coſtes were Jeſraelah, Caſuloth, Sunem, Hapharaim, Sion, Anaharath, Rabboth, Riſion, and Abez. Rameth, Enganim, Enhadah, and Bethphazez. And his coſtes met at Thabor, Sahazimah and at Bethſames, & endeth at Jordan, ſixtene cityes with their villages. This is the inheritaunce of the tryde of the chyldzen of Iſachar by theyr kynredes the cytyes and theyr villages.

And the fifte lot came out vnto the tribe of C the chyldzen of Aſer by theyr kynredes. And their coſtes were Helkath, Hali, Beten, and Achſaph: Alamalech, Amaad and Miſeal: and met at Carmel on the ſee, and at Sihor, and at Labanath, and turneth towarde the ſunne ryſing to Bethdagon, and met at Zabulon, and in the valleye of Jephtael, and towarde the north ſyde of Bethemek and Negel, and goeth out on the left ſide of Cabul: and Abran Rohob, Hamon, and Kanah, euen vnto great Sidon. And then the coſt turneth to Ramah and to the ſtrong citye of Tire, and turneth to Hoſah, and endeth at the ſee: by the poſſeſſion of Achzibah: Amah, Aphek, and Rohob: Twentye and two cityes with their villages. This is the inheritaunce of the tribe of the childzen of Aſer by theyr kynredes. Theſe cityes with their villages.

And the ſixte lotte came oute vnto the chyldzen of Nephthali by theyr kynredes. And theyr coſtes were frome Heleph, and frome Elon in Zaananim, and Adami, Nekeb and Jabneel, euen to Lakum, and goo oute at Jordan. And then the coaſte turneth Weſtwarde to Aſanoth in mounte Thabor, and then goeth oute frome thence to Hukokah, and meteth with Zabulon on the ſouthe ſyde, and with Aſer on the Weſt, and at Juda vpon Jordan towarde the ſunne ryſynge. And their ſtrong citye are Zidim, Ber, Hamath, Racath, and Cenereth, Adamah, Hermah, and Hazor: Redes, Edrai, and Enhazor: Jeron, Magdelel: Horem, Bethanah, & Bethſames: nyneteene cityes with theyr villages. This is the enheritaunce of the trybe of the chyldzen of Nephthali by theyr kynredes: theſe cityes and theyr villages.

And

And the seuenth lot fell to the tryb of the chyldren of Dan by theyr kynredes. And the coostes of their inheritaunce was Zaraah, Esthaol, ℣ Irsames, Saelabin, Aialon, and Iethlah: Eglon, Themnathah, and Akaron: Elthekey, Gibethon, and Baalath: Iehud, Banebarah, and Gatherman, and the waters of Iercon and Harcon, with the countreye that lyeth before Ioppe, and there it hath an ende. And the chyldren of Dan wente vp and fought against Lesen and toke it, and smote it with the edge of the swerde, and conquered it, and dwelt therin, and called it Dan, after the name of Dan their father.

This is the inheritaunce of the tryb of the chyldren of Dan in their kynredes: these cityes with theyr villages. When they hadde made an ende of diuydynge the lande to euery tryb by lotte, then the chyldren of Israel gaue an enheritaunce vnto Iosua the sonne of Nun amonge them: at the mouthe of the Lorde they gaue him the citie whiche he asked, euen Thamnath Serah in mounte Ephraim. And he buylte the citye and dwelte therin.

These are the enheritaunces whiche Eleazar the Preeste and Iosua the sonne of Nun, and the auncient fathers of the trybes of the chyldren of Israel diuyded by lotte in Siloh before the Lorde, in the doze of the tabernacle of wytnesse, and so made an ende of diuydynge the countreye.

¶ The Cytyes of refuge or Sanctuaryes.

CAPI. XX.

THen the Lorde spake vnto Iosua, sayinge: commen with the chyldren of Israel and saye: * Appoynte oute free cytyes, of whiche I spake vnto you by Moses, that the slear that killeth anye person vnwares, and vnwittyngly, maye flee thither. And those cityes shall be youre refuge frome the auenger of blonde. And the slear shall flee vnto one of those cityes, and shall stande in the entrynge of the gate of the citye, and shall shewe his cause in the eares of the elders of the sayd citye, that it was no wylful murder. & they shall take him in to the city vnto them, and shall gyue him a place that he may dwell amonge them.

And when the auenger of blonde foloweth after him, they shall not delyuer the slear in to his hande, bycause he smote his frende ignoratly, and that can not be proued that he bare him malyce of two or thre dayes afore.

And he shall dwell in the sayd citye vntyll he stande before the congregacion in iudgement, sayinge for his discharge, and vntyl the deth of the hyghe Preest that shall be in those dayes. And then shall the slear retourne and come vnto his owne citye, and vnto his owne house, and vnto the citye frome whence he fledde.

And they appoynted Kedes in Galile, in mounte Nephthali, and Sichem in mounte Ephraim, and Kariatharbe, whiche is Hebron in the mountaynes of Juda. And on the other syde Iozdan ouer against Iericho Eastwarde, they gaue Bozor in the wyldernesse, vpon the playne wyldernesse out of the tryb of Ruben and Ramoth in Galaad out of the tryb of Gad, and Golam in Basan out of the tryb of Manasses.

Deuter. iiii. g

These were the cityes appoynted for all the chyldren of Israel, and to the straungers that soiourned amonge them that who so euer killed anye person ignorantly, the same nyghte flee thyther and shulde not dye by the hande of the auenger of blonde, vntyl he stode before the congregacion.

¶ The Cityes giuen to the Leuites, in nombre foretye and eyght. The promyses of gyuynge the lande of Canaan are fulfylled. The Israelites are at rest.

CAPI. XXI.

AND then came the pyncipall heedes of the Leuytes vnto Eleazar the preeste, and vnto Iosua the sonne of Nun, and vnto the auncient heedes of the trybes of the chyldren of Israel, and spake vnto them at Siloh in the lande of Canaan, sayinge: * the Lorde commaunded by Moses, to gyue vs citeyes to dwell in, and the feldes about them for our catell.

* Nu. xxxv. a Deuter. xix. b Iosu. xx. a

And the chyldren of Israel gaue vnto the Leuites out of theyr inheritaunces, at the bidynge of the Lorde, these cities folowing with theyr suburbes.

And the lotte came oute vnto the kynredes of the Cahathytes: and the chyldren of Aaron the Preeste whiche were of the Leuytes hadde giuen them by lotte, oute of the tryb of Juda, oute of the tryb of Symeon, and oute of the tryb of Benjamin thirtene citeyes. And the reste of the chyldren of Cahath hadde by lotte oute of the kynredes of the tryb of Ephraim, oute of the tryb of Dan, and out of the halfe tryb of Manasses ten citeyes.

And the chyldren of Gerson hadde by lotte oute of the kynredes of the tryb of Issachar oute of the tryb of Aser, oute of the tryb of Nephthali, and out of the other halfe tribe of Manasses in Basan, thirtene citeyes. And the chyldren of Merari by theyr kynredes, hadde oute of the tryb of Ruben, out of the tryb of Gad, and oute of the tryb of Zabulon, twelue citeyes. And the chyldren of Israel gaue by lot vnto the Leuites these citeyes with their suburbes, as the Lorde commaunded by Moses.

And they gaue oute of the tryb of the chyldren of Juda, and out of the tryb of the chyldren of Symeon, these citeyes by name: whiche the chyldren of Aaron beinge of the kynredes of the Cahathites, & of the chyldren of Leui, obtayned: for theirs was the first lotte. And they gaue them Kariah Arbe of the father of ℣Enacke, whiche is Hebron in the hyll countreye of Juda, with the suburbes of the same rounde aboute it. But the countrey that pertayned to the citye and the villages therof

℣ Arba was the father of Enack. Iosua. xiii. d. 1 Paral. vii. d

the

they gaue to Caleb the sonne of Jephune, to be his possession.

And thus they gaue to the chyldren of Aaron the preste, the traunchesed cityes of the stear, Hebron with her suburbes: and Libna with her suburbes, and Jathir with her suburbes, and Estimoa with her suburbes, and Holon with her suburbes, and Dabir with her suburbes, and Ain with her suburbes, and Jutath with her suburbes, and Bethsames with her suburbes: nyne cityes oute of those two tribes.

And oute of the trybe of Benjamin they gaue Gabaon with her suburbes: Gaba with suburbes: Anatoth with her suburbes: Almon with her suburbes, foure cityes. All these cities of the chyldren of Aaron preestes were, thyrteene cityes with theyr suburbes.

And the kynredes of the children of Cahath that were Leuytes / that is to saye the other chyldren of Cahath had the cities of their lot, oute of the tribe of Ephraim. And they gaue them the free cityes of the stear: Sichem with her suburbes in mounte Ephraim / and Gazer with her suburbes / and Kadzaim with her suburbes / Bethhoron with her suburbes / foure cityes.

And oute of the trybe of Dan: Eltheke with her suburbes, Gibthon with her suburbes, Ataloh with her suburbes, and Bathzemon with her suburbes, foure cityes. And out of the halfe tribe of Manasses: Thanach with her suburbes, Gathzemon with her suburbes, two cityes. So that all the cytyes whiche were gyuen vnto the kynredes of the other chyldren of Cahath, were ten with their suburbes.

And vnto the chyldren of Gerson, whiche were of the kinredes of the Leuites, they gaue out of the other halfe tribe of Manasses, the cityes of refuge for the slear, Golan in Basan and Bostram with her suburbes: Beesthera with her suburbes, two cityes. And oute of the trybe of Jsachar, Kision with her suburbes, Dabcrath with her suburbes, Jarmoth with her suburbes, Enganim with her suburbes, foure cityes. And out of the tribe of Aser Miseal with her suburbes, Abdon with her suburbes, Halakath with her suburbes, Rohob with her suburbes, foure cityes.

And out of the trybe of Nephthali, the city of refuge of the slear, Kedes in Galile, with her suburbes: Hamothdor, with her suburbes Carthan with her suburbes: thre cityes. So that all the cityes of the Gersonytes in theyr kynredes were thirteene with their suburbes.

And vnto the kynredes of the chyldren of Merari the rest of the Leuites, they gaue out of the tribe of Zabulon: Jecnam with her suburbes, Carthah with her suburbes: Damna with her suburbes, and Nahalal with her suburbes, foure cityes. And oute of the tribe of Ruben, they gaue Bozor with her suburbes: Jahelah with her suburbes / Kedmoth with her suburbes/and Maphaath with her suburbes, foure cityes.

And out of the tribe of Gad, they gaue the traunchesed citye of the slear, Romoth in Galaad with her suburbes, Mahanaim with her suburbes, Hesbon with her suburbes, and Jaser with her suburbes, foure cityes in all, so that all the cityes of the chyldren of Merari in their kynredes, whiche were the reste of the kynredes of the Leuites, were by theyr lotte, twelue cityes. And all the cityes that the Leuites had in the possession of the chyldren of Jsrael were fortye and eyght with their suburbes. And these cityes hadde eche their suburbes rounde aboute her thyrowe oute all the sayd cityes.

And the Lorde gaue vnto Jsrael, all the lande whiche he sware to gyue vnto theyr fathers. And they conquered it, and dwelte therin. And the Lorde gaue them reste rounde about, accordynge to all that he sware vnto theyr fathers. So that there stode not a man of all theyr ennemyes before theym. But the Lorde delyuered all theyr ennemyes into theyr handes. There shaped nothynge of all the good thynges whiche the Lorde hadde sayde vnto the house of Jsrael. But all came to passe.

¶ Ruben, Gad, and the halfe tribe of Manasses are sende agayne to theyr possessions. They buylde an altare for a memoryall.

CAPI. XXII.

Then Josua called vnto the Rubenites, the Gaddites, and to the halfe tryb Manasses, and sayde vnto them: Ye haue kepte all that Moses the seruaunte of the Lorde commaunded you, and haue obeyed my voyce in all that I commaunded you: Ye haue not lefte your brethren of a longe season vnto this daye, but haue kepte the commaundement of the Lorde your God. And now the Lorde hathe gyuen reste vnto youre brethren, as he promysed them. Wherfore returne and goo vnto youre tentes, and vnto the lande of youre possession, whiche Moses the seruaunt of the Lorde gaue you on the other syde Jordan.

But in anye wyse take exedynge good hede that ye do the commaundement and lawe whiche Moses the seruaunt of the Lorde charged you / whiche is, that ye loue the Lorde youre God, and walke in his wayes, and kepe his commaundementes, and cleaue vnto him, and serue him with all your hertes, and all youre soules. And so Josua blessed theym, and sente them awaye. And they wente vnto theyr tentes.

Vnto the one halfe of the trybe of Manasses Moses gaue possession in Basan/and vnto the other halfe therof gaue Josua with theyr brethren on this syde Jordan westwarde. And also when Josua sent them awaye vnto theyr tentes and blessed them, he sayde vnto them, returne with moche rychesse vnto your tentes and with very moche catell, with syluer, golde, brasse, yron, and with rayment aboue measure and diuide the spoyle of youre ennemyes with your brethren.

And the chyldren of Ruben the chyldren of

Gad

Gad, and halfe the tribe of Manasses, returned and departed from the chyldren of Israel out of Siloh, whiche is in the lande of Canaan, to go vnto the countreye of Galaad, and to the lande of theyr possession, wherin they were possessed at the mouthe of the Lorde by the hande of Moses. And when they came vnto the hylles of Jordan that lye in the lande of Canaan: there the chyldren of Ruben, the chyldren of Gad, and the halfe tribe of Manasses, buylte an aulter fast by Jordan, and that a great aulter to se to. And when the chyldren of Israel herde saye: beholde, the chyldren of Ruben, the childrē of Gad, and the halfe tribe of Manasses haue buylt an aulter in the lore ffronte of the lande of Canaan in the borders of Jordan on the syde of the chyldren of Israel: the hole congregacion of the chyldren of Israel gathered them togither to Siloh to go vpon them with batayle.

And the chyldren of Israel sente vnto the chyldren of Ruben, to the chyldren of Gad, & to the halfe tribe of Manasses in to the lande of Galaad, Phinehes the sonne of Eleazar the Preeste, and with him tenne lordes, of euerye chefe house a lorde, thorowe oute all the trybes of Israel, whiche heades of theyr fathers housholdes were ouer the thousandes of Israel. And they went vnto the chyldren of Ruben, of Gad, and to the halfe tribe of Manasses, vnto the lande of Galaad, and spake with them sayinge.

D Thus saye the hole congregacion of the Lorde: what trāsgression is this that ye haue transgressed agaynste the God of Israel, to turne awaye this daye from after the Lorde, and to buylde you an aulter for to rebell this daye agaynst the Lorde? Is the wycked dede of Bel Phegor to lytle for vs, wherof we are not clensed vnto this daye, and moche people were slayne, but that ye also sholde tourne awaye this daye frome folowynge the Lorde? Ye shall rebell to daye agaynste the Lorde, & to morowe he shall be wroth with all the congregacion. Notwithstandynge yf the lande of your possession be vnclene, then come ouer vn to the lande of the possession of the Lorde, where the Lordes tabernacle dwelleth, and be possessed amonges vs. But rebell not agaynste the Lorde, nor agaynste vs, to buylde you anye other aulter, saue the aulter of the Lorde oure God. Dyd not Acan the sonne of Zareh transgresse the commaundement of the Lorde, and wrath fell on all the congregacion of Israel, so that he alone perysshed not for his wyckednesse?

E Then the chyldren of Ruben and of Gad, and halfe the tribe of Manasses, answered and sayde vnto the heades ouer the thousandes of Israel. The myghtye God, the almyghtye Lorde he knoweth, and Israel shall knowe yf it be to rebell or transgresse agaynst the Lorde, then the Lorde saue vs not this daye.

Or elles yf we haue buylte vs an aulter to turne from folowynge the Lorde, or to offre theron burnt offerynge or meat offerynges, or to offre peax offerynges theron, let the Lorde requyre it: And haue not rather doone it for feare of this, leest in tyme to come youre chyldren shoulde saye vnto oures: What haue ye to doo with the Lorde God of Israel, seynge that the Lorde hathe made Jordan a border betwene vs and you ye chyldren of Ruben and of Gad: ye haue no parte therfore in the Lorde / and so shall youre children make oure chyldren cease frome fearynge the Lorde.

Therfore we thoughte it better, and ff sayde: Lette vs cause an aulter to be made, not for burnt offerynges, nor sacrifyces, but it shall be a token betwene vs and you, and oure generacyons after vs, that we shoulde serue the Lorde, with oure offerynges, sacrifyces, and peace offerynges: and that youre chyldren shoulde not saye to oures in tyme to come: ye haue no parte in the Lorde. Geneſi.xxxi. g Deuter.xxx.d Josue.xxiiii.f.

And we thought, yf they sholde so saye to vs, or to oure generations in tyme to come, that we wolde saye agayne: Beholde the facyon of the aulter whiche oure fathers made, neyther for burnt offerynges, nor sacrifyces, but that it sholde be a wytnesse betwene vs and you. God forbyd that we sholde rebell agaynste the Lorde, and that we sholde turne this daye frome after him, and buylde an aulter for burnt offerynges or sacrifices, saue the aulter of the Lorde oure God that is before his tabernacle.

And when Phinehes the Preeste and the Lordes of the congregacyon, and heades ouer the thousandes of Israel whiche were with hym, herde the wordes that the chyldren of Ruben, the chyldren of Gad, and the chyldren of Manasses spake, they were well content. G

And Phinehes the sonne of Eleazar the Preeste sayde vnto the chyldren of Ruben, of Gad and of Manasses, this daye we perceyue that the Lorde is amonge vs, bycause ye haue not doone this trespace agaynste the Lorde. And nowe ye haue rydde the chyldrē of Israel oute of the handes of the Lorde.

And Phinehes the sonne of Eleazar the Preeste and the Lordes returned frome the chyldren of Ruben and of Gad out of the lande of Galaad vnto the lande of Canaan, to the chyldren of Israel, and broughte them worde agayne. And the answere pleased the chyldren of Israel well, and they praysed God, and dyd not intende to goo agaynste them in battayle, to destroye the lande whiche the chyldren of Ruben and Gad dweite in. And the chyldren of Ruben and the chyldren of Gad called the aulter ✠En, bycause it is a wytnesse betwene vs, that the Lorde is God.

✠After the Hebrew. The cōmen translacīō our witnesse that the Lord is God.

¶ Josua exhorteth the people that they ioyne not them selues to the Gentyles and that they truste in none but in God only, whiche had fulfylled his promyses to them.

CAPI. XXIII.

And

A

AND it came to passe a longe season after that the Lorde had gyuen reste vnto Israel frome all theyr ennemyes rounde aboute that Iosua waxed olde and was stryken in yeres. Wherfore he sent for all Israel, & for theyr elders, their heades, theyr Iudges and officers, and sayde vnto them: I am olde and stryken in yeres. And ye haue sene all that the Lorde your God hath done vnto all these nacyons before youre faces. For the Lorde youre God he fought for you. Beholde, I haue appoynted these nacyons that remayne, to be the inheritaunce of youre trybes, euen frome Iordane / and all the nacyons that I haue destroyed, euen vnto the great see. And the Lorde youre God he shall expell and caste them oute before you, and ye shall conquere theyr landes, as the Lorde youre God hathe sayd vnto you.

B

*Deut.iiii.c. Deute.xxxi.b Iosu.i.b iii.Regū.ii.a. *Deut.vii.d. ano.xxviii.b. Pzouer.iii.d Deuter.v.d

* Be therfore exceadynge stronge, that ye take hede to do all that is written in the boke of the lawe of Moses, * that ye bow not aside therfrom, to the ryghte hande or to the lefte, and that ye go not vnto these nacions that remayn with you, and that ye neither make mencion or swere by the names of their Goddes / and that ye neither serue them nor bowe your selues vnto them.

C

But that ye sticke fast vnto the Lorde your God, as ye haue done vnto this daye. So shal the Lorde caste oute before you great nacions and myghtye, as ye se howe no man hathe stande before you hytherto. * One shall chase a thousande: for the Lord your God he fyghtety for you, as he hath sayd vnto you. Take good hede therfore vnto youre soules, that ye loue the Lorde your God.

*Leu.xxvi.a Deut.xxxii.d. Elaye.xxx.c

Deuter.vii.a. and.xii.d.

But and yf ye shall go backe, and cleaue vnto the rest of these nacions that remayne with you, and shall make mariages with them, and to be in a leage with them, be sure yᵗ the Lorde your God wyl not caste out all these nacyons from before you. * But they shall be snares & trappes vnto you, and scourges for your sides and thornes in youre eyes, vntyll ye perysshe from this good lande whiche the Lorde your God hath gyuen you.

*Nu.xxxiii.g

iii.Regū.ii.a

Beholde I walke this daye by the waye of all the worlde: cal ye to mynde in all your hertes and in all your soules, that nothynge hath fayled of all the good thynges whiche the Lorde youre God promised you. All are come to passe, and nothyng hath fayled there of. And as all good thynges are come vpon you, whiche the Lorde your God hathe promysed you: so shall the Lorde bryng vpon you all, cupll vntyll he haue destroyed you from this good lande, whiche the Lorde your God hathe gyuen you, when ye haue transgressed the appoyntment of the Lorde youre God, whiche he hathe made with you, and go and serue straunge goddes, and bowe your selues to them. Then shall the wrathe of the Lorde ware hoote vpon you, and ye shall perysshe quyckely frome the good lande whiche he hath gyuen you.

D

Deu.xxviii.b

¶ Iosua exhorteth the people to the keppynge of the law. He dyeth. The bones of Ioseph are buryed. Eleazar dyeth.

CAPI. XXIIII.

AND Iosua gathered all the trybes of Israel to Sichem, and called for the elders of Israel, and for theyr heedes Iudges and officers, whiche presented them selues before God. And Iosua sayde vnto all the people: thus sayth the Lorde God of Israel. * Youre fathers dwelte on the other syde of the floude in olde tyme, euen Thareh the father of Abrahaim and Nachor, and serued straunge goddes. But I toke your father Abrahaim frome the other syde of the floude and broughte him in to the lande of Canaan, and multiplyed his seed, and gaue him Isaac. And I gaue vnto Isaac, Iacob, and Esau. And I gaue vnto Esau mounte Seir to possesse it. But Iacob and his chyldren wente downe in to Egypt.

A

* Then I sente Moses and Aaron. And I stroke Egypte in manye signes and wonders, and after yᵗ I brought you your fathers out of Egypte. And ye came vnto the see, and the Egyptians folowed after your fathers with charettes and horsemen, vnto the redde see. And the chyldren of Israel cryed vnto the Lorde. And he put darkenesse betwene you and the Egyptians, and broughte the see vpon them & couered them.

And your eyes haue sene what I haue done in Egypte. And ye dwelte in the wyldernesse a longe season. And I broughte you in to the lande of the Amorites, whiche dwelte on the other syde Iordan. And they foughte agaynste you: and I gaue them in to your handes. And ye conquered theyr countrey, and ye destroyed them.

Then Balak the sonne of Ziphor, kynge of Moab, arose and warred agaynste Israel, and sente and * called Balam the sonne of Beor for to curse you. But I wolde not agree to harken vnto Balam and therfore he blessed you: And so I delyuered you oute of his hande. And when he wente ouer Iordan, and came vnto Iericho, the citysyns of Iericho foughte agaynste you: the Amorytes, Pherezites, Cananites, Hethites, Girgesites, Heuytes, Iebusites, whiche I delyuered in to your handes.

And I sent * hornettes before you and ye caste oute before you: euen the two kynges of the Amorytes, but not with youre owne swerde, or with your owne bowe. And I gaue you a lande in whiche ye dyd no labour, and citees whiche you buylte not, and ye dwelte in them. And vynes, and olyue trees whiche ye planted not.

And now feare the Lorde and serue hym in pureneſſe and truthe. And put awaye the goddes whiche youre fathers serued in Mesopotamia, and in Egypte, and serue the Lorde. But if it seme euyl vnto you to serue the Lord then chose you this day whom you will serue whether the Goddes, whiche youre fathers

serued

serued that were on the other syde of ꝑ floude, eyther the Goddes of the Amorites, in whose lande ye dwelt, and I and my house wyl serue the Lorde.

And the people answered and sayde, God forbyd that we sholde forsake the Lorde and serue straunge goddes. For the Lorde our God he it is that brought vs and our fathers oute of the lande of Egypte, the house of bondage, and whiche dyd those myracles in our syghte, and preserued vs in all the waye we went and amonge all the nacions whiche we came thorowe. And the Lorde dyd cast out before vs all the nacions with the Amorytes whiche dwelt in the lande, wherfore we wyl serue the Lorde for he is our God.

But Josua sayd vnto the people: ye can not E serue the Lorde, for he is an holye God, mighty and gelous, and can not beare your transgression and synne. But when ye haue forsake the Lorde, and haue serued straunge goddes, he wyl turne and do you euyll and consume you, after that he hathe doone you good. And the people answered Josua: not so / but we wyll serue the Lorde.

Then Josua sayd vnto the folke, ye are wit- f nesses vnto your selues that ye haue chosē you the Lorde to serue hym: and they sayd we are witnesses. Then put away, sayd he, ꝑ straunge goddes which are amonge you, and bowe your hertes vnto the Lorde God of Israel. And the people answered Josua: the Lorde oure God we wil serue, and his voyce we wil obeye. And so Josua made a couenaunt with the people the same daye, and set ordinaunces and lawes before them in Sichem.

And Josua wrote these wordes in the boke of the lawe of God, and toke a great ꝑ stone and pytched it on ende in the sayd place / euen vnder an ooke that stode in the sanctuarye of the Lorde. And Josua sayd vnto all ꝑ people: Beholde, this stoone shall be a wytnesse vnto vs, for it hathe herde all the wordes of the Lorde whiche he spake with you. It shall be therfore a wytnesse vnto you, lest ꝑ after this tyme ye wyll denye and lye vnto your God. And so Josua let the people depart euery man vnto his enheritaunce.

And after these thynges the tyme came that G Josua the sonne of Nun and the seruaunte of Jud.ii. the Lorde dyed, being an hundred and ten yeres olde. Whom they buryed in the border of Josue.xix.b his inheritaunce, euen in Thamnath Sarey, which is in mount Ephraim, on the north syde of the hyll of Gaas.

And Israel serued the Lorde all the dayes ii.Paral.xxx. of Josua, and all the dayes of the elders that and.xiiii.c. ouer lyued Josua, and which had sene all the workes of the Lorde that he had done to Israel. And the bones of Joseph whiche the chil- O dren of Israel broughte oute of Egypte, they Gene.l.d buried in Sichem, in a parcel of grounde which Exod.xiiii.d Jacob bought of the sonnes of Hemor, the fa- Act.vii.b ther of Sichem, for an hundred shepe hogges, Gene.xxxiii.b whiche parcell became the inheritaunce of the chyldren of Joseph. And Eleazar the sonne of Aaron died, whom they buryed in Gabaath that pertayned to Phineh es his son, and was gyuen hym in mounte Ephraim.

(?)

(:) (:)

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The ende of the boke of Josua.

THE BOOKE OF THE IVDGES.

¶ After Josua was dead, Juda was constitute Lorde ouer the army when Jerusalem was besieged. The people that were not destroyed became trybutaryes.

CAPI. I.

A

Josue.xxiii.a

fter the deathe of Josua, the chyldren of Israel asked the Lorde sayinge: Who shall go vp first vnto the Canaanites to fyghte agaynst them? And ꝑ Lord sayde: Juda shall goo vp: beholde, I haue deliuered the lande in to his handes. Then Juda sayde vnto ꝙ Simeon his brother: come with me in to my lot, and let vs fight against the Canaanites. And I lykewyse wyll go with the in to thy lot. And so Simeon went with him.

ꝙ Simeon for the trybe of Simeon,

And Juda went vp, and the Lorde deliuered the Canaanytes and the Pherezites in to theyr handes. And they slewe of them in Bezek ten thousande men. And they founde Adonibezek in Bezek. And they fought against him and slewe ꝑ Canaanites and Pherezites. But

B

Adonibezek fled, and they followed after him/ and caught him. And cut of his thombes and his greate toes. Then Adonibezek sayde: tyre score and ten kynges, haupnge their thombes and great toes cut of, gathered their meat vnder my table: wherfore as I haue done, so god hath reacquited me. And they brought him to Jerusalem. And there he dyed.

Apocalip. xxiiii. and.xv.c

The chyldren of Juda fought agaynste Jerusalem and toke it, and smote it with ꝑ edge of the swerde, and set the hole citye on fyre.

Josue.xv.a

And after that, the chyldren of Juda wente euen to fighte agaynste the Canaanytes that dwelte in the mountayne, in the southe, and in the lowe countreye. And Juda wente vnto the Canaanites that dwelt in Hebron, which before tyme was called Kariath Arbe, & slewe Sesai, Ahiman, and Thalmai. And frō thence they went to the inhabiters of Dabir, whose name in old tyme was called Kariath Sepher

Josue.xv.d & Parali. xii. a. Reg. xvii.c

C

that is the citye of lernynge.

And Caleb sayde: he that smyteth Kariath Sepher and taketh it, to him wil I gyue Achsah my doughter to wyfe. And Othoniel the sonne of Kenez Calebs younger brother toke it: to whome he gaue Achsah his doughter to wyfe, and as they wente her husbande counseyled her to aske of her father a felde.

And then she lyghted of her asse: and Caleb sayde vnto her: What ayleth the? She sayde vnto him: gyue me a blessynge, for thou hast gyuen me a Southwarde and dyre lande gyue me also sprynges of water. And Caleb gaue her sprynges bothe aboue and benethe. And the chyldren of the Kenite Moses wyues father wente vp out of the citye of palme trees, with the chyldren, of Juda, in to the wylderneſſe of Judas lotte that lyeth in the Southe of Arad, and dwelte amonge the people.

And Juda went and Simeon with him, and they slewe the Canaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the citye Hormah, that is a curse. And Juda toke Azah with ꝑ coostes therof, & Askalon with the coostes therof, and Akaron with the costes therof. And the Lorde was with Juda that he conquered ꝑ mountaynes, but they coulde not dryue out the inhabiters of the valleys, bicause they hadde charettes of yron. And they gaue Hebron vnto Caleb, as Moses sayd. And he expelled thence the thre sonnes of Enach.

And the chyldren of Ben Jamin dyd not caste oute the Jebusites that enhabited Jerusalem, but the Jebusites dwell with ꝑ children of Ben Jamin in Jerusalem, vnto this daye.

And in lyke maner the house of Joseph went vp to Bethel, and the Lord with them, and when they besieged the citye which before tyme was called Lus, and sawe a man come out of the citye, they sayde vnto hym, shewe vs the waye in to the citye, and we wil shewe the mercye. And he shewed them the waye in to the citye, they smote it with the edge of the swerde, but they dyd let the man and all his houshold goo free. And the man went in to the lande of the Hethites, and buylte a citye and called the name therof Lus, which is the name therof vnto this daye.

Neyther dyd Manasses expelle Bethsean with her townes / neyther Thaanach with her townes, neither the inhabitours of Dor, with her townes/ neyther the inhabitours of Jeblaam with her townes / neyther the enhabitours of Magew, with her townes/ and so the Canaanites went to and dwelt amonges them. But as sone as Israel was waxed mighty, they put the Canaanites to tribute, but expelled them not.

In lyke maner Ephraim expelled not the Canaanites that dwelt in Gazer, but the Canaanites dwelt styll in Gazer amonge them.

Neither did Zabulon expel the enhabitours of Ketron, neither the enhabitours of Nahalol. But the Canaanites dwelt amonge them and became tributaryes.

Neither dyd Aser caste out the enhabitours of Acho, neyther the inhabitours of Zidon, of Ahalab, Achzib, Halbah, Aphek, nor of Rohob, but the Aserites dwelte amonge the Canaanites the inhabitoures of the lande, and dyaue them not out.

Neyther dyd Nephthalim dryue oute the enhabitours of Bethsames, nor the enhabytoures of Bethanath, but dwel amongest the Canaanites the inhabitoures of the lande. Neuertheleſſe the enhabitours of Bethsames and of Bethanath became trybutaryes vnto them.

And the Amorites kepte the chyldren of Dan in the mountayns, and suffered them not

to

to come wyne to the baleyes. And so the Amorytes wente to and dwelled in mounte Heres that is to saye a witnesse in Hallon and in Gallabim. Neuerthelater the hande of Joseph wared heuye vpon them, so that they became tributarpes. And the coostes of the Amorytes was from the goyng vp to Acrabim, and from the rocke vpwarde.

¶ The Jungell rebuketh the people because they had made peax & the Cananites. Idolatrers are punyshed, but yet leaue not their inuencions. God sendeth them Judges to delyuer them.

CAPI. II.

A And the aungell of the Lorde came vp from Galgall to Bocim, and sayde, I broughte you out of Egypte, and haue brought you vnto the lande which I sware vn to your fathers. And I sayd that I wold neuer breke myne appoyntment with you, so that ye sholde make no couenaunt with ꝑ inhabitours of this lãde, but breke wyn their aulters: But ye haue not obeied my voice, why haue ye this wone? wherfore I haue lykewyse determined that I will not cast them out before you, but they shall be your destruction. And when the aungell of the Lorde hadde spoken these wordes vnto all the chyldren of Jsrael, the people cryed oute and wepte. And called the name of the sayd place Bocim, and offered there vnto the Lorde.

And when Josua hadde sente the people awaye, the chyldren of Jsrael went euery man in to his inheritaunce to possesse the lande. And the people serued the Lord all the dayes of Josua, and all the dayes of the elders that out lyued Josua, and hadde sene all the great workes of the Lord that he did to Jsrael. And Josua the sonne of Nun, the seruaunt of the Lorde dyed when he was an hundred and ten yeres olde: whome they buryed in the coostes of his enheritaunce: euen in Thamnath Hares in mount Ephraim, on the northe syde of the hyll Gaas. And euen so al that generacion were put vnto theyr fathers, and there arose an other generacion after them, which neither knewe the Lorde, nor yet the workes which he dyd vnto Jsrael.

And then the chyldren of Jsrael dyd wyckedly in the sight of the Lorde, & serued Baalim, and forsoke the Lorde God of theyr fathers, which brought them out of the lande of Egypt, and folowed straunge goddes. euen of the goddes of the nations that were rounde about them, and bowed them selues vnto them and angred the Lorde. And so they forsoke the Lorde and serued Baal and Astharoth. Wherfore the Lorde ware angrye with Jsrael, and delyuered them in to the handes of raueners to spoyle them, and solde them in to the handes of their ennemyes rounde aboute them, so that they had no power any longer to stande before theyr ennemyes, but vnto what so euer thynge they wente, the hande of the Lorde was vpon them with euyl lucke, euen as the Lorde promysed them. And as he sware vnto them. And they were sore vexed.

Neuertheleſſe, the Lorde rayſed vp Judges whiche delyuered them out of the handes of their oppressers, and yet for all that they wold not herken vnto theyr Judges: But wente a hoorynge after straunge goddes, and bowed them selues vnto them, and turned quyckly out of the waye whiche theyr fathers walked in obeyinge the commaundementes of the Lorde, and dyd not so.

And when the Lorde rayſed them vp Judges in theyr dayes, he had compassion of them, and herde the lamentacion of the oppressed, and delyuered them out of the handes of their ennemyes, yet for all that, as sone as ꝑ Judge was ded, they tourned and dyd worse then theyr fathers in folowynge straunge goddes, and in seruynge them, and ceased not frome theyr inuencions, nor frome theyr malicious wayes. Exodi.ii.d

D Jud.iii.b

Wherfore the Lorde was angrye with Jsrael and sayd: bicause this people hath transgressed my couenaunte whiche I made with theyr fathers, and haue not obeyed my voice, therfore henceforthe I wyll not caste oute one man before them of the nacions which Josua lefte when he dyed, and that to proue Jsrael thrughe them whether they wyll kepe the waye of the Lorde to walke therin as theyr fathers dyd or not. And so the Lorde left those nacyons alone, and droue them not oute immediatly, neyther delyuered them in to the handes of Josua. Deuter.viii.a. and.xii.a

¶ Certayne nations are left among the Jsraelites to the intent to vexe and afflycte them. Othoniel deliuereth Jsrael. Ahud hylleth kyng Eglon. Samgar hylleth the Philistines.

CAPI. III.

A These are the nacions whiche the Lorde lefte to scourge Jsrael: euen as manye of Jsrael as had not knowen warres of Canaan: Onely for the lernynge of the generacion of the chyldren of Jsrael: which before knewe nothyng of warre, ye left the fiue lordes of the Philistines, and all the Cananites, the Sidonites, the Heuites ꝑ dwelt in mounte Libanon, euen frome mounte Baal Hermon vnto Hemath. Those God suffered to remayn to proue Jsrael by, & wete whether they wolde harken vnto the commaundementes of the Lorde, whiche he commaunded their fathers by the hande of Moses, or no.

And as the chyldren of Jsrael dwelte amonge the Canaanytes, Hethytes, Amorites, Pherezites, Heuytes, and Jebusites, they toke the doughters of them to be their wyues, and gaue theyr owne doughters to theyr sonnes, and serued theyr goddes. And so the chyldren of Jsrael dyd wyckedly in the syghte of the Lorde, and forgat the Lord theyr God and serued Baalim and Asteroth. Therfore the Lorde was angrye with Jsrael, and delyuered them in to the handes of Chusan Rasathaim kynge of ꝓ Mesopotamia. So that the chyldren of Jsraell serued Chusan Rasathaim eyght yeres. Deuter.vii.a and.xii.a

B ꝓ Hebr. Aram Naharim.

ꝑ And

And then the chyldren of Israel cryed vnto the Lorde. And the Lorde stered them vp
Jud.i a sauer, and saued them: one Othoniel the sonne of Kenes, and Calebs yonger brother. And the spirpte of the Lorde came vpon hym/ and he iudged Israell, and wente oute to
ii.Para.xv.c. warre. And the Lorde ꝓ solde Chusan Rasathaim kynge of Syrye in to his hand. So that
ꝓ That is delyuered. his hande was myghtye ouer Chusan Rasathaim, and the lande hadde reste fourtye yeres. And Othoniel the sonne of Kenes dyed. And then the chyldren of Israel wente to agayne, and commytted wyckednesse in the syghte of the Lorde. And then the Lorde hardened Eglon the kynge of the Moabites, agaynste the chyldren of Israel, bycause they hadde commytted wickednesse before the Lorde. And this Eglon gathered vnto him the chyldren of Ammon and the Amalekites, and went and smote the chyldren of Israel, and conquered the cytye of palme trees. And the chyldren of Israel
Deuter.xxx.c serued Eglon the king of the Moabites.xviij. yeres. And then they cryed vnto the Lorde/ and the Lorde stered them vp a sauer, Ahud the sonne of Gera, the sonne of Jemini, a man that coulde doo nothynge handsomlye with his ryght hande.

¶ By whome the chyldren of Israel sent a present vnto Eglon the kynge of the Moabites, whiche Ahud made him a dagger with two edges, of a cubyte lengthe, and he dyd gyrde it vnder his cote vpon his ryght thygye and caryed the present vnto Eglon the kynge of the Moabites, whiche Eglon was a verye fatte man. And when he hadde presented the presente, he sente the people that bare it awaye, but he him selfe tourned agayne frome the ydolles by Galgall, and sayde: I haue a secrete vnto the, o kynge: and the kynge commaunded him to holde his peace, vntyll all that stode aboute hym, were gone oute frome hym.

And Ahud came in vnto him in to a sommer
ii.Regū.iii.e chamber, where he sate alone, and sayde: I haue a message vnto the frome God. And he arose out of his seate/ and Ahud put forth his lefte hande, and toke the dagger frome his ryghte thyghe, and thrust it so harde in to his belye, so that the hafte went in after the blade.
D And the hafte stopped in the fat, for he drewe not the dagger out of his bely, but as he stroke him, so lefte he the dagger in the wounde tyll that by the priuye partes of nature the dyrte came out. And Ahud gat him out at a posterne wore, and shut the dores of the parlour vpon him, and locked them. The kynges seruauntes came and loked, and se the wores of the parlour were locked, they sayde: A, he is a doyng of his easement in his sommer chamber. And when they had taried tyl they were ashamed, for no man dyd the wores of the parlour open, then they toke a keye and opened them. And beholde, their Lord was fallen downe dead vn to the erth. But Ahud escaped whyle they taryed, and was gone beyonde the quarryes, and
Nume.x.a escaped into Seirath.
Jud.v.g And when he was come, he blewe a trompet in mounte Ephraim. And the chyldren of Israel went down with him, & he before them, and sayd vnto them: folow me/ for the Lorde hathe delyuered your enemyes the Moabites in to youre handes. And they descended after hym, and stopped the ferryes of Jordan frome the Moabites, and suffered not a man to passe ouer. And they slewe of the Moabites ꝓ same tyme vpon a ten thousande men, all fat, and men of myghte: that there scaped not a man, and so the Moabites were subdued that daye vnder the handes of Israel/ and the lande had reste foure score yeres.

And after him came Samgar the sonne of Anath, whiche slewe of the Philistines sixe hundred men with an oxe gode, and delyuered Israel also.

¶ Israel is commytted in to the handes of Jabin, because they were returned to Idolatrye. Debora and Barak delyuer them: Sisara is kylled of Jael.

CAPI. IIII.

AND the chyldren of Israel began again to do wickedly in the syght of the Lord when Ahud was deed. And the Lorde ꝓ solde them in to the handes of Jabin kynge of Canaan, that raygned in Hazor/ whose Capitayne of warre was Sisara, whiche dwelte in Haroseth of the Gentyles. And the chyldren of Israel cryed vnto the Lorde/ for he had nyne hundred charettes of yron/ he oppressed the chyldren of Israell with power twentye yeres.

And Debora a Prophetesse, the wyfe of Lapidoth iudged Israel the same tyme, and dwelte vnder the palme tree of Debora, betwene Ramath and Bethel, in mounte Ephraim.

And the chyldren of Israel came to her for iudgement. And she sent and called Barak the sonne of Abinoam, out of Kedes Nephthalim and sayd vnto him.

The Lorde God of Israel commaundeth the that thou goo and leade an hoofte vnto mounte Thabor, and take with the ten thousande men, of the chyldren of Nephthalim, and of the chyldren of Zabulon. And I wyll bring vnto the at the ryuer of Kison, Sisara the Capitayne of warre vnto Jabin, with his charettes and his people, and wyll delyuer them in to thyne handes. And Barak sayd vnto her, yf thou wylt go with me, I wyll go: but and yf thou wylt not go with me, then I wyll not go. And she answered/ I wyll surely goo with the, but then the prayse shall not be thyne in the waye which thou goest, for the Lorde shal deliuer Sisara in to the handes of a woman. And she arose and went with Barak to Kedes/ and Barak called Zabulon and Nephthalim, wet vp with ten thousande men: & Debora wente with him.

But Haber the Kenyte went oute of kynde from the other Kenites his brethren, the chyldren of ꝓ Hobab who was father to Moses wyfe, and pitched his tent vntyl he was come to the oke of Zaanaim, by Kedes.

And then it was shewed vnto Sisara how that

that Barak the sonne of Abinoam was gone vp to mounte Thabor. And Sisara called for all his charettes, euen. ix. hundred charettes of yron, and all for the people that he had frome Haroseth of the Gentyles, vnto the ryuer of Kison. Then said Debora vnto Barak: vp, for this is the daye in whiche the Lorde hath delyuered Sisara in to thyne handes/for the Lord is gone oute before the. And so Barak wente downe frome mounte Thabor, and ten thousande men after him.

But the Lorde trounsed Sisara and all his charettes, and all his hoste with the edge of the swerde before Barak. And Sisara lyghted downe of his charet, and fledde a fote. But Barak folowed after the charettes, and after the hoste, euen vnto Haroseth of the Gentyles. And all the hoste of Sisara fell vpon the edge of the swerde, that there was not a man lefte. How be it Sisara fledde a fote to the tent of Jael the wyfe of Haber the Kenite/ for there was peax betwene Jabin the kynge of Hazor, and the housholde of Haber the Kenyte.

And Jael wente oute agaynste Sisara and sayde vnto hym: tourne in my Lorde, tourne in to me, and feare not. And he turned in to her in to her tent: & she couered him with a mantel. And he sayd vnto her: gyue me a lytel water to drynke, for I am thirsty. And she opened a bottell of mylke, and gaue him drynke and couered him. And he sayd vnto her, stande in ꝑ dore of thy tent, and yf any mā come and aske the, or enquyre of the whether there be anye man here, saye naye.

Then Jael Habers wyfe toke a nayle of the tent, and an hammer in her hande, & went softlye vnto him, and smote the nayle with the hammer thorowe the temples of his heed in to the grounde, and as he slombered beyng wery, he dyed.

And beholde as Barak folowed after Sisara, Jael came oute agaynste him, and sayde vnto him: Come, and I wyll shewe the the man whome thou seketh. And when he came in to her tent: Beholde Sisara laye deed, and the nayle thorowe his temples. And so God broughte Jaben the kynge of Canaan in to subiection that daye before the chyldren of Israel. And the hande of the chyldren of Israel prospered, and was sore vpon Jaben the kynge of Canaan, vntyll they hadde brought him to nought.

¶ The songe and thankes gyuynge of Debora and Barak, after the victorye.

CAPI. V.

THen Debora & Barak ꝑ sonne of Abinoam, sang the same daye saying: Bicause he hathe auenged the vengeaunce wone to Israel, the people offering them selues wyllyngly: prayse ye the Lorde. Heare kynges, & harken Lordes, I am the, I am the that wyll synge, and gyue prayse vnto the Lorde God of Israel.

Lorde, when thou departedst out of Seir, & camest thorow the countreys of Edom, ꝑ erth trembled, and the earthe rayned, and the cloudes dropped water: the mountaynes melted before the Lorde, euen mounte Sinai before the Lorde God of Israel.

In the dayes of Samgar the sonne of Anath, and in the dayes of Jael, the hye wayes were vnoccupied, and they that walked by pathes, wēt by wayes that fet compasses about. The champions of Israel were discouraged & kaynt herted, vntyll I Debora arose, vntyll I arose a mother in Israel.

God chose new facions of warre, for when they had warre at theyr gates/ there was not sene amonge fourtye thousande, eyther shelde or spere in Israel. Myne hert loueth the mainteners of the lawe in Israel, ye that willingly haue put youre selues in aduenture, blesse ye the Lorde, ye that ryde on goodly asses, and dwell beside Middin. And ye ꝑ walke by the wayes, make dities. Where as the charettes were broken a peces, where the hoste of oure aduersaries was choked, there shall they tell of the iustice of the Lorde, & how gracious was the stronge God of Israel: then the people of the Lorde went downe vnto the gates, & wan the maistrye.

Up vp Debora, vp vp and synge a songe, vp Barak and take thy praye, thou sonne of Abinoam. Then they that had escaped, vnder Israel raigned ouer the proudest of the people. The Lorde fought amonges the stronge.

Ephraim was the fyrst that destroyed Amalek. And after hym Ben Jamin, amonge the people.

Of Machir came lerned men in the lawe, and of Zabulon that well coulde conueye an hoste to warre.

The Lordes of Issakar were with Debora. And as Barak, euen so was Issakar sente in to the valeye a fote, and put his life in auenture. But in the diuisions of Ruben were great imaginations of herte.

Wherfore abodest thou amonge the shepe foldes, to heare the bleatynges of the flockes. In the diuysyons of Ruben greate were the ymaginations of herte. Galaad abode on the other syde Jordā, and caryed Dan in shyppes. And Aser sate in the hauens of the see, and abode styll in his owne coostes. But Zabulon is a people that put theyr lyues in leopardye of deathe, and Nephthalim in lyke maner, euen vnto the toppe of the feldes, kynges came and foughte. Then foughte the kynge of Canaan at Thanach, vpon the water of Magedo. But the syluer that they coueted, they caryed not awaye.

Frome heuen came batayle: for the sterres beyng in theyr course, fought agaynst Sisara. The ryuer of Kison caught them awaye: that auncient riuer, the riuer Kison.

My soule, treade thou the myghtye vnder fote. Then theyr horses stombled as they fledde, that theyr mighty coursers lefte prauncynge.

Curse ye Meroz, bad ꝑ aungell of the Lorde curse, curse ꝑ inhabitours therof, bicause they came not forthe to helpe the Lorde, to helpe the Lorde amonge the myghty.

Blessed be Jael the wyfe of Haber the Ke-

nyte, aboue other women: aboue other wome blessed be she in the tente.

Judi.iiii.c He asked water, but she gaue him mylke, and brought butter in a goodly dyshe. She caught a nayle in her lefte hande, and a worckynge hammer in her ryghte, and nayled Sisara and wounded his heed, and perced and went thorowe his temples. Betwene her fete he bowed him selfe, fell downe and laye styll: Betwene her fete he spradled and laye deed lyke a wretche.

Thorow a wyndow loked Sisaras mother and houled out of her chambre, why abideth his charet so longe that it commeth not, why tary the wheles of his waggans? The wysest of his wiues answered her: yea, and she answered her owne wordes her selfe, haplye they haue founde, and diuyde the spoyle. A mayde, ye two maydes for a pece / a spoyle of dyuers colours for Sisara, a spoyle of dyuers colours with broudered workes, dyuers coloured, broudered workes for the necke for a praye. So perysshe all thyne ennemyes Lorde / but they that loue the, let them be as the sonne ryssynge in his myght.

And the lande had rest fourtye yeres.

¶ Israel is oppressed of the Madianites, because he returned agayne into Idolatrye. Gedeon is sent of God to be theyr deliuerer. The aulter of Baal is ouerthrowen.

CAPI. VI.

A AND the chyldren of Israel committed wyckednes in the syghte of the Lorde. And the Lorde deliuered theym in to the handes of the Madianites seuen yeres. And when the hande of the Madianites was sore vpon Israel, the chyldren of Israel made them dennes in the mountaynes, and caues, and stronge holdes. For when Israell had sowen, thē came the Madianites, the Amalekites, and they of the Easte countreye vpon them, and pitched their tentes agaynste them, and destroyed the encrease of the erth euen vn to Azah, and left no sustinaunce in Israel, neither shepe, oxe, or asse / for they came with their cattell and houssholdes, euen as grashoppers in multitude / so that bothe they and also their camels were without nombre, and wasted all that euer they layde handes on. And they entred the lande to destroy it. And so was Israel exceedyngly impouerisshed by the Madianites, and cryed vnto the Lorde. And when the chyldren of Israel cryed vnto the Lorde bycause of
B the Madianites, the Lorde sent a prophet vnto them, and sayd vnto them. Thus sayth the Lorde God of Israel, I fet you from Egypte and brought you out of the house of bondage, and I ryd you out of ꝑ hand of the Egyptiās, and out of the handes of al that oppressed you, and cast them out before you, & gaue you theyr landes. And I sayd vnto you, I am the Lorde your God, and therfore feare not the Goddes
iiii.Re.xvii.g. of the Amorites, in whose land you dwel. But
Jere.x.a you wolde not obeye my voyce. And the aungell of the Lorde came and sate vnder an oke in Ephrah that pertayned vnto Joas the father of the Eserites. And his sonne Gedeon preselled out whete oute of the eares in a presse, for to flee from the Madianites. And the aungell of the Lorde appeared vnto him, and sayd: C
the Lorde is with the, thou man of myght. And Gedeon answered him: Oh my Lorde, if the Lorde be with vs, why is all this come vpon vs: ye and where be his myracles which our fathers tolde vs of, and sayde: the Lorde brought vs out of Egypt. But now the Lord hathe forsaken vs, and deliuered vs in to the handes of the Madianites. And the Lorde loked vpon him, and sayd: Go hence in this thy myght, and deliuer Israel out of the handes of the Madianites: Behold, I haue sent the. And he answered him. Oh Lorde, wherwith shulde I saue Israel? Beholde my kynred is the poorest in Manasses, and I am the least in my fathers house. But then the Lorde sayde vnto hym: I wyl be with the / and thou shalt smyte the Madianites, as they were but one man. And he answered him, yf I haue founde grace in thy syghte, then shewe me a signe, that thou art the Lorde that talketh with me. Departe not hence, vntyll I come agayne vn D
to the, and bryngе myne offeryngе, and haue set it before the.

And he sayd, I wyll tarye vntyll thou come agayne. And Gedeon wente and made redye a kydde, and swete cakes of an Epha of flour, & put the flesshe in a basket, and the brothe in a pot, and brought it out vnto him vnder ꝑ oke and presented it. And the aungell of God sayd
J vnto him: take the fleth and the swete cakes and put them vpon this rocke, and poure out the brothe. And he dyd so. Then the aungel of the Lorde put forth the ende of the staffe that was in his hande, and touched the flesshe and the cakes. And there arose vp fyre oute of the E
rocke and consumed the flesshe and the cakes, and the aungell of the Lorde vanysshed oute of his syght. And whē Gedeon perceyued that it was an aungell, he sayd: alas my Lorde almightye, that I haue sene an aungell of the
E Lorde face to face. And the Lorde sayde vnto him, peax be with the, and feare not / for thou
F shalte not dye. Then Gedeon made an aulter there vnto the Lorde, and called it ꝑ Jehouah, Salom, which vnto this day is yet in Ephrah
O that pertayneth vnto the father of the Eserites. And the same nyght the Lorde sayd vnto him, take an oxe of thy fathers, and an other of seuen yeres olde, and destroye the aulter of Baal that belongeth vnto thy father, and cut downe the groue that is aboute it, and make an aulter vnto the Lorde thy God vpon the top of this rocke and furnisshe it. And take the seconde oxe and offre burnte sacrifyce with the wodde of the groue whiche thou shalte haue cut downe. Then Gedeon toke ten men of his seruauntes, & dyd as the Lorde bad him. But bycause he durste not do it by daye, for feare of his fathers housholde, and of the men of the citye, he dyd it by nyghte.

When the men of the citye were vp erly in the mornynge: Beholde, the aulter of Baal J
was broken, and the groue that stode about it cut

it cut downe. And the seconde oxe offered vpon the aulter that was made. And they sayd one to an other: Who hathe done this thing, and they enquyred and asked for him that shoulde haue wone ꝑ dede. It was tolde them that Gedeon the sonne of Joas hadde doone it. Then the men of the citye sayde vnto Joas, bringe oute thy sonne that he maye dye, bycause he hath broken the aulter of Baal, and cut down the groue that was aboute it. And Joas sayde vnto all ꝑ stode by him: will ye fight for Baal, or wil ye be his defenders? he that fyrsteth for him, shall dye afore to morow. Yf he be a God let him reuenge his quarel vpon him that cast downe his aulter. And he called Gedeon Jerobaal the same time saying: let Baal reacquyte him, bicause he hath broken downe his aulter.

G When all the Madianites, the Amalekites and they of the East were gathered togyther, and had gone and pitched in the valeye of Jezrael, the spirite of the Lorde entred in to Gedeon. And he blewe a trompet and called togyther the house of ✳Abiezer to folowe him, and sent messengers thorow out al Manasses, and called them vp to folow him also. And he sent other messengers vnto Aser, Zabulon & Nephthalim, whiche came also to mete him.

And Gedeon sayd vnto God: yf thou wilt saue Jsrael by my hande, as thou haste sayde. Beholde, I wyll put a fleece of wolle in the threshynge place. And yf the dewe be on the fleece onely, and drye vpon all the earth beside: then I shal be sure that thou wylt saue Jsrael by my hande, as thou saydest. And it came so to passe. And he rose vp early on the morowe, and he pressed the fleece togither, & wrong the dewe therout, and filled a dysche full of water. And Gedeon sayd vnto God, be not angry with me that I ✳speake ones more, let me proue onely ones agayne with the fleece. Let it be drye only vpon the fleece, and dew vpon al the ground aboute. And God dyd so that same nyght: so that it was drye vpon the fleece onely, and on all the grounde aboute, dewe.

¶ The souldyars that shulde goo with Gedeon to battayle are proued by takinge them vp water. Gedeon with three hundred men ouercōmeth the Madianites. Oreb and Zeb are slayne.

CAPI. VII.

A THen Jerobaal, otherwise called Gedeon rose erlye, and all the people that were with him & pitched beside the wel of Harad, so that the hoste of the Madianites were in a valey on the north syde of the hyll Hamoreh. And the Lorde sayd vnto Gedeon, the people that are with the, are to manye for me to gyue the Madianites in to their handes, leest Jsrael make their vaunt to my dishonour, and say: our owne hande hath saued vs. Now therfore make a proclamacion in the eares of the people, and saye: ✳yf anye man drede or be afrede, let him returne, and get him sone frome mounte Galaad / and there departed and returned of the people .xxij. thousande, and there abode ten thousande.

And the Lorde sayd vnto Gedeon the people are yet to many, bringe them downe vnto the water, and I wyll trye them vnto the there. And of whome I saye vnto the, this shall goo with the, the same shall goo with the. And who so euer I saye vnto the, this shal not go with the / the same shall not goo. And when he hadde broughte downe the people vnto the water. The Lorde sayde vnto Gedeon: as manye as lappe the water with their tonges, as dogges do, them put by them selues / and so do them that knele downe vpon their knees to drynke. And the nombre of them that put their handes to their mouthes and lapped, were three hundred men / and all the remnaunt of the people kneled downe vpon their knees to drynke water. And the Lorde sayde vnto Gedeon, with the three hundred men that lapped water wyl I saue you, and deliuer the Madianites in to thyne hande / and all the other people shall goo euery man to his owne home.

And they toke vitayles with them for the folke, and their trompettes / and he sente all the reste of Jsrael, euery man vnto his tente, and kept the three hundred with him / and the hoste of Madian was benethe him in a valey. And the same nyght the Lorde sayd vnto him vp, and goo downe vnto the hoste, for I haue deliuered it in to thyne hande. But ꝑ yf thou feare to go downe alone, then go thou downe vnto the hoste, and Pharah thy lad, and herke what they saye, and so shall thyne handes be stronge, and then thou shalte safely go downe vnto the hoste.

Then he went downe with Pharah his lad euen hard vnto the watche me of armes that were in the hoste. And the Madianites, the Amalekites, and all they of the East, laye alonge in the valeye lyke vnto grethoppers in multitude, and their camels were without nombre, euen as the sande by the see syde. And when Gedeon was come. Beholde, there was a man that tolde a dreame vnto his felowe, and sayd on this maner. Beholde I dreamed a dreame, and me thoughte that an harthdabte lofe of barleye breed tombled in to the host of Madian, and came vnto a tente, and smote it that it fel, and ouerturned it, that the tent lay alonge. And his felowe answered and sayde, this is nothing els saue the swerde of Gedeon the sonne of Joas a man of Jsrael, in to whose hande the Lorde hathe deliuered Madian and all the hoste.

When Gedeon herde the tellynge of the dreame, and the meanynge therof, he bowed him selfe to the erthe, and returned vnto the hoste of Jsrael, and sayde: vp, for ꝑ Lorde hathe deliuered in to youre handes the hoste of the Madianites. And he diuyded the three hundred men in to three companyes, and gaue euerye man a trompet in his hande, with an emptye pytcher, and lampes therin, and sayde vnto theym: loke on me, and doo lykewyse / and beholde, when I come to the syde of the hoste / euen as I doo, so do you. And when I blowe with a trompet and all that are with me, blowe ye with trompettes also on euerye

Jud.ix.d

And then the chyldren of Israel cryed vnto the Lorde. And the Lorde stered them vp a sauer, and saued them: one Othoniel the sonne of Kenes, and Calebs yonger brother. And the spirryte of the Lorde came vpon hym/ and he iudged Israell, and wente oute to warre. And the Lorde ꝑ solde Chusan Rasathaim kynge of Syrye in to his hand. So that his hande was myghtye ouer Chusan Rasathaim, and the lande hadde reste fourtye yeres. And Othoniel the sonne of Kenes dyed. And then the chyldren of Israel wente to agayne, and commytted wyckednesse in the syghte of the Lorde. And then the Lorde hardened Eglon the kynge of the Moabites, agaynste the chyldren of Israel, bycause they hadde commytted wickednesse before the Lorde. And this Eglon gathered vnto him the children of Ammon and the Amalekites, and went and smote the chyldren of Israel, and conquered the cytye of palme trees. And the chyldren of Israel serued Eglon the king of the Moabites. xviij. yeres. And then they cryed vnto the Lorde/ and the Lorde stered them vp a sauer, Ahud the sonne of Gera, the sonne of Jemini, a man that coulde doo nothynge handsomlye with his syght hande.

Judi.

ii. Para. xv. c.

ꝑ That is delyuered.

Deuter. xxx. c

By whome the chyldren of Israel sent a present vnto Eglon the kynge of the Moabites, whiche Ahud made him a dagger with two edges, of a cubyte lengthe, and he dyd gyrde it vnder his cote vpon his ryght thygye and caryed the present vnto Eglon the kynge of the Moabites, whiche Eglon was a verye fatte man. And when he hadde presented the presente, he sente the people that bare it awaye, but he him selfe tourned agayne frome the ydolles by Galgall, and sayde: I haue a secrete vnto the, o kynge: and the kynge commaunded him to holde his peace, vntyll all that stode aboute hym, were gone oute frome hym.

And Ahud came in vnto him in to a sommer chamber, where he sate alone, and sayde: I haue a message vnto the frome God. And he arose out of his seate/ and Ahud put forth his lefte hande, and toke the dagger frome his ryghte thyghe, and thrust it so harde in to his belye, so that the hafte went in after the blade. And the hafte stopped in the fat, for he drewe not the dagger out of his bely, but as he stroke him, so lefte he the dagger in the wounde tyll that by the priuye partes of nature the dyrte came out. And Ahud gat him out at a posterne wore, and shut the dores of the parlour vpon him, and locked them. The kynges seruauntes came and loked, and se the wores of the parlour were locked, they sayde: A, he is a doyng of his easement in his sommer chamber. And when they had taried tyl they were ashamed, for no man dyd the wores of the parlour open, then they toke a keye and opened them. And beholde, their Lord was fallen downe dead vn to the erth. But Ahud escaped whyle they taryed, and was gone beyone the quarryes, and escaped into Seirath.

ii. Regū. iii. c

Numer. x. a

Iud. x. g

And when he was come, he blewe a trompet in mounte Ephraim. And the chyldren of Israel went down with him, & he before them, and sayd vnto them: folo w me/ for the Lorde hathe delyuered your enemyes the Moabites in to youre handes. And they descended after hym, and stopped the ferryes of Jordan frome the Moabites, and suffered not a man to passe ouer. And they slewe of the Moabites ꝑ same tyme vpon a ten thousande men, all fat, and men of myghte: that there escaped not a man, and so the Moabites were subdued that daye vnder the handes of Israel/ and the lande had reste foure score yeres.

And after him came Samgar the sonne of Anath, whiche slewe of the Philistines sixe hundred men with an oxe gode, and delyuered Israel also.

¶ Israel is commyted in to the handes of Jabin, because they were returned to Idolatrye. Debora and Barak delyuer them: Sisara is kylled of Jael.

CAPI. IIII.

AND the chyldren of Israel began again to do wickedly in the syght of the Lord when Ahud was deed. And the Lorde ꝑ solde them in to the handes of Jabin kynge of Canaan, that raygned in Hazor/ whose Capitayne of warre was Sisara, whiche dwelte in Haroseth of the Gentyles. And the chyldren of Israel cryed vnto the Lorde/ for he had nyne hundred charettes of yron/ he oppressed the chyldren of Israell with power twentye yeres.

And Debora a Prophetesse, the wyfe of Lapidoth iudged Israel the same tyme, and dwelte vnder the palme tree of Debora, bytwene Ramath and Bethel, in mounte Ephraim.

And the chyldren of Israel came to her for iudgement. And she sent and called Barak the sonne of Abinoam, out of Kedes Nephthalim and sayd vnto him.

The Lorde God of Israel commaundeth the that thou goo and leade an hoost vnto mounte Thabor, and take with the ten thousande men, of the chyldren of Nephthalim, and of the chyldren of Zabulon. And I wyl bring vnto the at the ryuer of Kison, Sisara the Capitayne of warre vnto Jabin, with his charettes and his people, and wyll delyuer them in to thyne handes. And Barak sayd vnto her, yf thou wylt go with me, I wyll go: but and yf thou wylt not go with me, then I wyll not go. And she answered/ I wyll surely goo with the, but then the prayse shall not be thyne in ꝑ waye which thou goest, for the Lorde shal delyuer Sisara in to the handes of a woman. And she arose and went with Barak to Kedes/ and Barak called Zabulon and Nephthalim, wēt vp with ten thousande men: & Debora wente with him.

But Haber the Kenyte went oute of kynde frome the other Kenites his brethren, the chyldren of ꝑ Hobab who was father to Moses wyfe, and pitched his tent vntyl he was come to the oke of Zaanaim, by Kedes.

And then it was shewed vnto Sisara how that

that Barak the sonne of Abinoam was gone vp to mounte Thabor. And Sisara called for all his charettes, euen. ix. hundred charettes of yron, and all for the people that he had frome Haroseth of the Gentyles, vnto the ryuer of Kison. Then said Debora vnto Barak: vp, for this is the daye in whiche the Lorde hath delyuered Sisara in to thyne handes/for the Lord is gone oute before the. And so Barak went downe frome mounte Thabor, and ten thousande men after him.

But the Lorde trounsed Sisara and all his charettes, and all his hoste with the edge of the swerde before Barak. And Sisara lyghted downe of his charet, and fledde a fote. But Barak folowed after the charettes, and after the hoste, euen vnto Haroseth of the Gentyles. And all the hoste of Sisara fell vpon the edge of the swerde, that there was not a man lefte. How be it Sisara fledde a fote to the tent of Jael the wyfe of Haber the Kenite/ for there was peax betwene Jabin the kynge of Hazor, and the housholde of Haber the Kenyte.

And Jael wente oute agaynste Sisara and sayde vnto hym: tourne in my Lorde, tourne in to me, and feare not. And he turned in to her in to her tent: & she couered him with a mantel. And he sayd vnto her: gyue me a lytel water to drynke, for I am thirsty. And she opened a bottell of mylke, and gaue him drynke and couered him. And he sayd vnto her, stande in ꝑ wore of thy tent, and yf any mā come and aske the, or enquyre of the whether there be anye man here, saye naye.

Then Jael Habers wyfe toke a nayle of the tent, and an hammer in her hande, & went softlye vnto him, and smote the nayle with the hammer thorowe the temples of his heed in to the grounde, and as he slombered beyng wery, he dyed.

And beholde as Barak folowed after Sisara, Jael came oute agaynste him, and sayde vnto him: Come, and I wyll shewe the the man whome thou sekest. And when he came in to her tent: Beholde Sisara laye deed, and the nayle thorowe his temples. And so God brought Jaben the kynge of Canaan in to subiection that daye before the chyldren of Israel. And the hande of the chyldren of Israel prospered, and was sore vpon Jaben the kynge of Canaan, vntyll they hadde brought him to nought.

¶ The songe and thankes gyuynge of Debora and Barak, after the victorye.

CAPI. V.

THen Debora & Barak ꝑ sonne of Abinoam, sang the same daye saying: Bicause he hathe auenged the vengeaunce wone to Israel, the people offering them selues wyllyngly: prayse ye the Lorde. Heare kynges, & harken Lordes, I am she, I am she that wyll synge, and gyue prayse vnto the Lorde God of Israel.

Lorde, when thou departedst out of Seir, & camest thorow the countreys of Edom, ꝑ erth trembled, and the earthe rayned, and the cloudes dropped water: the mountaynes melted before the Lorde, euen mounte Sinai before the Lorde God of Israel. Deuter.xxxiii.b Psalm.xcviii.a

In the dayes of Samgar the sonne of Anath, and in the dayes of Jael, the hye wayes were vnoccupied, and they that walked by pathes, wēt by wayes that fet compasses about. The champions of Israel were discouraged & kaynt herted, vntyll I Debora arose, vntyll I arose a mother in Israel. Judi.iii.d Jud.iiii.c

God chose new factions of warre, for when they had warre at theyr gates/ there was not sene amonge fourtye thousande, eyther shelde or spere in Israel. Myne hert loueth the maintayners of the lawe in Israel, ye that willingly haue put youre selues in aduenture, blesse ye the Lorde, ye that ryde on goodly asses, and dwell besyde Middin. And ye ꝑ walke by the wayes, make ditties. Where as the charettes were broken a peces, where the hoste of oure aduersaries was choked, there shall they tell of the iustice of the Lorde, & how gracious was the stronge God of Israel: then the people of the Lorde went downe vnto the gates, & wan the maistrye. B

Up vp Debora, vp vp and synge a songe, vp Barak and take thy prayse, thou sonne of Abinoam. Then they that had escaped, vnder Israel raigned ouer the proudest of the people. The Lorde fought amonges the stronge.

Ephraim was the fyrst that destroyed Amalek. And after hym Ben Jamin, amonge the people. D

Of Machir came lerned men in the lawe, and of Zabulon that well coulde conueye an hoste to warre. Judi.iii.b

The Lordes of Issakar were with Debora. And as Barak, euen so was Issakar sente in to the valeye a fote, and put his life in auenture. But in the diuisions of Ruben were great imaginations of herte. E

Wherfore abodest thou amonge the shepe folde, to heare the bleatynges of the flockes. In the diuysyons of Ruben greate were the ymaginations of herte. Galaad abode on the other syde Jordā, and taryed Dan in shyppes. And Aser sate in the hauens of the see, and abode styll in his owne coostes. But Zabulon is a people that put theyr lyues in ieopardye of deathe, and Nephthalim in lyke maner, euen vnto the toppe of the feldes, kynges came and foughte. Then foughte the kynge of Canaan at Thanach, vpon the water of Magedo. But the syluer that they coueted, they caryed not awaye.

Frome heuen came batayle: for the sterres beyng in theyr course, fought agaynst Sisara. The ryuer of Kison caught them awaye: that auncient riuer, the riuer Kison.

My soule, treade thou the myghtye vnder fote. Then theyr horses slombled as they fledde, that theyr mighty coursers lefte prauncynge.

Curse ye Meroz, bad ꝑ aungell of the Lorde curse, curse ꝑ inhabitours therof, bicause they came not forthe to helpe the Lorde, to helpe the Lorde amonge the myghty. F

Blessed be Jael the wyfe of Haber the Ke-

nyte, aboue other women: aboue other wome blessed be she in the tente.

Judi.iiii.c He asked water, but she gaue him mylke, and broughte butter in a goodly dyshe. She caught a nayle in her lefte hande, and a worckynge hammer in her ryghte, and nayled Sisara and wounded his heed, and persed and went thorowe his temples. Betwene her fete he bowed him selfe, fell downe and laye styll: Betwene her fete he spranled and laye deed lyke a wretche.

Thorow a wyndow loked Sisaras mother and houled out of her chambre, why abideth his charet so longe that it commeth not, why tary the wheles of his waggans? The wysest of his wiues answered her: yea, and she answered her owne wordes her selfe, haplye they haue founde, and diuyde the spoyle. A mayde, ye two maydes for a pece / a spoyle of dyuers colours for Sisara, a spoyle of dyuers colours with broudered workes, dyuers coloured, broudered workes for the necke for a prape. So perysshe all thyne ennempes Lorde / but they that loue the, let them be as the sonne ryse in his myght.

And the lande had rest fourtye yeres.

¶ Israel is oppressed of the Madianites, because he returned agayne into Idolatrye. Gedeon is sent of God to be theyr delyuerer. The aulter of Baal is ouerthrowen.

CAPI. VI.

A Nd the chyldren of Israel committed wyckednes in the syghte of the Lorde. And the Lorde delyuered theym in to the handes of the Madianites seuen yeres. And when the hande of the Madianites was sore vpon Israel, the chyldren of Israel made them dennes in the mountaynes, and caues, and stronge holdes. For when Israell hadde sowen, the came the Madianites, the Amalekites, and they of the Easte countreye vpon them, and pitched their tentes agaynste them, and destroyed the encrease of the erth euen vn to Azah, and left no sustinaunce in Israel, neither shepe, ore, or asse / for they came with their cattell and housholdes, euen as grashoppers in multitude / so that bothe they and also their camels were without nombre, and wasted all that euer they layde handes on. And they entred the lande to destroy it. And so was Israel excedyngly impouerisshed by the Madianites, and cryed vnto the Lorde. And when the chyldren of Israel cryed vnto the Lorde bycause of the Madianites, the Lorde sent a prophet vnto them, and sayd vnto them. Thus sayth the Lorde God of Israel, I fet you from Egypte and brought you out of the house of bondage, and I ryd you out of ꝑ hand of the Egyptiās, and out of the handes of al that oppressed you, and cast them out before you, & gaue you theyr landes. And I sayd vnto you, I am the Lorde your God, and therfore feare not the Goddes of the Amorites in whose land you dwel. But you wolde not obeye my voyce. And the aungell of the Lorde came and sate vnder an oke in Ephrah that pertayned vnto Joas the father of the Eserites. And his sonne Gedeon prelled out whete oute of the eares in a prelle, for to flee from the Madianites. And the aungell of the Lorde appeared vnto him, and sayd: the Lorde is with the, thou man of myght. And Gedeon answered him: Oh my Lorde, if the Lorde be with vs, why is all this come vpon vs: ye and where be his myracles which our fathers tolde vs of, and sayde: the Lorde brought vs out of Egypt. But now the Lord hathe forsaken vs, and delyuered vs in to the handes of the Madianites. And the Lorde loked vpon hym, and sayd: Go hence in this thy myght, and delyuer Israel out of the handes of the Madianites: Behold, I haue sent the. And he answered him. Oh Lorde, wherwith shalde I saue Israel? Beholde my kynred is the poorest in Manalles, and I am the least in my fathers house. But then the Lorde sayde vnto hym: I wyl be with the / and thou shalt smyte the Madianites, as they were but one man. And he answered him, yf I haue founde grace in thy syghte, then shewe me a sygne, that thou art the Lorde that talketh with me. Departe not hence, vntyll I come agayne vn to the, and bryngе myne offerynge, and haue set it before the.

And he sayd, I wyll tarye vntyll thou come agayne. And Gedeon wente and made redye a kydde, and swete cakes of an Epha of floure, & put the flesshe in a basket, and the brothe in a pot, and brought it out vnto him vnder ꝑ oke and presented it. And the aungell of God said vnto him: take the flesh and the swete cakes and put them vpon this rocke, and poure out the brothe. And he dyd so. Then the aungel of the Lorde put forth the ende of the staffe that was in his hande, and touched the flesshe and the cakes. And there arose vp fyre oute of the rocke and consumed the flesshe and the cakes, and the aungell of the Lorde vanysshed oute of his syght. And whē Gedeon perceyued that it was an aungell, he sayd: alas my Lorde almighty, that I haue sene an aungell of the Lorde face to face. And the Lorde sayde vnto him, peax be with the, and feare not / for thou shalte not dye. Then Gedeon made an aulter there vnto the Lorde, and called it ꝑ Jehouah Salom, which vnto this day is yet in Ephrah that pertayneth vnto the father of the Eserites. And the same nyght the Lord sayd vnto him, take an ore of thy fathers, and an other of seuen yeres olde, and destroye the aulter of Baal that belongeth vnto thy father, and cut downe the groue that is aboute it, and make an aulter vnto the Lorde thy God vpon the top of this rocke and furnisshe it. And take the seconde ore and offre burnte sacrifyce with the wodde of the groue whiche thou shalte haue cut downe. Then Gedeon toke ten men of his seruauntes, & dyd as the Lorde bad him. But bycause he durste not do it by daye, for feare of his fathers housholde, and of the men of the citye, he dyd it by nyghte.

iiii.Re.xvii.g. Jere.x.a

When the men of the citye were vp erly in the mornynge: Beholde, the aulter of Baal was broken, and the groue that stode about it cut

it cut downe. And the seconde oxe offered vpon the aulter that was made. And they sayd one to an other: Who hathe done this thing, and they enquyred and asked for him that shoulde haue wone ꝑ dede. It was tolde them that Gedeon the sonne of Joas hadde doone it. Then the men of the citye sayde vnto Joas, bringe oute thy sonne that he maye dye, bycause he hath broken the aulter of Baal, and cut down the groue that was aboute it. And Joas sayde vnto all ꝑ stode by him/will ye fight for Baal, or wil ye be his defenders? he that stryueth for him, shall dye afore to morowe. Yf he be a God let him reuenge his quarel vpon him that cast downe his aulter. And he called Gedeon Jerobaal the same time saying: let Baal reacquyte him, bicause he hath broken downe his aulter.

G When all the Madianites, the Amalekites and they of the East were gathered togyther, and had gone and pitched in the valeye of Jezrael, the spirite of the Lorde entred in to Gedeon. And he blewe a trompet and called togyther the house of ✠Abiezer to folowe him, and sent messengers thorow out al Manasses, and called them vp to folow him also. And he sent other messengers vnto Aser, Zabulon & Nephthalim, whiche came also to mete him.

And Gedeon sayd vnto God: yf thou wilt saue Jsrael by my hande, as thou haste sayde. Beholde, I wyll put a flece of wolle in the threshynge place. And yf the dewe be on the flece onely, and drye vpon all the earth beside: then I shal be sure that thou wylt saue Jsrael by my hande, as thou saydest. And it came so to passe. And he rose vp erly on the morowe, and he prested the flece togither, & wrong the dewe therout, and filled a dysche full of water. And Gedeon sayd vnto God, be not angry with me that I ✠speake ones more, let me proue onely ones agayne with the flece. Let it be drye onely vpon the flece, and dew vpon al the ground aboute. And God dyd so that same nyghte: so that it was drye vpon the flece onely, and on all the grounde aboute, dewe.

¶ The souldyars that shulde goo with Gedeon to battayle are proued by takinge them vp water. Gedeon with thre hundred men ouercometh the Madianites. Oreb and Zeb are slayne.

CAPI. VII.

THen Jerobaal, otherwise called Gedeon rose erlye, and all the people that were with him & pitched beside the wel of Harad, so that the hoste of the Madianites were in a valey on the north syde of the hyll Hamoreh. And the Lorde sayd vnto Gedeon, the people that are with the, are to manye for me to giue the Madianites in to their handes, leest Jsrael make their baunt to my dishonour, and say/our owne hande hath saued vs. Now ther fore make a proclamation in the eares of the people, and saye: ✠ yf anye man drede or be afrede, let him returne, and get him sone frome mounte Galaad/ and there departed and returned of the people .xxij. thousande, and there abode ten thousande.

And the Lorde sayd vnto Gedeon the people are yet to many, bringe them downe vnto the water, and I wyll trye them vnto the there. And of whome I saye vnto the, this shall goo with the, the same shall goo with the. And who so euer I saye vnto the, this shal not go with the/ the same shall not goo. And when he hadde broughte downe the people vnto the water. The Lorde sayde vnto Gedeon: as manye as lappe the water with theyr tonges, as dogges do, them put by them selues/ and so do them that knele downe vpon theyr knees to drynke. And the nombre of them that put their handes to their mouthes and lapped, were thre hundred men/ and all the remnaunt of the people kneled downe vpon their knees to drynke water. And the Lorde sayde vnto Gedeon, with the thre hundred men that lapped water wyl I saue you, and delyuer the Madianites in to thyne hande/ and all the other people shall goo euery man to his owne home.

And they toke vitayles with them for the folke, and theyr trompettes/ and he sente all the reste of Jsrael, euery man vnto his tente, and kept the thre hundred with him/ and the hoste of Madian was benethe him in a valey. And the same nyght the Lorde sayd vnto him vp, and goo downe vnto the hoste, for I haue delyuered it in to thyne hande. But & yf thou feare to go downe alone, then go thou downe vnto the hoste, and Pharah thy lad, and herke what they saye, and so shall thyne handes be stronge, and then thou shalte safely go downe vnto the hoste.

Then he went downe with Pharah his lad euen hard vnto the watche mē of armes that were in the hoste. And the Madianites, the Amalekites, and all they of the Easte, laye alonge in the valeye lyke vnto grashoppers in multitude, and theyr camels were withoute nombre, euen as the sande by the see syde. And when Gedeon was come. Beholde, there was a man that tolde a dreame vnto his felowe, and sayd on this maner. Beholde I dreamed a dreame, and me thoughte that an harthbakte lofe of barleye breed tombled in to the host of Madian, and came vnto a tente, and smote it that it fel, and ouerturned it, that the tent lay alonge. And his felowe answered and sayde, this is nothing els saue the swerde of Gedeon the sonne of Joas a man of Jsrael, in to whose hande the Lorde hathe delyuered Madian and all the hoste.

When Gedeon herde the tellynge of the dreame, and the meanynge therof, he bowed him selfe to the erthe, and returned vnto the hoste of Jsrael, and sayde: vp, for ꝑ Lorde hathe delyuered in to youre handes the hoste of the Madianites. And he diuyded the thre hundred men in to thre companyes, and gaue euerye man a trompet in his hande, with an emptye pytcher, and lampes therin, and sayde vnto theym: loke on me, and doo lykewyse/ and beholde, when I come to the syde of the hoste/ euen as I doo, so do you. And when I blowe with a trompet and all that are with me, blowe ye with trompettes also on euerye

lyde the hoste and saye: here be the Lorde and Gedeon.

And so Gedeon and the thre hundred men that were with him, came vnto the lyde of the hoste in the begynnyng of the myddell watche and rayled vp the watche men. And they blew with their trompettes, and brake the pitchers
F that were in theyr handes. And all thre companyes blewe with trompettes and brake the pytchers, and helde the lampes in theyr lefte handes, and the trompettes in theyr ryght, to blowe with all. And they cryed, the swerde of the Lorde and of Gedeon. And they stode styll euerye man in his place rounde aboute the hoste / and all the hoste ranne and cryed and fledde.

And as the thre hundred blewe with trom-
1.Regū.xiiii.c pettes, the Lorde sent his swerde thorow all
vi.Para.xx.d. the hoste, so that euerye one slewe other. And the hoste fled, vntyll they came to Bethsitah, to Zereath, and to the edge of Abelmeholah
G beside Tabath. And the men of Israel gathered togyther of the tribe of Nephthalim, of Aser, and of all Manasses, and folowed after the Madianites. For Gedeon had sent messengers thorowe out all mount Ephraim, saying: come downe against the Madianites, and take from them the waters bothe of Bethbaroth and also of Jordan.

Then all the men of Ephraim gathered togyther, and came downe and toke the waters bothe of Bethbarath, and also of Jordan. And they toke two capitaynes of the Madianites, Horeb, and Zeb, and slewe Oreb vpon the rocke Oreb, and Zeb at the presse Zeb, and folowed after Madian / and brought the heedes of Oreb and Zeb to Gedeon on the other syde Jordan.

¶ Ephraim maketh insurrection agaynst Gedeon, but is sone pacifyed. The inhabiters of Socoth refuse to gyue Gedeon and his armye breed. The towre Phanuel is destroyed. Gedeon is constitute rular ouer the Israelites. He hathe thre score and
t en sonnes. He dyeth.

CAPI. VIII.

A AND the men of Ephraim said vnto him. Why hast thou serued vs thus, þ thou calledst vs not when thou wentest to fyghte with the Madianites / and they chode with him a good, and were welnygh at daggers drawyng. And he said vnto them: What dede haue I doone lyke vnto you: are not the clusters of Ephraim better then the wyne harueste of Abiezer? God hathe delyuered in to your handes the Lordes of Madian, Oreb, & Zeb. And what was I able to doo lyke as
Judi.vii.f you haue doone? And then their spirites were pacified, and they well content with him, whē he hadde said that. And then Gedeon came to Jordan and passed ouer bothe he and the thre hundred men that were with hym very faynt and yet folowed the chase.

And he sayd vnto the men of Socoth: giue
B I praye you cakes of breede vnto the people that folow me: for they be faynty, that I may folowe after Zebah and Zalmona kynges of Madian. And the Lordes of Socoth sayd, are the hādes of Zebah and Zalmona now in thyne handes that we shulde gyue breed vnto thy companye? And Gedeon sayde, therfore when the Lorde hath delyuered Zebah and Zalmona in to myne hande, I wyll teare the fleshe of you with the thornes of the wyldernesse and with brieres. And he went thence to Phanuel, and spake vnto them lykewise. And the men of Phanuel answered, as dyd þ men of Socoth. And he sayde also vnto the men of C
Phanuel, when I come agayne in peace I will breake down this towre. Zebah and Zalmona were in Arkar, and theyr hoostes with them, vpon a fyftene thousande, whiche were all that were lefte of all the hoostes of them of the East. And they that were slayne, were a hūdred and twentye thousande men that drewe swerde.

And Gedeon went thorow them that dwel in tabernacles on the East side of Nobah and Jebahah, and smote the hoste: for the host dyd cast no perpls. Zebah and Zalmona fled. But he folowed after them, and toke the two kinges of the Madianites, Zebah and Zalmona, and discomforted all the hoste.

And Gedeon the sonne of Joas retourned frome batayle, the sonne beynge yet vp, and caught a lad of the men of Socoth, and enquyred of him the names of the chiefe lordes and elders of Socoth. And he wrote the lordes and elders of Socoth, thre score and seuētene men. Then he came vnto the men of So-
D coth and sayde: Beholde Zebah and Zalmona, with whiche he caste me in the tethe, saynge: are the handes of Zebah, and Zalmona alredye in thyne hande, that we shoulde gyue breed vnto thy fayntye men. And he toke the elders of the cytye, and thornes of the wyldernesse and brpers, and all to rate theym therwith. And he brake downe the towre of Phanuel, and slewe the men of the cytye.

And then sayd vnto Zebah and Zalmona, iii.R
what maner men were they which ye slewe at Thabor? & they answered: they were moche lyke the in fauoure / and one of them eyen as he were a kynges sonne. And he sayde: They
E were my brethren, euen my mothers chyldren, and as truly as the Lorde lyueth, yf ye had saued their lyues, I wolde not slee you. And he sayd vnto Jether his eldest sonne, vp and slee them, but the ladde drewe not his swerde / for he feared, bycause he was yet ponge. Then Zebah and Zalmona sayd. Ryse thou, and fall vpon vs, for as the man is, so is his strengthe. and Gedeon arose and slewe them: & he toke awaye the trapperry and chaynes that were on their camels neckes.

Then the men of Israel sayde vnto Gedeon. Raynge ouer vs, bothe thou, thy sonne, and thy sonnes sonne / for thou hast delyuered vs oute of the handes of the Madianites. And Gedeon sayde vnto theym / I wyll not raygne ouer you, neyther shall my chyldren raygne ouer you, but the Lorde shall raigne ouer you.

Neuerthelater Gedeon sayde vnto them / I wolde desire a certayne requeste of you, euen
I that

that you wolde gyue me euery mā the earrynges of his prayе. For they had golden earringes, because they were Ismaelites. And they sayde we will do it. And they spred a mantell and dyd cast there into euery man the earrynges of his prayе. And the weyght of the golden earrynges was a thousand and seuen hundred sycles of golde, besydes brouches, ouches and garmentes of scarlet that were of ỹ kynges of Madian, and besyde the chaynes, that were about their camels neckes. And Gedeon made an Ephod therof, and put it in his cytie Ephrah. And all Israel went a horynge after him there, which thinge was the ruyne of Gedeons house. Thus were the Madianites brought lowe before the children of Israell, so that they lyft vp their heddes no more. And the contreye was in quyetnesse fourty yeres in the dayes of Gedeon.

And Jerobaal the sonne of Joas went and dwelte in his owne house. And Gedeon had. lxx. sonnes of his body begotten, for he had many wyues. And his concubyne that dwelt in Sichē bare him a sonne also, whose name he called Abimelech. And Gedeon the sonne of Joas dyed, when he was of a good age, & was buryed in the burial of Joas his father, euen in Ephrah that pertayned vnto the father of the Ezrites.

But as sone as Gedeon was deed, ỹ children of Israell turned awaye and went a horynge after Baal, and made Baal a promyse that he shulde be their God, and thought not on the Lorde their God which had delyuered them out of the handes of all their enempes on euery syde. Neyther shewed they mercy on the house of Jerobaal, otherwyse called Gedeon, accordinge to all the goodnesse whiche he shewed them.

¶ Abimelech is ordeyned a kynge after he had kylled his.lxviii.brethren. He him selfe was after killed of a woman when he beseged Thebes. The parables of Joatham concerning his brother Abimelech.

CAPI. IX.

FOr Abimelech the sonne of Jerobaal wēt to Sichem, vnto his mothers brethren, & comuned with them and with al the hole kynred both of his fathers syde and mothers also, sayenge: saye I prayе you, in the eares of all the enhabitoures of Sichem: whether is better for you that all the sonnes of Jerobaal whiche are. lxx. personnes raygne ouer you, eyther that one raygne ouer you. And remember therto, that I am your bones & your flesshe And his mothers brethren rehersed of him in the audience of all the Cytezens of Sichem, all these wordes, and moued their hertes to folowe Abimelech, in that they sayde how he was their brother. And they gaue him lxx. peces of syluer out of the temple of Baal Berith, wherwith Abimelech hyred Jehel & lyght personnes whiche went with him. And they went vnto his fathers house at Ephrah and slewe all his brethren, the sonnes of Jerobaal, euen. lxx. personnes vpon one stone.

Notwithstandinge yet Joatham the yongest sonne of Jerobaal escaped, for he hyd hym selfe. And all the cytezēs of Sichem gathered togither with all the house of Mello, & went and made Abimelech kynge * at a certen oke that was by Sichem. * Some in the playne.

And when it was tolde Joatham, he went and stode in the toppe of moūt Garizim, and lyfte vp his voyce and called, and sayde vnto them: Herken vnto me you cytezens of Sichem, that God maye herken vnto you. The trees went to annoynt a kynge ouer them, & sayde vnto the olyue tree, rayne ouer vs. But the olyue tree sayde vnto theym: shoulde I leaue my fatnesse whiche both God and man prayseth in me, and go to be promoted ouer the trees? Then sayde the trees to the fygge tree, come thou and be kynge ouer vs. And the fygge tree answered them, shoulde I forsake my swetnes and my good frute, & shulde go to be promoted ouer the trees? Then sayd the trees vnto the vyne, come thou & be kyng ouer vs. And the vyne aunswered, shoulde I leaue my wyne that cheereth both God & man and go to be promoted ouer the trees? Then sayde all the trees vnto the * thorne bushe: come thou and raygne ouer vs. And the thorn bushe sayde vnto the trees: yf it be true that ye will annoynt me kynge ouer you, thē come and rest vnder my shawwe, and yf ye wyl not ye shall se that a fyre shall come oute of the thorne bushe and waste the Cyper trees of Libanon. * In som places it is called Gozle.

And euen so now, yf ye haue wone truly and vncorruptlye to make Abimelech kynge. And yf ye haue dealt well with Jerobaal and his house, and haue wone vnto him accordinge to the deserupnge of his handes, for as moche as my father fought for you, and aduentured his lyfe, And ryd you out of the handes of the Madianites. And ye are rysen vp against my fathers house this daye. And haue slayne his children, euen. lxx. personnes * with one stone and haue made Abimelech the sonne of his mayde seruaunt kynge ouer the cytezēs of Sichem, because he is youre brother, yf then ye haue dealt dewe and truely with Jerobaal & with his house this daye: then reioyse ye in Abimelech, and let him also reioyse in you. But yf you haue not dealt truly, then I prayе God a fyre maye come out of Abimelech and consume the lordes of Sichem and the house of Mello. And that there come a fyre oute of the cytezens of Sichem, and out of the house of Mello and consume Abimelech. And Joatham when he had sayde thus, ran away and fled and wente to Beer and dwelte there, for feare of Abimelech his brother. When Abimelech had raygned thre yere, God sent a spytefull malyce betwene Abimelech and the cytezens of Sichem. And the cytezens of Sichē began to defye Abimelech, and wysshed that the wyckednes wone to the. lxx. sonnes of Jerobaal myghte come on him, and layde the bloude of them vnto Abimelech their brother which slewe theym, and vnto the other cytezens of Sichem whiche ayded him in the kyllynge of his brethren. And the cytezens of Sichem * Greek. vpon

Exaye xlvii.

them set men to laye awayte for him in the toppe of the mountaynes and whiles they awayted his commynge they robbed all that came a longe the waye by them. And it was tolde Abimelech.

D And Gaal the sonne of Obed and his brethren went and gat them to Sichem. And the men of Sichem put theyr confidence in him. And they went oute in to the feldes and gathered in theyr grapes and troade them, and made merye: and went in to the house of their God, and dyd eat and drynke and cursed Abimelech. And Gaal the sonne of Obed sayd: what is Abimelech? and what is Sichem? ꝙ we shulde serue him, is he not the sonne of Jerobaal? and Zebul is his officer? serue suche as come of Hemor the father of Sichem, for what reason is it that we shulde serue hym? wolde God this people were vnder my hãde then I wolde put downe Abimelech. And one sayde vnto Abimelech, make thyne hoste greater and goo out. And when Zebul the ruler of the cytie herde the wordes of Gaal the son of Obed, he was wroth and sent messengers vnto Abimelech priuelye, sayenge: Beholde Gaal the sonne of Obed and his brethren be come to Sichem: and beholde they set the cytie against the. Now therfore aryse by nyght both thou and all the people that is with the and lye in wayte in the feldes. And ryse early in the mornynge as sone as the sonne is vp, & come vpon the cytie. And when he and the people that is with him come forth against the, do to him what thyne handes shalbe able. And

E Abimelech rose vp, and all the people with him, by nyght. And they layde awayte to the cytie in foure companyes. And Gaal the son of Obed went out and stode in the enterye of the gate of the cytie. And Abimelech rose vp, and the folke that were with him, frome lyenge awayte. Now when Gaal sawe the people, he sayde to Zebul: Beholde, there come people downe frome the toppe of the mountaynes. And Zebul sayde vnto him: the shawe of the hylles seme men vnto the, and so thou arte deceyued. And Gaal answered agayn and sayd: Se, there come folcke downe by the myddle of the lande and an other companye come a longe by the Witchoke. Then sayde Zebul vnto him: Where is nowe thy mouthe that sayde, what felow is Abimelech that we shulde serue him? These are the people that thou so despysedest. Go out now and fight with theym. And Gaal went forthe before the eytezẽs of Sichem, and fought with Abimelech. And Abimelech chased him so that he fled before him, and many were ouerthrowen and slayne, euen vntyll they came vnto the enterynge of the gate. And then Abimelech wente and dwelte at Arumah. And then Zebul thrust out Gaal and his brethren, and wolde not suffer them to dwell in Sichem.

F And on the morowe the people went forth in to the felde. And it was tolde Abimelech. And he toke his people & diuyded them into three companies, and laye awayte in the feldes. And when he sawe that the people were come out of the cytie, he ran vpon theym and layde vpon them.

And Abimelech & the companyes that were with him, ran and stode in the entringe of the gate of the cytie. And the twoo other companyes ran vpon all the people that were in the feldes and slue theym. And then Abimelech fought against the cytie all that daye, & toke it, and slewe the people that was therin, and destroyed the cytie & sowed salt in the place. And when all the men of the towre of Sichē herde that, they entered in to a stronge holde of the house of their God Baal Berith, when they made a conuenaunt to him and the place had Berythes name and was strongly fensed.

And when it was tolde Abimelech, that all the men of the towre of Sichem, were gathered togither, he gat him to mount Zelmon, bothe he and all that were with him, & toke axes with him and cut downe an arme of a tree, and toke it vp, & put it on his shoulder, and sayde vnto the folcke that were with him, what so euer ye se me do: spede your selues and do lykewyse. And all the people cut G downe also euery man a bough, and folowed Abimelech, and put them into the holde, and set the holde a fyre vpon them: so that all the men of the towre of Sichem were slayne, about a thousand personnes what of men and wemen.

Then went Abimelech to Thebez and besieged it, and toke it. But there was a strong towre in the myddes of the cytie, and thither ran all the men and wemen, and all the eytezens of the cytie, and shut it to them, and got them vpon the toppe of the towre, and stode vpon the battelmentes. Then came Abimelech vnto the towre and fought against it, & went harde vnto the enteringe of the gate, to set it on fire. But a woman cast a pece of a mill stone vpõ his heed and al to brake his brayne panne.

Then Abimelech called hastelye vnto the younge man that bare his harneys, and sayd vnto him: drawe thy swerde and slee me, that men saye not of me, a woman slewe him. And his lad thrust him thorow and he dyed.

And when the men of Israel sawe that Abimelech was deed, they departed, euery man vnto his owne house. And thus all the wyckednesse of Abimelech which he dyd vnto his father, in sleynge his. lxx. brethren, & thereto all the wyckednes of the men of Sichem, god dyd brynge vpon their heddes: And vpon them came the curse of Joathan the sonne of Jerobaal.

¶ Thola and Jair Judges of Israel. Israel sinneth and after cryeth on God for remission.

CAPI. X.

A Fter Abimelech, arose to defende Israel one Thola, the sonne of Phuah, the sonne of Dodo, a man of Issakar, whiche dwelt in Samir, in mount Ephraim, who iudged Israel. xxiij. yere, and then dyed and was buryed in Samir. And after him arose Jair a Galaadite, who iudged Israell. xxij. yere

pere. And he had thirtye sonnes that ✶ rode on thirtye Asse colttes, and hadde thirty cities for thē, which are called the townes of Jair vnto this daye, and are in the lande of Galaad. And Jair dyed, & was buryed in Kamon.

✶ And the childzen of Israel wrought wickednesse yet agayne, in the syght of the Lorde and serued Baalim and Astaroth, and the goddes of Syria, and the goddes of Sidon, the goddes of Moab, the goddes of the childzen of Ammō, and the goddes of the Philistines, & forsoke the Lord and serued him not, wherfore the Lorde was wroth with Israel, and gaue them vp into the handes of the Philistines, and in to the handes of the childzen of Ammon: whiche pylled and oppressed ꝑ childzen of Israell in those dayes. xviij. yere, all that were on thother syde Jordan in the land of the Amorites in Galaad. Moreouer ꝑ childzen of Ammon went ouer Jordan to fyghte against Juda, Ben Jamin, and the house of Ephraim: so that Israel was sore encombred. Then the childzen of Israell, cryed vnto the Lorde, sayenge: We haue synned against the: for we haue forsaken our owne God, & haue serued Baalim. And the Lorde sayde vnto the childzen of Israel: dyd not the Egyptiās, the Amorites, the childzen of Ammon, the Philistines, the Sidonites, the Amalekites, and the Maonites, oppresse you? And ye cryed to me, and I delyuered you forth of their handes. And this notwithstandinge ye haue forsaken me, and serue straunge goddes, wherfore I will helpe you no more. But go and crye vnto the goddes which ye haue chosen, and let them helpe you in the tyme of your affliction. But the childzen of Israel sayde vnto ꝑ Lord we haue synned: do thou vnto vs whatsoeuer please the, and delyuer vs onely at this tyme. And they put awaye the straunge goddes frō them, and serued the Lorde. And he was sorowfull for the myserye of Israel.

Then the childzen of Ammon assembled & pytched in Galaad. And the childzen of Israel gathered them togither and pytched in Maspha. And the company of the Lordes of Galaad sayde one to an other, who so euer will begynne the battel against the childzen of Ammon, shalbe heed ouer all the inhabitauntes of Galaad.

¶ Iephthah the sonne of a harlot delyuereth Israel frome the Ammonites after they asked forgyuenes, of the vowe of Iephthah.

CAPI. XI.

A ✶ And there was one Iephthah a Galaadite, a stronge man, who was the son of an harlot: How be it Galaad begat Iephthah. But Galaades wyfe bare him sonnes, which whē they were come to age, thrust out Iephthah, & sayde vnto him: Thou shalt not enheret in our fathers house, for thou art the sonne of a straunge woman. Then Iephthah fled frome his brethren and dwelt in the lande of Tob. And ydle people and robbars assembled them selues to Iephthah, and wēt out with him. But it chaunced in processe of tyme, that the childrē of Ammon made warre against Israel, then the elders of Galaad wēt and set Iephthah out of the lande of Tob, & sayde vnto him: come and be our capitayne, & let vs fight with the childzen of Ammon. And Iephthah sayde vnto the elders of Galaad. Dyd not ye hate me, and chased me oute of my fathers house? howe happeneth it then that you come vnto me now in tyme of youre tribulacion? And the elders of Galaad answered Iephthah. Therfore we turne agayne to the now, that thou go with vs, and fighte against the childzen of Ammon, and be our hed ouer all the enhabitauntes of Galaad. And Iephthah sayde vnto the elders of Galaad: Yf ye bryng me home agayne, to fight with the childzen of Ammon, then yf the Lord delyuer them before me, I shalbe your heed. And the elders of Galaad sayde to Iephthah, the Lorde that heareth these wordes be wytnesse betwene vs, yf we do not accordynge to thy wordes. Then Iephthah went with the elders of Galaad. And the people made him heed and ruler ouer them. And Iephthah rehersed all his wordes before the Lorde, in Maspha.

Then Iephthah sent messengers vnto the kynge of the childzen of Ammon, sayenge: What ayleth the with me, that thou comest vpon me to fight against my lande? And the kynge of the childzen of Ammon answered the messengers of Iephthah, because Israell toke awaye my lande, when they came forthe of Egypte: euen frome Arnon vnto Jabok, & frome thence vnto Jordan: Now therfore restore these landes agayne by faire meanes. And Iephthah sent messengers agayne vnto the childzen of Ammon, and sayde vnto hym: thus sayth Iephthah. Israel toke not awaye the lande of Moab, nor the lande of the childzen of Ammon. But when Israel came forth of Egypte, they walked thorow the wyldernesse, euen vnto the red see, and came to Cades, and sent messengers vnto the kynge of Edom, sayenge: let vs (we praye the) go thorow thy lande. But the kynge of Edom wold not assent therto. And in lyke maner they sent vnto the kynge of Moab, but he wolde not consent. And so Israell abode styll in Cades. And then they went a longe thorow the wyldernesse, and compased the lande of Edom, & the lande of Moab, and came a longe by the East syde of the lande of Moab, and pytched their tentes on thother syde the ryuer of Arnon, and came not within the coostes of the Moabites: for Arnon was their furthest border. And then Israel sent messengers vnto Sehon kynge of the Amorites, and kyng of Helbon, and sayd vnto him: Let vs haue passage thorow thy lande vnto our countreye. But Sehon trusted not Israel, to go thorowe his coostes: but gathered all his people togither & pytched in Jazah, and fought with Israel. But the Lorde God of Israel delyuered Sehon and all his folke into the handes of Israel. And so Israel smote theym, and conquered all the lande of the Amorites, the inhabitaun-

Numeri.xxi.f

Deute.ii.a

Numeri.xx.b

tauntes of the lande contrey. And they conquered all the costes of the Amorites, frome Arnō vnto Jabok, & frō the wyldernes vnto Jordā. So now forasmoche as the Lorde God of Israel hath caste out the Amorites before his people, shuldest thou enioye the lande? Naye, but what people Camos thy God dryuety out, that lande possesse thou. But whatsoeuer nations the Lorde oure God chaseth oute, ỹ lande oughte we to enioye. And therto, arte thou better then Balack the sonne of Zephor kynge of Moab? or canst thou shewe vs, that he dyd stryue with Israel, or fyghte agaynste them? all the whyle Israel dwelt in Hesbon and her townes, and in Aroer and her townes and in all the cityes that be a longe by the costes of Arnon three hundred yeres? why dydest thou not recouer them in al that space? wherfore I haue not offended against the, but thou west me wronge, to warre vpon me. The Lorde therfore be iudge this daye, betwene the childzen of Israell, and the childzen of Ammon. Neuertheles the kynge of ỹ childzen of Ammon harkened not vnto the wordes of Jephthah which he sent him.

Then the spirite of the Lorde came vpon Jephthah. And he passed ouer Galaad & Manasses, and came to Maspha, that lyeth in Galaad, and frome thence vnto the childzen of Ammon. And Jephthah vowed a vowe vnto the Lorde, and sayde: Yf thou shalt delyuer the childzen of Ammon into my handes, then that thinge that commeth out of the wores of my house against me, whē I come home in peace, frome the childzen of Ammon, shalbe the Lordes, and I wyll offer it vp for a burnt offeringe. And so Jephthah went vnto the childzen of Ammon to fight with theym. And the Lorde delyuered them into his handes. And he smoote theym frome Aroer vnto Menith, twenty cyties. And so forthe to the playne of the vyneyardes, and made an exceadinge great slaughter. And thus the childzen of Ammon were brought vnder, before the childzen of Israell.

Then Jephthah came to Maspha vnto his house. And beholde his doughter came out against him, with tymberelles and daunses, whiche was his onely childe: so that beside her, he had neyther sonne nor daughter. And when he sawe her, he rent his clothes & sayd: Alas my doughter, thou hast made me stoupe and art one of them that vexe me: for I haue opened my mouth vnto the Lorde, and cā not go backe. And she sayde vnto him: my father, yf thou haue opened thy mouth vnto ỹ Lord, then do with me accordynge to that proceded out of thy mouth, for as moche as the Lorde hath aduenged the of thyne ennemyes ỹ childzen of Ammon. And she sayde vnto her father, do this moche for me: let me alone for the space of two monethes, that I maye goo downe to the mountaynes, and bewayle my virginite with my felowes. And he sayd: go, and so she sent her awaye for two monethes. And she went with her companyons and lamented her maydenhed vpō the mountaynes. And after the twoo monethes, she turned agayne vnto her father, which dyd vnto her according to his vow which he had vowed, & so she knewe no man. And it became a custome in Israel yere by yere, that the doughters of Israell shoulde goo, and lamente the doughter of Jephthah, the Galaadyte, foure dayes in a yere.

Numeri. xxi. a

Deute. xxiii. a

Jephthah voweth.

¶ The battayle of Jephthah agaynste Ephraim. After the deeth of Jephthah succedeth Elon. After Elon Abdon.

CAPI. XII.

AND the men of Ephraim made an insurrection, and went Northwarde, & sayd vnto Jephthah: Wherfore wentest thou to fight with the childzen of Ammon, & dyddest not call vs to goo with the? we wyll therfore burne thyn house vpon the, with fire. And Jephthah sayde vnto theym: I and my people were at great stryfe with the childzen of Ammon. And I called you to haue ayded me, but ye wolde not come. And when I saw that ye delyuered me not, I put my lyfe in my handes, and wente vpon the childzen of Ammon. And the Lorde delyuered them into my handes. Wherfore then are ye come vpon me to fyght with me?

And Jephthah gathered togither all ỹ men of Galaad, and fought with the Ephraites. And the men of Galaad smote the Ephraites because they sayde: Ye Galaadites are but runagates of Ephraim amonges the Ephraites and the Manassites. Forcouē the men of Galaad toke the passages of Jordan where the Ephraites shulde come homewarde. And when those Ephraites that were escaped, sayd let vs go ouer: then the men of Galaad sayd vnto them: Ye are Ephraites, and they sayd, naye. Then the other aunswered: Then saye Sciboleth. And they sayde Siboleth, & could not so pronounce, wherevpon the other toke them and slewe them at the passages of Jordan. And there were ouerthrowen at that tyme of the Ephraites. xlij. thousande. And when Jephthah had iudged Israell sixe yere, he dyed, and was buryed in one of the cyties of Galaad After this man, iuged Israell one Abezan of Bethlehem, who had thirty sonnes and thirty doughters, and sent also his thirty doughters out to mariage, and toke thirty other in, for his sonnes. And when Abezā had iudged Israell. vi. yeres he dyed, & was buryed at Bethlehem.

And after him, Elon a Zabulonite iudged Israell ten yeres, and he dyed and was buryed in Ialon, in the countreye of Zabulon.

And after him, Abdon the sonne of Hellel, a Pharathonite iudged Israell. And he hadde fourtye sonnes, and thirty neuewes, that rode on threscore and ten asse coltes. And whē Abdon the sonne of Hellel the Pharathonite hadde iudged Israel eyght yere, he dyed, and was buryed in Pharthon, the lande of Ephraim, in the mount of the Amalekites.

¶ Is-

¶ Israel being an Idolatrer is oppressed of the Philistines. The byrth of Samson. The sacrifyce of Samsons father.

CAPI. XIII.

AND the chyldren of Israel beganne agayne to do wickednesse in the sight of the Lorde. And the Lorde delyuered theym in to the handes of the Philistines. xl. yere. And there was a man in Zaraah of the kynrede of the Dannites, named Manoah, whose wife was barre and bare not. And the Angell of the Lorde appeared vnto his wyfe, and sayde vnto her: Beholde, thou art barren and bearest not: But thou shalt conceyue and beare a sonne. And now beware, and drynke no wyne, ne stronge drynke, neyther eate any vncleane thinge: for lo, thou shalt conceyue, and beare a sonne. And there maye no ✝ rasor ouer theres come on his heed: For the childe shal be a ✠ Nazare vnto God, euen from the tyme of his byrth. And he shall begyn to delyuer Israel out of the handes of the Philistines. The the wyfe went and tolde her husbande, saying A man of God came vnto me, and the facyon of him was lyke the facyon of an aungell of God excedynge fearefull. But I asked him not whence he was, neyther tolde he me his name. And he sayde vnto me: ✝ Behold, thou shalt be with childe and beare a sonne, & now drynke no wyne nor stronge drynke, neyther eate any vncleane thinge: for the childe shalbe ✝ an adicyner to God euen from his birth to the daye of his death.

Then Manoah made intercession to the Lorde, and sayde: I praye the (my Lorde) let the man of God which thou sendest come ones more vnto vs, and teache vs what we shall do vnto the childe, whe he is borne. And God herde the voyce of Manoah, and the aungell of God came agayne vnto the wyfe as she sat in the feldes: But Manoah her husband was not with her. Then the wyfe made haste, and ran and shewed her husband and sayd to him: Beholde, the man hathe appeared vnto me, that came the other daye vnto me.

Then Manoah arose, and wente after his wyfe and came to the man and sayd vnto him Art thou the man that spakest vnto my wyfe? And he sayde, yea. Then Manoah sayd, now when thy worde is come to passe: what shall be the maner of the childe, and what shall he do? And the aungell of the Lorde sayde vnto Manoah: thy wyfe must abstayne from al that I sayde vnto her: she maye eate of nothinge that cometh of the vyne tree, ne drinke wyne or stronge drynke, nor eate any vnclene thinge: but must obserue all that I bad her. Then sayde Manoah vnto the aungel of the Lorde: Graunt vs to tary tyll we haue made redy a kyd, and haue set it before the. And the Aungell of the Lorde sayde vnto Manoah: thoughe thou make me abyde I will not eate of thy meat. And moreouer yf thou wilt prepare a burntoffringe, that thou must offer vnto the Lorde. For Manoah wist not that it was an aungell of the Lorde. And Manoah sayde vnto the aungell of the Lorde: What is thy name, that when thy sayenge is come to passe, we maye do the some worshyp? And the aungell of the Lorde sayd vnto him: why askest thou after my name? when it is marueilouse. Genes. xxxii. e Exo di. iii. e The name of the Aungel is wonderfull.

And Manoah toke a kydde with a meatoffringe, and offred it vpon a rocke vnto the Lorde which worketh wōders, Manoah & his wyfe loked vpon. And when the flame came vp out of the aultare, the angell of the Lord ascended vp in the flame of the aultare. And Manoah and his wyfe loked theron, and fell flat on their faces vnto the grounde: But the aungell of the Lord dyd no more appeare vnto Manoah and his wyfe. And then Manoah knewe that it was aungell of the Lorde: and sayde vnto his wyfe: We shal surely dye because we haue sene God. But his wyfe said vnto him: Yf the Lorde wolde kyll vs, he wolde not haue receyued a burntoffringe and a meatoffringe of our handes, neyther wolde he haue shewed vs al these thinges, nor wold haue tolde vs as he hath of thinges to come. And the wyfe bare a sonne, & called his name Samson. And the lad grewe, and the Lorde blessed him. And the spirite of the Lorde bega first to be with the house of Dan, betwene Zaraah and Esthaol. Psal. lxxi. c and. cxxxv. a Exod. xxxiii. d Iud. vi. e Samson is borne.

¶ The maryage of Samson. He kylleth a Lyon. He propoundeth a ryddle. He kylleth thirtye men. His wife forsaketh him and taketh an other.

CAPI. XIIII.

SAmson went downe to Thamnath, and sawe a woman in Thānath of the doughters of the Philistines, and came & tolde his father and mother, and sayd: I haue sene a woman in Thamnath of the doughters of the Philistines. And now gyue her me to wyfe Then his father and mother sayde vnto him, is there neuer a woman of the doughters of thy brethren, amonge all my people: but that thou must go and fet a wyfe of the vncircumcysed Philistines? And Samson sayde vnto his father, gyue me this woman, for she pleaseth me well. Now his father & mother wist not that it was the Lordes worckynge, & that he sought an occasion vpon the Philistines, which at that tyme raygned ouer Israel. The wente Samson, and his father and mother, downe to Thamnath. So when they came to the vyneyardes of Thamnath: Beholde, a younge Lyon rored vpon him. And the spyryte of the Lord came vpon Samson. And he tare him, as a man wolde rent a kyd, and yet had nothinge in his hande. Neuertheles he told not his father and mother what he had done, but went downe and talked with the woma whiche semed beautyful in the syght of Samson. Deuter. vii. a

And within short space after, as he repayred thyther agayne to take her to wyfe, he turned out of the waye, to se the carkalle of the Lyon. And beholde, there was a swarme of bees in the carkalle of the Lyon, and hony: & he

he toke of the honye in his handes, and went eatynge, and came to his father and mother & gaue them of the same. And they dyd eate. But he tolde not them, that he had taken the honye forth of the carkalle of the Lyon. And
c when his father was come vnto the woman: Samson made there a feast, for so vsed the young men to do. And when her frendes saw him, they broughte thirtye companyons to beare him companye. And Samson sayde vnto them: I wyl put forth a ryddle vnto you. And yf ye can declare it within seuen dayes of the feaste and fynde it oute, I wyll gyue you thyrtye shertes and thirtye chaunge of garmentes. But yf ye cannot declare it me, then shall ye gyue me thyrty shertes and thirtye chaunge of garmentes. And they answered him, put forth thy ryddle and let vs heare it. And he sayde vnto them. Oute of the eater
☞ came meate: and out of the strong came swetnesse. And they couldе not in thre dayes expounde the ryddle. So when the seuenth day
D was come, they sayde vnto Samsons wyfe. Flatter thyne husbande, that he maye declare vs thy ryddle, or elles we wyll burne the and thy fathers house with fyre, haue ye called vs to make vs beggers? Then Samsons wyfe wept vnto him and sayd, it cānot be but that thou hatest me and louest me not, sythe thou hast purposed a ryddle vnto the children of my folke and wylt not tell me what it meaneth. And he sayde: Beholde, I haue
Iud.xiiii.b not tolde it my father ne yet my mother, and shulde I tell it the? And she wepte vnto him seuen dayes, whyle the feaste lasted. So the seuenth daye he tolde her, because she laye so sore vpon him. And she agayn tolde it to the children of her folke. And then the men of the
Solucion. citye sayde vnto him the seuenth daye before the sonne went downe. What is sweter then hony, and what is stronger then a Lyon? the sayde he vnto them: Yf ye had not plowed wt my heffer, ye had not founde out my ryddle. Then the spryte of the Lorde came vpon him. And he went wnne to Askalon, and slew.xxx men of them, and dispoyled them, and gaue their garmentes vnto them which expounded the ryddle. And he was wrothe, and wente vp to his fathers house. But Samsons wyfe was gyuen in mariage to one of his companyons that accompanyed him.

¶ Samson tyeth fyrebrandes to fox tayles, and letteth them runne into the corne. with the Jawebone of an Asse he killeth a thousande. Oute of a greate tothe in the Jawe, God gyueth him water.

CAPI. XV.

A But it chaunced within a whyle after, in the tyme of whete heruest, that Samson visited his wyfe with a kydde. And whē he thought to haue gone in vnto his wyfe into the chamber, her father wolde not suffre him to go in: But sayde: I thought thou had dest hated her, and therfore gaue I her to one of thy companyons. Now be it, her younger sister is fayrer then she. Take her in stede of the other. Then sayde Samson vnto them: Now I am blameles concernynge the Philistines, though I wo them displeasures. And Samson went forth and caught thre hundred Foxes, and toke fyrebrandes, & fastened tayle to tayle, and put a fyre brande in the myddes betwene two tayles. And he set the fire brandes on fyre, and put them into the corne of the Philistines, & burnt vp bothe the reped corne and also the standinge, with vynes and olyues. Then the Philistines asked, who hadde wne that dede. And it was tolde them that Samson the sonne in lawe of the Thamnite, because he had bereued him of his wyfe & gyuen her to one of his companyons. And the Philistines came and burnt bothe her and her father with fyre.

And Samson sayde vnto them: shoulde ye so? I will surely be auenged of you, & then I will cease. And he smote them legge & thygh with a myghty plage. And then he went and dwelt in the toppe of the rocke Etam.

Then the Philistines came vp and pitched against Juda and laye in Lehi. And the men of Juda sayde. Why are ye come against vs? And they answered to bynde Samson are we come, euen to wo vnto him, as he hathe wne to vs. Then thre thousande men of Juda went vp to the toppe of the rocke Etam, and sayde to Samson: wottest thou not, that the Philistines are rulers ouer vs? Wherfore thē hast thou handled vs thus? And he answered thē, as they serued me, so haue I serued them.

Then sayde they vnto him, we are come to bynde the, and to delyuer the into the handes of the Philistines. And Samson sayde vnto them: swere vnto me, that ye shall not hurte me your selues. And they sayde, we will not hurte the, saue onely bynde the, and delyuer the vnto their handes: But we will not kyll the. And so they bounde him with two newe cordes and brought him downe from the rocke. And whē he cam to Lehi, the Philistins showted against him. And the spryte of the Lorde came vpon him, and the cordes that were vpō his armes, became as flaxe that was burnt wt fire, and the bandes lowsed from his handes And he founde a Jaw bone of a rotten asse, & put forth his hande and caught it, and slew a thousande men therwith. And Samson sayd: with the Jawe of an asse, haue I put them backe: with the Jaw of an asse haue I slayne a thousande men. And when he had left preakynge, he cast awaye the Jaw out of his hād and called the place Ramath Lehi. But he was sore a thirste, and called on the Lorde, & sayde. Thou Lorde hast gyuen this great victory, thorow the hande of thy seruaunt. And now I must dye for thirst, and fall into the handes of the vncircumcysed. But God brake a great tothe that was in the Jawe, and there came water forth of it. And when he had dronken, his spryte came agayne, and he was refreshed, wherfore the name thereof was called, * the well of the caller on, whyche is in Lehi, vnto this daye. And he iudged Israell in the dayes of the Philistines twenty yeres.

¶ Sam-

¶ Samson lyfteth vp the gates of Gaza and careyeth them vp in to the mountayne. He was deceyued by Dalilah and made blynde. He pulleth downe the house vpon the Philistines and dyeth with them.

CAPI. XVI.

THen went Samson to Gaza, and sawe there an harlot & lay wyth her. And it was tolde the Gazites, that Samson was come thither. And they went about, and layd awayt for him all nyght in the gate of the cytye, and were still abydynge for him all the nyght sayinge: tarye tyll the morynge that it be daye, and then let vs kyll hym as he cōmeth forth of the cytye. And Samson toke his rest tyll midnight, and arose at mydnight and toke the dores of the gate of the cytye, and the two syde postes, and rent theym of, barres and all, and put them vpon his shoulders, and caryed them vp to the toppe of an hyll that lyeth before Hebron.

And after that, he loued a woman, vpon ✠ ryuer of Sorek, called Dalilah, vnto whom came the Lordes of the Philistines, and sayde vnto her. Flatter him and se wherin his great strength lyeth, and by what meanes we may haue power ouer him, that we may bynde him and dynge hym vnder, and eche of vs shall gyue the .xi. hundred syluerlinges.

And Dalilah sayde to Samson. Oh, tel me where thy great strength lyeth, and what it is wherwith men myght bynde the and beate the. And Samson sayde vnto her. Yf men bounde me, with seuen grene withythes, that were neuer dryed, I shulde be weake, and as an other man. And the the Lordes of the Philistines brought her seuē withythes that were yet grene and neuer dryed, and she bound him with theym. Notwithstandinge she had men lyenge in wayte with her in the chambre. And she sayde vnto him: the Philistines be vpon the Samson. And he brake the cordes as a threde of towe breaketh, when it feleth fyre. And so it was not knowen wherin his strēgth laye.

Then sayde Dalilah to Samson: Se, thou hast mocked me and tolde me lyes. Now yet tell me I praye the, wherwith thou myghtest be bounde. And he sayde: Yf I were bounde with newe ropes, that neuer were occupyed, then shulde I be weake, and as an other mā. And Dalilah toke newe ropes and bounde him therwith, and sayde vnto him, the Philistines be vpon the Samson. And there were lyers awayte in the chaumber, and he brake them from of his armes, as they hadde bene but a threde. And Dalilah sayde vnto Samson, hytherto thou hast mocked me and tolde me lyes: I praye the yet tell me wherewith men maye bynde the. And he sayde vnto her. Yf thou bynde seuen lockes of my heed with an heaere lace and fasten them with a nayle, I shall be weake. And Dalila dyd so, and sayde vnto him, the Philistines be vpon the Samson. But he awaked out of his slepe, & plucked and went away with the nayle that was in the plattynge, and with the heaere lace. Then she sayde vnto him: Howe canste thou saye thou louest me, when thyne herte is not with me: for thou hast mocked me this three tymes, and haste not tolde wherein thy chiefe strength lyeth. And as she lay vpon him with her wordes continually vexinge of him, his soule was encombred euen vnto the deathe. And he tolde her all his herte, and sayde vnto her: there neuer came raser nor sheres vpon myne heed, for I haue bene a Nazare te God euen frome my mothers wombe. Yf myne heaere were cut of, my strength wolde go frō me, and I shuld become, and be lyke all other men. And when Dalilah sawe he had vttered vnto her all his hert, she sent for the Philistines, sayenge: come vp yet this ones, for he hath shewed me all his hert. Numeri vi.a. Judi.xiii.a

Then the lordes of the Philistines came & brought the moneye in their handes. And she made him slepe vpon her lappe, & sente for a barbar, & cut of the seuen lockes of his heed and began to vexe him, and to thrust him frō her, for by and by his strength was gone from him. And she sayde, the Philistines vpon the Samson. And he awoke out of his slepe, and thought to go out as at other tymes before & shake him selfe, and wiste not that the Lorde was departed frome him. Then the Philistines toke him and put out his eyen, & brought him downe to Gaza, and bounde him with fetters. And he was made to grynde in the prison house, all be it the heaere of his hed began to growe agayne after that he was shorne. The the lordes of the Philistines gathered theym togither, to offer a solemne offringe vnto Dagon their God, and to reioyse: for they sayde our God hath betaken Samson our ennemy into our handes. And when the people sawe him, they magnified their God: for they sayd, our god hath gyuen into our handes our ennemy, which destroyed our countrey and slew many of vs. And when their hertes were mery, they sayde: sende for Samson and let him playe before vs. So they set Samson oute of the prysonhouse, who played before theym, & they set him betwene the pyllers. And Samson sayde vnto the ladde that led him by the hande: set me that I may touche the pyllers that the house stande vpon, and that I maye leane to the. And the house was ful furnished with men and women. And there were all the lordes of the Philistines, and vpon the rouffe there were about thre thousand men and wemen, that beheelde how Samson played. Samson is taken.

Then Samson called vnto the Lorde, and sayde my Lorde almyghty thinke on me, and restore me myne olde strength, at this tyme O God, that I maye be auenged of the Philistines for my two eyen. And Samson caught the two myddell pyllers on whiche the house stode, the one in his ryghte hande, and the other in his lefte, and sayde: my lyfe perisshe with the Philistines, and bowed them with myght. And ✠ house fell vpon ✠ lordes, & vpō all the people ✠ were therein. And so the deed which he slew at his deth, were mo then they which he slew in his life. And then his brethre & all ✠ house of his father came downe, & toke him vp, & brought, and buryed him, betwene

Zarah and Eſthaol, in the buryenge place of Manoah his father. And he iudged Iſraell twenty yeres.

¶ Of Michas whoſe mother made him an Idoll of ſyluer. Of the younge preeſt of the lynage of Leui of Bethlehem.

CAPI. XVII.

A THere was a man in mounte Ephraim, named Michas, whiche ſayde vnto his mother: the .xi. hundred ſyluerlynges that were taken from the, about which thou curſedſt in myne eares: Beholde the ſyluer is with me, for I toke it awaye. Then ſayd his mother, bleſſed be thou my ſon in the Lorde. And ſo he reſtored .xi. hundred ſyluerlynges to his mother agayne. And his mother ſayde: I vowed the ſyluer vnto the Lorde that my ſonne ſhulde take it, of myne hande: to make a grauen Image and an Image of metall. Nowe therfore I render it the agayne. And he reſtored the moneye agayne vnto his mother.

B Then his mother toke two hundred ſyluerlynges and put them to a goldſmith, to make therof a grauen ymage and a molten ymage, which remayned in the houſe of Michas, who alſo made a chapell of gods, and made an Ephod and ymages, and filled the hand of one of his ſonnes which became his preeſt. For in thoſe dayes there was no kynge in Iſraell, but euery man dyd as he thought beſt.

Ephod is a preeſtes apparell.

C

Iudi.xviii.a and.xxi.d

And there was alſo an other a younge man of Bethlehem Juda, amonges the kynredes of Juda: and he was a Leuite and ſoiourned there. And the ponge man departed out of the cytie of Bethlehem Juda, to go dwell where myght be moſt commodyous for him. And he came to mount Ephraim, and to the houſe of Michas as he iourneyed. And Michas ſayde vnto him, Whence comeſt thou? and the Leuite anſwered him: I am of Bethlehē Juda and go to dwell where I maye fynde a mooſte mete place. And Michas ſayde vnto him: dwell with me, and be vnto me a father and a preeſt. And I wyll gyue the ten ſiluerlynges by yere and double apparell and meat and drinke.

So the Leuite went and dwelled with the man, and was vnto him as dere as one of his owne ſonnes. And Michas fylled the hande of the Leuite, and the younge man became his preeſte, and contynued in his houſe, and ſayde now I am ſure that the Lorde wyll be good vnto me, ſythens I haue a Leuite to my preeſt.

¶ The childzen of Dan take the goddes & the preeſt of Michas awaye. They deſtroye Lais, and buylde it agayne, and name it Dan.

CAPI. XVIII.

A IN thoſe dayes there was no kynge in Iſraell. And in thoſe dayes the tribe of Dan ſought them an enheritaunce to dwell in, for tyll that tyme there fell none enheritaūce vnto them amonges the tribe of Iſraell. And the childzen of Dan ſent forthe of their kynredes fyue men of actiuite, out of their coaſtes euen out of Zarah and Eſthaol, to bewe the lande and ſearche it out, and ſayde vnto the: go and ſearche out the lande. And they came to moūt Ephraim, vnto the houſe of Michas and lodged there. And when they were come vnto his houſe, they knewe the voyce of the younge man the Leuite, whoſe lodgyng they vſed, and ſayde vnto him: Who brought the hyther? what makeſt thou in this place? why arte thou come hyther? And he ſayd vnto the, thus and thus dealeth Michas with me, and hath hyred me to be his preeſt. And they ſayd vnto him: Aſke of God we praye the, that we maye knowe whether the waye we goo, ſhalbe proſperous, & whether the thinge ſhall take effecte. And the preeſt ſayde vnto them: go in peax, the Lorde regardeth your waye & the iourney whiche ye go.

Then the fyue men departed and came to Lais, and ſawe the people there dwellynge careleſſe, and after the maner of the Sidons, ſtille, and without caſtinge of parelles, & that no man made any trouble in the lande or diſtroyed any dominion, and howe they were farre from the Sidons and had no medlynge with any nacion. And they came vnto their brethre to Zarah, and Eſthaol. And their brethren ſayde vnto them: what tydinges bring you?

And they ſayde, aryſe and let vs goo vnto them, * for we haue ſene the lande, and it is verye good. Haſten you therfore, and be not ſlouthfull to departe, and to come & conquere the lande: ye ſhall come vnto a people that miſſeth no parels, and vnto a large countrey: for God hath gyuē into your hādes a place where in is no lacke of any thinge in the worlde.

Then departed thence of the kynred of the Danites, out of Zarah and Eſthaol. vi. hundred men appointed vñ habilimētes of warre. And they went and pytched in Kariath Jarim in Juda. Wherfore the place is called Mahanay Dan vnto this daye, which is on ẏ backſyde of Kariath Jarim. So they wente thence vnto mounte Ephraim, and came to Michas houſe. Then anſwered the fyue men that went to eſpye out the countrey of Lais, and ſayde vnto their brethren: wot ye not that there is in theſe houſes an Ephod and Images, and a grauen Image, and a molten Image? Now therfore conſydre, what ye haue to do.

And they turned thytherward and came to the houſe of the young man the Leuite in the houſe of Michas, and ſalued him peaſably. And the. vi. hundred men wel kenſed with weapons of warre which were of the childzen of Dan, ſtode in the enteringe of the gate. And the fyue men that went to eſpye out the land went in thyther and toke the kerued Image, & the Ephod, and the molten Image. And the preeſt ſtode in the enterynge of the gate with the ſixe hundred men, that were armed vnto battayle, whyle the other went to Michas houſe, and fet the kerued Image, the Ephod the kerued Image, and the Image of metall. Then ſayde the preeſt vnto them: what doo ye? and they aunſwered him, kepe ſylence, & * put thyne hande vpon thy mouthe, and come

come with vs, and be vnto vs a father and a preast, whether is it better for the to be a preest vnto the house of one man, or to be preast vnto a tribe or kynred in Israell? And the preest was glad and toke the Ephod and the Images, and the grauen Image, and wente with the people And they turned and departed, & put the childzen, the cattell and their costlye thinges before them.

When they were a good waye frome the house of Michas, the men that were in the houses that were by Michas house, made an outcrye, and pursued after the childzen of Dā and called vnto theym. And they turned their faces, and sayde vnto Michas, what ayleth the, that thou makeste this outcrye? And he sayde, ye haue taken awaye my goddes which I made and also the preast, and go your wayes with theym: And what haue I more, howe then saye ye vnto me, what ayleth the? And the childzen of Dan sayde vnto him, let not thy voyce be herde amonges vs, lest angry fellowes run vpon the, and thou lose thy lyfe, with the lyues of all thyne houshoide also. And so the childzen of Dan wēt their wayes. And when Michas sawe they were to strong for him, he returned vnto his house agayne. And they toke the thinges which Michas had made, and the preast which he had, and went vnto Lais, euen vnto a people that were at rest and without mystrust, and smote them w the edge of the swerde, & burnt the cytie with fyre. And there was no man to helpe, because it was farre frome Sidon, and they had none affaires with any other nacyon. And the cytie stode in the valleye that lyeth by Bethzehob. And they buylt the cytie and dwelt therin. And called it Dan, after the name of Dan their father which was sonne vnto Israell. Howe be it in dede the name of the cytie was Lais at the begynninge.

And the childzen of Dan set theym vp the grauen Image. And Jonathan the sonne of Gerson, the sonne of Manasses and his sonnes were the prestes vnto the trybe of the Danites, tyll they were caried awaye out of the lande pyslonners. And they set theym vp the kerued Image whiche Michas made, all the whyle that the house of God was in Silob. In those dayes was no kynge in Israell.

¶ Of the Leuite whose wyfe was vyllanously kylled in Gabaah. She is diuyded in to.xij. partes and of her sent to euery trybe of Israel a pece.

CAPI. XIX.

AND a certen Leuyte dwellynge on the syde of mount Ephraim, toke to wyfe a concubyne out of Bethlehem Juda: which concubine played the hore in his house and went awaye frome him, vnto her fathers house to Bethlehem Juda, and there continued foure moncthes. And her husband arose and went after her, to speke frendly vnto her and to bringe her home agayne, and his ladde with him & a couple of Asses. And she brought him vnto her fathers house, and when the father of the damosell sawe him, he reioyced of his comminge. And the Leuite abode with his father in lawe thre dayes and so they ate and dranke and lodged there.

The fourth daye the younge man arose early in the morning, and wolde haue departed. But the damoselles father sayd vnto his son in lawe, comforte thyne herte with a morsell of breed, and then goo youre waye. And they sate downe and dyd eate and drinke bothe of them togyther. Then sayde the damoselles father vnto the man, goo to, I praye the and tary all nyght and let thyne hert be mery. Howe be it the man stode vp to departe: but his father in lawe compelled him to turne agayne and to tarye all nyght there. And he arose vp early the fyfth daye to departe. Then sayde the damselles father, comforte thyne herte: and so made him tarye tyll after mydday: & they dyd eate both of theym togither.

And then the mā arose to departe with his wyfe and his ladde. But his father in lawe the damoselles father sayde vnto him, behold the daye goeth fast awaye and draweth towarde nyghte, tary all nyghte: at least tarye this daye here, and let thyne hert be mery. And to morowe get you early on your waye and get þ to thy tent. Neuertheles the man wolde not tary, but arose and departed, and came as ferre as Jebus, which is Jerusalem and his two asses laden, and his concubyne, and his lad with him. And when they were fast by Jebus, the daye was sore spent and þ younge man sayde vnto his master, come I praye the and let vs turne into this cytie of þ Jebusytes and lodge all nyght there. But his master sayde vnto him, we will not turne into a straunge cytie that are not of the childzen of Israell: we wyll go forth to Gabaah, and we shall come to one place or other, and shall lodge all nyghte in Gabaah or in Ramah. And they went forth on their iourney, and the Sonne wente downe vpon theym when they were fast by Gabaah which is in Ben Jamin. So they turned thitherward to go and lodge all nyght in Gabaah. And when they came in they sat them downe in a strete of the cytie, for no man wolde take theym in, to lodge. But beholde, there came an olde man frome his worke, out of the feldes at euen whiche was also of mount Ephraim, and but a straunger in Gabaah, for the men of the place, were of the childzen of Jemini. And when he had lift vp his eyen, and sawe a wayefaringe man in the stretes of the cytie, he sayd: whether goest thou? And whence commeste thou? And the other answered him, we come frome Bethlehem Juda towarde the syde of mount Ephraim: frome thence am I, and went to Bethell Juda, and go now to the house of God. But there is no man that receyueth me to house: & yet I haue strawe and prouender for our asses and bred and wyne for me and thy handmayd and thy lad that are with thy seruaunte, and lacke nothinge but lodgynge.

The olde man sayde, peax be with the, all that thou lackest shalte thou fynde with me:

F only remayne not in ꝑ ſtreates all nyght, and he brought him into his houſe, and gaue fodder vnto his aſſes, And they waſched theyr fete, and dyd eate and drynke. And as they were makynge good chere, the men of the cytye whiche were wycked, ſet the houſe rounde aboute, and thruſt at the dore, and ſpake to the good man of the houſe, ſayinge: bryngе forthe the man that came in to thyne houſe, that we maye playe buggery with him.

But the man of the houſe went out to the, and ſayde vnto them: Oh, naye my brethren Gene.xix.b
do not ſo wyckedly, ſythens this man is come into myne houſe: do not this abhominacion. Beholde, my doughter a mayden and this mās concubyne, them I wyll bringe out vnto you, and throw them downe, and take your pleaſure of them, but vnto this man, do not this folye againſt nature, I beſeche you. But the men wolde not herken to him. Neuertheleſſe the man toke his concubyne and brought her forth vnto them, and they had to do with her and entreated her ſhamefully, all the nyght euen vnto the morninge. And when the daye began to ſpringe, they let her go.

G And then came the woman in the dawninge of the daye, and fell downe at the dore of the mans houſe, where her Lorde was. And her Lorde arose vp in the morninge and opened the dores of the houſe, and came forthe to go his waye. And beholde, his concubyne laye a longe before the dore of the houſe, & her hand vpon the threſſholde. And he ſayde vnto her: aryſe and let vs be goynge. But ſhe anſwered not. Then he toke her vp vpon an Aſſe & rode vp, and gat him vnto his owne home. And when he was come vnto his houſe, he toke a threſſinge knyfe, and caught his concubine & dyuided her thorowe the bones into twelue peces, and ſent her into all quarters of Iſrael. And all that ſawe it ſayd: there was no ſuche dede done or ſene ſythens the childzen of Iſrael came out of Egypte vnto this daye, conſider the matter, gyue counſell and ſaye youre aduyſes.

Thelcripture calleth the huſband the wyues Lorde

¶ The battayle of all the Iſraelites againſte the tribe of Beniamin for the Leuites wyfe kylled.

CAPI. XX.

A Then all the chyldzen of Iſraell wente out, and there gathered a company to-gyther, as it hadde ben but one man, e-uen frome Dan to Berſeba, and oute of the lande of Galaad, vnto the lande of Marphah / and there rode folke oute of all quarters of all the tribes of Iſrael in the aſſem-ble of the people of God, four hundred thou-ſande foote men that drewe ſwerdes. And the chyldren of Beniamin herde that the chyl-dren of Iſrael were gone vp to Marphah. Then ſayd the chyldren of Iſrael, tell vs how this wickednelle happened. And the Leuyte the ſlayne womans huſbande anſwered and ſayd: I came in to Gabaah in Beniamin wt my concubyne to lodge all nyght. And the cy-tezens of Gabaah aroſe againſt me, and beſet the houſe rounde about me by nyght, & thought to haue ſlayne me: but they caught my concu-bine and forced her, that ſhe dyed. Wherfore I toke my concubyne and cut her in peces, and ſent her thorow out all the landes of the en-heritaunce of Iſrael. For they haue done ab-ominacion and folly in Iſrael. Beholde, ye are all childzen of Iſrael. Conſyder therfore, and gyue youre aduyſe in the cale. Then all the people aroſe, as it had bene one man, ſay-enge: there ſhall not one of vs go to his tent, ne turne in to his houſe. And now this is it B we wil do to Gabaah and caſt lottes againſt it. And we will take ten men of the hundred thorow out all the trybes of Iſraell, and an hundred of the thouſande, and a thouſande of the ten thouſande, to fet vitayle for the peo-ple, to make that they maye goo againſt Ga-baah Ben Jamin, accordinge to all the folye, that they haue wrought in Iſraell. And ſo all the men of Iſraell aſſembled vnto Gabaah, as it had bene but one man. And the trybes of Iſraell ſent men thorow al the tribe of Ben Jamin, ſayenge: What wyckednelle is this, that is happened amonges you? Now ther-fore delyuer vs the men, thoſe wycked wret-ches of Gabaah to thintent we maye ſley the and put awaye euell frome Iſraell.

Neuertheleſſe the childzen of Ben Jamin wolde not herken vnto the voyce of their bre-thren the childzen of Iſraell: but muſtered out of the cytes vnto Gabaah, to come oute in batayle againſt the childzen of Iſrael. And the childzen of Ben Jamin were recounted at that tyme, oute of the cytes. xxvi. thouſande men that drewe ſwerdes beſyde the inhabi-tauntes of Gabaah, which were nombred ſe-uen hundred pyked men. And amonges all theſe folkes were ſeuen hundred nymble han-ded men, which euery one could ſlynge ſtones at an heare breadth, and not myſſe. And the childzen of Iſraell beſyde the childzen of Ben C Jamin, were nombred at foure hundred thou-ſande men that drew ſwerdes, and all men of warre.

And the childzen of Iſraell aroſe and went vp to Bethell, and aſked of God, who ſhuld begyn the battell againſt the childzen of Ben Jamin, and the Lorde ſayd Juda ſhalbe your capitayne. And the childzen of Iſrael rode vp early and beſeged Gabaah. And the mē of Iſrael went out to battell againſt Ben Ja-min, and put theym ſelues in araye againſte them, to fight againſt Gabaah. And the chil-dren of Ben Jamin came out of Gabaah and deſtroyed in Iſrael that daye. xxij. thouſande men, and brought them to the grounde. And the folke of the childzen of Iſrael pluckt vp their hertes, and yet eftſones made battell in the ſame place where they dyd the firſt daye: but they went furſte vp and wepte before the Lorde vnto euen, and aſked of the Lorde, ſay- D enge: ſhall we go agayne to battell againſt ꝑ childzen of Ben Jamin our brethren? And the Lorde ſayde: go vp vnto them, when the chil-dren of Iſrael were come to the childzen of E Ben Jamin the ſeconde daye, the childzen of Beniamin went agaynſte theym out of Ga-

baah,

baah, the second day, and destroyed to the erth of the chyldren of Israel ones agayne, xbuj. thousande men that drewe swerdes euerye man of theym.

Then the chyldren of Israel and all the people went vp and came vnto goddes house and wept and sat there before the Lorde, and fasted the same daye vnto euen, and offered burnt offerynges and peax offerynges before the Lord. And they asked the Lord: for there was the arcke of the apoyntment of God, in those dayes. And Phinches the sonne of Eleazar, the sonne of Aaron attendinge vpon it at that tyme: and they sayde, shall we go out any more to battel against the chyldren of Benjamin our brethren, or shall we cease? And the Lorde sayde go: for to morowe I wyll deliuer them into your handes. And Israell set a pryuy watche against Gabaah roundabout And the chyldren of Israell went against the chyldren of Benjamin the thirde tyme, and put them selues in araye agaynst Gabaah, as they hadde done twyse before. Then came the chyldren of Benjamin against the people of Israell, tyll they were drawen a great waye frome the cytie. And they began to smyte of the people and wounded theym (as they dyd twyse before, so that Israell fled by two bye wayes of which one goeth vp to Bethell and the other to Gabaah thorowe the feilde) and slewe vpon a thirtye men of Israell. For the childre of Benjamin thought that the other had bene beaten before theym, as at the firste tyme. But the chyldren of Israell sayde, let vs flee and plucke theym awaye frome the cytie, vnto the byghe wayes.

And then all the men of Israel rose vp out of theyr standynge, and put them selues in aray at Baal Thamar. And lykewise the lyers in awayte of Israel came forth oute of their places, out of the medowes of Gabaah, and came before Gabaah: ten thousande chosen men out of al Israel, & there was a strong bat tayle. But the other wyst not that euyll was so nygh theym. And the Lorde plaged Benjamin before Israel, so that the chyldren of Israel destroyed in Beniamin the same daye xxb. thousande and a hundred men, that drew swerdes euery one of theym. The chyldren of Beniamin when they did se that they shulde be beaten downe began to flee. And the men of Israel gaue rome to Benjamen, because they trusted vnto the layers in wayte whiche they had layd agaynst Gabaah. And the layers in wayte hasted and ran out of their holes vpon Gabaah, and went and smote al the cytye with the edge of the swerde. And they of Israel gaue the preuye watche theyr watchewerde that as sone as they hadde taken the cytye they shulde fyre it, that by the smoke they shulde shew that the cytye was wonne. And the men of Israel fled in the battayle. And Benjamin begā to smyte deed of the chyldren of Israell, aboute thirtye personnes, for they supposed that the other had ben put to flight before them. as in the first battell. The began to aryse out of ỹ cytie a pyller of smoke And the Benjamites lokyd backe: & beholde the wastynge of the hole citye began to ascende to heuen.

Then the men of Israel turned agayne, and the men of Benjamin were abasshed/ for they sawe that euyl approched them. And they fled before the men of Israel vnto the way that leadeth to the wylderne, the other folowing the at the harde heles. And beside that their partakers of their cities aboute them were slayne in the same place. And they compassed Benjami and chased them to Menuah/ and ouerranne them before Gabaah on the east side/ and there were slayne of Benjamin. xbiij. thousande, and all men of might. And they turned and fledde towardes the wylderneſſe, and vnto the rocke ỹ of pomegarnettes. And the other slewe by the waye of the reste of them, fyue thousande men/ and stycked vnto them vntyll they came to Gadaam, and slewe two thousande moo of them/ so that al that were slayne that same daye of Benjamin, were. xxb. thousande men that drewe swerdes/ and all men of myghte; onely fyre hundred men tourned and fledde to the wylderneſſe, vnto the rocke of pomegarnettes, and abode there foure monethes. And then the men of Israel tourned backe agayne vnto the chyldren of Benjamin/ and smote them with the edge of the swerde in the cities bothe man and beaste, and all that came to hande/ and moreouer sette all the cityes they coulde come by on fire.

¶ The tribe of Benjamin whiche was destroyed for theyr fornication with the Leuites wyfe: is restored agayne.

CAPI. XXI.

AND the men of Israell sware in Maspha, saying/ there shal none of vs giue his doughter vnto any of Benjamin to wyfe. And the people came to Bethel & abode there tyll euen before God/ and lyfte vp their voyces, and wepte lore, and sayd. O Lord God of Israel, why is this chaunced in Israel, that there shulde be this daye one tribe lackynge in Israell? And on the morowe the people arose erly, and made there an aulter, & offered burnt offerynges and peaxofferinges.

The prayers of the people.

And ỹ children of Israel asked who are they amonges al the tribes of Israel that came not with the congregacion vnto the Lord/ for they had made a great othe concernynge them that came not vp to the Lord to Maspha, saynge they shulde surely dye. And the chyldren of Israel had pitye on Benjamin their brethre, and sayd/ there is one tribe cut of from Israel this day: what shal we do vnto the rest of them, to get thē wiues, for as moch as we haue swore by the Lorde, that we wil not gyue them any of our doughters to wyues. Then they sayde/ what are they of the tribes of Israel that came not vp to Maspha to the Lord? And beholde there came none of thinhabitantes of Jabes Galaad vnto the cōgregacion. So when ỹ people were vewed/ beholde there were none of thinhabitantes of Jabes Galaad there. And the congregacion sent thyther. xij. thousande men of the strongest of them, and commaunded thē,

sayenge: Go and smyte the enhabitauntes of Jabes Galaad, with the edge of the swerde as well women as chyldren, * And this is that ye shall do: vtterlye destroye all the males and al the women that haue lyen by men. And they founde amonge the inhabitantes of Jabes Galaad foure hundred damselles virgynes that hadde knowen no man by lyinge with any male. And they brought them vnto the host to Silob which is in the lande of Canaan. And the hole congregacion sent & spake with the chyldren of Ben Jamin that were in the rocke of Pomgarnettes, and called peasably vnto them, and Ben Jamin came agayne at that tyme, and they gaue them the wemen which they had saued a lyue of the wemen of Jabes Galaad. But they so sufficed them not. And the people had compassion on Ben Jamin because that God had made a gappe in the trybes of Jsraell. And then the elders of the congregacion sayde: What shall we do to the remnaunt of them, to get them wyues, seing all the wyues of Ben Jamin are destroyed? And they sayde there must be an enheritaunce for them that be escaped of Ben Jamin that a tryde be not destroyed oute of Jsraell: howbe it, we maye not gyue theym wyues of our doughters. For the chyldren of Jsraell hadde made an adiuracion, sayeng: cursed be he that gyueth a wyfe to Ben Jamin. Then they said Beholde, there is a feaste of the Lorde yerely in Silob which is on the northsyde of Bethel and on the eastsyde of the waye that goeth frome Bethel to Sichem, and south frome Libanon. And they commaunded the chyldre of Ben Jamin, sayenge: go and lye in awayt in the vyneyardes. And when ye se the doughters of Silob come forth to daunce in a rewe, then come ye out of the vyneyardes, & catche you euery man a wyfe of the doughters of Silob, and get you vnto the land of Ben Jamin. And yf their fathers or brethren come vnto vs to complayne, we will saye vnto them, haue pytie on theym, because we reserued not to eche man his wyfe in tyme of warre, & moreouer because ye gaue them none in due tyme, ye were to blame. And the chyldren of Ben Jamin dyd accordyngly: and toke them wyues after the nombre of the daunceers whiche they caught. And that done they went and returned vnto their enheritaunce, and buylte there cyties and dwelt in them.

*Num.xxxi.c

Judi.xx.c

And the chyldren of Jsraell went thence at that tyme euery one to his trybe, and to his kynred, and departed thence euery man to his enheritaunce. In those dayes there was no kynge in Jsraell: but euery man dyd what semed hym good.

¶ The ende of the boke of Judges.

THE BOOKE OF RVTH.

¶ Elimelec goth with his wyfe and chyldren in to the lande of Moab. After his death his wyfe Noemi returneth agayn in to her countrey, and with her Ruth her daughter in lawe.

CAPI. I.

A IN the tyme when the Iudges iudged, there felle a derth in the lande. Wherfore a certayne man of Bethlehem Iuda went to soiourne in the countreye of Moab with his wyfe and two sonnes. The name of the man was Elimelec, and his wyfe Noemi / and the names of his two sonnes were Mahalon and Chilion, and were Ephrates of Bethlehem Iuda. And when they came in to the lande of Moab, they abode there. And Elimelec Noemies husbande dyed, and she remayned with her two sonnes, whiche toke them wyues of the nacions of the Moabites: the ones name Orphah, and thothers Ruth. And when they had dwelled there aboute the space of ten yeres, Mahalon and Chilion dyed, so that the wyfe was bereued of her two sonnes, and of her husbande also. Then she stode vp with her B doughters in lawe, and returned frome the countrey of Moab / for she had herde saye, beyng in the countrey of Moab, how the Lorde had visited his people, and gyuen them fode. Wherfore she departed forthe of the place where she was and her two doughters togyther with her. And as they wente by the waye returnynge vnto the lande of Iuda, Noemi sayd vnto her two doughters in lawe: Goo and returne eyther of you vnto your mothers house, the Lorde deale as kyndlye with you, as ye haue dealte with the dead, and with me. And the Lorde graunte you maye fynde reste eyther of you in the house of youre husbande: and so she kyssed them.

Then they cryed and wepte, and sayd vnto her, we wyll go with the vnto thy folke. But Noemi sayd, turne agayne my doughters / for what cause wolde ye goo with me? thynke you there be any more chyldren in my bowels C to be your husbandes? Tourne agayne (my doughters) and go: for I am to olde to haue an husbande / also yf I toke a man this night: yea, thoughe I hadde alredye borne sonnes / wolde ye tarye for them, tyll they were of age? or wolde ye for them so longe refrayne frome takynge of husbandes? Not so, my doughters: for then ye shoulde be to olde to marye, and it greueth me moche for youre sakes, that the hande of the Lorde is gone oute agaynste me.

Therewith they cryed and wepte agayne / how be it, Orphah kyssed her mother in lawe and departed / but Ruth abode styll by her, then she sayde / se, thy syster in lawe is gone backe agayne vnto her people, and vnto her God: returne thou after her. But Ruth sayde: entreate me not to leaue the, and to returne frome the / for whyther thou goest, I wyll goo / and where thou dwellest, there I wyll dwell: thy people are my people, and thy God is my God. Where thou dyest, I will dye, and there wyll be buryed. The Lorde do so and so to me / excepte that deathe onely departe the and me asonder.

When she sawe she wolde nedes goo with D her, she lefte speakynge vnto her / and so they went bothe togyther, tyll they came to Bethlehem. And when they were come to Bethlehem, it was noysed thorow all the cytye, and the women sayde: is not this Noemi? But she sayd vnto them / call me not ✠ Noemi / call ✠ Noemi is me ✠ Mara, for the almyghtye hath made me fayre. verye bytter. I wente oute full, but the Lorde ✠ Mara bytter. hathe brought me home emptye. Why sholde ye then call me Noemi, seinge the Lorde hath brought me low, & the almighty hath brought me vnto aduersitie. And the tyme when Noemi with Ruth the Moabitesse her doughter Tobye.ii.a in lawe returned oute of the countrey of Moab and came to Bethlehem, was in the begynnynge of barley haruest.

¶ Ruth leseth corne in the feldes of Booz and findeth fauoure in his syght.

CAPI. II.

AND Noemi had a kynsman of her husG bandes, a man of mygthe, of the kynred of Elimelec, named Booz. And Ruth the Moabitesse sayd vnto Noemi / let me goo to the felde and lease and gather eares, after whome so euer I fynde grace in his syghte. And she sayde vnto her: goo my doughter And she wente, and came and gathered after the haruest men, and her chaunce was to gather in the felde that pertayned vnto Booz, which was of the kynred of Elimelec. And beholde, Booz came from Bethlehem and sayde vnto the haruest men, the Lorde be with you. And they answered him, the Lorde blesse the. Then sayd Booz vnto the yong man that had the ouersyght of the haruest men. Whose damosell is this? And the yonge man that was set to ouerse the haruest men answered & sayd: H It is the Moabityth damosel that came with Noemi oute of the countreye of Moab / and she sayde: lette me I praye the, lease and gather after the haruest men the eares that remayne. And so she came and hathe contynued euen from the mornynge vnto nowe / & wente not ones home.

Then sayd Booz vnto Ruth: hearest thou my doughter: goo to none other felde to gather, neyther go frome hence, but abyde by my maydes. Thyne eyes ate on a felde that shall be reped: goo after the maydens therfore / for I haue charged the younge men that they touche the not. Moreouer when thou arte a thyrst, go vnto thy vessels and drynke of that whiche the laddes haue drawen. Then she fell on her face, and ✠ bowed her selfe to ỹ ground Gene.xxxiii.a

and

and sayde vnto him: howe is it that I haue founde grace in thyne eyes, to knowe me, sythens I am an alien.

C And Booz answered and sayd vnto her: all is tolde me that thou hast done to thy mother in lawe sence the deathe of thyne husbande, howe thou haste lefte thy father and thy mother, and the land where thou wast borne, and arte come vnto a nation whiche thou knewest not in tyme passed. The Lorde reacquyte thy worke, and a full rewarde be gyuen the of the Lorde God of Israel, vnto whome thou arte come, to trust vnder his wynges. Then she sayde vnto hym/ lette me fynde fauoure in thy syght (my Lorde) for thou hast comforted me, and hast spoken iertely vnto thy mayde, whiche yet can not be lyke vnto one of thy maydes. And Booz when tyme of repaste was come, sayde vnto her: come hyther and eate of the breed, and dyppe thy soppe in the vynegre. And she sate downe by the reapers, and he raught her * parched corne. And so she dyd eate and was fylled, and lefte parte. And when she was rysen vp to gather, Booz sayde to the ponge men, sayinge: let her gather the eares that remayne, and do her no despyte. And therto pull out of the sheues for her, and let it lye, that she may gather it vp, and rebuke her not. And so she gathered tyll euen, and then threshed that she hadde gathered, and it was vpon an Epha of barleye. And she toke it vp and went to the cite, and shewed her mother in lawe what she hadde gathered. And therto she plucked oute and gaue to her that she had reserued when she had eaten ynough. Then sayd her mother in law vnto her, where gatheredst thou to daye? and where wroughtest thou? blessed be he that knewe the. And she shewed her mother in lawe with whome she hadde wrought, and sayde: the mans name with whome I wroughte to daye, is Booz. Then sayd Noemi vnto her doughter in law, blessed be he, for he ceaseth not to do the same goodnesse to the dead, that he did to the liuing. And Noemi sayd vnto her: the man is nye vnto vs, euen of our nexte kynne. And Ruth the Moabyte sayd: he bad me also that I shold continue with his ponge men, vntyl they had ended all the haruest he hath. Then sayd Noemi vnto Ruth her doughter in lawe, it is best my doughter that thou goo oute with his maydens, and that no man mete the in anye other felde. And so she kepte her by the maydens of Booz, to gather vnto the ende of barleye haruest and of whete haruest also, and retourned to her mother in lawe.

* Iosue.v.c

D Epha is three bushels.

¶ Ruth reapeth at Booz fete, and is knowen his kynswoman.

CAPI. III.

A Then Noemi her mother in lawe sayde vnto her: my doughter I wyll seke reste for the, that thou mayste be in better state. For nowe this Booz our kynsman, with whose maydens thou waste, wynoweth his barleye to nyghte in the threshynge floure: washe thy selfe therfore and anoynte the, and put thy rayment vpon the, and get the to the threshynge floure. But lette not the man be ware of the, tyll he haue lefte eatynge and drynkynge. And when he goeth to slepe, marke the place where he layeth hym downe, and then goo and lyfte vp the clothes that are on his fete, and laye the downe/ and so shal he tel the what thou shalt do. And she answered her/ all that thou byddest me, I wyll doo. So she went vnto the floure, and dyd all that her mother in lawe bad her. And when Booz hadde eaten and dronken, and made hym merye, he went and lay downe by the syde of the heape, and she came softlye and lyfte vp the clothes of his fete, and layde her downe/ and at midnyght the man was afrayde and groped/ and beholde, a woman laye at his feete. Then he sayd, what art thou? and she answered, I am Ruth thyne handmayde/ spreade thy mantell ouer thyne handmayde, for thou arte the nexte of the kynne. And then he said, blessed be thou in ꝑ Lorde (my doughter) for thou hast shewed more goodnesse in the latter ende, then at the begynnynge/ in as moche as thou folowedst not ponge men, whether they were poore or ryche. And now (my doughter feare not, I wyll do to the all that thou requyrest/ for al within the gates of this cite knowe that thou arte a woman of vertue. And it is true that I am of thy nexte kynne/ how be it, there is one nere then I. Tarye all nyght, and when morowe is come, yf he wil mary the, wel and good/ let him so do. But if he wil not haue the, as sure as the Lord lyueth, I wil haue the/ lye styl tyl the morowe/ and so she laye at his fete tyll ꝑ morowe. And she arose vp before one could know an other. And he said/ let no man know that there came any woman in to ꝑ threshing floure. And he sayd bringe the mantell ꝑ thou hast vpon the, and holde it vp/ and she helde it vp. And he met in sixe measures of barleye and layde it on her. And she gat her in to the cite, and came to her mother in lawe whiche sayd/ what tydynges, my doughter? And she tolde her all that the man had done to her. And said moreouer, these sixe measures of barleye gaue he me, and sayd: thou shalt not go emptye vn to thy mother in law. The said she, my doughter syt styll, vntyll thou knowe how the matter wyl procede. For the man wil not be in rest tyl he haue ended the mater this same daye.

¶ Booz taketh Ruth to wyfe, of whome he begetteth Obed.

CAPI. IIII.

Then went Booz vnto the gate, and sat him downe there: and beholde, the kinsman of whiche Booz spake came by. Vnto whome he sayd: come and syt downe here, and called him by his name. And he turned in and sate downe. Then he toke tenne men of the elders of the cite, and sayd/ syt ye downe here. And they sat downe. Then he sayd vnto the kynsman: Noemi that is come agayn out of the countreye of Moab, wyll sell a parcell

of lande whiche was our brother Elimelecs. And I thought to doo the to wete, and bydde the bye it before the inhabytoures and elders of my people/ yf thou be disposed to calenge it, for thou arte nexte of kynred: but yf thou wylt not purchase it, then tell me, that I may wete it. For there is none to calenge it, saue thou, and I next the. And the other answered I wyll purchase it.

B Then sayd Booz/what daye thou byest the felde of the hande of Noemi, thou muste take also Ruth the Moabite the wyfe of the deed, to stere vp the name of thy deed kynsman vpon his inheritaunce. Then sayd the kynsman/ I can not purchase it for mareynge of my owne name: take thou my ryghte to the, for I am content to lese my ryght here. Now this was the maner of olde tyme in Israel concernynge
iiij.b. purches and chaungynge, for to stablysshe all thynge: that a man muste plucke of his shoo and gyue it his neyghboure, and this was a wytnesse in Israel.

And the kynsman said to Booz/bye it thou: L and so drewe of his shoo. Then sayd Booz vn to the elders, and vnto all the people, ye are wytnesses this daye, that I haue boughte all that was Elimelecs, and all that was Chilions and Mahelons, of the hande of Noemi. And moreouer Ruth the Moabyte the wyfe of Mahelon, doo I take vnto me to wyfe, to stere vp the name of the deed vpon his inheritaunce, that his name be not put forth among his brethren, and frome the gate of his citye: ye are wytnesses this daye.

And all the people that were in the gate, & the elders sayd, we are wytnesses: the Lorde make ȝ woman that is come in to thyne house lyke Rachel & Lea, whiche twayne did buylde the house of Israel, that thou maye wo vertuously in Ephrathah, and be famous in Bethlehem, and that thyne house be lyke the house of Pharez, whome Thamar bare vnto Juda, Gene.xxxviii euen of the seed whiche the Lorde shall gyue the of this ponge woman. And so Booz toke Ruth, and she was his wyfe. And he lay with D her, and the Lord gaue that she conceyued and bare a sonne. And the women sayd vnto Noemi: blessed be the Lorde, whiche hath not left the without an heyre this daye, that shal haue a name in Israel, and that shall bryng thy lyfe agayne, and cherysshe thyne olde age. For thy doughter in law which loueth the, hath borne him that is better to the then seuen sonnes. And Noemi toke the chylde and layde it in her lappe, and became nourse vnto it. And her neyghboures gaue her a name, sayinge/ there is a chylde borne to Noemi, & called it Obed: he is the father of Jsai, the father of Dauid.

This is the generacyon of Pharez,
Pharez begat Hezron, Hezron be- Pharez gene
gat Ram, Ram begat Amina- ration.
dab, Aminadab begat Na- Math.i.a.
hason, Nahason begat
Salmon, Salmon
begat Booz,
Booz be-
gat
Obed, Obed begat
Jsai, Jsai begat
Dauid.
(?)

¶ Thus endeth the boke of Ruth.

THE FIRST BOKE OF SAMVEL CALLED THE FIRST BOKE OF THE KYNGES.

¶ Elkanah hath two wiues, Hannah and Phenennah. Phenennah vpbraydeth Hannah because she is chyldelesse. Hannah after prayer made to God, bryngeth forth Samuel.

CAPI. I.

a

1 Paral.vii.b

THere was a man of Ramathaim Zophim, of mount Ephraim named Elkanah, the son of Jeroham, the sonne of Elihu, the sonne of Thohu, the sonne of Zuph an Ephrathyte, which had two wiues, thone called Hannah, thother Phenenah. And Phenenah had childrē but Hannah had none. And the sayd man went out of his cite euery feast daye, to praye and to offre vnto the Lord of hostes: where ꝑ two sonnes of Eli (Hophni and Phinehes) were the Lordes Preestes. And it fell on a daye as Elkanah had offered that he gaue to Phenennah his wyfe, and to all her sonnes and doughters portions. But vnto Hannah he gaue an honourable portion with a heuye chere, for he loued her/ neuertheles the Lorde had made her bareyn. And ther to her ennempe Phenennah vexed her sore, casting her in the tethe how the Lorde had made her bareyn. And so dyd she yere by yere as ofte as she went vp to the house of the Lorde. And so chafed her, wherfore Hannah wept, and ate not. Then sayd Elkanah her husbande to her.

Exodi.xxiii.b. Deuter.xvi.a

Gene.xxi.c and.xxx.a

b Hannah, why wepest thou? and why eatest thou not? and why is thyne hert so troubled? am not I better to the then ten sonnes? Then Hannah rose vp after that they had eate, and dronke in Siloh. And Eli the Preest sate vpon a stole by one of the syde postes of the temple of the Lorde. And she was troubled in her spirites, and prayed vnto the Lorde & wept sore/ and vowed a vowe and sayd. Lorde of hostes yf thou wylt loke on ꝑ wretchednesse of thyne handmayde, and shalte remembre me and not forget thyne handmayde, and shalte gyue vnto thyne handmayde a man chylde, I wyl giue him vnto the Lorde all the dayes of his lyfe, and there shall neyther rasor or sheres come vpon his heed. And she continued prayinge before the Lorde, Eli marked her mouthe. For Hannah she spake in her herte, and her lyppes dyd but moue only, but her voyce was not herde. And therfore Eli toke her for dronken and sayd vnto her/ howe longe wylte thou be dronken? put awaye frome the, the wyne that thou haste. Hannah answered and sayde: not so my Lorde/ I am a woman sorowfull in

Judi.xiii.a Numeri.vi.a

c myne herte, and haue dronke neyther wyne nor anye stronge drynke/ but I haue poured out my soule before the Lorde. Counte not thyne handemayde to be lyke a doughter of vnthryftynesse/ for oute of the aboundaunce of my meditacion and grefe haue I spoken hitherto.

Psal.xli.e

Eli answered and said: go in peace, the God of Israel shall graunt ꝑ thy peticion that thou hast asked of hym. Then she sayde/ lette thyne handemayde fynde grace in thy syght. And so the woman went her waye, and dyd eat and loked no more so sadde. And they rose vp early and bowed them selues before the Lord, and then returned and went to their house to Ramath. And Elkanah laye by his wyfe Hannah, and the Lorde remembred her. And in processe of time she conceyued and bare a son, and called his name ✳ Samuel: because she hadde asked hym of the Lorde. And Elkanah and all his house wente vp to offer vnto the Lorde bothe the offerynges due for the feaste and also his vowes: but Hannah went not vp for she sayde vnto her husbande: I wyll tarye vntyll the chylde be wened, and then I wyll bryngе him, that he may appeare before the Lorde, and there abyde for euer. And Elkanah her husbande sayd to her: do what semeth the beste: tarye tyl thou hast wened him, onely the Lorde make good his sayinge. And so the women abode and gaue her sonne suck, tyll she wened hym. And then she toke hym with her, when she had wened him, with thre bullockes and an Epha of floure and a bottel of wyne, and brought hym vnto the house of the Lorde in Siloh howbeit the chylde was yet younge. And they slewe the bullockes and brought vnthe chylde to Eli, & then she sayd: Oh my Lorde: as trulye as thy soule lyueth my Lorde: I am the woman that stode by the here, prayinge vnto the Lorde and for this chylde I prayed, and the Lorde hath gyuē me my desyre whiche I asked of hym: and therfore I also lend him the Lorde, as long as he maye be lent the Lorde. And so they prayed there vnto the Lorde.

¶ The songe of Hannah. The offence of the sonnes of Eli. Eli is rebuked for the vnmesurable sufferaūce of his chyldren.

CAPI. II.

AND Hannah prayed and sayde: myne hert reioyseth in the Lord, myne horne is hyghe in the Lorde, and my mouthe is wyde open ouer myne ennempes/ for I reioyce in that thou hast deliuered me. There is none so holye as the Lorde: no there is none saue thou. Neither is there any strengthe like vnto our God. Talke not to mocke proudlye, let olde thynges depart out of your mouthes, for the Lorde is a God of knowlege, and by hym are the workes. The bowes of the stronge are broken: and the weake are enbued with strengthe. They that were full haue ben glad to serue for breed, and they that were hūgrye be satisfied/ in so moche that the bareyn hathe borne seuen/ and she that hadde many chyldren is waxed feble. The Lorde kylleth and maketh alyue/ bryngeth downe to helle, and fetcheth vp agayne. The Lorde maketh poore, and maketh ryche/ bryngeth lowe, and heaueth

heaueth vp on hye. He rayseth vp the poore out of the dust, and lyfteth vp the begger from the donge hylle, to set them amonge prynces, and to enherite them with the seate of glory. For the pylers of the erthe are the Lordes, & he hathe sette the rounde worlde vpon them. He wyll kepe the feete of his holye, but the wycked shall kepe silence in darknesse. For in his owne myghte shall no man be stronge.

The Lordes aduersaryes shall be made to feare him / and oute of heuen he shall thunder vpon them. The Lorde shall iudge the borders of the worlde, and shall gyue myght vnto his kyng, and exalte the horne of his anoynted. And Elkanah wente to Ramath to his house, & the childe did ministre vnto the Lord before Ely the preest.

But the sonnes of Ely were the sonnes of Belial, and knewe not the Lorde. For the maner of the preestes with the people was / when so euer anye man offered anye offerynges, the preestes lad came whyle the flesh was sething, and a flesshe hoke with thre teethe in his hande, and thruste it in to the panne, kettle, caldren, or potte. And all that the flesshe hoke brought vp, the preest toke awaye. And so they dyd vnto all Israel that came thyther to Silo. Yea and moreouer before they had offered the fat, the preestes lad came and sayd to the man that offered: gyue flesshe to rost for the preest / for he wyl not haue sodden flesh of the but rawe. And yf any man sayd vnto hym, let the fat be offered accordynge to the custome of the daye, and then take as moche as thyne herte desyreth. The lad wolde answere him, thou shalte gyue it me now, or els I wil take it perforce. And the synne of the yonge men was verye greate before the Lorde. For they hyndred the peoples deuotion from offeryng vnto the Lorde.

But the chyld Samuel ministred before the Lorde gyrded about with a lynnen Ephod. Moreouer his mother made him a lytle cote, and broughte it to him from yeaste to yeaste when she came vp with her husbande to offre the offerynge of the yayde feast. And Eli blessed Elkanah and his wyfe, and sayde: the Lorde gyue the seed of this woman, for that she hathe lente the Lorde. And they went vnto theyr owne house. And the Lorde visyted Hannah, so that she conceyued and bare thre sonnes and two doughters. But the chylde Samuel grewe, dwellynge styll with the Lorde.

Eli was verye olde and herde all that his sonnes dyd vnto al Israel, and how they slept with the women that wayted in the doore of ꝑ tabernacle of witnesse, & sayd vnto them / why do ye suche thynges? For I heare youre wycked dedes of al these people. Oh naye my sonnes, for it is no good reapporte that I heare, howe ye make the Lordes people to trespace. If one man synne agaynst an other, dayseimen maye make his peax: but yf a man synne agaynste the Lorde, who can be his dayseman? Notwithstandynge they hearkened not vnto the voyce of theyr father, bycause the Lorde wolde slee them. The chylde Samuel prosited and grewe, and was in fauour bothe with the Lorde, and also with men.

And there came a man of God vnto Eli, and sayd vnto hym / thus sayth the Lorde. I appeared vnto the house of thy father, when they were in Egypte in Pharaos house. And I chose thy father for the of all the trybes of Israel, to be my preest for to offre vpon myne auiter, and to burne incense, and to were an Ephod before me. And I gaue vnto the house of thy father all the offerynges of the childzen of Israel. Wherfore kycke ye agaynste my sacrifyce and agaynste myne offerynge whiche I commaunde in the tabernacle, and honourest thy chyldzen aboue me / and make youre selues fatte of the fyrste frutes of all the offerynges of Israel my people? Wherfore the Lord God of Israel sayth: I sayd that thyne house and the house of thy father shulde haue walked before me for euer. But nowe the Lorde sayth that be farre from me / for them that worshyp me, I wyll worshyp / and they that despyse me, shall be despysed. Behoulde the dayes wyll come that I wyll cut of thyne arme, and the arme of thy fathers house / that there shall not be an elder in thyne house. And thou shalte se thyne ennempe in the tabernacle, in all that shall please Israel / and there shall not be an elder in thyne house whyle the worlde standeth. Neuertheles I wyll not destroye all thy males from my auiter, to dase thy syghte with all, and to make thyne herte melte. And all the multitude of thyne house shall dye yonge.

And this shall be a sygne vnto the, that shall come vpon thy two sonnes, Hophni and Phinehes: euen in one daye eyther of theym shall dye. And I wyll stere me vp a faythfull preest, that shall do after myne herte, and in my mynde / and I wyll buylde hym a sure house, and he shall walke before myne anoynted for euer. And they that are lefte in thyne house, shall come and crouche to hym for a lytle pece of syluer, and a cake of broed / and shal saye: put me I praye the in one office or other amonge the preestes, that I maye eate a morsell of broed.

¶ After the Lord had left to appeare by open vision in Siloh for a loge seaso: he per calleth Samuel. iii. tymes, and sheweth him what shulde befall on Heli.

CAPI. III.

AND the chylde Samuel ministred vnto the Lorde before Hely / and the worde of the Lorde was deyre in those dayes, for there was none open vision. And it chaunced at that tyme that Hely laye in his place, and his eyen beganne to waxe dymme that he coulde not se. And er the lampe of God went out, Samuel layde hym downe to slepe in the temple of the Lorde, where the arcke of God was. And the Lorde called Samuel / and he sayd, here am I / and he ran vnto Hely & sayd / here am I, for thou calledst me. But he sayde I called the not: goo agayne and slepe. And he went and layde him downe to slepe. And the Lorde called ones agayne Samuel / and Samuel

Samuel arose and went to Heli and said: I am here, thou diddest call me. And he answered I called the not, my sonne/go agayn and take thy rest/but as yet Samuel knew not ꝑ Lorde neither was the worde of the Lord opened vn to him. And the Lord proceded and called Samuel the third time. And he arose and went to Heli and saide: I am here, for thou hast called me. Then Heli perceyued that the Lorde had called the chylde, and sayd vnto him/go & lye downe, and yf he call the agayne, then say speake on Lord, for thy seruaunt heareth. And Samuel went & layd him downe in his place. And the Lord came and stode and called as afore, Samuel Samuel. And Samuel sayde/ speke on, for thy seruaũt heareth the. And the Lorde sayd to Samuel: beholde, I wyll do a thyng in Israel, that the eares of as many as heareth it, shall tingle. In that daye I wil per
i.Regum.ii.g. forme to Heli all that I haue spoken concernynge his house: I wyll begyn it and ende it. For I haue tolde him that I wyll iudge his house for euer. For the wyckednes whiche he knoweth howe his sonnes are vngracyous/ and he chastised theym not. And therfore I
C haue sworne vnto the house of Heli, that the wyckednesse of his house shall not be purged with sacrifyce nor offerynge, whyle the worlde standeth. And Samuel laye tyll the mornynge, and then opened the wores of the house of the Lorde.

But Samuel feared to shewe Heli the vysyon. Then Heli called Samuel and sayde: Samuel my sonne. And he answered, here I am. And he sayd what is it that the Lord said
*Ruth.i.c vnto the? Se thou hide it not from me. * The Lorde do so and so to the, yf thou hyde anye thyng frõ me of all that he sayd vnto the. And
D Samuel tolde him euery whyt, and hid it not from him. And he answered: it is the Lord, let him do what semeth him good.

And Samuel grewe, and the Lorde was with him, and left none of his wordes vnperformed. And all Israel from Dan to Berlabe wyst that the faythfull Samuel was truely made the Lordes Prophete. And the Lorde appeared agayne in Siloh/for the Lorde opened him selfe to Samuel in Siloh, throrow the worde of the Lorde.

¶ The battel of the Philistines. Israel fleeth. The Arcke of the Lorde is taken. Elies children dye and he him self also.

CAPI. IIII.

A AND Samuel spake vnto al Israel. And Israel wente oute agaynste the Philistines to battayle, and pytched beside
i.Regũ.vii.e. the helpe stone. But the Philistines pytched in Aphek, and put them selues in aray agaynst Israel. And in the battayle Israel was put to the worse before the Philistines. For the Philistines slewe alonge by the feldes, about four thousande men.

And when the people were come in to their tentes, the elders of Israel sayde: wherfore hath the Lorde beaten vs this daye before the Philistines? let vs fetche the arcke of the appoyntment of the Lorde oute of Siloh vnto vs, and let it come amonge vs and saue vs out of the handes of our ennemyes. And ꝑ people sent to Siloh, and fet from thence the arcke of the appoyntment of the Lord of hostes which dwelleth betwene the Cherubyns. And there were the two sonnes of Heli, Hophni, & Phinehes, wt the arcke of the appoyntmẽt of God. And when the arcke of the appoyntmẽt of the Lord came in to the hoste, all Israel shouted a mighty shout, so that the erth rang agayne.

When the Philistines herde the noyse of the shout, they sayd: What meaneth the soũd of this mightye shout in the hoste of the Hebrues? And they vnderstode that the arcke of the Lorde was come in to the hoste. And the Philistines were afrayde/ when it was tolde that God was come in to the hoste, and sayd. Wo vnto vs, for it was neuer so before this. Wo vnto vs, who shall delyuer vs out of the hande of this myghtye God? this is the God that smote the Egyptians with all maner plages in the wylderneſſe. Be stronge and quyte your selues lyke men ye Philistines, that ye be not seruantes vnto the Hebrues, * as they haue bene to you. Be men therfore and fyght. And the Philistines foughte, and Israel was put to the worse and fled euerye man in to his tent. And there was a mighty great slaughter, so that there were ouerthrowe of Israel thirtye thousande fotemen. And the arcke of God was taken, & the two sonnes of Heli, Hophni and Phinehes were ded. And there ran a man of Benjamin out of the araye and came to Siloh the same daye, with his clothes rente and erthe vpon his heed. And when the man came in, Heli sate vpon a stole by the wayes syde lokynge: for his herte feared for the arcke of God. And the man came in and tolde it in the citye. And all the city cryed.

When Heli herd the noyse of the crying, he asked what the noyse of ꝑ rumoure ment. And the man hasted, and came in and tolde Heli. Heli was foure score and eyghtene yere olde, & * his sight fayled him that he could not se. And the man said vnto Heli, I am he that ran forth from the araye, and fled oute of the hoste this day. And he said, how is it forstuned my sonne? And the messenger answered and sayd: Israel is fledde before the Philistines / and there is a great slaughter chaunsed among the people/ and thy two sonnes, Hophni and Phinehes are ded/and therto the arcke of God is take. And when he hadde ones named the arcke of God, Heli fell frome his stole backwarde towarde the gate / and his necke brake, and he dyed / for he was olde and vnweldye, and he iudged Israel fourtye yeres.

And his doughter in lawe Phinehes wyfe was with childe, and nye the byrth. And when she herde these tidynges of the takynge of the arcke of God/and that her father in lawe and her husbande were ded, she bowed her selfe and trauayled, for her paynes came vpon her. And aboute the tyme of her deathe / the women that stode aboute her, sayd vnto her/feare not, for thou hast borne a sonne. But she answered

swerd not, nor regarded it. And she named the chylde Ichabod, sayinge: honoure is departed from Israel. Bicause the arcke of God was taken, and her father in lawe and her husbande were deed. And therfore she sayd: Israel hathe lost his honour, bycause the arcke of God was taken.

¶ Dagon the God of the Philistines is cast flat before the arcke. The Philistines are plaged in the secrete places. The inhabitantes of Azaron refuse to receyue the arcke.

CAPI. V.

A And the Philistines toke ꝑ arke of God and caryed it from the helpe stone vnto Asdod, and brought it in to the house of Dagon, and set it by Dagon. And whē they of Asdod were risen in the morninge, beholde Dagon laye grouelynge vpon the erthe before the arcke of the Lorde. And they toke Dagon and set him in his place agayne. And whē they rose vp erlye in the next mornyng, beholde Dagon laye grouelynge vpon the grounde before the arcke of the Lorde, and his heed & his two handes cut of vpon the threshold, that ꝑ body onely was left on him. Wherfore neither the B priestes of Dagon, ne any man that commeth in to Dagons house might trede on ꝑ threshold of Dagon in Asdod, vnto this daye.

But the hand of the Lorde was heuy vpon them of Asdod, and he destroyed them & smote them with Emerodes, both Asdod and al the costes therof. And when the men of Asdod saw that so, they sayd: the arke of the God of Israel shal not abyde here with vs, for his hand C is sore vpon vs, & vpon Dagon our God. And so they sente and gathered all the Lordes of the Philistines vnto them and said: what shal we do with ꝑ arcke of the God of Israel. Then sayd they of Geth, let the arcke of the God of Israel be caryed about. And they caryed ꝑ arck of the God of Israel aboute. And when they hadde caryed it aboute, the hande of the Lorde was in the citye with a mighty great plage, & he smote the men of the citye both smal and great, and they were smytten in theyr secrete D places with the Emerodes. Then they sent the arcke of God to Akaron. And as soone as the arcke of God came to Akaron, the Akaronites cryed oute, sayinge: they haue brought the arcke of the God of Israel to vs: to slee vs and oure people.

Then they sente and set all the Lordes of the Philistines vnto them and sayde: sende awaye the arcke of the God of Israel, and let it goo home agayne vnto his owne place, that it slee vs not with oure people. For there was a plage of deth throwe oute all the citye, and the hande of God was exceedyng sore there, in so moche that they which died not, were smitten with the Emerodes: so that the crye of the citye reached vp to heuen.

¶ The heyfers bringe home the arcke with the rewardes. The Bethshamites were plaged after they had sene the arcke.

CAPI. VI.

A And so when the arcke of the Lord had ben in the countreye of the Philistines A seuen monethes, the Philistines called for the preestes and the sothe sayers, sayinge: what shall we do with the arcke of the Lord? tell vs wherwith we shall sende it home agayne. They answered, yf you send the arcke of the God of Israel home agayne, sende it not emptye: But rewarde it with a trespace offerynge, and then ye shall be hole, and it shall be knowen to you why his hande departeth not from you.

Then sayd they, what shall be the trespace offeryng, whiche we shall rewarde him with? And they answered: fyue golden arses with Emerodes, and fyue golden myce, accordynge to the nombre of ꝑ Lordes of the Philistines. For it was one maner of plage ꝑ was on you all, and on your Lordes to. Wherfore ye shall make ymages lyke to youre arses with Emerodes, and ymages like to youre myce that destroyed your lande, and shall gyue glorye vnto the God of Israel: that he may take his hand from you, and from youre goddes, and from your lande. Wherfore sholde ye harden youre B hertes, as the Egyptians and Pharao hardened theyr hertes, whiche for all that (when he Exod. xii. d was well scourged) was fayne to let the people goo and depart.

Now therfore make a newe carte and take two mylche kyne, on whose necke neuer came yoke. And tye the kyne in the carte, and kepe theyr calues at home from them. Then take the arcke of the Lorde, and put it in the carte, and put the Jewels of golde (which ye reward him with, for a trespace offerynge) in a forcer by the syde therof, and sende it awaye and let it go. And marke, yf he goeth vp by the waye that leadeth vnto his own coste to Bethshames, then it is he that dyd vs this great euyll. But yf he do not, then it is not his hand that smote vs, but it was a chaūce that happened vs. And the men did euen so: they toke two kyne that gaue mylke and tied them in the carte, & kepte the calues at home; and they layde the arcke of the Lorde vpon the carte, and the forcer with C the myce of golde, & the ymages of their arses with Emerodes. And the kyne toke ꝑ streyght waye to Bethshames, both one waye, and as they went, cryed, turnyng neyther to the right hande ne to the lefte. And the Lordes of the Philistines went after them, tyll they came to the borders of Bethshames.

And they of Bethshames were reppynge their whete in the valey. So they lyft vp their eyes and espied the arcke, and reioyced when they saw it. And the cart came into the grone of one Josua a Bethshamite, and stode stil there. There was there also a greate stone. And they claue the wodde of the carte, and offered the kyne a burnt offerynge vnto the Lorde. And the Leuites toke downe the arcke of the Lorde, & the forcer that was therby, wherin the Jewels of golde were, and put them on the greate stone. And the men of Bethshames sacrificed burnt sacrifice, and offered offerynges that same daye D vnto the Lorde. And when the fyue Lordes of

the Philistines had sene it, they retourned to Akaron the same daye. These are the golden artes with Emerodes, whiche the Philistines gaue to amendes for a trespace offeryng, to the Lorde / for Asdod one / for Gaza one / for Askalon one / for Geth one / and for Akaron one. And the golden myce were accordyng to the nombre of all the citees of the Philistines thorowe the fyue lordshyppes / bothe of walled townes, and of townes vnwalled, euen vnto the great stone wheron they sette downe the arcke of the Lorde: whiche remayneth vn to this daye in the feld of Josua the Bethsampyte. And the Lorde plaged the men of Bethsames, bycause they hadde sene the iewels that were in the arcke of the Lorde. And he slewe of the people fyfty thousande, and thre score & ten persons. And the people lamẽted bycause the Lord had made so great a slaughter of thẽ. And the men of Bethsames said, who is hable to stande before the Lorde so holy a God, and to whom shall he go from vs? And they sente messengers to the inhabitantes of Kariath Jarim, sayinge: The Philistines haue broughte home agayne the arcke of the Lorde: come downe and fet it vp to you.

¶ The arcke is brought to kariathiarim. The people wepe, for whiche Samuel maketh intercession to the Lorde. The Philistines are smytten.

CAPI. VII.

A
* ii. Reg. vi. a

AND the men of Kariathiarim came and fet vp þ arcke of the Lord, & * brought it in to the house of Abinadab in Gabaah, and sanctified Eleazar his sonne to attende vpon the arcke of the Lorde. And while the arcke abode in Kariathiarim, the dayes grewe so, that it was twentye yeres, and all Israel lamented after the Lorde.

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* Jos. xxiiii. c
Deute. vi. e
Math. iiii. b.

And Samuel spake vnto all Israel, sayinge yf ye be come agayne vnto the Lorde with all your hertes, then * put away the straũge goddes from you, Baalim, and Astaroth / and prepare your hertes vnto the Lord, and serue him alone, and so shal he ryd you out of the handes of the Philistines. And then the children of Israel did put away

B
þ Of this ye haue. Jud. ii. e

þ Baalim and Astaroth, and serued the Lord onely. Then said Samuel / gather all Israel to Mazphah, that I may pray for you vnto the Lord. And they assembled at Mazphah, and drewe water and poured it out before the Lorde, and fasted the same daye, and sayd there: we haue synned against the Lord. And Samuel iudged the causes of the chyldrẽ of Israel in Mazphah. When the Philistines herde that the children of Israel were assembled at Mazphah, the Lordes of the Philistines went vp agaynst Israel, which when the children of Israel herde, they were afrayde of the Philistines, and sayd to Samuel / cease not to

C
crye vnto the Lorde oure God for vs, that he maye kepe vs out of the handes of the Philistines. And Samuel toke a sucking lambe and offered it hole for a burnt offeryng vnto the Lorde, and cryed vnto the Lorde for Israel: & the Lorde herde him. And as Samuel offered the burnt offeryng / the Philistines came to fyght agaynst Israel. But the Lorde thondred a greate thunder that same daye vpon the Philistines, and turmoyled them, that they were beaten before Israel. And the men of Israel issued oute of Mazphah, and pursued the Philistines, and slewe them tyl they came vnder Bethcar. And then Samuel toke a stone, & pitched it betwene Mazphah and Sen, and called the name therof * the stone of help, saying / thus farre hath the Lord holpẽ vp. And so the Philistines were broughte vnder þ they came no more in to the costes of Israel / for the hand of the Lorde was vpon the Philistines al the dayes of Samuel. Then the citees whiche the Philistines hadde taken frome Israel, came agayne to Israel, from Akaron to Geth, with the costes of the same, whiche Israel plucked out of the handes of the Philistines. For there was peax betwene Israel and the Amorites. And Samuel iudged Israel all the dayes of his lyfe, and went about e yere by yere to Bethel, Galgal, and Mazphah, and iudged Israell in all those places / and came agayne to Ramath, for there was his house / and there he iudged Israel / and there he buylte an aulter vnto the Lorde.

¶ Because Samuelles sonnes dyd mynyster euyll, the people requyre a kynge: and to them is declared the maner of a kynge.

CAPI. VIII.

WHen Samuel was olde, he made his sonnes Judges ouer Israell. The name of his eldest sonne was Joel, and the name of the seconde Abiath, whiche were Judges in Bersabe. Neuertheles his sonnes folowed not his steppes / but tourned asyde after lucre, and * toke rewardes, and peruerted iudgement. Then all the elders of Israel pathered them togyther and came to Samuel vnto Ramath, and sayd vnto hym / beholde, thou arte olde, and thy sonnes folowe not thy wayes. Now therfore * make vs a kynge to iudge vs, as all other nacions haue. But that thyng displeased Samuel, when they sayde: Gyue vs a kyng to iudge vs. And Samuel prayed vnto the Lorde. And the Lorde sayd vnto Samuel, heare the voyce of the people in all that they saye vnto the. For they haue not caste the awaye, but me: that I sholde not raygne ouer them. And as they haue euer doone sithens I brought them out of Egypt vnto this daye, & haue forsaken me and serued other goddes, euen so do they vnto the. Now therfore harken vnto theyr voyce / howe be it yet testifye vnto them, and shewe them the power of the kynge that shal raygne ouer them. And Samuel told all the wordes of the Lorde vnto the people that asked a kynge of hym / and he sayde: this shall be the * power of the kynge that shall raygne ouer you: he shall take your sonnes and put them to his charettes, and make his horsemen of them / and they muste runne before his charet, and shal make him capitaynes of them ouer thousandes, and ouer hundredes, and wil

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set them to eare his grounde / and to gather in his harueſt, and to make ordinaunce of warre, and apparell for his charettes. And he wyll take your doughters & make them the dreſſers of his oyntmentes, & his cookes & bakers. And he ſhall take the beſt of your feldes / & of your vyneyardes, and of your olyue trees, and gyue them to his ſeruauntes. And he ſhall take the tenth of your ſeed, and of your vines, and giue it to his lordes, and to his ſeruauntes. And he ſhall take the beſt of your menſeruauntes and maydſeruauntes, and yonge men, and of your aſſes, and vſe his worke with them. And he ſhall take the tenth of your ſhepe, and ye ſhall be his ſeruauntes. And when ye crye oute at that tyme vpon youre kynge whiche ye ſhall haue choſen vnto you, the Lord ſhal not heare you at that daye.

Neuertheleſſe the people wolde not heare the voyce of Samuel, but dyd ſaye: naye not ſo: But there ſhall be a kynge ouer vs, and we wyll be lyke all other nations. And oure kyng ſhall iudge vs, and go out before vs, and fight our battayles for vs. And Samuel herd all the wordes of the people, and reherſed thē in the eares of the Lorde. And the Lorde ſayd to Samuel / harken vnto their voyce, & make them a kyng. Then ſayd Samuel vnto ỹ men of Iſrael, go euery man vnto his city.

¶ Saul the ſonne of Cis ſeketh his fathers aſſes and is choſen kynge.

CAPI. IX.

NOw there was a mā of Ben Jamin named Cis, the ſonne of Abiel, the ſonne of Zeror, the ſonne of Bechorah, the ſon of Aphiah, the ſonne of a mā that was a Jemi-nyte, a man of ſtrengthe, the ſame had a ſonne called Saul, a goodly yonge man, ſo ỹ among the chyldren of Iſrael there was none goodlyer then he / and was therto from the ſhoulders vpwarde hyer then all the other people. And it chaunſed ỹ the aſſes of this Cis Sauls father were ſtrayed. Then ſayde Cis to Saul his ſonne / take one of the ſeruātes with the, & go thy waye and ſeke the aſſes. And they went thorow mount Ephraim, & thorow the lande of Saliſa, and founde them not. Then they went thorowe the lande of Salim, and there they were not. Then they went alſo thorowe the land of Jemini, and they found them not. Then when they were come to the lande of Zuph, Saul ſayd to the yonge man that was with him: come let vs returne, leſt my father leaue carynge for the aſſes, and take thought for vs. And he anſwered him / behold, there is in this citye a worſhypfull man of God, and all that he ſayth, commeth to paſſe. Now then let vs go thither / peraduenture he ſhal ſhewe vs what waye we may goo. Then ſayd Saul to his ſeruaunt, yf we go, what ſhal we bring the man? for our breed is all ſpent out of our hampers, and there is none other preſente to brynge the man of God, what haue we? And the yonge man anſwered to Saul agayne and ſayde: I haue founde about me the fourthe parte of a ſicle, that wyll we gyue the man of God to tell vs the waye.

Before tyme in Iſrael when a man went to ſeke an anſwere of God, thus wyſe he ſpake / come and let vs go to the Sear. For he that is now called a Prophet, was in ỹ olde time called a Sear. Then ſaid Saul to his yong man, well ſaid of the / come let vs goo. And ſo they went vnto ỹ city where the man of God was. And as they were going vp in to the city, they met with damoſels that came oute to drawe water, & ſaid vnto them: is there here a Sear? And the maydens anſwered them / yea, beholde he goeth before you. Make haſte now, for he came this day to the city, for the people muſt offre this day in ỹ hye place. When ye be come into the city, incontinent ye ſhal fynde him, er he go vp to the hyl to eate / for the people wil not eate vntyll he come, bicauſe he muſt bleſſe the offerynge. And then eate they that be redye to the feaſt. Now therfore get you vp, for euen nowe ſhall ye fynde hym. And they wente vp in to the citye / and when they were come in to the myddes of the citye / behold Samuel came out agaynſt thē, to go vp to the hye place. But the Lorde had tolde Samuel the daye before Saul came, ſaynge: to morowe this tyme I wyll ſende the a man out of the lande of Ben-Jamin, hym ſhalte thou annoynte capitayne ouer my people Iſrael, that he maye ſaue my people from the hande of the Philiſtines / for I haue loked vpon my people / and their crys is come vnto me. When Samuel ſawe Saul, the Lorde ſayde to him: ſe, this is the man whom I ſpake to ỹ of. This ſame ſhal raygne ouer my people.

Then went Saul to Samuel in the middle of the gate, and ſaid / tell me I pray the where is the Sears houſe? And Samuel anſwered Saul, and ſayd: I am the Sear, go vp before me vnto the hyll, for ye ſhall eate with me to daye. And to morow I wil let the go erly / and wil tel the all that is in thyne hert / and as concerning thyne aſſes that were loſt thre dayes a go, care not for them, for they are found. And moreouer who ſhall haue the beautifull thinges of Iſrael? belonge they not to the, and vnto all thy fathers houſe? But Saul anſwered and ſaid: am not I the ſonne of a Jemynite of the ſmalleſt tribe of Iſrael, and my kinred the leeſt of all the kinredes of the tribe of Ben Jamin? wherfore then ſpeakeſt thou ſo to me?

And Samuel toke Saul and his ſeruaunt and brought them in to the parlour and made them ſytte in the chyefe place amonges them that were bydden / whiche were vpon a thirtye perſonnes. Then ſayde Samuel vnto the cooke: Bryng for the that meaſe whiche I gaue the, and of whiche I ſayde, reſerue this to an other tyme. And the cooke toke vp the ſhoulder and brought it, and ſet it before Saul. And Samuel ſayd: Behold, that is left ſet it before the, and eate / for I kepte it for the vnto this tyme, when I called the people. And ſo Saul did eate with Samuel that daye. And whē they were come downe from ỹ hyll in to the citye, Samuel communed with Saul in the gallerye: and they aroſe erly. And

about the ſpryngе of the daye Samuel called Saul in the galerye, ſaying / aryſe that I may ſende the awaye. And Saul aroſe. And they went out at the wyes, bothe he and Samuel. And when they were come almoſt to the townes ende / Samuel ſayd to Saul: byd thy ſeruaunt go before vs, and he went / but ſtande thou ſtyll a lytle ſpace, that I maye ſhewe the what God ſayth.

¶ Saul is anoynted kynge, and Prophecieth. Samuel declareth the people theyr faute, in that they aſked a kynge. God lende the kynge lyfe.

CAPI. X.

A
Actes.xiii.c
Saul.
Ozee.ix.d
Deuter.xx.c.

AND then Samuel toke a boxe of oyle, and poured it vpon his heed, and kyſſed hym and ſayd: the Lorde hath annoynted the to be ruler ouer his inheritaunce. And now when thou arte departed frome me, thou ſhalte mete two men by ✳ Rachels ſepulchre in the borders of Benjamin / euen at Zalezah. And they ſhal ſaye vnto the, the aſſes whiche thou wenteſt to ſeke, are founde / but beholde thy father hathe lefte the care of the aſſes, and ſorroweth for you, ſaying: what ſhal I do for my ſonne? Then thou ſhalt go forth thence and come to the oke of Thabor. And there ſhalt thou mete thre men going to God to Bethel / one carynge thre kyddes, an other thre loues of breed / and the thyrde a bottel of wyne. And they ſhall greete the, and giue the two loues of breed whiche thou ſhalte receyue of theyr handes. After this thou ſhalte come to the hylle of God, where the Philiſtines kepe theyr watche. And when thou arte come thyther to the cirye, thou ſhalte mete a companye of Prophetes commynge downe frome the hylle, with a plaiter, a tymbrell, a pype, and a harpe before them / and they prophecienge. And the ſpirite of the Lorde ſhall reſt vpon the, and thou ſhalte prophecie with theym, and ſhalte be tourned in to an other man. And when theſe ſignes are chaunſed the, then do what thou haſt to do / for God is with the. And thou ſhalt alſo go before me to Galgal. And beholde I wyll come vnto the / for thou ſhalte ſacrifyce burnt ſacrifyce and peax offerynges. ✳ Tarye for me ſeuen dayes, tyll I come and ſhew the what thou ſhalt do. And as ſone as he had turned his ſhoulder to goo from Samuel, God gaue him an other maner of herte, and all thoſe tokens toke effecte that ſame day. When they came to the hyl, beholde the companye of Prophetes met him, and the ✳ ſpirite of God came vpon him, and he prophecied amonges them. And al that knew him before, when they ſawe he prophecied among the prophetes, ſaid eche to other: what is happened vnto the ſonne of Cis? Is Saul alſo amonge the Prophetes? And one of the ſame place anſwered and ſayde: who is theyr father? And therof ſprange a prouerbe: is Saul alſo among the Prophetes? And whē he had made an ende of prophecienge, he came to the hyll. Saules vncle ſayd vnto him and his ſeruaunt: whyther wente ye? And he anſwered:

✳ Ge.xxxv.d.

B

ii.Regū.vii.a
i.Par.xviii.a.

✳ i. Re.xiii.d

✳ i.Reg.xi.b

✳ i.Reg.xix.d

C

to ſeke the aſſes, and when we ſawe them no where, we went to Samuel. Then ſaid Saules vncle: tell me what Samuel ſayde vnto you. And Saul anſwered his vncle: he tolde vs the aſſes were founde. But of the kyngdome wherof Samuel ſpake, told he him not. After that Samuel called the people togither vnto the Lorde to Maſphah, and ſayde vnto the chyldren of Iſrael: thus ſayth the Lorde God of Iſrael: I brought you out of Egypt, and deliuered you forth of the hande of the Egyptians, and forth of the handes of all kingdomes ꝑ oppreſſed you. And ye haue this daye caſt awaye your Lorde God that by him ſelf holpe you out of al your aduerſittes and tribulacions / and ye haue ſaid vnto him: ✳ make a kyng ouer vs. Now therfore ſtande before the Lorde by youre tribes and youre houſes. And when Samuel had brought all the trybes of Iſrael, the tribe of Benjamin was take forth by lot. When he had brought the tribe of Benjamin by their kinredes, the lot fel vpon ꝑ kinrede of Metri / and ſo went ꝑ lot thorow vnto it came to Saul ꝑ ſon of Cis. And they ſought him, but he could not be found. Then they aſked the Lorde further, whether the man ſhold come thither or no. And the Lorde anſwered / beholde, he hath hid him ſelf among the ſtuffe. And they ran and fet him thence. And when he ſtode among the people, he was hyer then any of the people, frome the ſhoulders vpwarde. And Samuel ſayde to all the people: ſeye, whome the Lorde hathe choſen, and howe there is none lyke hym among all the compenye. And the people ſhouted and ſayde: God lende the kynge lyfe.

Then Samuel tolde the people the law of the realme, and wrote it in a boke / and layd it vp before the Lorde / and ſo ſent all the people awaye, euery man to his houſe. And Saul alſo went home to Gabaah. And there went with him an hoſte, ſuche as God had touched their hertes. But the chyldren of vnthriftynelle ſaid: how ſhall he ſaue vs? and deſpyſed hym, and brought hym not preſentes. And he made as though he had not herde it.

¶ The people beinge delyuered frome the tyranny of Nahas, renueth the kyngdome of Saul.

CAPI. XI.

THen Nahas the Ammonyte came and beſieged Jabes in Galaad. And all the people of Jabes ſayde vnto Nahas: make a couenaunt with vs, and we wyll be thy ſeruauntes. And Nahas the Ammonyte ſayde: to this wyll I make a couenaunt with you, euen to thruſte oute all your ryght eyes, that I maye make all Iſrael aſhamed of you. Then ſayde the elders of Jabes: Gyue vs ſeuen dayes reſpyte, that we maye ſende meſſengers vnto all the coſtes of Iſrael. And then yf there come no man to helpe vs, we wyll come oute to the. Then came the meſſengers to Gabaah where Saul dwelte, and tolde this tidynges in the eares of the people. And all the people lyfte vp their voyces and wept.

And

And beholde Saul came folowynge his oxen from the felde, and asked what ayled the people to wepe. And they tolde him the tidynges of the men of Jabes. Then came the spirite of God vpon Saul, when he herde those tydynges, and he was exceadyng angry. And toke a yoke of oxen and hewed them in peces, and sent them thorowe oute all the coostes of Israel by the handes of messengers, saying: who so euer commeth not forth after Saul and after Samuel, so shall his oxen be serued. Then the feare of the Lorde fell on the people, and they came out as it had ben but one man. And when they were nombred in Bezek, the chyldren of Israel were thre hundred thousande/ and the men of Juda thirtye thousande. And they sayde vnto the messengers that came: so saye vnto the men of Jabes in Galaad: to morowe by that tyme the sonne be hoote, ye shal haue helpe. And the messengers came and shewed the men of Jabes, and they were glad. And then the men of Jabes said/ to morow we wil come out vnto you, that ye may doo with vs al ✠ pleaseth you. And on the morow Saul put the people in thre partes. And they came in vpon the hoste in the morning watche, & slewe the Ammonites tyll the heat of the daye. And they that remayned, scattered: so that two of them were not lefte together. Then sayde the people to Samuel: what are they that sayde, shall Saul raygne ouer vs? bryng them that we maye slee them. But Saul sayd there shal no man dye this daye / for to daye the Lorde hath saued Israel.

Then sayd Samuel vnto his people: come and lette vs goo to Galgall, and renewe the kyngdome there. And the people went to Galgall, and made Saul kynge there before the Lorde in Galgall. And there they offred peax offrynges before the Lorde. And there Saul and all the people reioysed hyghly.

¶ Samuel being an innocēt Judge (the people them selues to witnesse) argueth the people of vnkyndnes because they demaunded a kynge. Him that repenteth and beleueth, God forgyueth, because of his promyse.

CAPI. XII.

THen sayd Samuel vnto all Israel / beholde, I haue obeyed youre voyce in all ye sayd vnto me, and haue made you a kynge. And loo, youre kynge goeth before you. But I am olde and greye headed: and beholde, my sonnes are with you, and I haue lyued amonges you from my chyldhode vnto this daye. Beholde, here I am: answere me before the Lorde, and before his annoynted/ whose oxe haue I taken? or whose asse haue I taken? whome haue I wone wronge to? or whome haue I pylled? And of whose hande haue I receyued anye bribe to blynde myne eyes therwith? and I wyll restore it you agayne. And they sayde, thou haste wone vs no wronge, nor pylled vs/ neither hast thou taken oughte of anye mannes hande. Then sayde he to them: the Lorde is wytnesse vnto you, and his annoynted is wytnesse this daye, that ye haue founde noughte in my handes. And they answered: we are witnesses. Then sayde Samuel vnto the people / it is the Lorde ✠ that made Moses and Aaron, whiche brought your fathers oute of Egypte. Now therfore stande styll/ and lette me reason with you before the Lorde, of all the mercyes of the Lorde, which he shewed bothe vnto you and youre fathers. After that Jacob was come in to Egypt, your fathers cryed vnto the Lorde, and the Lorde sent Moses and Aaron, and brought your fathers oute of Egypte, and made them dwell in this place. Neuertheless they forgate the Lorde their God. And he solde them in to the hande of Sisara chyefe capitayne of Jabin kynge of Hazor, and in to the handes of the Philistines, and in to the handes of the kynge of Moab whiche fought agaynst them. Then they cryed vnto the Lorde and sayd: we haue synned, because we haue forsaken the Lorde, and haue serued Baalim and Astharoth. But nowe delyuer vs oute of the handes of oure ennemyes, and we wyll serue the. And the Lorde sente Jerobaal ✠ Badan, Jephthah, and Samuel, and delyuered you oute of the handes of youre ennemyes on euery syde, so that ye dwelled without feare. And for all this when you sawe that Nahas the kynge of the chyldren of Ammon came agaynst you, ye said vnto me: not so, a kynge shal raygne ouer vs, when yet the Lord your God was your king. Now therfore beholde the king whom ye haue chosen, and whome ye haue desyred: se / the Lorde hathe gyuen you a kynge. Oh that he wolde feare the Lorde and serue him, & heare his voyce, and not disobeye the mouthe of the Lorde: and that bothe ye and the kynge that raygneth ouer you wolde folowe the Lorde youre God. For yf ye shall not harken vnto the voyce of the Lorde, but shall disobeye the Lordes mouthe/ then shall the hande of the Lord be vpon you, and on your fathers. Now also stande and se this greate thynge whiche the Lorde wyll do before youre eyes: is it not nowe whete harueste? And yet for all that, I wil call vnto the Lorde, and he shal send thunder and rayne. Wherby perceyue and vnderstande, how that youre wyckednesse is greate, whiche ye haue done in the sight of the Lord, in askynge you a kynge. And when Samuel called vnto the Lorde, the Lorde sente thunder and rayne the same daye. And all the people feared the Lorde and Samuel exceadyngly. Then sayd all the people vnto Samuel: praye for thy seruauntes vnto the Lorde thy God, that we dye not: for we haue synned in askynge vs a kynge, besyde all the synnes that euer we dyd.

Then sayd Samuel vnto the people: feare not. And thoughe ye haue done all this wyckednesse, yet depart not from the Lorde in any case: But serue hym with all youre hertes. Neyther turne ye after vayne thynges whiche shall not profyte you nor be able to delyuer you, for they are but vanities. And the Lorde wyll not forsake his people, because of his greate names sake: because the Lorde hathe

begonne to make you his people. Moreouer God forbyd that I sholde synne agaynste the Lorde in leauynge prayinge for you, and to shewe you the good and ryghte waye. Onely feare you the Lorde and serue hym truly with all your hertes: for lo, he hathe wone greate thynges for you. But yf ye shall wo wickedlye, then shall bothe ye and youre kynge perysshe.

¶ The Philistines are smytten of Saul and Jonathas. Saul beynge dysobedient to Goddes commaundement is shewed of Samuel that he shall not raygne.

CAPI. XIII.

A IT was nowe an hole yere after that Saul had begon to raygne. And when he hadde rayned two yeres ouer Israel, he chose him thre thousande men out of Israel. Two thousande were with Saul in Machmas & mount Bethell / and a thousande with Jonathas in Gabaah/ Ben Jamin. And the rest of the people he sente home, euerye man to his house. So Jonathas slew the Philistines in an hold that they had in Gabaah / and it came to the Philistines eares. And Saul caused the trompet to be blowen thorowe oute all the lande, saying/ let ỹ Ebrues heare. And all Israel herd saye how that Saul had destroyed an holde of the Philistines, and that Israel stanke afore ỹ Philistines. And all the people cryed after Saul to Galgal.

Then the Philistines gathered them selues togyther to fyghte with Israel, thyrtye thousande charettes, and sixe thousande horse men, with other people lyke the ✳sand by the sees syde in multitude / and came vp and pitched in Machmas eastwarde from Bethauen. And when the men of Israel saw them selues in a strayte/ and that the people were discomforted, they hyd them selues in caues, in preuye holes, in rockes, dennes, and pyttes. And the Ebrues went ouer Jordan vnto the lande of Gad and Galaad. But Saul was yet in Galgal/ and all the people that folowed him were dismayed. And he tarved seuen dayes, as Samuel ✳had appoynted. But Samuel came not to Galgal/ and the people scattered from hym. Wherfore Saul sayd/ bringe me burnte sacrifyce, and peax offerynges. And he offered burnt sacrifyce. And as soone as he had ended his burnt offerynges/ beholde Samuel came. And Saul wente agaynste him to grete hym. Then sayde Samuel to Saul: what haste thou wone? And Saul sayde, bycause I sawe that the people scattered frome me/ and that thou camest not within the dayes appoynted/ and that the Philistines gathered theym selues togyther to Machmas: then sayd I, the Philistines shal come down vpon me to Galgal er I haue made my prayer vnto the Lord. And therfore when they enforced me, I offered burnte offerynges. Then sayde Samuel to Saul/ thou haste wone folysshly, and hast not kepte the commaundement of the Lorde thy God, whiche he commaunded the/ whiche thynge yf thou haddest not wone at this time wolde the Lorde haue stablysshed thy kyngdome vpon Israel for euer. But nowe thy kyngdome shall neuer florysshe agayne. The Lorde hath sought him a man after his owne hert, and hath commaunded him to be a capitayne ouer his people / bycause thou haste not kepte that the Lorde commaunded the. And Samuel arose and gat him frome Galgal to Gabaah Ben Jamin. And Saul nombred the people that were founde with him, aboute sixe hundred men. And Saul and Jonathas his sonne, and the people that were founde with them, hadde their abydynge in Gabaah Ben Jamin. But the Philistines had pytched in Machmas. And there came out of the hoste of the Philistines thre companyes, to destroy/ one company turned vnto the waye that leadeth to Ephrah vnto the lande of Saul/ an other company turned the way to Bethoron/ and the thyrde companye turned to the waye of the coste that turneth to the valeye of Zeboim towarde the wildernesse. But there was no smyth thorowe out all the lande of Israel. For the Philistines were ware that ỹ Ebrues sholde not make them selues neither swerdes nor speres. And therfore muste all Israel go downe to the Philistines to mende euerye man his share, his mattocke, his axe, or his sickle / as ofte as the edges of the sickles, mattockes, dongforkes, and axes were blunt, and muste be had vnto the stethye to be amended. And so in tyme of battayle, there was neyther swerde nor spere founde in the handes of anye of the people that were with Saul and Jonathas: saue for Saul and Jonathas his sonne was there somwhat found. And the armye of the Philistines came out and stode on the other side before Machmas.

¶ Jonathas companyed with his esquyre putteth the Philistines to flight. He tasteth the hony which his father vnknowing to him, had forbidden the hole host, for which he shulde haue bene slayne, but the people deliuered him.

CAPI. XIIII.

AND it fell on a daye that Jonathas the sonne of Saul sayde vnto his younge man that bare his harnesse / come and let vs goo ouer to the watche men of the Philistines that are yonder on the other syde, and tolde not his father. But Saul taryed in the vttermoste parte of Gabaah vnder a pomegarnet tree that was in Magron/ and the people that were with him were aboute sixe hundred men. And Ahiah the sonne of Ahitob Iehabodes brother, the sonne of Phinehes, the sonne of Heli was the Lordes preest in Silo and bare an Ephod. But the people wyste not that Jonathas was gone.

And in the way by which Jonathas sought to goo ouer vnto the garrison of the Philistines, were there two sharpe rockes, thone on the one syde, and an other on the other syde: the one called Bozez, and ỹ other Seneh. And the one leaneth northwarde towarde Machmas,

mas, and the other southwarde towarde Gabaah. Then sayde Jonathas to the younge man his harnesbearer: come and let vs go ouer vnto the standyng of these vncircumcised, paraduenture the Lorde will worke with vs: for the Lord is able to saue eyther with mane or with fewe. And his harnesbearer sayd vnto him do all that is in thine herte: set the forwarde: & se, I am with the, as thine herte lusteth. Then sayd Jonathas: beholde, whē we go ouer vnto the men, and shewe oure selues vnto them: yf they saye on this wyse to vs: tarye tyll we come to you, then we wyll stand styll where we be and not goo vp vnto them. But yf they so saye vnto vs: come hyther vnto vs, then we will goo vp, for the Lorde hath delyuered them into our handes. And this shall be a signe vnto vs. And when they had both shewed theym selues vnto the garrison of the Philistines, the Philistines sayde: se, the Hebrewes come oute of the holes were they had hyd them selues in. And the men of the garrison answered Jonathas and his harnesbearer and sayde: come vp to vs, & we will shewe you a thinge. Then sayde Jonathas vnto his harnesbearer: come after me, for the Lorde hath delyuered them into ꝑ handes of Israell. And Jonathas clame vpon hāds and fete, and his harnesbearer after him. Then they fell before Jonathas: and his harnesbearer slewe them after him. And the firste slaughter which Jonathas and his harnesbearer made, was vpon a twenty men, within ꝑ compasse as it were aboute an halfe aker of lande. And there was a feare in the hoste that was in the felde, and amonge all the people: in so moche that they that kept the holde, and they that were gone to robbe, were afrayd also: and the earth trembled, and there was a feare sente of God. And the watche men of Saul in Gabaah Ben Jamin, sawe. And beholde, the people scatered and ran hyther and thyther. Then sayde Saul vnto the people ꝑ was with him: nōbre & se who is gone away frome vs. And when they had tolde: behold, Jonathas & his harnesbearer were not there. And then Saul sayde vnto Ahia: bringe hyther the Arcke of God. For the arcke of God was at that tyme with the children of Israel. And whyle Saul talked vnto the preaste, a lowde shremysshe beganne in the host of the Philistines, and it encreased and was harde with a great noyse, And Saul sayde vnto the preast: withdrawe thyne hande. And Saul assembled all the people that were with him, and went to the holde. And se, euery mannes swerde was against his felowe, & there was great slaughter done. Moreouer the Ebrewes that were with the Philistines before ꝑ tyme, and were come with them in all partes of the host, turned to the children of Israell that were with Saul and Jonathas. And they also which had hyd them selues in moūt Ephraim, hearinge that the Philistines were fled, put them selues in preace with Sauls men, & pursued the Philistines, and so God holpe Israell that daye. And the battayle continued tyll they came to Bethauen. And the men of Israell ioyned them selues togither that day: and Saul adiured the people sayeng: Cursed be he that eateth any fode vntyll nyght, that I maye be auenged of myne ennemyes. And so there was none of the people that tasted any fode. And all the land came to a wood, where hony laye vpon the grounde. And when the people were come into the wod: Beholde, ꝑ hony dropped. Howe be it there was no man that moued his hande to his mouth, because that the people feared the curse. But Jonathas herde not when his father adiured the people, wherfore he put forth the ende of the staffe that was in his hand and dypte it in an hony combe, and put his hande to his mouth and forthwith his eyen receyued their old vertue and courage. Then spake one of the people and sayde: thy father adiured the people, sayenge: Cursed be the man that eateth any fode this daye, and yet the people were fayne. Then sayde Jonathas: my father hath troubled the lande: for beholde my eyen haue recouered their power and strength, because I tasted a lytle of this hony: howe then yf all ꝑ people had eaten of the spoyle of their ennemyes which they founde, had there not bene then a moche greatter slaughter amonge the Philistines? And they layde on the Philistines that daye, frome Machmas to Aialon. But the people were exceadynge fayntie.

Then the people gat them to the spoyle, & toke shepe oren and calues, and slewe theym on the grounde, and dyd eate with the bloud. Then men tolde Saul, sayenge: Beholde ꝑ people synne against the Lorde, in that they eate with the bloude. And he sayde: ye haue trespased, But rowle a greate stone vnto me now, and go abrode amonge the people and byd them bringe euery man his ore, and euery man his shepe, and slay them here, & synne not against the Lorde / in eatynge with the bloude. And the people broughte euery man his ore in his hande by nyght and slewe them there. And Saul made an aultare vnto the Lorde, And that was the firste aultare that he made vnto the Lorde. And Saul sayde: Let vs go downe after the Philistines by nyght/ and let vs make hauoke amonge them tyll it be daye in the mornyng, and let vs not leaue one of them. And the people answered, do whatsoeuer thou thinkest best. Then sayde ꝑ preaste: Let vs come hyther vnto God. And Saul asked of God: Shall I goo downe after the Philistines? and wylt thou gyue them into myne handes? But he answered him not at that tyme. Then sayde Saul, let the people come hyther out of all quarters, & knowe and se, in whome this synne is chaunced this daye: for as truly as the Lorde liueth, whiche hath saued Israell, thoughe it be in Jonathas my sonne, he shall dye for it. But no man answered him of all the people.

Then he sayde vnto all Israell: Be ye on one syde, and I and Jonathas my sonne wyll be on an other. And the people sayde vnto Saul: What thou thinkest best that do. And Saul sayde vnto the Lorde God of Israell: gyue perfect knowledge. And Saul and Jonathas

Adiuracion.

Deute. xii.

nathas were apprehended by the lotte, and the people escaped free. Then sayde Saul: caste lottes betwene me and Jonathas my sonne & Jonathas was taken by the lot. Then Saul sayde to Jonathas: tell me what thou hast done. And Jonathas told him and sayd: I tasted a lytle honye vpon the ende of my staffe that was in myne handē, and se, I must dye.

Then sayde Saul God deale so and so with me, but yf thou dye Jonathas. But the people sayde vnto Saul: shall Jonathas dye whiche hath so myghtely holpe Israel? God forbyd. As truelye as the Lorde lyueth, there shal not one heare of his hed fal to the groūd: for he hathe wrought with God this daye. And so the people delyuered Jonathas, that he dyed not. And then Saul ceased from folowynge the Philistines. And the Philistines retourned to theyr owne place. And so Saul toke the kyngdome ouer Israell, and foughte against all his enemyes on every syde: against the Moabites: against the children of Ammon: against the Edomites: against the kynges of Zobah, and against the Philistines. And whether so euer he turned him selfe, there he wanne, and demeaned him selfe valiauntly, and slewe the Amalekites, and dyd Israell oute of the handes of theym that spoyled them. The sonnes of Saul were Jonathas, Jesui, and Melchisua. And his two doughters were thus named: the elder Merob, and the younger Michol. And the name of Saules wyfe was Ahinoam, the doughter of Ahimaaz. And the name of his chief captayne was Abner the sonne of Ner Saules vncle. And * Cis was Saules father. And Ner the father of Abner was the sonne of Abiel. And there was sore warre with the Philistines, al the dayes of Saul. For where so euer Saul sawe a stronge man, and an actiue, he toke him vnto him.

The people wil reskow Jonathas that he dye not.

* 1. Reg. ix. c. 1. Para. viii. d

¶ Saul is commaunded to slay Amalech. He is disobedient to the voyce of God, and saueth the spoyle for whiche the Lorde forsaketh him. Samuel mourneth for Saul.

CAPI. XV.

THen sayde Samuel vnto Saul: ỹ Lord sent me to annoynt the, kynge ouer his people Israell. Nowe therfore obeye thou the voyce of the wordes of the Lorde. Thus sayth the Lorde of hostes: I haue called to remembraunce all that euer Amalecke hath done to Israel * how they laye in wayte for them in the waye, as they came out of Egypte. Now therfore go and smyte the Amalekites, and destroye ye only all that pertayneth vnto them, and se thou haue no compassion on them. But slay man and woman, infant and sucklinge, oxe, sheepe, camell, & Asse. And Saul assembled the people, and nombred them in Telaim two hundred thousande foote men, and ten thousande men of Juda. And Saul came vnto a cytie of the Amalekites, & fought in a valey. But Saul sayde vnto ỹ Kenites: go & departe & get ye away from the Amalekites, leest I destroy you with them for ye shewed mercy to Israell when they came out of Egypte. And the Kenites departed from the Amalekites. And Saul slewe the Amalekites frome Heuila to Sur that lyeth before Egypte, and toke Agag the kynge of the Amalekites a lyue, and vtterly destroyed all the people with the edge of the swerde. But Saul and the people spared Agag, and they left of the sheepe and of the oxen and fat thinges and the lambes and all that was good, & wolde not destroye theym. But all that was nought worth and slaggye, that they destroyed vtterly. Then came the worde of the Lord vnto Samuel, sayeng: it forthinked me that I haue made Saul kynge. For he is turned frome me and hath not fulfilled my commaundementes, wherfore Samuel was euyl apayd and cryed vnto the Lorde all nyght. And Samuel arose earely, to mete Saul in the morninge. And it was tolde Samuel that Saul was come to Carmel, and hadde set him vp a pyller of triumphe. And was turned and departed and gone to Galgal.

* 1. Regum. xv. c

* Exo. xvii. c. Num. xxiiii. d Deuter. xxv. c

And when Samuel was come to Saul, Saul sayde vnto him: Blessed be thou in the Lorde. I haue wone the commaundement of ỹ Lorde. And Samuel answered: What meaneth then the bleatinge of the sheepe in myne eares, and the noyse of the oxē which I heare? And Saul sayde: they haue brought theym frome the Amalekites. For the people spared the best of the sheepe and of the oxen, to sacrifice vnto the Lorde thy God. And the rest we haue destroyed. But Samuel sayde to Saul: ceasse, and let me tell the what the Lorde hath sayde to me this nyghte. And he sayde vnto hym: saye on. And Samuel sayd, when thou were lytle in thyne owne sight, wert thou not made the heed of the trybes of Israell? And ỹ Lorde annoynted the, kyng ouer Israel. And then the Lorde sent the on a viage, and sayde vnto the, se thou vtterlye destroye thole synners the Amalekites and fight against them, tyll ye haue vtterly destroyed them, wherfore then hast thou nowe not obeyed the voyce of the Lorde: But dydest turne to the praye and hast wrought wyckednesse in the sight of the Lorde?

And Saul sayde vnto Samuel: I haue obeyed the voyce of the Lorde, and went the waye which the Lord sent me, & haue brought Agag the kynge of the Amalekites. And haue vtterlye destroyed the Amalekites. And the people toke of the spoyle, sheepe, oxen, and the chefest of the thinges which shuld haue bene destroyed, to offer vnto the Lorde thy God in Galgal. Then sayde Samuel, requireth the Lorde burntsacrifices and offeringes, and not rather that thou shuldest obaye his voyce? Beholde, to obaye is better then offering, and to gyue hyde, is better, then the fat of Rammes. For rebellyousnesse is as the synne of wytchecraft: and stubburnesse is wyckednesse and Idolatrye. Because therfore thou hast cast awaye the worde of the Lorde, therfore hath the Lorde cast awaye the also / frome beynge kynge. Then sayde Saul to Samuel: I haue synned,

synned, for I haue offended the mouthe of the Lorde, and thy wordes, because I feared the people and they obayed theyr voyce. But now take awaye my synne, and turne agaynewith me, that I maye worshippe the Lorde. Then sayd Samuel vnto Saul: I wyl not returne with the: for thou hast cast awaye the commaundement of God, and therfore the Lorde hath cast awaye the also, that thou shalte not be kynge ouer Israel. And as Samuel turned to goo awaye, he caught the lappe of his coote, and it rente. Then Samuel sayde, the Lorde hath rent the kyngdome of Israel frō this daye, and hath gyuen it to a neyghboure of thyne that is better then thou. And therto, he that gyueth victorye to Israell, will not beguyle nor repent, for he is not a man, that can repente. Then he sayde: I haue synned. But yet honoure me before the elders of my people, and before Israell, and turne agayne with me, that I maye praye vnto the Lorde thy God. And Samuel turned agayn & followed Saul. And Saul prayd vnto ℣ Lord. Thē sayde Samuel: Bringe ye hyther to me Agag the kyng of the Amaleckites. And Agag came vnto him delicatly. And Agag sayde: truely ℣ bytternesse of death commeth on. And Samuel sayde: As thy swerde hath made wemē childlesse, so shall thy mother be childlesse amonge other wemen. And so Samuel hewed Agag in peces before the Lorde in Galgal. And thē Samuel departed to Ramath. And Saul wēt home to his house to Gabaah Saul. But Samuel came no more to se Saul tyll the day of his deathe. Neuertheless Samuel mourned for Saul, because the Lorde repented that he had made him kynge ouer Israell.

¶ Dauid is anoynted kinge: and receyueth the holy ghost. An euyll spirite commeth vpon Saul whiche departeth when Dauid playeth.

CAPI. XVI.

AND then the Lorde sayd vnto Samuel: How longe wilt thou mourne for Saul sythens I haue caste him awaye frome raygnynge ouer Israel? fyll an horne with oyntmente, and come: I will sende the to Isai the Bethlehemite, for I haue espyed me a kynge amonge his sonnes. But Samuel answered: how shall I go? For Saul shal heare it and will kyll me. And the Lord sayd: Take an heyfer with the, and say, thou goest to offer to the Lorde. And call Isai to the offrynge, and I wil shewe the what thou shalte do: And thou shalte annoynte him, whome I shall assigne the. And Samuel dyd as ℣ Lord bad him. And when he came to Bethlehem, ℣ elders of the towne were astonyed at his commynge, and sayd: Betokeneth thy comming peax? and he sayde yea, for I am come to offer vnto the Lorde. ✳ Clense your selues and come with me to the offringe. And he purified Isai and his sonnes, and bad them to the offring. And when they were come he loked on Eliab and sayd: the Lordes annointed is before him. But the Lorde sayde vnto Samuel Loke not on his facyon nor on the heyght of his stature, for I haue refused him. Because it is not as man seeth. For man loketh on the outwarde appearaunce: but the Lorde beholdeth the herte. Then Isai called Abinadab, & made him come before Samuel. And he sayd: Neyther hathe the Lorde chosen this. Then Isai made Samah come, and he sayde: neyther yet hathe the Lorde chosen this. Then made Isai seuen of his sonnes come before Samuel. And Samuel sayd, the Lorde hath chosen none of these.

Then sayde Samuel to Isai: Are here all thy children? And he sayde: The youngest is yet behynde: Beholde, he kepeth the shepe. Then Samuel sayde vnto Isai: sende and fet him for we will not sit downe to meat tyll he be come hyther. And he sent and brought him in. And he was ruddy and a goodly creature of makynge, and of a pleasaunt countenaunce. And then the Lorde sayde aryse and annoynt him: for this is he. And Samuel toke ℣ horne with the oyntement and annoynted him in ℣ presens of his brethren. And the spyryte of ℣ Lorde came vpon Dauid, from that daye forwarde. Then Samuel arose vp and went to Ramath. But the spirite of the Lorde departed frome Saul, and an euyll spyryte sent of ℣ Lorde, vexed him. Then sayde his seruaūtes vnto him: Behold, an euyll spyryte sent of God vexeth the, let our Lorde therfore cōmaunde his seruauntes to seke a mā that is a conning player with an harpe. And then when the euil spirite sent of God, cōmeth vpon the, he may playe with his hand, and thou shalt be eased. And Saul sayde vnto his seruaūtes: seke me a man that can well playe, and bringe him to me. Then aunswered one of his seruauntes & sayde: Beholde, I haue sene a sonne of Isai the Bethlehemite, that can playe vpon instrumentes, and is an actiue felow, and a man of warre, and wyse, and well made, & the Lord is with him, wherupon Saul sent messengers vnto Isai, and sayde: Sende me Dauid thy sonne which is with the shepe. And Isai toke an asse laden with bred, and a flacket of wyne and a kydde, and sente theym by Dauid his sonne vnto Saul. And Dauid went to Saul, and came before him, and he loued him very well, so that he was made his page. And Saul sente to Isai, sayenge: Let Dauid remayne with me, for he hath founde fauour in my sight. And when the spirite of God came vpon Saul, Dauid toke an harpe and played with his hande, and so Saul was refreshed/ and dyd amende, and the euyll spirite departed frome him.

¶ The battayle of the Philistines agaynste Israel. Lyttell Dauid ouercommeth great Goliath.

CAPI. XVII.

THe Philistines gathered their hoste to battayle, and assembled at Socoh in Iuda, and pytched betwene Socoh and Azekah, in the ende of Domim. And Saul and the men of Israell came and pytched in Ockedale

dale, and put them selues in araye, to fyghte agaynste the Philistines. And the Philistines stode on an hyl on the one syde, and Israel on an hyl on the other syde, and a baley betwene them. And then came a man and stode in the myddes, oute of the tentes of the Philistines named Goliath, of Geth syxe cubites and an handbreedth long, and had an helmet of brasse vpon his heed, and a coote of mayle aboute him. And the weyght of his coote of mayle was fyue thousande sycles of brasse. And he hadde harnesse of brasse vpon his legges, and a shylde of brasse vpon his shoulders. And the shaft of his spere was lyke a weuers beame. And his spere heed waied syxe hundred sycles of yron. And one bearynge a shylde went before him.

Goliath.

And he stode and called vnto the hoste of Israel, and sayde vnto them: what neadeth that ye shuld come out in araye to battayle? am not I a Philistine, and you seruauntes to Saule? chose you a man, and lett hym come downe to me, yf he be hable to fight with me and to beate me, then we wyll be youre seruantes. But if I can ouercom hym and beate hym: ye shall be our seruantes and serue vs.

B And the Philistine sayde: I haue defyed the hoste of Israel this daye, gyue me a man and let vs fyght to gyther. When Saul and al Israel herd those wordes of the Philistine, they were discouraged and greately afrayed. Now Dauid was ꝑ son of an Ephrathite of Bethlehem Juda, named Isai, whiche Isai hadde eyghte sonnes. And was an olde man in the dayes of Saule amonge the people. And the thre eldeste sonnes of Isai went and folowed Saul to battayle. And the names of his thre sonnes that went to battayle, were: Eliab ꝑ eldest, and the mydlemost Abinadab, and the thyrde Samah, and Dauid was the youngest. And when ꝑ thre eldest were gone after Saul, Dauid went and departed from Saul, to kepe his fathers shepe at Bethlehem. And the Philistine came forthe euery mornynge and euenynge, and continued thus fourtye dayes.

And Isai sayde vnto Dauid his sonne: take for thy brethren this Epha of parched corne, and these ten loues, and run to the host to thy brethren, and carye these ten freshe cheses vnto the capitayne / and loke how thy brethren fare, and fet out their pledges. And Saul and they and al the men of Israel were in oke valeye fyghtyng with the Philistines. And Dauid arose vp erlye in the mornynge, and lefte the shepe with a keper, and toke and went as Isai had commaunded him, and came where

C the hoste laye. And the hoste was goynge out in araye, & shouted in ꝑ bataple/ for Israell & the Philistines had put them selues in araye, the one agaynst the other. Then Dauid put ꝑ panier from him, vnto the handes of the keper of the vessels, and ranne in to the host & came and greted his brethrē. And as he talked with them. Beholde, there stode a mā in the middes Goliath the Philistyne, by name, of Geth/ whiche came out of the araye of the Philistines, and spake in the maner aboue rehersed, that Dauid herde it. And all the men of Israel when they sawe the man, ranne awaye from him, and were sore afrayde. And euery man of Israel sayd: Se ye this mā that is come forth euen to reuyle Israel is he come. And to hym that beateth him wyll the kyng gyue great riches, and wil gyue hym his doughter therto: yea and make his fathers house free in Israel. Then spake Dauid to the men that stode by and sayde: What shall the man haue that beateth this Philistine and taketh awaye the shame frome Israel? for what is this vncircumcysed Philistine, that he shuld reuyle the hoste of the lyuynge God? And the people answered as is rehersed, sayenge: thus shall he be rewarded that canne vaynquyshe him. And Eliab his eldeste brother herde when he spake vnto the men, and was angrye with Dauid & sayde: Why cameste thou awaye? and with whome hast thou left those fewe shepe in the wildernesse? I knowe thy pryde and the malice of thyne herte, that thou arte come to se the battel. And Dauid answered, what haue I now done? is there any more saue a worde? And departed frome him into an other frome, and spake in the same maner, and the people aunswered him agayne, as before. And they that herde the wordes which Dauid spake, rehersed them before Saul, whiche cauled hym to be fet. And Dauid sayde to Saul: Let no mans herte faynt, for drede of him. Thy seruaunt will go and fight with this Philistine. And Saul sayde to Dauid agayne, thou arte not hable to go vnto this Philistine, to fight with him. For thou arte but a childe, and he hath bene a man of warre euē from his youth. Then sayde Dauid vnto Saul, as thy seruāt kept his fathers shepe, there came a Lyon, & lykewyse a Beare, and toke a shepe out of the flocke. And I went out after him, and smote him and toke it out of his mouth. And when he arose against me, I caught him by ꝑ bearde and smote him, and slewe him. For bothe a Lyon and also a Beare hathe thy seruaunte slayne. And this vncircumcysed Philistine shalbe as one of them, for his raylinge on the hoste of the lyuynge God. And Dauid spake moreouer, the Lorde that delyuered me oute of the handes of the Lyon and out of the handes of the Beare, shall delyuer me also out of the handes of the Philistine.

Then sayde Saul to Dauid goo, and the Lorde be with the. And Saul put his raymēt vpon Dauid, and put an helmet of brasse vpō his heed, and put a coote of mayle vpon him, and gyrded Dauid with his owne swerde vpō his rayment. And he assayed howe he couldē go, for he neuer proued it. Then sayde Dauid vnto Saul: I can not go in these, for I haue not bene vsed therto, and put them of him, & toke his staffe in his hand, and chose him fyue smothe stones oute of a broke, and put theym in a shepeherdes bagge whiche he hadde, and toke his slynge in his hande, and went to the Philistine.

And the Philistine came and drue nere to Dauid, with the man that bare a shylde be-

fore

CAPI. XVIII.

foze hym. And when the Philistine loked and sawe Dauid: he disdayned him, for he was but a younglynge, roudye and goodly to loke vpon. And the Philistine sayde vnto Dauid: F am I a dogge, that thou commest to me with a staffe? and he cursed Dauid in the name of his Godes. And he sayd to Dauid: come to me & I wyll gyue thy flesshe vnto the fowles of the ayre, and to the beastes of the feld. Then sayd Dauid to the Philistine: thou commest to me with a swerde a speare and a thilde: But I come to the, in the name of the Lozde of hostes, the God of the hoste of Israel on whom thou hast rayled. This daye shall the Lozde gyue the into my handē, and I shall smyte the and take thyne hed frome the, and I wil giue the carkases of the host of the Philistines this daye vnto the fowles of the ayre, and to the beastes of the earth, and all the wozlde shall knowe, that there is a God in Israel. And all G this companye shall knowe, that the Lozde saueth not with the swerde and speare. For the battayle is the Lozdes, and he shall gyue you in to our handes.

And when the Philistine arose and came and drewe nygh vnto Dauid, Dauid hasted & ranne to fyght agaynste the Philistine. And Dauid put his hand in his poke and toke out a stone and slange it, and smote the Philistine in his forhed that the stone sonke in to his forhed, and he fell grouelynge to the earth. And G iiii.o. so Dauid ouercam the Philistine with a sling xvii.d and a stone, and smote the Philistine and slew him. And because Dauid had no swerde in his hande, he ran and stode vpon the Philistine, & toke his swerde and drewe it out of his sherhe and slewe him and cut of his hed therwith. And when the Philistines sawe their champion deed, they fled. And the men of Israel and of Juda arose and showted and folowed after the Philistines, tyll they came to the valeye and vnto the gates of Akaron. And the Philistines fell downe deed by the waye to Samraim euen vnto Geth and Akaron. And then the childzen of Israel returned from chasinge after the Philistines, and spoyled their tentes. And Dauid toke the hed of the Philistine, and brought it to Jerusalem: But he put his armoure in his tent. But when Saul saw Dauid isshe forth against the Philistine, he sayd vnto Abner the capitayne of his host: Abner, whose sonne is this ponge man? And Abner aunswered, as truely as thy soule liueth, O kynge, I can not tell. Then sayde & kynge: Enquere thou, yf he be some noble mans sonne. And so when Dauid was returned frome the slaughter of the Philistine, Abner toke him and brought him before Saul, with the heed of the Philistine in his hande. And Saul sayde vnto him: Whose sonne arte thou, thou young man? And Dauid aunswered the sonne of thy seruaunte Jsai the Bethlehemite.

¶ The bonde betwene Dauid and Jonathas. Saul goeth a boute to slee Dauid. Dauid marieth Michol the daughter of Saul.

AND when he had made an ende of speakynge vnto Saul, the soule of Jonathas was knyt with the soule of Dauid. And so moche, that he loued him, as his owne sowle. And Saul toke him that daye & wold let him go no more home to his fathers house. And Jonathas and Dauid bound them selues the one to the other, for Jonathas loued him as his owne lyfe. And Jonathas put of his owne cote that was vpon him, & gaue it Dauid, and therto his mantle, his swerde, his bowe, and his gyrdle. And Dauid went out to all that Saul sent him, and behaued him selfe wysely. And whē Saul had set him B ouer his men of warre, he pleased all the people, and especyally them that were Sauls seruauntes.

And it happened as they went, when Dauid was returned frome the slaughter of the Philistine, that wemen came out of all cyties of Jsrael syngynge & daunsynge, against Saul, with tymbrelles, with ioye, and with fydilles. And the wemen that played, sange therto, and sayde: Saul hath slayne his thousande, and Dauid his ten thousande. Then was Saul excedynge wrothe and the sayenge displeased him, and he sayd: They haue ascribed vnto Dauid ten thousande, and to me but a thousande, and what can he more haue saue the kyngdome? wherfore Saul loked a wrye on Dauid frome that daye forwarde. And it happened on the morowe, that the euyl spyrite sent of God came vpon Saul, so that he pro- C phesyed in the myddes of the house. And Dauid played on the instrument with his hande, as he was daply wōt. And Saul had a speare in his hande, and hourlde it, intendinge to haue nayled Dauid to the wall. But Dauid auoyded out of his presence two tymes. For Saul was afearde of Dauid, because þ Lozde was with him, and was departed from Saul. And then Saul put Dauid frome him & made him a capitayne ouer a thousande, and he wēt out and in before the people. And Dauid was wyse in all his wynges, and the Lozde was with him. Wherfore when Saul saw he was so excedynge wyse, he was afrayde of him. D But all Jsrael & Juda loued Dauid, because he went out and in before them. Then sayde Saul to Dauid. Beholde my eldest doughter Merob, her I will gyue the to wyfe: Onely play the man and fight the Lozdes batayles. For Saul thought myne hande shall not be vpon him, but the hande of the Philistines. And Dauid aunswered Saul: * what am I? E and what is my lyfe or the kynred of my fa- * ii. Reg. ix. c ther in Jsrael, that I shulde be sonne in lawe to the kynge? But when the tyme was come that Merob Sauls doughter shulde haue ben gyuen to Dauid, she was gyuen vnto Adriel a Meholothite, to wyfe. How be it Michol an other of Sauls doughters loued Dauid. And when it was shewed Saul: the thinge pleased him well. And he sayde: I will gyue him her, that she maye be a snare to him, to bring the hande of the Philistines vpon him. And

Saul

Haul sayde to Dauid: thou shalte this daye be my sonne in law agayne. And Saule commaunded his seruauntes, to comen with Dauid secretelye and saye: Beholde the Kynge hath a fauoure to the, and all his seruauntes lone the, be therfore the Kynges sonne in lawe.

F And Sauls seruauntes spake those wordes in the eares of Dauid. But Dauid answered: semeth it to you a lyght thynge to be the kinges sonne in lawe, when I am a poore man and of small reputacion? And Sauls seruaūtes tolde him agayne, saying: in this maner answered Dauid. Then sayd Saul: this wise saye to Dauid: the kynge careth for no nother dowrye but for an hundred foreskynnes of the Philistines to be auenged of the kynges enemyes. For Saul thought to make Dauid fall in to the handes of the Philistines. Then his seruauntes tolde Dauid these wordes, and it pleased Dauid well to be the kyn

G ges sonne in lawe. And shortly after Dauid arose with his men, and went and slewe of the Philistines, two hundred men, and broughte their foreskynnes, and nombred theym vnto the kynge for to become his sonne in lawe.

*1.Reg.iii.c. * And so Saul gaue him Michol his doughter to wyfe. And when Saul sawe and vnderstode, that the Lorde was with Dauid, & that Michol his doughter loued him, he was the more afrayde of Dauid, and became Dauids ennemye for euer. And when the Philistines went out to warre, Dauid behaued him selfe more wysely then all the seruauntes of Saul: so that his name was moche set by.

¶ Saul commaundeth to slee Dauid. Michol his wyfe laueth him by a proper feat, and decepueth her father. Saul is also amonge the Prophetes.

CAPI. XIX.

A THen Saul communed with Jonathas his sonne, and with all his seruauntes, that they shulde kyll Dauid. * But Jo

M.Re.xviii.a nathas Sauls sonne had a great fauoure to Dauid, and tolde Dauid sayenge: Saul my father goeth about to slee the. Now therfore take hede to thy selfe in season, and abyde in some secret place and hyde thy self. And I will go oute and stande by my father in the felde where thou art, and will comen with my father of the, and yf I can perceyue ought, I will tell the.

And Jonathas spake good of Dauid vnto Saul his father and sayde vnto him: let not the kynge synne against his seruaunt Dauid, for he hath not trespased against the, and his workes are towardes the very good. For he dyd put his lyfe in his hande and slewe ꝑ Philistine, and the Lorde gaue a great victory to

Judi.xii.a all Israell. And thou sawest it, and thou reioysedest, wherfore then shouldest thou synne against innocent bloude, and slay Dauid for nought? And Saul harkened vnto the voyce of Jonathas and sware: as truly as ꝑ Lorde lyueth, he shall not dye. Then Jonathas called Dauid and shewed him all those wordes, and brought him to Saul. And he was in his presence as in tymes paste. And the warre began agayne, and Dauid went out and fought with the Philistines and made a great slaughter, and put them to flyght. And the cuyl spyrite of the Lorde was vpon Saul as he sat in his house haunge a Jauelynge in his hande, and Dauid played with his hande. And Saul entended to nayle Dauid to the wall with the Jauelynge: But Dauid fled him selfe oute of Sauls presence, and so he smote the speare in to the wall. But Dauid fled and saued him selfe that nyght. Then Saul sent messengers vnto Dauids house, to lye in awayte of hym and to slay him in the morninge. But Michol his wyfe tolde it him, sayenge: Yf thou saue not thy selfe this night, to morow thou arte a deed man. And so Michol let Dauid wyne thorow a wyndow, and he went and fled and saued him selfe. And then she toke an Image and layde it in the bed, and put a pyllow stuffed with gotes heare vnder the heed of it, & couered it with a cloth. And when Saul sent messengers to fetche Dauid, she sayde that he was sicke: Then Saul sent the messengers a-

se Dauid, sayenge: bringe him to me, bed and all, that he maye be slayne. And when ꝑ messengers were come in: Beholde, there lay an Image in the bed, with a pyllowe of gootes heare vnder the heed of it. Then sayd Saul to Michol: Why haste thou mocked me so, and sent awaye myne ennemy that he is escaped? And Michol answered Saul: He sayde vnto me, let me go, or els I will kyll the. And so Dauid fled and escaped and wēt to Samuel to Ramath and told him al that Saul had wyne to him. And he, and Samuel went and dwelt in Naioth.

And it was tolde Saul sayenge: Beholde, Dauid is at Naioth in Ramath, then Saul sent messengers to fet Dauid. And when they saw a companye of Prophetes prophesyenge, and Samuel teachinge theym, the spyrite of God fell vpon the messengers of Saul, & they prophesyed to. And when it was tolde Saul, he sent other messengers, and they prophesyed lyke wyse. And Saul sent messengers yet agayne the thirde tyme whiche prophesyed also. Then went he him selfe to Ramath, and when he came to a greate well that is in Socoh, he asked and sayde: Where are Samuel and Dauid? And they sayde: See they be at Naioth in Ramath, and as he wente thither to Naioth in Ramath the spyrite of God came vpon hym also, and he wente Prophesyenge, tyll he came to Naioth in Ramath. And he strypte of his clothes and prophesyed before Samuel in lyke maner, and fell naked all ꝑ daye and all that nyght, wherfore it is a comen sayenge: Is Saul also amonges ꝑ Prophetes?

¶ Dauid beynge in ieoperdye complayneth vnto Jonathas. Jonathas deliuereth him. A policy deuyced betwene them: by which Dauid shulde know the intent of Saul.

CAPI. XX.

And

A AND Dauid fled frome Naioth in Ramath and went before Jonathas, and sayd: What haue I done? wherin am I faultye? what is the synne that I haue committed against thy father that he seketh my lyfe? And Jonathas answered hym: God forbyd, thou shalte not dye. For se, my father wyll do nothynge neyther great ne small, but that he wyll shewe me. For why shulde my father hyde this thynge frome me? I knowe not. And Dauid sware agayne and sayde: thy father knoweth that I haue founde grace in thyne eyes and therfore he thynketh, Jonathas shal not knowe it, lest he be sory. For in dede, as truly as the Lorde lyueth, and as truely as thy soule lyueth, there is but a step betwene me and death. Then sayde Jonathas to Dauid, what so euer thy soule desyreth, I will do vnto the. And Dauid sayde vnto Jonathas: Beholde, to morowe be the Kalendes, and I shulde sit with the kynge at meat. But let me goo that I maye hyde my selfe in the feldes vnto this daye thre dayes at euen.

B If thy father mysse me, saye: Dauid asked leaue of me, that he myght go to Bethlehē to his own cytie, for there is holden a yerely feast for all his kynne. And yf thy father say thus: It is well done, then thy seruaunt shall haue peax. But yf he be angrye: be sure, wyckednesse is vtterlye concluded of him. And then thou shalt shewe mercy vnto thy seruaūt, for thou hast made with me thy seruaunt a bonde in the Lorde. Notwithstandinge yf there be in me any trespace, slay me thy selfe, for what nedest thou to bringe me to thy father? And Jonathas answered: God kepe frome the, that I shulde knowe, that wyckednesse were concluded of my father, to come vpon the: and shulde not tell it the. Then sayde Dauid, who shall tell me, yf thy father answer cruelly? Jonathas sayde to Dauid: Come and let vs go forth into the feldes. And they went both of them into the feldes. The Jonathas sayde vnto Dauid: O Lorde God of Israell,

C when I haue groped my fathers mynde, at one tyme or other, within this three dayes, that it stande well with Dauid: and I then sende not vnto the, and shew it the, the Lord do so and so vnto Jonathas. And in lyke maner, yf euyll towardes the be appointed of my father, I will shew the, and sende the away, that thou mayst go in peax. And the Lorde be with the, as he hath bene with my father.

And thou shalte performe vnto me the mercy of the Lorde, not onely whyle I lyue, but also when I am deed, plucke not thy mercye away frome my house for euer: No, not whē the Lorde hathe destroyed the ennemyes of Dauid euery one frome the face of the earth. And so Jonathas made a bonde with ꝑ house of Dauid, desyringe that the Lorde shoulde seke out of the handes of Dauids ennemyes their wyckednesse. And with other wordes Jonathas adiured Dauid, because he loued him. For as his owne soule he loued hym.

D Then sayde Jonathas to Dauid: to morowe shall be the Kalendes. And thou shalt be mysled, because the place shall appeare emptye. But on the thyrde daye come in any wyse vnto the place where thou shalt hyde thy selfe, when it is workedaye: euen by the stone Esell. And I will shote three arowes by the one syde therof, as thoughe I shoote at a marke, and will sende after, a lad, and byd him goo seke the arowes. Yf I saye vnto the lad: Se the arowes are on this syde the, bringe them: then come thou: for it is peax, and nothinge to w, as sure as the Lorde lyueth, But yf I saye thus vnto the ladde, Beholde, the arowes are beyounde the, then flee, for the Lord hath sent the awaye. And of this which thou and I haue spoken / beholde, the Lorde is witnesse betwene the and me for euer. And so Dauid hyd him selfe in the felde. And when

E the Kalendes came, the kyng sat hym downe at meate, to thintent to eate. And the kynge sat him downe after the accustomed maner, in his seate by the wall. And Jonathas arose, & Abner sate by Hauls syde, and Dauids place was emptye, but yet Saul sayde nothinge at all that daye. For he thoughte, some thynge hadde chaunced him, whereby he was not cleane. But on the morowe after the Kalendes, when Dauids place appeared emptye, Saul sayde vnto Jonathas his sonne, wherfore commeth not the sonne of Jsai to meate, neyther yesterdaye nor to day. And Jonathas answered vnto Saul. Dauid asked lycence of me to go to Bethlehem sayenge / let me go I praye the, for our kynrede holde an offring in the cytie, and my brother hath sent for me. Nowe therfore yf I haue founde fauoure in thyne eyes, let me go, and se my brethren. And for this cause he cōmeth not vnto the kynges table. Then was Saul angrye with Jonathas and sayde vnto him / O frowarde and

F rebellious childe, thinkeste thou I know not how thou hast chosen the sonne of Jsai vnto thyne owne rebuke, and vnto the rebuke and shame of thy mother? For as longe as ꝑ son of Jsai lyueth vpō the erth, thou shalt not be stablysshed, nor yet thy kyngdome, wherfore now sende and fet him vnto me, * for he is the childe of death. * 1. Re. xxbi. 2. 11. Regū. xii. 9.

But Jonathas answered Saul his father and sayde to him / wherfore shulde he dye? what hath he done? Then Saul cast a speare at him to hyt him, whereby Jonathas wiste well, that it was vtterlye determined of his father, to slay Dauid. Then Jonathas arose frome the table in a great anger, and dyd eate no meate the seconde daye of the Kalendes, for he was sory for Dauid, because his father had done him shame. On the nexte morynge Jonathas went oute into the felde, at the tyme appoynted with Dauid, and a lytle lad with hym. And he sayde vnto the boye, run and fynde oute myne arowes whiche I shote. And as the boye ranne, he shote an arowe beyounde him. And when the ladde was come

G to the place whether Jonathas hadde shoote the arowe, Jonathas cryed after him, & sayd / the arowe is beyonde the. And he cryed after the lad / haste, make spede and stande not stil. And Jonathas ladde gathered vp the arowe and came to his master. But the lad wiste no-

thinge of the matter: Onely Jonathas and Dauid wist it. Then Jonathas gaue his weapons vnto the lad, and sayd vnto him: goo and carye theym to the towne. And as soue as the lad was gone, Dauid arose oute of a place that was towarde the south and fel on his face to the grounde, and bowed him selfe thre tymes. And they kyssed eyther other and wept togither, but Dauid more aboundantly. And Jonathas sayde to Dauid: go in peax of suche thinges as we haue swozne eyther of vs in the name of the Lozde, sayenge: The Lozde be betwene the and me, and betwene thy sede and myne foz euer. And he arose and departed. And Jonathas wente in to the towne.

¶ Dauid flyeth in to Nob to Achimelech the preest, and getteth the we bread to satisfye his honger. Ater he flyeth to kynge Achis, and there fayneth him selfe mad.

CAP. I. XXI.

A THen came Dauid to Nob to Achimelech the preest: And Achimelech was astonied at his commynge and went to mete Dauid and sayde vnto him: Why commeste thou thy selfe alone, and no man with the? And Dauid sayde to Achimelech the preest: ꝑ kynge hath commaunded me to do a certayne thyng and sayde vnto me, lette no man know wherabout I send the and what I haue commaunded the to do. And therfoze I haue appointed my seruauntes to suche and suche places. And nowe what haste thou vnder thyne hande? gyue me fyue loues of bred oz what cõmeth to hande. And the preest answered Dauid and sayde: There is no comen bzeed vnder myne hande, but there is halowed bzed, ꝑ the younge men haue abstayned onely frome wemen. B And Dauid answered the preest and sayd vnto him: Of a truthe wemen hath bene locked vp frome vs about a thze dayes, when we came out: and the vessels of the younge men were holy. How be it ꝑ we haue taken anye vnclennelie by the waye this daye, it shall be halowed in the vessellis. And so the preest gaue him halowed bzeed, foz there was none other bzed there saue shew bzedes, that were taken frome before the Lozde, to put fresshe bzed there.

And there was the same daye a certen man of the seruauntes of Saul within the tabernacle of the Lozde named Doeg an Edomite, the chiefest of Sauls herde men. And Dauid sayde vnto Achimelech: is not here vnder thyn C hande eyther speare oz swerde? foz I haue neyther brought my swerde noz myne harnes w me, because the kynges busynes requyred hast. Then the preest answered: the swerde of Goliath the Philistine whome thou slewest in Okedale, that is here wzapt in a cloth behynd the Ephod, ꝑ thou wilte take that, take it: foz there is none other saue that here. And Dauid sayde: there is none to that, gyue it me.

And Dauid arose and fledde the same daye from the presence of Saul, and went to Achis the kynge of Geth. And the seruauntes of Achis sayde of him: Is not this Dauid the kynge of the lande? dyd they not synge vnto this felowe in daunces, sayenge: Saul hath slayne his thousande, and Dauid his ten thousand? And Dauid put those wordes vnto his hert and was soze afrayde of Achis the kynge of Geth. And he chaunged his countenaunce before theym, and raued in their handes, and scrabled on the dozes of the gate, and let his spittell fall downe vpon his bearde. The sayd Achis vnto his seruaunt. Lo ye saw that this man was besyde him selfe, wherfoze the haue ye brought him to me? lacke I mad men, that ye haue brought this felowe to playe the mad man in my presence? he shal not come into my house.

¶ Dauid flyeth in to the caue Odollam, and then in to Mazphah to the kynge of Moab. And thence in to Hareth. Doeg betrayeth Dauid. Achimelech is accused of treason and slayne, and foure scoze and foure preastes mo with hym: because they receyued Dauid. Nob is destroyed of Saul. Abiathar flyeth to Dauid.

CAP. XXII.

SO Dauid departed thence and escaped, & came vnto the caue Odollam, which whe his brethzen & all his fathers house herde of, they went thyther to him. And there resorted vnto him all suche as were in distresse and in det and troubled in their heertes, & he was made their capitayne, and there were with him aboute foure hundzed men. And Dauid went thence to Mazphah in the land of Moab, and sayde vnto the kynge of Moab: Let my father and mother (I pzay the) haue their abydynge with you, tyll I know what God will do with me. And he brought theym afoze the kynge of Moab, and they dwelte with him all the whyle that Dauid kept him selfe in holdes. And the prophete Gad, sayde vnto Dauid: Abyde not in holdes, but departe and go to the lande of Juda. Then Dauid departed and came into ꝑ fozest Hareth. And Saul herde of it: foz Dauid was knowen and also the men that were with him. And as Saul sat in Gabaah vnder a groue vpon an hyghe bancke with his speare in his hande, and all his men roundeabout him, he sayde vnto his seruauntes that were about him. Heare me, ye sonnes of Jemini: Myll the sonne of Jsai also gyue euerye one of you feldes and vyneyardes, and make you all graunde capitaines and petye capitaines, that ye haue all conspired against me, so that there is none that will shewe me any thinge, in so moche that my sonne hath made a confederacie with the sonne of Jsai? There is none of you that bewayleth my chaūce oz sheweth it in myne eare: because my sonne hath set vp my seruaunt to lye in a wayte agaynste me, as appeareth this daye.

Then aunswered Doeg the Edomite, whyche was chiefe of the seruauntes of Saul and sayde: I sawe the sonne of Jsai, when he came

came to Nob, to Achimelech the sonne of Achitob, whiche sought counsell of the Lord for him, and gaue him vitayles, & the swerde of Goliath ꝑ Philistine also. Then the kinge sent to call Achimelech the preaste the sonne of Achitob, and all his fathers house: that is to saye, the preastes that were in Nob. And they came all to the kynge. Then Saul sayd: heare thou sonne of Achitob. And he sayde: here I am my Lord. Then sayd Saul to him: why haue ye conspired againste me, thou and the sonne of Isai, in so moche that thou hast gyuē him vytayle and a swerde, & hast sought counsel of God for him, that he shoulde aryse agaynst me, and lye awayt as appeareth this daye? And Achimelech answered the kynge & sayd: who is amonge all thy seruauntes as the kaythfull Dauid and the kynges sonne in lawe, and goeth at thy byddynge, and is had in honoure in thyne house? haue I this daye begōne tyll to aske counsell of God for him? be this farre frome me: lette not the kynge suspect agaynst his seruaunt any suche thinge in all the house of my father. For thy seruaūt knoweth nothinge of all this, eyther lytle or moche.

But the kynge sayde: thou shalt surely dye Achimelech, bothe thou and all thy fathers house. Then sayde the kynge vnto his fotemē that stode about him: turne and sley the preestes of the Lorde, bothe because their hande is with Dauid, and because they knewe when Dauid fled and shewed it not to me. But the seruauntes of the kyng wolde not moue their handes, to run vpon the preastes of the Lord. Then sayde the kynge to Doeg: tourne thou and smyte the preastes. And ✳ Doeg the Edomite turned and ranne vpon the preastes and slewe that same daye foure skore and fyue persones that dyd weare eche man a lynnen Ephod. And Nob the cytte of the preastes he smote with the edge of the swerde, both man and woman, chylde and sucklynge, with ore asse and shepe. Yet one of the sonnes of Achimelech the sonne of Achitob, named Abiathar estaped and fled to Dauid, and shewed hym that Saul had slayn the Lordes preastes. The Dauid sayde vnto Abiathar: I wist it ꝑ same daye, that whē Doeg the Edomite was there, he wolde surely tell it Saul. I am cause of ꝑ death of all the soules of thy fathers house. Abyde with me and feare not: be that seketh thy soule, shall seke myne, and with me thou shalt be in sauegarde.

¶ Dauyd delyuereth Keilah, and flyeth in to the wildernesse of ziph. He is comforted of Jonathas. The ziphiens wolde haue betrayed him.

CAPI. XXIII.

THen they tolde Dauid, sayenge: Beholde, the Philistines fight againste Keilah, and spoyle the barnes. Dauid therfore asked the Lordes aduyse, sayenge: shall I goo and smyte the Philistines? And the Lorde sayde vnto Dauid: Go and smyte the Philistines, and saue Keilah. Then sayd Dauids men vnto him: Se, we be afrayde here in Juda. What shall we then be, when we come to Keilah, to the host of the Philistines? Then Dauid asked the Lorde agayne. And ꝑ Lorde answered him and sayde, aryse, and go to Keilah, for I wyll gyue the Philistines into thyne handes. So Dauid and his men wēt to Keilah, and fought with the Philistines / and draue awaye their catel and made a great slaughter of theym. And so Dauid saued the inhabitauntes of Keilah. Nowe it chaunced, when Abiathar the sonne of Achimelech, had fled to Dauid to Keilah, that he broughte an Ephod in his hande.

And it was tolde Saul, that Dauid was come to Keilah. Then sayd Saul: God hath gyuen him into myne hande. For he is shut in sythe he is come into a towne where be bothe gates and barres. And Saul called all ꝑ people to warre, for to goo to Keilah, to besyege Dauid and his men. But Dauid had knowledge that Saul pryuely imagined myschiefe againste him, and sayde to Abiathar the preast: ✳ Bringe the Ephod. Then sayde Dauid, O Lorde God of Israell, thy seruaunt heareth, that Saul is about to come to Keilah to destroye the cytie for my sake: wyll the elders of Keilah delyuer me into his hande? or will Saul come as thy seruaunte heareth saye? Lorde God of Israel tell thy seruaunt. And ꝑ Lorde sayde: He will come. Then sayde Dauid: Will the men of Keilah delyuer me and my men into the hande of Saul? & the Lord sayd: they will delyuer you.

Then Dauid and his men which were vpō a fyre hundred, arose and departed out of Keilah, and went here and there, they knew not whether. And when it was tolde Saul, that Dauid was fled frome Keilah, and so in sauegarde, he let the iourneye alone. And Dauid abode in the wyldernesse in stronge holdes, & in a mountayne in the wyldernesse of Ziph. And Saul sought him all his lyfe, but God delyuered him not into his hande. And Dauid saw that Saul was come out, to seke his lyfe but Dauid was in the wyldernesse of Ziph in a couert. And Jonathas Sauls sonne arose & went to Dauid to the couert, and strengthted him in God, and sayde vnto him: Feare not, for the hand of Saul my father shal not fynd the, but thou shalt be kynge ouer Israel, and I muste be next vnto the. Yea, and Saul my father knoweth that it shall be so. And they made ✳ a bonde togyther before the Lorde, & Dauid taryed styl in the wood, but Jonathas went to his house.

Then came the Ziphites to Saul vnto Gabaah, sayenge: Dauid hydeth him selfe faste by vs in stronge holdes that are in a couert in the hyll of Hachilah on the ryghteside of the wildernesse. Nowe therfore syr kynge, come downe with all the lust that thy soule hath to come. And it shalbe our partes to delyuer him into the handes of ꝑ kynge. Then sayd Saul: Blessed are ye in the Lorde: for ye haue compassion on me. Goo, I praye you, and marke more narowly, and knowe and se his haunte,

D where his fote hath bene, and who hath sene him there: for it is tolde me he is very wyly. He therfore and knowe all the lorkynge places where he lourketh, and come agayne to me with the certentye, And I will goo with you. Yea and if he will hyde him selfe in the grounde, yet I will hunt him out, with all the thousandes of Juda. And they arose and went to Ziph before Saul. But Dauid and his men were in the wildernesse of Maon, in the wylde felde, on the ryght hande of the wyldernesse. For when Saul was gone with his men to seke, it was tolde Dauid. And therfore he went vnto a rocke and dwelt in the wilderneſſe of Maon, whiche when Saul hearde, he pursued after Dauid in to the wildernesse of Maon. But Saule and his men went one the one syde of the mountayne, and Dauid and his men on the other. And Dauid as a man amased, made haste to gette frome Saul. For Saul and his men had compalled Dauid & his men round about, to take them. Then there came a messenger to Saul, sayinge: Haste the and come, for the Philistines haue inuaded & do dispoyle the lande. Wherfore Saul returned frome persecutynge Dauid, and made agaynste the Philistines. And therfore the place is called * Hela Mahelecoth. And then Dauid went thence and dwelt in stronge holdes at Engaddi.

* That is the rock of gtictō

¶ Dauid flyeth into Engaddi and there hideth him. Saul cometh in thyther to do his eallment and Dauid cutteth of the border of his mātel. Dauid goeth out of the caue after Saul and speaketh to him.

CAPI. XXIIII.

A When Saul was come agayne frome the Philistines, there were that tolde him, sayenge: beholde, Dauid is in the wylderneſſe of Engaddi. Then Saul toke three thousande chosen men oute of all Israel, and went to seke Dauid and his men in the rockes, where nothinge haunted but wylde gootes. And he came to the flockes of shepe, by a wayes syde where was a caue. And Saul wēt in couer his fete. And Dauid and his men sat a longe by the sydes of the caue. And the men of Dauid sayde vnto him: se, the daye is come of which the Lorde sayde vnto the: Beholde, I will delyuer thyne ennemye into thyne hād, and thou shalt do with him what it pleaseth the. Then Dauid arose and cut of a lappe of Sauls cote prpuely. And forthwith Dauids hert smote him, because he had cut of a lappe of Sauls cote. And he sayde vnto his men: þ Lorde kepe me frome doynge that thinge vnto
B my master that is the Lordes annointed, to laye myne hande vpon him, sythe he is þ Lordes annointed. And so Dauid kept of his seruauntes with wordes, and suffred theym not to set vpon Saul. And when Saul was ryſen out of the caue, and went forward on his iourneye, Dauid arose and went out of þ caue and cryed after Saul, sayeng: My lord kyng. And Saul loked behynde him. And Dauid stouped to the earth and bowed him self, and sayd to Saul: Wherfore gyuest thou an eare to mens wordes, that saye, Dauid seketh the cupll? Beholde, this daye thyne eyes haue C sene, that the Lorde had delyuered the, into myne hande in the caue. And when they bad kyll the, myne eye had compassion on the: and I sayde: I will not lay my handes on my master, for he is þ Lordes annointed, but rather my father, se yet and acknowledge this the lap of thy coote in my hande. And in asmoche as I kylled the not also, when I cut of þ lap of thy coote, vnderstande and se, that there is neyther cupll ne rebellion in me, and that I haue not synned against the. And yet thou hūtest after my soule to destroye it. The Lorde be iudge betwene the and me, and the Lorde auenge me of the. But myne hand be not vpō the. Accordinge to the olde Prouerbe: Wyckednesse shall proceede out of the wycked: but myne hande shall not be vpon the. After whō arte thou come out, thou kynge of Israel? what is he whome thou chasest? certes euen a deed dogge, and a flee. The Lorde be iudge, and let him deme betwene the and me, and se and iudge my cause, and delyuer me oute of thyne hande. When Dauid had made ende of speakynge all these wordes to Saul, Saul D sayde: is this thy voyce my sonne Dauid? and he lyfte vp his voyce and wepte, and sayde to Dauid: Thou arte ryghteouser then I, for thou haste rewarded me with good, & I haue acquyted the with cupll. And thou haste shewed this daye how louyngly thou hast dealt with me, that when the Lorde had locked me in thyne hādes, thou slewest me not. For who when he shall fynde his ennemy will let him departe in a good waye? Wherfore the Lord rewarde the with good, for that thou haste done vnto me this daye. And now forasmoch as I know assuredly that thou shalt be kynge and that the kyngdome of Israel shalde establyshed in thyne hande: Swere vnto me by the Lord, that thou shalt not destroy my sede after me, and that thou shalt not destroy my name out of my fathers house: & Dauid swar vnto Saul, So Saul went home, But Dauid and his men gat them vp vnto an holde.

¶ Samuel dyeth. Dauid flyeth to the wildernesse of Pharan. He is angrye with Nabal: but is pacyfyed by the wysdome of Abigail. Nabal dyeth, and Dauid maryeth Abigail.

CAPI. XXV.

THen Samuel dyed, and al Israel assembled and lamented him and buryed him G in his owne house at Ramath. But Dauid arose & gat him to the wildernesse of Pharan. And there was a man in Maon / whose catell was in Carmell, & the man was exceadinge mighty, & had three thousande shepe & a thousand gotes. And he was shering his shepe in Carmell. The name of the man was Nabal, & the name of his wyfe was Abigail, and was a woman of good wysdome & bewtyfull. But the man was churlyshe & of shrewde condicions, & was a Calebite. And when Dauid herde

herde in the wildernesse, that Nabal share his shepe, he sent out ten of his younge men, and sayd vnto them: get you vp to Carmel and go to Nabal and greete him in my name. And thus wise saye vnto my frinde: peax be to the, peax be to thine house, and peax be vnto all that thou haste. I haue herde saye thou haste sherers. Now, thy shepeherdes were with vs, & we did them no despite ne villanye, neyther was there ought missinge vnto them, all the whyle they were with vs in Carmel: aske thy seruauntes, & they will shewe the. Wherfore let these yong men finde fauour in thine eyes (for we come in a good season) & ✠ giue (I praye the) whatsoeuer commeth to thine hande, vnto thy seruauntes and to thy sonne Dauid. So Dauids younge men came and tolde Nabal all those wordes in the behalfe of Dauid and then stopped. Then Nabal answered Dauids seruauntes and sayde: what is Dauid? and what is the sonne of Isai? there is plentye of seruauntes nowe a dayes, that breake away from their masters. Shuld I take my breed, my water and my flesh that I haue killed for my sherers, and giue it vnto men which I wote not whence they be? The Dauids seruauntes turned their waye / and went agayne, and came and tolde him accordinge to al those sayenges. Then Dauid said vnto his men: gyrde euery man his sworde aboute him. And they gyrded euerye man his sworde on him, and Dauid therto gyrde on his sworde. And so there folowed Dauid aboute foure hundred men, and two hundred abode by the stuffe. But one of the seruauntes tolde Abigail Nabals wyfe, sayenge: Se Dauid sent messengers vnto our master oute of the wyldernesse to salute him, & he reuyled them. And yet the men were very good vnto vs and dyd vs no displeasure, neyther myssed we any thinge, as longe as we were conuersaunt with them, when we were in the feldes. Yea they were a wall of defence vnto vs, both by night and by daye, all the whyle we were with the kepinge shepe. Nowe take hede and se, what thou haste to do, for myschiefe is concluded to be done vnto our master and to all his household. And he is vngracious to speake to. The Abigail made hast and toke twoo hundred loues and two botelles of wyne and fyue shepe redye dressed, and fyue measures of parched corne, and an hundred bondelles of resings, & two hundred fraples of fygges, and laded them on asses, and sayde vnto her young men: go before me, and lo I come after you, & tolde her husbande Nabal nothinge therof. And as she rode on her asse, & was comminge downe in a slade of the hyll, Dauid and his men came downe against her, and she met them. And Dauid sayde: in vayne haue I kept all that this felowe hadde in the wyldernesse: so that nought was myssed that pertayned vnto him, for he hathe acquyted me with euyll for good. So and so God do vnto the ennemyes of Dauid, as I will not leaue of all that pertayne to him, by the dawninge of the daye, ought that pisseth against the wall. When Abigail sawe Dauid, she hasted and dyd alyte of her asse, and fell before Dauid on her face, and bowed her selfe to the grounde, and fell at his fete and sayde: Let this vnhappye dede be accompted myne, my Lorde, and let thyne handemayde speake in thyne audience, and heare the wordes of thy handemayde. Let not my Lorde regarde this vnthrifty mã Nabal, for as his name is, so is he. Nabal is his name, and folly is with him. But I thyn handemayde sawe not the younge men of my Lorde which thou sendest. And now my Lord as truely as the Lorde lyueth, and as thy soule lyueth, the Lorde hath withholden the frome commynge to shede bloude, and frome auengynge thy selfe with thyne owne hande. Furthermore I praye God that thyne ennemyes and they that intende to do my Lorde euyll, maye be as Nabal. And now take this blessinge, whiche thyne handemayde hathe brought to the my Lorde, let it be gyuen vnto the younge men that folowe my Lorde. For-gyue the trespace of thyne handemayde that the Lorde maye make my Lorde a sure house because my Lorde fighteth the battelles of ỹ Lorde, and there coulde none euyll be founde in the, in all thy lyfe. And yf any man aryse to persecute the, and to seke thy soule, the soule of my Lorde mought be preserued as it were in a bondell of lyuynge thinges, with the Lorde thy God. And the soules of thy ennemyes be slonge in the myddle of a slynge. And when the Lorde shall haue done to my Lorde all the good that he hathe promysed the, and shall haue made the, ruler ouer Israell: then shall it be no grudge of conscience vnto the or discourage of herte vnto my Lorde, that thou shedest bloude causeles, and dyddest auenge thy selfe.

And when the Lorde shall haue dealt well with my Lorde, thinke on thyne handmayde Then sayde Dauid to Abigail: blessed be the Lorde God of Israel which sent the this day to mete me. And blessed be thy behauour, and blessed be thou which hast kept me this daye frome bloudshedinge, and frome auengynge my selfe with myne owne hande. For, in very dede as surely as the Lorde God of Israel lyueth, who hath kept me backe frome hurting the, except thou haddest hasted and met me, there hadde not bene left vnto Nabal by the dawninge of the daye, a piller against ỹ wall. And so Dauid receyued of her hande that she brought, and sayd to her: go in peax to thyne house. Lo I haue obeyed thy voyce and haue receyued the to grace.

And when Abigail retourned to Nabal: beholde, he held a feast in his house lyke ỹ feast of a kynge, and Nabals herte was merry with in him, for he was well dronke. Wherfore she tolde him naught neyther lytle nor moche tyll the morowe. But in the mornynge, when Nabal hadde dygested the wyne, his wyfe tolde him these wordes, and his herte dyed with in him, and he became as a stone, and vpon a ten dayes after the Lorde smote Nabal, that he dyed. Which when Dauid herde that Nabal was dead, sayde: Blessed be the Lord that hath iuged the cause of my rebuke

of the hande of Nabal, and hath kept his seruaunt from euyll, and hathe turned the wickednesse of Naball vpon his owne heed. So Dauid sent to commen with Abigail, to thintent to take her to his wife. And when the seruauntes of Dauid were come to Abigail to Carmel, they spake vnto her, sayinge: Dauid sent vs vnto the, to take the to his wyfe. And she arose and fell on her face to the erthe and sayde: Beholde, thy hand mayde be a seruaunt to wasshe the fete of the seruauntes of my Lorde. And Abigail hasted and arose and gat her vp vpon an Asse, with. v. damosselles of hers that went at her fete, and went after the messengers of Dauid and was his wyfe. Dauid also take Ahinoan of Jezrahel, and they were both his wiues. But Saul gaue Michol his daughter Dauids wife to Phalti the sonne of Lais of Gallim.

¶ Saul sleapeth in his tent, And Dauid taketh away his speare and a cruse of water, that stode at his heade.

CAPI. XXVI.

A After that came ꝑ Ziphites vnto Saul to Gabaah, saying: Dauid hydeth hym selfe in ꝑ hill of Hachilah before ꝑ wildernesse. Then Saule arose and went to the wyldernesse of Ziph and thre thousande chosen men of Jsrael with him, to seke Dauid in the wildernesse of Ziph. And Saul pytched in the hill of Hachilah whiche lyeth before the wyldernesse, by the wayes syde. But Dauid dwelt in the wyldernesse. And when he sawe that Saul pursued him into the wildernesse, he sent forth espyes and vnderstode that Saul was come in dede.

Wherfore Dauid arose and went to the place where Saul had pytched, and beheld the place where Saul lay with Abner the son of Ner, his chiefe capitayne. For Saul laye within a rounde banke, and the people pytched roundeabout him. Then answered Dauid and spake to Ahimelech the Hethite and to Abisai the sonne of Zaruiah and brother to Joab, sayenge: Who will go downe with me to Saul to the hoste? and Abisai sayde: J will goo downe with the. And so Dauid and Abisai came to the people by nyght. And beholde, Saul laye slepinge within a rounde
B bancke, and his speare pytched in the ground at his heed, Abner & the people lyenge round about him. Then sayde Abisai to Dauid: God hath inclosed thyne ennemy vnto thyne hand this daye. Now therfore let me smyte him J pray the with my speare to the earth, but one stroke, and it shall nede no more. But Dauid
☞ sayde to Abisai: destroy him not, for who can laye his hande on the Lordes annoynted and be giltlesse? And Dauid sayde furthermore: as truely as the Lorde lyueth, oneles ꝑ Lord shall smyte him, or his daye shall come to dye or he shall descende into battell and there perysshe: the Lorde kepe me from layeng myne hande vpon the Lordes annoynted. Now the take the speare that is at his heed, and the crewse of water, and let vs goo. And Dauid toke the speare and the crewse of water that was at Sauls heed, and they gat them away and no man saw or wist it or awoke. For they were all a slepe, because the Lorde had sent a slomber vpon them. Then Dauid went ouer
C to thother syde and stode on the toppe of an hyll a farre of (a great space beynge betwene theym) and cryed to the people and to Abner the sonne of Ner, sayeng: Answeresi thou not Abner? and Abner answered and sayd: What art thou that cryest to the kynge? and Dauid
D sayde to Abner: art not thou a man, and who is lyke the in Jsrael? But wherfore hast thou not kept thy Lorde the kyng? For there came one of the folke to destroy the kyng thy Lord. It is not good that thou hast done. As truely as the Lorde lyueth ye are worthy to dye, because ye haue no better kepte the Lordes annoynted. And now se where the kynges speare is, and the crewse of water, that was at his heed.

Then Saul knewe Dauids voyce & sayde: is this thy voyce my sonne Dauid? and Dauid sayde: it is my voyce my Lorde kynge. And he sayd further wherfore weth my Lord pursue his seruaunt? for what haue J wrought? what euyll is in myne hande? Nowe heare therfore (my Lorde kynge) the wordes of thy seruaunte. Jf the Lorde haue stered the vp against me, let him smell the sacrifice. But yf they be the children of men, cursed be they before the Lorde. For they haue caste me out so
E that J can not dwell in the enheritaunce of ꝑ Lord, sayeng: hence & go serue other Goddes. And yet J hope my bloude shall not fal to the earth before the face of the Lorde, though the kynge of Jsraell be come out to hunt one flee, as men hunt the partregis in the mountaynes Then sayd Saul: J haue synned: come againe my sonne Dauid for J will wo the no more harme, because my soule was precious in thyne eyes this daye. Beholde, J haue played the fole and haue erred excedinge moche. And Dauid answered and sayde: Beholde the kynges speare, let one of the younge men come ouer and fet it. The Lord rewarde euery mās righteousnesse and faith: for the Lorde deliuered the into my hand this day, but J would not laye myne hande vpon the Lordes anoynted. And as thy lyfe was moche set by this tyme in myne eyes: so be my lyfe set by in the eyes of the Lorde, that he deliuer me out of all tribulacions. And Saul sayde to Dauid: Blessed arte thou my sonne Dauid, for thou shalt be a doer and also able to bringe to an ende. And so Dauid went his way, and Saul turned to his place agayne.

¶ Dauid fleeth to Achis kynge of Geth, which gyueth him Ziheleg to dwell in. He killeth the Philistines. And when Achis demaunded agaynste whome he had roued, he cloketh him a subtyll answere and deceyueth hym properlye.

CAP. XXVII.

THen thought Dauid in his hert: J may
A perish at one daye or other by the hādes of Saul. There is no better thing for me then

then to flee in to the lande of the Philistines, that Saul of verye dispayre to fynde me, may cease sekynge me any more in all the coostes of Israel: for so I may escape his hand. And Dauid arose, and he and the fyre hundred mē that were with him went vnto Achis the sonne of Maoch kynge of Geth. And Dauid dwelte w Achis at Geth, bothe he & his men, euery man with his houlholde, and Dauid with his two wyues: Ahinoam the Jezrahelite and Abigail Nabals wife of Carmell. So whē it was told Saul ꝑ Dauid was fled to Geth, he soughte no more for him. And Dauid sayd vnto Achis: Yf I haue founde grace in thyne eyes, let me haue a place in some towne in the feldes, that I maye dwell there. For what sholde thy seruaunt dwell in the heed cirye of the kingdome with the? Then Achis gaue him Zikeleg the same daye for which cause Zikeleg pertayneth vnto the kynges of Juda vnto this daye. And the tyme that Dauid dwelte in the countreye of the Philistines, was a yere and foure monethes. And Dauid and his men went and ran vpon the Gesurites, the Gerzites, and the Amalekites, whiche nations were from the begynnynge the inhabitantes of the lande, as men go to Sur, and so forth to Egypt. And Dauid smote the lande, and lefte neither man ne womā alyue/and toke the shepe, the oxen, the asses, camels, and clothes, and remoued & came to Achis. And Achis sayde/haue ye not bene a rouyng this daye? And Dauid answered/yes in the southe of Juda/and in the southe of the Jezrahelytes, and in the south of the Kenites. And Dauid saued neither man nor woman alyue to bryng to Geth, sayinge leest they shold speake agaynste vs: Thus dyd Dauid, and so was his maner all the whyle he dwelte in the countrey of the Philistines. And Achis bileued Dauid, saying: He hath wrought moche mischefe agaynst his people Israel, and therfore he shall be my seruaunt for euer.

¶ The Philistines moue warre agaynste Saul and the Israelites. Saul requyreth councell of God but hath no answere: and then seketh after an enchaunter, who rayseth vp the spirite of Samuel.

CAPI. XXVIII.

IT chaunced in those dayes that the Philistines gathered their host togyther to war, intendynge to fight with Israel. And Achis sayd to Dauid: Be sure thou shalte goo oute with me in the host, and thy men also. And Dauid said agayn to Achis: then thou shalt know what thy seruaunt can do. And Achis sayde to Dauid: Then I wyll make the keper of my heed for euer. Samuel was then deed, and all Israel had lamented him, and buryed hym in Ramath his owne city. And Saul had put the women that had spirites of prophesye and the sorcerers out of the lande. And the Philistines gathered togyther, and came & pitched in Sunam, and Saul and all Israel gathered togyther and pytched in Gelboe. When Saul saw the host of the Philistines, he was afrayde, & his herte was sore astonyed. And Saul asked counsel of the Lorde: But the Lord answered him not, neither by dreame, nor by preestes, nor yet by the Prophetes.

Then sayd Saul vnto his seruantes: seke me a woman hauing a spirite of prophecye, that I maye goo to her and aske of her. And his seruauntes sayd to hym: se, there is a wyfe that hath a spirite of prophesie at Endor. And Saul chaunged his clothes, and put on other rayment/and then went he & two men with him, and they came to the wyfe by nyghte/and he sayde: prophesye vnto me by the spirite, and bring me him vp whom I shal name vnto the. And the wyfe sayde vnto him: Beholde thou knowest what Saul hath done, how he hath destroyed the women that hadde prophesienge spirites, & the sorcerers out of the land. Wherfore then layest thou a net for my soule to kyll me? And Saul swore to her by the Lord, sayinge: as surely as the Lorde liueth, there shal no harme chaunce the for this thynge. Then sayd the wyfe: whome shall I fetche vp vnto the? and he sayd: bring me vp Samuel. When the woman sawe Samuel, she cryed w a loude voyce and spake to Saul, saying: why haste tho mocked me? for thou arte Saul. And the kyng said vnto her, be not afrayde: But what seest thou? And the wyfe sayd vnto Saul: I se a God ascendyng vp out of the erth. And he sayde: what facion is he of? And the woman sayde: there commeth vp an olde man with a mantel vpon him. And Saul perceyued that it was Samuel, and stouped with his face to ꝑ grounde and bowed hym selfe. And Samuel said to Saul: why hast thou vnquieted me, to make me brought vp? And Saul answered: I am sore encombred. For the Philistines make warre agaynst me, and God is departed from me, and answered me no more, neyther by prophetes, neyther by dreames/& therfore I haue called the, to tell me what I shall doo. Then said Samuel: wherfore axest thou aske of me? whyle the Lorde is gone from the, & is thyne ennemye/the Lorde wyll do to the as he sayde by my hand. For the Lord wil rent the kyngdome oute of thyne hande, and gyue it thy neighbour Dauid, bycause thou obeyedst not the voyce of the Lord, nor executedst his fearce wrath vpō the Amalekites. Therfore hath the Lord done this vnto the this daye. And further the Lorde wyll delyuer Israel with the in to the handes of ꝑ Philistines/& to morow shalt thou and thy sonnes be with me/and ꝑ Lorde shall gyue the host of Israel in to the handes of the Philistines. Then Saul fell forthwith flatte on the erth, and was sore a dredde of the wordes of Samuel.

And therto there was no strength in him, for he hadde not eaten all the daye before. And the woman came vnto Saul, & sawe he was sore troubled, and sayd vnto him. Se, thyne handmayde hath obeyed thy voice, and haue put my soule in my hande, & haue harkened vnto thy wordes, whiche thou sayedst vnto me. Nowe therfore harken thou also vnto the voyce of thyne handmayde, and let me set a morsell of breed before the, and eate and get the strength to go thy iourneye. But he refused it and sayd: I wil not eate. But his seruauntes & the wyfe

togither

togyther compelled him, that he herde theyr voyce. And so he arose from the erthe and sate him on a bed. The woma had a fat calfe in the house, and that she hasted and killed, and toke flour & knede it, and did bake him swete cakes, and brought them before Saul, and before his seruantes/and when they had eaten, they stode vp, and went awaye the same nyght.

¶ Dauid goying with kyng Achis to fyght agaynst Saul is sent agayne by the meanes of the Lordes of the Philistines.

CAPI. XXIX.

A THe Philistines gathered al theyr hostes togyther vnto Aphek/and Israel pitched by a fountayn in Jezrahel. And the lordes of the Philistines wet forth by hundredes and by thoulandes. But Dauid and his men came behynde with Achis. Then sayd the lordes of the Philistines: what wyl yonder Hebrues? And Achis said vnto the lordes of the Philistines. Is not this Dauid the seruaunt of Saul the king of Israel, which hath ben with me dayes or yeres, and I haue found no faulte B in him sithens he fled vnto me vnto this daye. Neuertheleste the lordes of ꝑ Philistines were wroth with him and sayde vnto him: Make this felow returne, & let him go agayn to his 1. Parali. xi. d place whiche thou hast apoynted him. For he shall not goo with vs to battayle, lest he be an aduersarye to vs in the battayle, when we begyn to fyghte. For wherwith coulde he better obtayne the fauour of his master, then vpon the heedes of our men? Is this not Da- uid to whome they sange in daunces: ✳ Saul 1. Reg. xviii. a and. xxi. d slew in thousandes, but Dauid ysin ten thou- Eccli. xlvii. c. sandes? Then Achis called Dauid and said vn to him: As truely as the Lorde lyueth thou arte honest, and it pleaseth me well that thou sholdest accompany me in the hoste/for I haue found none euyl with the from the tyme thou camest to me vnto this day. Neuertheleste the C Lordes of the Philistines fauoure the not: wherfore returne and goo in peax, that thou displeale not ꝑ Lordes of the Philistines. And Dauid said agayn to Achis: Why, what haue I done? and what hast thou founde in thy ser uaunt as longe as I haue ben with the vnto this daye? that I maye not go fyght agaynste the ennemyes of my Lorde the kynge.

Achis answered and sayd to Dauid: I wot D well, thou pleasest me, as it were an aungell of God. Notwithstandynge the lordes of the Philistines haue sayde, that thou shalte not go with them to battayle. Wherfore aryse vp erly in the mornyng with thy masters seruan- tes that are come with the. And when ye be vp erlye, as soone it begyn to be daye, departe. And so Dauid and his men arose erlye to de- parte in the mornyng, and to returne in to the lande of the Philistines. And the Philistines went vp to Jezrahell.

¶ Dauid returnynge from kynge Achis fyndeth zi kleg burnte. He pursueth after the burners therof and killeth them and recouereth the praye.

CAPI. XXX.

BVt er Dauid and his men were come to A Zikeleg the thirde daye, the Amalekites had made assault in the south part vpon Zikeleg, and had smytten Zikeleg & burnt it with fyre/and had taken the women there pri soners, both smal & great, but slew not a man, but caryed them with them & departed. When Dauid and his men came to the citye/beholde it was burnt with fire/and their wiues, theyr sonnes and theyr doughters were taken pry- soners. Then Dauid and the people that was with hym lyfte vp theyr voyces and wept tyl they coulde wepe no moze. And Dauids two wyues were taken prysoners also/ Ahinoam B the Jezrahelite/ and Abigail the wyfe of Na- ball the Carmelite. And Dauid was sore trou bled/for the people intended to stone him, be- cause the hertes of all the people were vexed for theyr sonnes and their doughters. But Da uid toke a good herte to him in the Lorde his God, and sayd to Abiathar the preest Achime- lechs sonne: bynge me the Ephod. And Abi- thar brought the Ephod to Dauid. And Dauid asked the Lorde, sayinge: shall I pursue this companye? and shal I ouertake them? And he sayd to him: folowe, for thou shalte ouertake them and recouer the praye. So he wente and C the fire hundred men that were with him, and they came to the ryuer Besor, where a parte of them abode. Neuertheleste Dauid and foure hundred men folowed, but two hundred abode behynde, being to werye to go ouer the ryuer Besor. Then they founde an Egyptian in the felde, and brought him to Dauid and gaue him breed to eate, and water to drynke/& gaue him a fewe fygges, and two clusters of reasynges, and when he hadde eaten, his spirites came a- gayne to him, for he had eaten no breed, nor dronke no water in thre dayes and thre nyght- D tes. Then Dauid sayde vnto him: to whome belongest thou, and whence art thou? And the lad answered: I am an Egyptian, and seruant to an Amalekite: & my master lefte me behynd because it is thre dayes a gone that I fell sicke we came a rouing vpon the south of Cerethis, and vpon them of Juda, and on the southe of Caleb. And we burnt Zikeleg with fyre. And Dauid sayd to him: canste thou bynge me to this company? And he said: I swere vnto me by God, that thou wylt neyther kyll me, nor de- lyuer me in to the handes of my master, and I wyll bynge the vnto them. And when he had brought him: se, they laye scattered all abrode vpon the erth, eatynge and drynkynge and tri- umphynge ouer all the greate praye that they had caryed awaye out of the lande of the Phi listines, and out of the lande of Juda.

And Dauid sayde vpon them from the twy- E lyght, vntyll the euen of the next daye/so that there escaped not a man, saue four hundred yonge men, which rode awaye vpon camels and fled. And Dauid recouered all that the Amalekites had caried awaye, and his two wyues/so that there was no person lackynge small or great/ sonne or doughter, or of the spoyle of all that they had taken awaye, but Dauid brought all agayne. And Dauid toke all the shepe and the oxen. And they draue the cattell before & sayd: this

this is Dauids prayer. And then Dauid came to the two hundred men that were ouer wery to folowe Dauid, whiche they made to abyde at the riuer Besor. And they came to mete Dauid and the people that were with him. And when Dauid came to the people, he greted the peacibly. Then answered all the wycked and the vnthryftes of the men that went with Dauid, and sayd: bicause they went not with vs, therfore shall none of the prayer that we haue recouered be gyuen vnto them, saue to euery man his wyfe & his chyldren: whiche let them carye awaye and be walkynge.

Then sayd Dauid: ye shall not doo so (my brethren) with that the Lorde hath gyuen vs, and hath preserued vs, and delyuered the compayne that came agaynst vs in to our handes. For who sholde herken vnto you in this matter? But as his parte is that goeth and fyghteth, so good shal his parte be that taryeth by the stuffe/they shal parte it alyke. And so from that day forwarde, was that made a law and a custome in Israel, and dureth tyl this daye. When Dauid came to Zikeleg, he sent of his prayer vnto the elders of Juda, and to his frendes, sayinge: Se there a present for you, of the spoyle of the enemies of the Lord. He sent to them of Bethel, to them of south Ramath: to them of Gether: to them of Aroer: to the of Sephamoth/to them of Esthamo/to them of Rachal/to them of the cityes of the Jerhameelytes: to them of the cities of the Kentites/ to them of Haramah/to them of Borasan/to them of Athach/ to them of Hebron/ and to all places where Dauid and his men were wonte to haunte.

¶ The battayle betwene the Philistines and Israel. Saul kylleth him self, and his children are slayne in the battayle.

CAPI. XXXI.

AND as the Philistines fought agaynst Israel, the men of Israell fled away fro the Philistines, & fell downe deed in mount Gelboe. And the Philistines made after Saul and his sonnes/and slew Jonathas, Abinadab and Melchisua, Sauls sonne. And the battell went sore agaynst Saul, in so moche that he was sore wounded of the shoters. Then sayd Saul vnto his harnes bearer * drawe out thy swerd and thrust me thorow therwith, lest these vncircumcised come thrust me thorow, and make a mockynge flocke of me. But his harnes bearer wold not/for he was sore afrayde. Wherfore Saul toke a swerde and fell vpon it. And when his harnes bearer saw that Saul was deed, he fell lykewyse vpon his swerde & dyed with him. And so Saul dyed and his thre sonnes, and his harnes bearer, & all his men that same daye togyther. When the men of Israel that were of the other syde the valeye, & they of the other syde Jordan herde that the men of Israel were put to flyght, and that Saul & his sonnes were deed/they lefte the cities and ran awaye, and the Philistines came & dwelte in them. * On the morow when the Philistines were come to stryp them that were slayn, they founde Saul and his thre sonnes lyinge in mount Gelboe. And they cut of his heed, & stripped him out of his harnesse, and sent in to the land of the Philistines euery where, to publysshe in the houses of theyr goddes, and to the people. And they hanged vp his harnesse in the house of Astaroth, but they hanged vp his carkesse on the walles of Bethsan. When the inhabitantes of Jabes in Galaad herd what the Philistines had doone to Saul, they arose as many as were men of warre, and went all nyght and toke the corps of Saul, and the corses of his sonnes from the walles of Bethsan and brought them to Jabes, and * burnte them there, and toke theyr bones and buryed them vnder a tree at Jabes, and fasted seuen dayes.

* Jud. xv. g
1. Paral. x. a.

Saul kylleth him selfe.

* 1. Par. xi. b.

* Je. xxxiiii. s

(?)

¶ The ende of the fyrste boke of Samuel, Whiche they commenly call the firste of the Kynges.

THE SECONDE BOKE OF SAMVEL, OTHERVVYSE CALLED, THE SECONDE BOKE OF THE KYNGES.

¶ Dauid commaundeth to slee the messenger, that sayde he hadde kylled Saul. The Lamentacion of Dauid for Saul and Jonathas.

CAPI. I.

A After the deathe of Saul, whē Dauid was returned from ꝑ slaugh ter of the Amalekites, and had ben two dayes in Zikeleg: Beholde, there came a man the thirde daye oute of the hoste frome Saul with his clothes rent, and erthe vpon his heed. And when he came to Dauid, he fell to the erthe & did obeysaunce. To whom Dauid said, whēce commest thou? And the other answered hym: Out of the hoste of Israel am I escaped. And Dauid sayd to him agayne. How hath it chaūced? tell me. And he sayd: the people fled from the battell/ and many of the people are ouerthrowen and deed / and Saul and Jonathas his sonne are deed therto. And Dauid sayd vn
B to the yong man that tolde him/how knowest thou that Saul and Jonathas his sonne be deed? And the yonge man that tolde him said: I was by chaunce in mounte Gelboe. And se, Saul leaned vpon his speare/ and the charets and horsemen folowed him at the heles. And Saul loked backe and called me: And I answered: here am I. And he said vnto me: what art thou? And I sayd vnto him: I am an Amalekite. And he sayde vnto me: come on me and slee me. For anguisshe is come vpon me, and my lyfe is yet all in me. And I wente on him and slewe him: for I was sure that he couldе not lyue after that he was fallen. And I toke the crowne that was vpon his heed, and the bracelet that was on his arme. and haue brought them vnto ꝑ my Lorde hither. Then Dauid toke his clothes and rent them, and so dyd all the men that were with him/and they moorned, wepte, and fasted tyl euen, for Saul and Jonathas his sonne / and for the people of the Lorde, and for the house of Israel, bycause they were ouerthrowē with the swerde.
C Then sayde Dauid vnto the yonge man that brought him tidynges. Whence arte thou? And he sayde: I am the sonne of a straunger,
Psalm.ciiii. b an Amalekite. And Dauid sayde vnto hym. How is it that thou wast not afrayde to laye thyne hande on the Lordes annoynted to destroye him? And Dauid called one of his yong men, and sayd: Go and runne vpon him. And he smote him that he dyed. Then sayde Dauid
☞ vnto hym: Thy bloude be vpon thyne owne heed. For thyne owne mothe hathe witnessed agaynst the, saying: I haue slayne the Lordes anoynted. And Dauid sang this song of mourning ouer Saul, and ouer Jonathas his son, and bad to teache the chyldren of Israell the
☞ staues therof. And beholde it is written in the boke of the ryghtous. The glorye of Israel is slayn vpon the hygh hylles. Oh how were the myghty ouerthrowen? Tell it not in Geth, nor publysshe it in the stretes of Askalon/ lest the doughters of the Philistines reioyce, and that the doughters of the vncircumcised tryumphe therof: Ye mountaynes of Gelboe, vpon you be neyther dewe nor rayne, ne feldes whence heaue offerynges come. For there the shyldes of the myghtye were caste from them: the shylde of Saul, as though he had not ben annoynted with oyle. The bowe of Jonathas, and the swerde of Saul tourned neuer backe agayne emptye, from the bloude of the wounded, and from the fatte of the myghtye warriours.

Saul and Jonathas louely and pleasaunte in theyr lyues, were in theyr dethes not diuided/ men swifter then egles, and stronger then Lyons. Ye doughters of Israel wepe ouer Saul, whiche clothed you in pueple and gaymentes of pleasure / and bordered youre rayment with ornamentes of golde. Howe were the myghtye slayne in battayle? Jonathas on the hye hilles was wounded to deth. Woo is me for the, my brother Jonathas: delectable to me wast thou exceedynge. Thy loue to me was wonderfull passing the loue of women. How were thy mighty ouerthrowen, and how were the weapons of warre forlorne.

¶ Dauid is anoynted in Hebron. The battayle of the seruantes of Dauid and Isboseth.

CAPI. II.

After this Dauid asked the Lorde, saying: shall I go vp in to anye of the cytyes of Juda? And the Lorde sayd to him: and Dauid answered: whyther shal I go? He answered, vnto Hebron. And so Dauid went thyther with his two wyues also / Ahinoam the Jezrahelyte, and Abigail Nabals wyfe the Carmelite. And the men that were with him, dyd Dauid carye vp also, euerye man with his house. And they dwelte in the townes of Hebron. And the men of Juda came & there they annoynted Dauid kynge ouer the house of Juda. When it was tolde Dauid how the men of Jabes in Galaad had buryed Saul, he sent messengers vnto them, and sayde vnto them: blessed are ye vnto the Lorde, that ye haue shewed suche kyndnesse vnto youre Lorde Saul, and haue buryed hym. Wherfore the Lorde shewe you mercy and truthe agayn. And I wil do you good also, bycause ye haue doone this thynge. And nowe let your handes stere them and playe ye the men, thoughe youre master Saul be deed. And finallye vnderstande that the house of Juda haue annoynted me kynge ouer them. But Abner the sonne of Ner that was capitayne of Saules hoste toke Isboseth the sonne of Saul, and broughte him to Mahannum and made him king ouer Galaad and ouer the Assurites, and ouer Jezrahel/ and ouer Ephraim and Benjamin, and ouer al Israel.

And

And Iboseth Sauls sonne was fourtye yeres olde when he began to raigne ouer Israel and raigned two yeres. But the house of Juda only folowed Dauid. ✳ And the tyme which Dauid raygned in Hebron ouer the house of Juda, was. vij. yere and sixe monethes. And Abner the sonne of Ner and the seruauntes of Iboseth the sonne of Saul went out of Mahanaim to Gabaon. And Joab the sonne of Zaruiah and the seruauntes of Dauid went oute and met them by the pole of Gabaō. And they sate downe, the one parte on the one syde the pole, and the other on the other syde. And Abner sayd to Joab/ let the yonge men aryse and playe before vs. And Joab answered: Be it. Then there arose & went ouer: twelue of Benjamin by nombre, whiche pertayned to Iboseth the sonne of Saul/ and twelue of the seruauntes of Dauid. And they caughte eche his felowe that came against him by the heed/ and thruste his swerde in his syde, and so fell downe all at once. Wherfore the place was called ✠ Helath Zurim whiche is in Gabaon. And there began an excedynge cruell battayle that same daye. But Abner and the men of Israel were put to the worse of the seruauntes of Dauid.

And there was thre sonnes of Zaruiah: Joab, Abisai, and Asahel / whiche Asahel was as swyfte of fote as a wylde Roo, and folowed after Abner/ and tourned neyther to the ryght hande nor to the lefte from Abner. Then Abner loked behinde him, and sayd: art thou Asahel? And he sayd, yea. Then sayd Abner/ turne the eyther to the ryghte hande or to the lefte/ and catche one of the yonge men, and take the his spoyle. But Asahel wolde not depart from hym, but pursued hym. And Abner said agayne to Asahel: tourne frome me, and folowe not me/ for I were lothe to smyte the to ✠ ground. For then howe sholde I holde vp my face before Joab thy brother? how be it he wolde in no wyse departe.

✳ Then Abner with the hynder ende of the spere smote hym vnder the thorte rybbes, that the spere came out behynde hym, that he fell downe in the same place and died there. And as manye as came to the place where Asahell fell downe and dyed, stode styll. But Joab and Abisai folowed Abner tyll the sonne wente downe. And when they were come to the hyll Amah, that lyeth before Giah, in the waye that goeth thorowe the wyldernes of Gabaon the chyldren of Benjamin assembled after Abner on a plumpe, and stode styll on the top of an hyll. Then Abner called to Joab, & said/ shal the swerd deuour without ende? knowest thou not ✠ bitternesse is wont to come in the later ende? how longe shall it be er thou byd the people returne from folowyng their brethren? And Joab answered: as truly as God lyueth yf thou haddest so sayde, then euen in the morninge hadde the people departed eche frome folowynge his brother. And therwith ✳ Joab blewe a trompet/ and all the people stode styll and pursued after Israel no more, nor fought no more. And Abner and his men walked all that nyght by the wylde feldes, and went ouer Jordan, and past thorow all Bethhoron, and came to Mahanaim.

And Joab returned frome Abner and assembled all the people. And there lacked of Dauid seruauntes nyne tene personnes and Asahel. But the seruauntes of Dauid hadde slayne of Benjamin and of Abners men, thre hundred and thre score men. And they toke vp Asahel, and buryed hym in the sepulchre of his father in Bethlehem. And Joab and his men wente all nyghte, and came in the dawnynge to Hebron.

¶ Abner commeth to Dauid and bryngeth him his wife Michol. Joab killeth Abner. Dauid bewepeth his death, and curseth Joab.

CAPI. III.

THere was longe stryfe betwene ✠ house of Saul and the house of Dauid. But Dauid waxed stronger and stronger, and the house of Saul waxed weaker and weaker. ✳ And Dauid hadde chyldren borne hym in Hebron. His eldest sonne was Amnon of Ahinoam the Jezrahelite/ the seconde Cheleab of Abigail the wyfe of Nabal the Carmelite/ the thyrd Absalom the sonne of Maachah the doughter of Tholmai the kynge of Gessur/ the fourthe Adonijah the sonne of Hagith/ the fyfte Saphatiah the sonne of Abital/ the sixte, Jethraam by Egla Dauids wyfe. These were borne to Dauid in Hebron. And as longe as there was battayle betwene the house of Saul and the house of Dauid, Abner the sonne of Ner helde vp the house of Saul. And Saul hadde a concubyne named Riphah, the doughter of Aiah. And Iboseth sayd to Abner. Wherfore hast thou with my fathers concubyne? Then was Abner verye wrothe for the wordes of Iboseth, and sayd: Am I not a ✳ dogges heed, whiche agaynste Juda haue shewed mercye this daye vnto the house of Saul thy father, and to his brethren and frendes / and haue not delyuered them in to the hande of Dauid: suthens thou fyndest a fault in me this daye for a woman? ✳ So wo God to Abner/ and so onlesse as the Lorde hath sworne to Dauid, I so wo to hym/ and bryng the kyngdome from the house of Saul, and sette vp the seate of Dauid ouer Israell and ouer Juda, frome Dan to Berlabe. And he coulde gyue Abner not one worde to aunswere, bycause he feared hym. Then Abner sente messengers to Dauid forthwith, sayinge: Whose is the lande? And he sayd moreouer: Make a bonde with me / and se, my hande is with the, to bryngе all Israell vnto the. And Dauid answered/ well sayde/ I wyll make a bonde with the. But one thynge I requyre the, that thou se not my face, onlesse thou fyrste bryngе Michol Sauls doughter, when thou commest to se me. And Dauid sent messengers to Iboseth Sauls sonne, sayinge: delyuer me my wyfe Michol, whiche I mayed with an hundred foreskynnes of the Philistines. And Iboseth sent and toke her frome her husbande Phaltiel the sonne of Lais. And her

her husbande folowed her, and came weppynge behynde her, tyl they came to Bahurim. Then sayde Abner vnto hym, goo and retourne. And he retourned. And Abner hadde communycacion with the elders of Israell, sayinge: Ye haue longe gone aboute that Dauid shoulde be kynge ouer you. Nowe then wo it: for the Lorde hathe sayde of Dauid, by the hande of my seruaunte Dauid, I wyll saue my people Israel oute of the handes of the Philistines, D and oute of the hande of all theyr ennemyes. And semblable wordes hadde he with Benjamin/and then wente to tell in the eares of Dauid in Hebron all that Israell was content with, and the hole house of Beniamin. So when Abner was come to Dauid to Hebron, and twentye men with hym/ Dauid made hym, and the men that were with him a feast. Then Abner sayd vnto Dauid/I wyll aryse and goo gather all Israel vnto my lorde the kynge, that they maye make a bonde with the, that thou mayste be a kynge ouer al that thyne herte desyreth/ and so Dauid let Abner departe, and he wente in peax. And loo, the seruauntes of Dauid and Joab came from chasynge robbers, and broughte a greate botye with them. But Abner was not with Dauid in Hebron: for he hadde sente him awaye to departe in peax. When Joab and all the E host with him were come, men tolde Joab saying: Abner the sonne of Ner came to the kynge/ and he hathe sent hym awaye that he is gone in peax. Then Joab wente to the kynge, and sayd: What hast thou wone? Se Abner came vnto the, why hast thou sent him awaye that he sholde escape free? Thou myghtest knowe Abner the sonne of Ner that he came to flater the, and knowe thy conuersacion and hauour, and to knowe all thy doynges. And when Joab was come oute frome the kynge, he sente messengers after Abner, whiche broughte hym agayne frome the well of Sirah vnbetynge to Dauid. So when Abner was come agayne to Hebron, Joab toke hym aside in the gate to speake with him gylefully, and there smote hym vnder the shorte ribbes that he dyed, for the bloude of Asahel his brother. F And when it afterward came to Dauids eare, he sayd: I and my kyngdome are gyltelesse before the Lorde for euer, concernyng the bloud of Abner the sonne of Ner, It fall therfore on the heed of Joab, and on al his fathers house: that the house of Joab be neuer without one or other that hathe runnynge issues or without lepers and goers on crouches, and that fall on the swerde, and that lacke breed. And the cause why Joab and Abisai slewe Abner, was that Abner had slayne theyr brother Asahel at Gabaon in battayle. And Dauid sayde to Joab, and to all the people that were with him/rent your clothes, and put on sacke cloth and mourne before Abner/ and kynge Dauid him selfe folowed the bere. And when they hadde buryed Abner in Hebron, the kynge lyft vp his voyce and wepte ouer the graue of Abner/and so dyd all the people. And the kynge bewayled Abner and sayde: Abner dyed not as a wretche dyeth. Thy handes were not manacled, ne thy fete shackled with fetters/but as men falle before wycked chyldren, so fellest thou/ and all the people wepte yet more ouer him.

And when all the people came to eate meat G with Dauid, whyle it was yet daye, Dauid sware, sayinge: so do God to me and so, yf I taste breed or oughte elles, tyll the sonne be downe. And the people wyste it, and it pleased them, as wel as all other good thinges which the kynge dyd in the syghte of the people. And all the people, and all Israel vnderstode that daye how it was not the kynges mynde, to slee Abner the sonne of Ner. And the kynge sayd vnto his seruauntes: knowe ye not, there is a Lorde, and that a greate, fallen this day in Israel? And I am this daye tender, though I be annoynted kyng. And these men the sonnes of Zaruiah be to good for me to rule? But the Lorde reward the doer of euyll accordyng to his wickednesse.

¶ Baanah and Rechab slep Isboseth the sonne of Saul.

CAP. IIII.

WHen Sauls sonne herd that Abner was deed in Hebron, his handes faynted and all Israell was troubled. Nowe, this Sauls sonne had two men that were become capitaynes ouer the souldyers, the one called Baanah, and the other Rechab the sonnes of Remon a Berothite/ and of the chyldren of Benjamin: for Beroth was reckened to appertayne to Beniamin. And these Berothites fledde to Gethaim, and sojourned there tyll the same tyme. And Jonathas Sauls sonne hadde a sonne lame on his fete: fyue yeere olde was he, when tydynges came of Saul and Jonathas oute of Jezrahel. And his nourise toke him vp, and fledde awaye. And as she made haste to flee and was amased, the chylde fell and became halte and was called Miphiboseth. And these sonnes of Remon the Berothite, Rechab and Baanah went and came in the heate of the daye to the house of Isboseth, as he slepte on a bedde at none. And beholde, they came in to the house as though they wolde haue bought whete, and smote hym vnder his shorte ribbes, and fledde. For they came in to the house as he slepte on his bedde in his nestynge chamber, and smote him and slewe him and beheded hym, and toke his heed and gat them awaye towarde the Easte all nyght. And they broughte the heed of Isboseth vnto Dauid to Hebron, and sayde to the kynge: Beholde here the heed of Isboseth Sauls sonne thyne ennemy, which sought thy soule. But the Lorde hathe awreaked my Lorde the kynge this daye, of Saul and of his seede. Then Dauid answered Rechab and Baanah his brother, the sonnes of Remon the Berothyte, and sayde vnto them: as surely as the Lorde lyueth, who hathe delyuered my soule oute of all aduersities: hym that told me that Saul was deed, thynkynge to haue broughte me good tydynges, I caughte and slewe in

Zikeleg

Zikeleg, to gyue hym a rewarde for his tydinges bryngyng. And how moche more ought I so to deale with wycked men that haue slayne a ryghtous person in his owne house vpon his bedde. Now therfore thynke ye that I wyll not requyre his blonde of youre handes, and take you frome the earthe? And Dauid gaue a in cõmaundement to his seruauntes, and they slewe them and cut of their handes and their fete, & hãged them vp by the pole in Hebron. And they toke the heed of Isboseth, and buryed it in the sepulchre of Abner in Hebron.

¶ Dauid is yet agayne anoynted king: and taketh the Iebuse from Sion. He casteth out the blynde and the lame. He marieth moo wyues and getteth moo chyldren. He stryketh the Philistines.

CAPI. V.

THen came all the kynredes of Israel to Dauid to Hebron and sayde: se, we are thy bones and thy flesshe. And further in tymes paste when Saul was kynge ouer vs, thou ledest Israel in and out. And the Lorde hath sayde: thou shalte fede my people Israel, and shalte be a capitayne ouer Israell. And so all the elders of Israel came to the kynge to Hebron. And kynge Dauid made a couenaunt with them in Hebron before the Lorde / and they annoynted Dauid kynge ouer Israell. Dauid was thyrtye yere olde what tyme he bgan to raygne, and he raygned fourty yeres. In Hebron he raygned ouer Iuda, seuen yere, and sixe monethes / and in Jerusalem thyrtye and thre yeres ouer all Israel and Juda.

Then went the kynge and his men to Jerusalem, vnto the Jebusites thinhabitauntes of the lande. And they sayde vnto Dauid: onlesse thou take away the blynde and the lame, thou shalt not come in hither, meaning therby that Dauid sholde not haue come in thyther. Neuertheles Dauid toke the holde of Sion, whiche is in the citye of Dauid. Then sayd Dauid the same daye. Who so euer sleeth the Jebusite, and wynneth the toures of his house / and destroyeth the lame and the blynde ennemyes vnto Dauids soule. Wherfore it is a prouerbe: the blynde and the lame shal not come in to the house. And Dauid dwelt in the tour, and called it the citye of Dauid. And he buylte rounde about it from Mello inwarde. Dauid ward greate, and the Lorde God of hostes was with him. And Hiram kynge of Tire sent messengers to Dauid with Cedar trees and carpenters and masons, to buylde Dauid an house. Wherby Dauid perceyued ℣ the Lorde had stablished hym kynge ouer Israel, and had auaunsed his kyngdome for his people Israels sake. And Dauid toke him mo concubynes and wyues oute of Jerusalem, after he was come frome Hebron, and mo sonnes and doughters were borne to Dauid. These be the names of the sonnes that were borne hym in Jerusalem: Samua, Sobab, Nathan, Salomon. Iebahar, Elisua, Nepheg, Japhia, Elisama, Eliada, and Eliphalet.

But when the Philistines herde that they had annoynted Dauid kynge ouer Israel, they came all vp to seke Dauid. And as soone as Dauid herde of it, he gat him to an holde. And the Philistines came and layde them along in the valeye of Raphaim. And Dauid asked of the Lord, saying: shal I go to the Philistines? and wilt thou giue them in to my handes? And the Lorde sayde vnto Dauid: goo, for I wyll delyuer the Philistines in to thy handes. And Dauid came to Baal Perazim and smote them there and said: the Lorde hathe seuered myne ennemyes asondre before me, as a man wolde diuide water; and therfore he called the name of the sayde place Baal Perazim. And there they lefte theyr ymages, and Dauid and his men toke them vp. And the Philistines came yet agayne, and layde them in the valeye Raphaim. But Dauid asked the Lorde, and he sayde, goo not. But compasse theym on the backelyde, and come vpon them from the mulberye trees. And when thou hearest the noyse of a thynge goynge in the toppes of the trees, then moue. For then the Lorde is gone oute before the, to smyte the hoste of the Philistines. And Dauid dyd as the Lorde commaunded, and smote the Philistines from Gabaah to Gezer.

¶ The arcke is brought forth of the house of Abinadab. Ozah is stryken and dyeth because he touched the arcke. The arcke is brought in to the house of Obed Edom, and frome thence in to Jerusalem. Dauid daunceth before it, and is therfore despysed of his wyfe Michol.

CAPI. VI.

AFter this, Dauid chose out all the chiefe younge men in Israell to the somme of xxx. thousande, and arose and went, and all the folke that were with hym of the men of Juda, to fet awaye the arcke of God, vpon which is called the name of ℣ Lorde of hostes, that dwelleth bytwene ℣ cherubyns. And they put the arcke of God on a new cart, & brought it forth of the house of Abinadab that dwelte at Gabaah. And Ozah and Ahio the sonnes of Abinadab drawe the new cart. And when they brought it oute of the house of Abinadab that dwelt at Gabaah with the arcke of God / Ahio wente before the arcke / and Dauid and all the house of Israel playde before the Lorde with all maner instrumentes of fyre wodde, with harpes, psalteryes, tymberelles, fedyles and cymbals.

And when they came to Nachons threshynge floure, Ozah put his hand to the arcke of God and held it, for the oxen stombled. And the Lorde was wrathe with Ozah, and God smote him in the same place for his fault, and there he dyed by the arcke of God. And Dauid was displeased bycause the Lorde had rent Orah. And the name of the place was called Perez Ozah tyll this daye. And Dauid was then afrayde of the Lord, and sayd: how shold the arcke of the Lorde come to my house? And so Dauid wold not bryng the arcke of the Lorde

with hym in to the cityе of Dauid, but caried it in to the house of Obed Edom a Gethite. And the arcke of the Lorde continued in the house of Obed Edom the Gethyte thre monethes / and the Lorde blessed Obed Edom, and all his houshолde. And when it was tolde
1.Parali.xv. kynge Dauid that the Lorde hadde blessed the house of Obed Edom, and al that belonged vnto him, bycause of the arcke of God, he
C went and broughte the arcke of God frome the house of Obed Edom, vnto the cityе of Dauid with gladnesse. And euer when they that bare the arcke of the Lorde hadde gone sixe passes, he offered an oxe and a fatte shepe. And Dauid daunced before the Lorde with al his myghte in a lynnen Ephod gyrde vnto hym. And Dauid and all the house of Israel brought the arcke of the Lorde with shouting and trompet blowynge.

And as the arcke of the Lorde came in to the cityе of Dauid, Michol Sauls doughter
Michol. loked thorowe a wyndowe and sawe kynge Dauid springe and daunce before the Lorde, and therfore dispysed hym in her herte. And when they hadde brought in the arcke of the Lorde, and had set it in his place, euen in the
D tabernacle that Dauid hadde prepared for it: Dauid offered burntofferynges and peaceofferynges before the Lorde/and as soone as Dauid had made an ende of offerynge burnt offerynges and peaceofferynges, he blessed the people in the name of the Lorde of hostes, and gaue amonge all the folke, euen amonge the hole multitude of Israel, as well to the women as men euery one a cake of breed, and a pece of flesshe and a flacket of wyne. And so the people departed euery man to his house. Then Dauid returned to salute his housholde. And Michol the doughter of Saul came oute agaynste hym and sayde. Oh how gloryous was the kynge of Israell to daye, whiche stryppte hym selfe this daye before the eyen of the maydens of his seruauntes, as a lyght brayned felowe is wont to stryppe hym selfe. But Dauid sayde agayne to Michol, I wyll make sporte before the Lorde, whiche chose me before thy father, and before all his kynne, commaundynge me to be ruler ouer all his people Israel. And I wyl be yet more vile then so, and wil be meke in myne owne sight: and shall neuertheless that of the verye same mayde seruauntes whiche thou speakest of,
☞ be hadde in honoure. But the sayde Michol doughter to Saul, hadde no chylde vnto the daye of her deth.

¶ Dauid of a good purpose entendynge to buylde an house vnto the Lorde, is forbidden of God. He prayeth that the promyses of God may be fulfylled.

CAPI. VII.

A
1.Par.xvii.b. AND in processe as the kynge dwelte in his house after that the Lorde had gyuen hym reste rounde aboute frome all his ennemyes, he sayd vnto Nathan the prophet: beholde, I well in an house of Cedar trees, but the arcke of God dwelleth in the myddes of curtaynes. Then sayd Nathan vnto the kynge: go and doo all that is in thyne herte, for the Lorde is with the.
But that same nyght the worde of the Lorde came vnto Nathan, sayinge: goo and tell my seruaunt Dauid, thus sayth the Lorde/shalte thou go buylde me an house to dwell in? For I haue not dwelte in anye house sithens the tyme I brought the chyldren of Israel out of Egypte, vnto this daye: but haue walked in a tent and in a tabernacle. In any way where I wente amonge all the chyldren of Israel, spake I one worde with anye of the kynredes of Israel, whiche I commaunded to fede my people Israel, sayinge: why buylde ye not me an house of Cedar tree? Nowe therfore so saye vnto my seruauntes Dauid: thus sayth the Lorde of hostes, I toke the out of a shepe cote frome folowynge shepe, to be a ruler ouer my people Israell. And I was with the in all thou wentest to, and haue destroyed all thyne ennemyes oute of thy syghte, and haue made the a greate name, lyke vnto the renowme of the greate men of the worlde. And I wyll appoynt a place for my people Israel, and wyll plant it, and they shall continue in one place and shall moue no more, neyther shall wycked people trouble them any more as they dyd at the begynnynge/and sithens the tyme I commaunded Judges to be ouer my people Israel, and I wyll gyue the rest from all thyne ennemyes. And the Lorde telleth the that he wyll buylde the an houlholde.

And when the dayes be fulfylled, and thou
layde to reste with thy fathers, then I wyll
set vp thy seed after the, whiche shall procede out of thy body, and wyll establysshe his kyngdome, he shall buylde an house for my name, and I wyll establysshe the seate of his kyngdome for euer: I wyll be his father, and he
shal be my sonne: in so moche that yf he synne I wyll but rebuke hym with suche a rodde as men be rebuked with, and with suche plages as the chyldren of men be plaged with. But my mercye wyll I not take awaye frome hym,
as I toke it from Saul, whom I put downe
before the and thyne house, and thy kyngdom shall endure without ende after the, and thy seate shall be establysshed for euer. When Nathan hadde tolde Dauid all these wordes, and all this vision, then went Dauid and set him downe before the Lorde and sayde: what am I Lorde almyghtye, and what is my kynne, that thou sholdest haue brought me this farre forth? And is this a small thynge in my syghte Lorde almyghtye, but that thou shouldest speake also of thy seruauntes house for a great whyle to come? Is this a lawe amonge men Lorde almyghtye? And what can Dauid saye more vnto the, sithe thou knowest thy seruant Lorde almyghtye? Euen for thy worde, and accordynge to thyne owne herte hast thou wrought all these great thinges to make them knowne vnto thy seruaunt.

wherfore thou art great, o Lorde God, and there is none lyke ỹ, neither is there any God saue thou, according to all that we haue herde
with oure eares. And what one people in the
erthe

earthe is lyke vnto thy people Israel, whiche God delyuered to be his people/and to make him a name/ and to shew them great and terrible thynges in the earthe, before thy people whiche thou redemedst to the, out of Egypte/ euen from the people and from theyr goddes. And thou hast ordeyned thy people Israell to be thy people for euer/ and thou Lorde arte their God. And nowe, Lorde God, the thyng thou hast sayd of thy seruaunt & of his house, make it good for euer, and do as thou hast sayde. And lette thy name be great for euer/ that men maye saye: the Lorde of hostes is the God of Israel: and lette the house of thy seruaunte Dauid be allured before the. For thou Lorde of hostes, God of Israel hast tolde in the eare of thy seruaunt, sayinge: I wyll buylde the an house. And therfore hath thy seruaunt founde in his herte to praye this prayer vnto the. And now Lorde almyghty thou art the God, & thy wordes muste be true/ for thou hast tolde this goodnesse vnto thy seruaunt. Now therfore go to, and bielle the housholde of thy seruaunt, that it may continue for euer before the. For thou Lorde almighty hast sayd that of thy biellynge, the house of thy seruaunt shall be biessed for euer.

¶ Dauid ouercommeth the Philistines and maketh the tributaryes. He ordayneth and appoynteth his officers.

CAPI. VIII.

A ii.Reg.viii.a

AFter that, Dauid beat the Philistines, and subdued them, and toke the bridell of bondage oute of their handes. And he beat the Moabytes, and measured them w a lyne, makynge them lye alonge on the erth/ and then meatyng the length of two lynes to slee, and the length of one lyne to saue a lyue. And so became the Moabites Dauids seruauntes, and payde tribute. Dauid smote also Adadezer the sonne of Rehob kynge of Zobah, as he wente to make the ende of his costes at the ryuer Euphrates. And Dauid toke a thousand and seuen hundred horsemen of his, & twenty thousande fote men, and destroyed all his chariottes, reseruynge one hundred of them. Then B came the Syrians of Damascon to succoure Adadezer kynge of Zobah. And Dauid slewe of them xxii. thousande men, and put souldyours in Syra Damascon. And the Syrians became seruauntes to Dauid, payinge tribute. And thus the Lorde saued Dauid in all that he wente to. And Dauid toke the shyldes of golde that were vpon the seruauntes of Adadezer, and broughte them to Jerusalem. And therto oute of Betah and Berathai citees of Adadezer, he broughte exceadynge great aboun C daunce of brasse.

Thoi. When Thoi kynge of Hemath hadde herde howe Dauid hadde discumfyted all the hoste of Adadezer, he sente Joram his sonne vnto kynge Dauid, to salute him with peax, and to bielle hym bycause he hadde foughte agaynste Adadezer, and beaten him: For Thoi kepte warre with Adadezer, whiche sonne broughte vessellles of syluer, golde, and of brasse with him. And them also kynge Dauid dyd present vnto the Lorde the syluer and golde that he halowed seuerally of all nations whiche he subdued: of the Syrians: the Moabites, the chyldren of Ammon, the Philistines, the Amalekites, and of the spoyle of Adadezer son of Rehob kynge of Zobah. And Dauid made D him a name after he returned from the slaughter of the Syrians in the valeye of salt where he slewe eyghtene thousande men. And he put kepers in Edom, euen thorowe oute all Edom put he souldyours/ and all Edom became his subiectes. And the Lorde kepte Dauid what so euer he toke in hande. And Dauid raygned ouer all Israel, and executed ryghte and iustice vnto all his people. And * Joab † *ii.Reg.xx.d sonne of Zarviah was ouer the hoste/ and Josaphat, the sonne of Ahilud was recorder. And Sadoch the sonne of Ahitob and Achimeleth the sonne of Abiathar were the preestes/ and Saraiah was the scribe. And Banaiah the son of Jehoiada was ouer the Cerethites and the Phelethites, but Dauids sonnes were chiefe rulers.

¶ Dauid restoreth al the fieldes of Saul, to Miphiboseth the sonne of Jonathas.

CAPI. IX.

THen sayd Dauid: is there yet any man A lefte of the house of Saul, that I maye shewe hym mercye/ for Jonathas sake? And there was of the houshold of Saul a seruaunt named Ziba, who was called vnto Dauid. And the kynge sayde vnto hym: art thou Ziba? And he sayd: thy seruaunt is he. Then sayde the kynge: remayneth yet anye man of the kynrede of Saul, whome I maye shewe the mercye of God vpon? And Ziba sayde vnto the kynge: Jonathas hathe yet a B sonne whiche is lame on bothe feete. And the kynge sayde vnto hym: where is he? And Ziba sayd vnto the kynge: beholde he is in the house of Machir the sonne of Amiel in Lodaber. Then king Dauid sent and fet him out of the house of Machir the sone of Amiel out of Miphiboseth. Lodaber. Now, when Miphiboseth the sonne of Jonathas the sonne of Saul was come to Dauid, he bowed hym selfe, and fell on his face. Then sayde Dauid: Miphiboseth? And he answered. Beholde thy seruaunt. And Dauid sayde: feare not, for I wyll surely shewe C the kyndnesse for Jonathas sake/ and wyll restore the all the landes of Saul thy father/ and thou shalte eate meate on myne owne table alwaye. And the other bowed him self and sayde: what is thy seruaunt, that thou shouldest vouchesafe to loke vpon suche a ded dog as I am? Then the king called Ziba Sauls younge man, sayinge vnto hym: I gyue vnto thy masters sonne all that pertayned to Saul and to all his kynne. Se therfore thou and thy sonnes and thy seruauntes tylle the lande for him, and bringe in, that thy masters sonne maye haue foode to eate. For Miphiboseth thy masters sonne shall eate meate alwaye

vpon my table. For this Ziba had fyftene sonnes, and twentye seruauntes. Then sayde Ziba vnto the kyng: All that my lorde hath sayde vnto his seruaunte/thy seruaunte shall doo. For (sayde the kynge) Miphiboseth muste eate vpon my table, as one of the kynges sonnes. This Miphiboseth hadde a sonne that was yonge, named Micha / and all that dwelled in the house of Ziba, were seruauntes vnto Miphiboseth. So Miphiboseth dwelte in Ierusalem / for he ate euer at the kynges table / and was therto haulte on bothe legges.

¶ The messegers of Dauid are spytefully entreated of the kynge of Moab: which thynge Dauid auengeth.

CAPI. X.

A IT happened after this, that the kynge of the chyldren of Ammon dyed / and Hanon his sonne raygned in his stede: Then sayde Dauid: I wyl shewe kyndnelle vnto Hanon the son of Nahas, as his father shewed kindnelle vnto me. And therupon Dauid sente to comforte him by the hande of his seruauntes ouer the deth of his father. Nowe, when Dauids seruauntes were come in to the lande of the chyldren of Ammon/the lordes of the chyldren of Ammon sayd vnto Hanon their lorde/ thynkest thou that Dauid dothe honour thy father, bycause he hathe sent to comforte thee? Naye he hathe rather sente his seruauntes vnto the to serche the citye and to clyppe it out, to thintent to ouerthrowe it. Wherfore Hanon toke Dauids seruauntes, and shaued of the one halfe of euery mans berde, and cut of their garmentes euen in the myddle harde by the buttockes of them, & sent them away. Which thyng when it was told Dauid, he sent against them (for they were men exceedingly ashamed) and sayd: tarye at Iericho tyll your berdes be growen, and then returne. And when the chyldren of Ammon sawe that, they wronged Dauid, they sent and hyred the sonnes of Bethrehob, and of the Syrians of Zobah .xx. thousande foote men, and of kyng Maacah a thousande men/ & of Istob twelue thousande men: and when Dauid herd of it/ he sent Joab and all the hoste of stronge men. And the chyldren of Ammon came out and gaue battayle before the gate/ and the Syrians of Zobah, of Rehob, Istob, and Maacah, were them selues in the feldes. When Joab sawe that the front of the battayle was before and after, he chose of all the best of Israel and put them in araye against the Syrians. And the rest of the people he deliuered in to the hande of Abisai his brother, which put them in araye against the chyldren of Ammon. And he sayd: yf the Syrians ouercome me, then succour me. But yf the chyldren of Ammon be to good for the, I wil come and succour the/ quyte the lyke a man, and let vs fyght lustely for our people, and for the cityes of our God. And the Lorde do what semeth best/in his eyes. And forthwith Joab proceded and the people that was with him in to battayle against the Syrias, which fled before him. Whyche when the chyldren of Ammon saw that the Syrians were fled, then fled they also before Abisai, and entred in to the citye. And so Joab returned from the chyldren of Ammon, and came to Ierusalem. And when the Syrias sawe that they were put to the worse before Israel, they gathered them togyther. And Hadadezer sente and brought oute the Syrians that were beyonde the ryuer. And the hoste of them came, and Sobah captayne of the hoste of Hadadezer before them.

And when it was shewed Dauid, he gathered all Israell and passed ouer Jordan & came to Helam: where the Syrians put them selues in araye against Dauid, and fought with him: how be it the Syrians fledde before Israel. And Dauid destroyed seuen hundred charettes of them, and fourtye thousande horsemen / and smote Sobah the capitayne of his hoste, so that he there dyed. And when all the kynges that were seruauntes to Hadadezer saw they were put to the worse before Israel, they made peax with them and serued them. And so the Syrians feared to helpe the chyldren of Ammon any further.

¶ The aduoutry of Dauid with Bethsabe the wife of Urias. Urias is spytefully slayne. After that Dauid taketh Bethsabe to wyfe.

CAPI. XI.

IT came to passe in the begynnynge of a newe yere, in the tymes when kynges are wont to go forthe to battayle, that Dauid sent Joab and his seruauntes with hym and all Israell. And they destroyed the chyldren of Ammon, and besieged Rabah. But Dauid taryed styll at Ierusalem. And it chaunced in an euenynge, that Dauid arose from his couche and walked vpon the rouffe of the kynges palace, and frome the rouffe sawe a very beautyfull woman washyng her selfe. And he sente to enquyre what woman it shold be. And it was answered agayne, that she was Bethsabe the doughter of Eliam, and wife to Urias the Hethite. And Dauid sent messengers and fet her, and she came vnto him, and he laye with her. And she was forthwith clensed frome her vncleannelle, & returned vnto her house. And when the woman had perceyued that she had conceyued, she sent and tolde Dauid, and sayd: I am with chyld. Then Dauid sent to Joab to send vnto hym Urias the Hethite. And Joab sente Urias to Dauid. So when Urias was come to hym, he demaunded howe Joab dyd / and how the people fared, and how the warre prospered. And Dauid sayde moreouer to Urias: go downe to thyne house, and washe thy fete. And Urias departed out of the kynges palace and there folowed him a seruice from the kinges table. But Urias slepte at the wore of the kynges palace with all the seruauntes of his Lorde, and went not downe to his house. Then they tolde Dauid sayinge: Urias went not in to his house. Then sayd Dauid vnto Urias: forasmoche as thou art come from iourneying,

why

why doest thou not goo downe vnto thyne house? And Urias sayd vnto Dauid: the arcke and Israel and Juda dwel in pauylyons: and my lorde Joab and the seruauntes of my lorde lye in tentes vpon the flatte earth/and shulde I go in to myne house, to eate and drynke and to lye with my wyfe? ✠ By thy lyfe, and as sure as thy soule lyueth, I wyll not do that thynge. Then sayd Dauid vnto Urias: tarye here this daye also, and to morowe I wyl let the departe. And so Urias abode in Jerusalem that daye and on the morow. And Dauid called hym, and he ate and dranke before hym/ and he made hym dronke. And at euen he wente oute to lye on his couche with the seruauntes of his lorde, and wente not downe to his house. Wherfore on the morowe Dauid wrote a letter to Joab, and sente it by Urias. And he wrote in the letter, sayinge: put Urias in the fore fronte of the battayle where it is moste stronge, and come backe frome hym, that he maye be smytten to deth. So when Joab beseged the citye, he appoynted Urias to a place, where he wist that strong men were. And the men of the citye came out and foughte with Joab. And there were certayne ouerthrowen of the people, and of the seruauntes of Dauid, and Urias the Hethite dyed also.

Then Joab sente and tolde Dauid all the procedinges of the warre, and charged the messengers, sayinge: When thou hast made an ende of tellynge the thynges of the warre vnto the kynge yt he begyn to fume and saye vnto the: wherfore approched ye so nye vnto the citie to fyghte? wyste ye not that men wolde d shoute and shoote frome the walles? Who smote Abimelech sonne of Jerobeseth? Dyd not a woman caste a pece of a mylstone vpon him frome of the walles, that he dyed in Thebes? why then went ye nye the walles? Then saye thou, thy seruaunt Urias the Hethite is dead also.

And the messengers wente, and came and shewed Dauid all that Joab hadde sente hym with/ and sayde vnto Dauid: the men preuayle agaynste vs, and came forth vnto vs in to the felde, and we stacke vnto them vnto the entringe of the gate, and shoters shot from the walles, and some of the seruauntes of the kynge be dead. And thy seruaunte Urias the Hethite is dead also. Then sayd Dauid vnto the messenger: thus wyse saye vnto Joab/let not the thynge trouble the. For the swerde deuoureth one as well as an other: make thy battayle more stronge agaynste the citye, and destroye it/and se thou encourage Joab. And when the wyfe of Urias herde that her husbande was dead, she mourned for hym/and as soone as the mournynge was ended, Dauid sente and fette her to his house, and she was his wyfe and bare hym a sonne. But the dede that Dauid hadde commytted, displeased the Lorde.

¶ Dauid is reproued for ỹ slaughter of Urias, and then repenteth. The chylde conceyued in aduoutrye dyeth. Ette it, is Salomon borne.

CAPI. XII.

AND the Lorde sente Nathan vnto Dauid. And he came vnto hym and sayd vnto hym: there were two men in one citye, a ryche and a poore. And the ryche had exceedynge greate aboundance of shepe and oxen. But the poore hadde nothynge saue one lytle lambe, wyche he boughte and nourysshed vp. And it grewe vp with him and his chyldren, and dyd eat of his owne meat and dranke of his owne cuppe, and slept in his bosome, and was as dere vnto him as his daughter. And there came a straunger vnto the ryche man. And he couldē not fynde in his herte to make of his owne shepe nor of his beestes to prepare for the straunger that was come vnto hym. But toke the poore mannes lambe, and dressed it for the man that was come to hym. And Dauid was exceedynge wroth with the man, and sayde to Nathan: as surely as the Lorde lyueth the felowe that hathe done this thynge is worthye of deathe and shall restore ỹ lambe foure folde, bycause he dyd this thyng and had no pity. Then Nathan said to Dauid: thou art the selfe man. This sayeth the Lorde God of Israel: I annoynted the kynge ouer Israel and ryd the out of the handes of Saul: And I gaue the thy maysters house, and thy masters wyues in to thy bosome, and gaue the the house of Israel and of Juda, and wolde yf that hadde bene to lytle: haue gyuen the twyse so moche more. Wherfore hast thou despysed the commaundement of the Lorde, to do wickednesse in his syght? thou hast kylled Urias the Hethite with the swerde and haste taken his wyfe to thy wyfe, & hast slayne hym with the swearde of the chyldren of Amnon. Nowe therfore the swerde shall neuer depart from thyne house, because (sayeth the Lord) thou hast despysed me and taken the wyfe of Urias the Hethite, to be thy wyfe. Thus sayeth the Lorde: beholde I wyll stere vp euyll agaynste the euen of thyne owne house and wyll take thy wyues before thyne eyes, and gyue theym vnto thy neyghboure, whiche shall slepe with theym in the syghte of the sonne. And thou dydest it secretlye, yet wil I do this thynge before all Israel and in the open sonne syghte.

ii. Regū. xvi.

Then sayde Dauid vnto Nathan: I haue synned agaynst the Lorde. And Nathan sayde agayne to Dauid: the Lorde hath put awaye thy synne, thou shalte not dye. How be it because in doynge this dede thou haste gyuen the ennemyes of the Lord a cause to rayle, the chylde that is borne the, shall surely dye. And Nathan departed vnto his house. Then the Lorde stroke the chylde that Urias wyfe bare Dauid, and it sickened. Dauid besoughte God for the chylde, and fasted and went and lay all nyght vpō the erth: And the elders of his house arose and wente to him, to take him vp frome ỹ erth. But he wold not/neyther yet eate meat with them. It happened the seuenth day that the chylde dyed. But the seruauntes of Dauid durst not tel him the chylde was dead. For they sayde: se, whyle the chylde was yet alyue, we spake vnto him, and he wolde not herken vnto

Ecclesi. xviii. Repentaunce.

our voyce. Howe moche moze wyll he vexe hym selfe, yf we tel him the chyld is deed? But Dauid sawe his seruauntes whysperynge, and therbye perceyued that the chylde was deed, and sayde vnto his seruauntes: is the chylde deed? And they sayde, yea. Then Dauid arose frome the erthe, and washed, and annoynted hym selfe, and chaunged his apparell / and went in to the house of the Lord, and prayed / and after came to his owne house, and badde they sholde set meate before him, and he dyd eate. Then sayde his seruauntes vnto him: what is this that thou hast doone? Thou fastedest and wepest for thy chyld whyle it was
I alyue, but as soone as it was deed, thou diddest ryse vp and eate meate. And he answered: whyle the chylde was alyue, I fasted & wepte.
☞ For I this thoughte: who can tell whether God wyll haue mercye on me that the childe maye lyue? But nowe sithe it is deed, wherfore sholde I faste? can I brynge him agayne anye moze? I shall goo to hym, but he shall not come agayne to me. And Dauid comfozted Bethsabe his wyfe / and wente in vnto her and laye with her, and she bare a sonne whose name was called ✠Salomon / and the Lozde
✠Hebze. Salomoh. Wath.i. loued him. And he sent by the hande of Nathā the Pzophete, and called his name Jediah, on the Lozdes behalfe.

G And as Joab foughte agaynste Rabah, the citye of the chyldzen of Amnon, he toke the kynges Toure and sente messengers to Dauid, sayinge: I haue made assaute to Rabah / and also haue taken the castell frome whence
i.Parali.xx.a they hadde theyr water. Now therfore gather the reste of the people / and come and beliege the citye, and take it / leest yf I take it, the victozye be ascrybed to me. And Dauid gathered all the people togyther, and went to Rabah
✱i.Par.xx.b. and assauted it, and gate it. ✱And he toke the kynges crowne frome of his heed, whiche wayed an hundzed wayght of golde, and was sette with pzecious stones / and Dauid ware it on his heed. And he bzoughte out the spoyle of the citye in excedynge greate aboundance. And he bzoughte oute the people that was therin, and sawed them, and dzewe harowes of yzon vpon them, and chzedde some of them with chzedynge knyues of yzon, and thzuste some in to foznaces. And so he serued all the citzes of the chyldzen of Amnon. And then Dauid and all the people retourned vnto Ieruſalem.

¶Amnon Dauids sonne defyleth his syster Thamar. Absalom therfore kylleth Amnon and after flyeth for feare of his father.

CAPI. XIII.

A Amnon. AND it chaunced that Absalom Dauids sonne hadde a fayze syster named Thamar, whome afterwarde Amnon an other sonne of Dauid loued. And this Amnō was so vexed that he fell sycke for the loue of his syster Thamar: for it thoughte him harde to come by his purpose of her, sithe she was yet a virgyn. But Amnon hadde a companion called Jonadab the sonne of Samah the bzother of Dauid: whiche Jonadab was a verye wyse man. And he sayd vnto hym, howe commeth it, that thou being the kynges sonne art thus consumed euerye moznynge? mayst thou not tell it me? And Amnon answered him: I loue Thamar my bzother Absalōs sister. Then sayd Jonadab vnto him: lye on thye bedde and fayne thy selfe sicke / and when thy father is come to se the / saye vnto hym: let my sister Thamar come and gyue me meate, and dzesse it in my syght, that I maye se it, and eate it of her hande. So Amnon laye downe and made B him selfe sicke / and when the kynge was come to se hym / Amnon sayde vnto hym: let Thamar my syster come and make me a couple of fritters in my syght, ✠ I may eate of her hand. Then Dauid sente home to Thamer, sayinge: goo to thy bzother Amnons house, and dzesse hym meate. When Thamar came to her bzother Amnons house, he laye / & she toke floure and made paste, and made fritters in his sight and dyd bake theym / and toke a platter and powzed theym oute before hym. And Amnon wolde not eate, but commaunded to haue out all men frome hym / and they wente all oute from hym. Then sayd Amnon vnto Thamar: bzynge the meate in to the chamber, that I maye eate of thyne hande: And Thamar toke the fritters which she had made, and brought them in to the chambze to Amnon her bzother, and set them before hym to eate. And he toke her and sayd vnto her: Come lye with me my C syster. And she answered hym: nay my bzother doo not inforce me / for it ought not to be so in Israel / doo not this folly. ✱For whyther shal I goo with my shame? And thou shalte be as one of the fooles in Israell. But speake vnto the kynge, and he shal not denye me vnto the. How be it he wold not harken vnto her voice but was to strong for her, and ✱forced her and ✱ laye with her. And then Amnon hated her ex- in cedyngly: so that the hate wherwith he hated her, was greater then the loue with whiche he before loued her. And he sayd vnto her / arise and awaye. Then she sayde vnto hym / this D great cruelte that thou puttest me awaye, passeth the other that thou diddest vnto me. Neuertheleſſe he wolde not heare her, but called his ladde that wayted vpon him and sayd: put her out at the wozes frome me, and bolte the woze after her. And she hadde a kyrtell of dyuers colours vpon her: for with such were the kynges doughters that were virgyns apparelled, made strayte vnto them. Then his seruaunt bzought her oute at the wozes, and E locked the wozes after her. And Thamar put asshes on her heed, and rente her gaye kyrtell that was on her. and put her hand on her heed and so went / and as she went, cried. Then Absalom her bzother said vnto her: hath Amnon thy bzother ben with the? Nowe then be styll my syster, for he is thy bzother / and let not this thynge greue thyne herte. And so Thamar remayned discomfozted in her bzother Absolons house. And kynge Dauid herde of all these thynges, and was very wzothe. And Absalom sayde vnto his bzother Amnon, neyther good

ne badde. How be it Absalom hated Amnon
becaule he had forced his lyster Thamar.

And it happened two yere after that, Absa-
lom hadde a shepesherynge in Baal Hasor be-
syde the tryde of Ephraim, and bad all the
kynges sonnes and he came to the kynge and
sayde: beholde thy seruaunt hathe a shepesshe-
ringe, let the kynge and his seruauntes come
with thy seruaunt. And the kynge sayde vnto
Absalom. Oh naye my sonne, lette vs not goo
euery one of vs, that we be not chargeable vn
to the. And Absalom laye sore vpon him/how
be it he wolde not goo, but blessed him. Then
said Absalom, then let my brother Amnon go
with vs. And the king answered, what nedeth
it that he goo with the? But Absalom made
suche instaunce, that he let Amnon goo with
him, and all the kynges chyldren.

Then Absalom commaunded his younge
men, sayinge: marke when Amnons herte is
merye with wyne, and when I bid you smyte
Amnō, then kyl him: feare not, for it is I that
byd you/be bolde therfore and playe the lusty
bloudes. And the yonge men of Absalom ser-
ued Amnon euen as Absalom commaunded
the. And all the kynges sonnes arose and toke
eche man his mule and fledde. And whyl they
were yet in the waye, tidinges came to Da-
uid that Absalom hadde slayne all the kynges
sonnes, so that none was lefte alyue. Then
the kynge arose and tare his garmentes, and
laye alonge on the earthe / and all his ser-
uauntes stode by, with theyr clothes rente.
Then Jonadab the sonne of Samah Dauids
brother answered and sayd: let not my lorde
suppose, that they haue slayne all the younge
men the kynges sonnes, saue Amnon onely
is deed, for that hathe ben euer in Absloloms
mouthe, sythens he forced his syster Thamar.
Nowe therfore lette not my lorde the kynge
take the thynge so greuously, to thynke that
all the kynges sonnes be deed, when Amnon
only is deed. But Absalom fled/and the yong
man that kepte the watche lyfte vp his eyen
and loked aboute / and beholde, there came
moche people by awaye that was behynde
his backe alonge by an hylles syde. Then said
Jonadab vnto the kynge: beholde, the kyn-
ges sonnes are come/ and as thy seruant said,
so it is. And as sone as he had lefte speakyng:
beholde the kynges sonnes came and lyfte vp
theyr voyces and wepte. And therto the kyng
and all his seruauntes wepte excedyngly.
But Absalom escaped and went to Tholmai
the sonne of Amihud kynge of Gesur. And the
kynge mourned for his sonne continually.
And so Absalom escaped and went to Gesur,
and was there thre yeres. And by that tyme
the kynge turned his mynde from pursuynge
Absalom. For he had lefte mournynge for the
deth of Amnon.

By the wysdome of the woman of Thekoa Ab-
salom is called. The comlynesse and boustie of Ab-
salom. Absalom spyeth Joabs corne. His father kyl-
leth hym.

Wyhen Joab the sonne of Saruiah per-
ceyued that the kynges hert was tur-
ned agayne to Absalom, he sente to
Thekoa, and fet thence a wyse woman, and
sayde vnto her: feyn thy selfe to be mourner,
and put on mournyge apparell. And anoynt
not thy selfe with oyle. But be as a woman
that hadde longe tyme mourned for the deth
of some body. And go to the kyng and speake
on this maner vnto him. And Joab taughte
her what she shulde saye. Nowe when the
wyfe of Thekoa was come to speake with
the kynge, she fell on her face to the ground
and dyd obeysaunce and sayde: helpe me O
kynge. And the kynge sayde vnto her, what
ayleth the? she answered. I am a wyddowe,
and myne husbande is deed. And thy hand-
mayde hadde two sonnes whiche foughte to
gether in the feldes where was no man to go
betwene them, & the one slewe thother. And
beholde, the hole kynrede arose agaynste thy
handemayde, and sayde: deliuer vs him that
smote his brother: that we maye kyl him for
the soule of his brother whome he slewe, for
we wyll destroye the heyre also. And so they
shall quenche my sparkle whiche is lefte, tyll
there remayne neither name ne issue vpon the
erth vnto my husbande. The kynge sayde vn-
to the wyfe: goo home to thyne house, and
I wyll gyue a charge for the. Then the wo-
man of Thekoa sayde vnto the kynge. My
lorde kynge, the trespace be on me and on my
fathers house, and the kynge and his seate be
gyltlesse. And then sayd the kyng: yf any man
saye ought vnto the, bryng him to me / and
he shall no more trouble the. Then saide she,
let the kynge remembre his Lorde God, that
the nexte of the bloude gather not on heapes
togyther to destroye, and y they slee not my
sonne. And he sayd: as truly as the Lorde ly-
ueth, there shall not one heere of thy sonnes
heed fall to therthe.

Then the woman sayde: let thyne hande-
mayde speake one worde more to my lorde the
kynge, and he sayd, saye on. And the woman
sayde/wherfore then hast thou determined on
this same maner agaynst the people of God?
that the kynge sholde speake this thing and
be fautye therin, so that the kynge sholde not
fet home agayne his banished? For we must
nedes dye and perysshe, as water spylt on the
grounde, whiche can not be gathered vp a-
gayne/and God wyl not take awaye the life,
but fynde the meanes that the banysshed be
not vterly expelled from hym. And now con
cernynge that I am come to speake of this
thynge vnto the kynge my lorde / for I stode
in feare of the people/thy handmayd thought
surely I wyll speake vnto the kynge / peraduenture the kynge wyll heare the request of
his handemayde. And the kynge shall heare
his handemayde and delyuer her forth of the
hande of the man that wolde haue destroyed
me and my sonne also, oute of the enherytaunce of God. Then thyne handmayde sayd:
I praye God that the worde of my lorde the
kynge maye be vnchaungeable. For my lorde
the kynge is an aungell of God in hearyng of
good

good or badde: and therfore the Lorde thy God be with the.

Then the kynge answered and sayde to the woman: hyde not frome me I praye the: the thinge that I shall aske the. And the woman sayde: let my Lorde the kynge saye on. Then sayde the kynge. Is not the hande of Joab with the in all this matter? And the woman answered and sayde: as surely as thy soule lyueth, my Lorde kynge, it is neyther on the right hande nor on the left, that my Lorde the kynge hathe spoken. For thy seruaunt Joab bad me, & he put all these wordes in the mouth of thyne handemayde. And that I shulde thus turne my tale an other waye, wylled me thy seruaunt Joab. And so I se that my Lorde is wyse, euen as an Aungell of God, to vnderstande all thinges that are in the earth. Then sayde the kynge to Joab, beholde, I am content to do this thinge. Go therfore fet home the yongeman Absalom. And Joab fell to the grounde on his face, and bowed him selfe, & blessed the kynge, and sayd: now thy seruaũt knoweth that I haue founde grace in ỹ sight of my Lorde the kynge in that he hath fulfilled the request of his seruaunte. And so Joab arose and went to Gesur, and brought Absalom to Jerusalem. Then sayde the kynge: let him turne to his owne house, and se he come not in my presence. And so Absalom went to his owne house, but came not in the kynges presence. Moreouer in all Jsraell there was not so goodly a man as Absalom, or so greatly prayed, from the sole of his fote to the top of his heed, was no blemysh in him. And whe he shaued his heed (for at euery yeres ende he shaued it because it was heuye on him, & ther fore he shaued it) the heare therof wayed two hundred sycles weyght of the kynges weyght And this Absalom had thre sonnes borne him and one doughter named Thamar, whiche was a fayre woman to loke vpon. When Absalom had dwelt two yere in Jerusalem with out commynge into the kynges presence, he sent for Joab, to thintent, to haue sent him to the kynge. But he wolde not come to him. And he sent agayne, & yet he wolde not come. Then he sayde vnto his seruauntes: beholde, Joab hath a parcell of lande fast by myne/ & hath barley therin. Go and set it on fyre, And Absaloms seruauntes went and set it on fire.

Then Joab arose and came to Absalom vnto his house, and sayde vnto him: Wherfore haue thy seruantes burnt my felde with fyre? And Absalom sayde to Joab: beholde, I sent for the, desyring the to come, because I wold haue sent the to the kynge, for to say: wherfore am I come frome Gesur? It had bene as good for me to haue byden there still. Nowe therfore let me come to the kynges presence, or elles yf there be any trespace in me, kil me. And Joab went to the kynge and tolde him. And he sent for Absalõ: which whan he was come, fell to the grounde on his face before ỹ kynge. And the kynge kyssed him.

¶ Absalom maketh insurrection agaynst his father, Dauid is fayne to flee for feare of him.

CAPI. XV.

After this, Absalom gat him charettes and horses, and fyftye men to run before him. And therto he vsed to aryse vp early in the mornynges, and to stande by ỹ wayes syde that led to the gate of the cyte. And all the men of Jsrael that had complaintes and came to the kynge for iudgement, he called vnto him and sayde: of what cite arte thou? And when the other answered: thy seruaunt is of suche a tribe of Jsrael. Then sayd Absalom vnto him: se, me thinketh thy matter is good and ryghteous, and yet no man is appointed of the kynge, to heare the. Then Absalom sayde further: Oh, that I were a iudge in the lande, and that all men whiche haue sutes and matters in ỹ lawe, shuld come to me. For I wolde do them iustice. And also when any man came nyghe to him to do hym obeysaunce, he put forth his hande and toke him to him, and kyssed him. And on this maner dyd Absalom to all Jsrael that came to ỹ kynge for iudgement, and thus he wanne the hertes of the men of Jsraell. And at fourtye yeres ende Absalom sayde to the kynge: Let me go to Hebron, and paye my vowe whiche I haue vowed, vnto the Lorde: for thy seruaunt vowed a vowe when I was in Gesur in the lande of Syria, sayinge: yf the Lorde shall bringe me agayne to Jerusalem, I will serue the Lorde. And the kynge sayde/ goo in peax. And so he arose and went to Hebron. Then Absalom sent spyes thorow out all the tribes of Jsrael, sayenge/ as sone as ye heare the voyce of the trompe blowe, saye/ Absalõ raygneth kynge in Hebron. And with Absalõ went two hundred men forth of Jerusalem ỹ were called. And they went with pure hertes knowinge nothinge of the matter. Absalom sent also for Achitophel the Gilonite Dauids counceilour, and fet him out of his cytie Gyloh, when he sacrificed sacrifices, where was wrought strong treason. And the people drue to Absalom in great thronges. And there cam a messenger to Dauid and sayde / The hertes of the men of Jsrael are to folow Absalom. Then sayde Dauid to all his seruauntes that were with him at Jerusalem / aryse and let vs flee, for we shall not otherwyse escape hõ Absalom. Make spede to depart/ lest he come sodenly and catche vs, and bringe some myschefe vpon vs, & smyte the cytie with thedge of the swerde. And the kynges seruaũtes sayd to him / beholde, thy seruauntes are redy to whatsouer my Lord the kynge shal appointe. Then the kynge & all his houshold departed a fote. And he left behynde him ten wemen ỹ were his concubynes, to kepe the house. And so the kynge & al the people went forth a fote & tarved farre frome the house, & all his seruauntes went by his syde. And all the Cerethites & all the Phelethites, & all the Hethites euen. vi. hundred men which were come a fote frome Geth, went before the kynge. Thẽ sayde ỹ kyng to Ethai the Gethite, wherfore shuldest thou go with vs also? Retourne and abyde with the kynge, for thou art a straũger and

and art remoued frome thyne owne place. Thou camest but yesterdaye, and shoulde I disquiet the to daye to go with vs? I will go whether I go. But returne thou and cary agayne thy brethren. Mercy & truthe be with the. And Ethai answered the kynge and sayd: as surely as the Lorde lyueth, and as surely as my Lorde the kynge lyueth, in what place my Lorde the kynge shalbe, whether in death or lyfe, there will thy seruaũt be. Then sayd the kynge to Ethai, come and go forwarde. And Ethai the Gethite wente forth, and all his men, and all the childzen that were with him. And all the countrey wept with a loude voyce. Soo all the people went forwarde the straight waye to the wildernesse. And behold Sadock and all the Leuites were with him, and bare the arcke of the testament of God. And when they hadde set downe the arcke of God, Abiathar came vp, vntyll the people were all come ouer, out of the cytie. Thē sayd the kynge vnto Sadock. Carye the arcke of God agayne into the cytie. Yf I shall fynde fauoure in the eyes of the Lord, he will bring me agayne, and shewe me both it and the tabernacle therof also. But yf the Lorde thus saye: I haue no lust vnto the. Beholde, here am I, let him do with me what semeth good in his eyes. The kynge sayde also vnto Sadock the preaste, thou arte a Sear. Returne therfore into the cytie in peace. And take your two sonnes with you: Ahimaaz thy sonne, & Jonathas the sonne of Abiathar. And se, I will byde me in the feldes of the wyldernesse tyll there come some worde frome you to be tolde me. And so Sadock and Abiathar caryed the Arcke of God agayne to Jerusalem, and they taryed there. And Dauid wente vp on mount Oliuet and wept as he went, and had his heed couered, and went barefote. And all the people that was with him, had euery mā his heed couered, and as they went wept also. And one tolde Dauid, sayenge: Achitophel is one of them that haue conspired with Absalom. Then sayde Dauid: O Lorde, turne the counsell of Achitophel in folyshnes. Wher Dauid was come to the toppe of the mount and had bowed hym selfe vnto God: behold, Husai the Arachite came against him with his cote torne & earth vpon his heed. Vnto whō Dauid sayd: yf thou go with me, thou shalt be a burthen vnto me. But yf thou returne to the cytie: then shalt thou saye vnto Absalom I will be thy seruaunt O kynge: thus longe haue I bene thy fathers seruaunte, and nowe I am thyne. And shalt disclose the counsel of Achitophel. And thou hast therewith the Sadock and Abiathar the prestes, to whom thou shalte shewe all thou canste heare oute of the kynges house. And behold, ye haue with you there two sonnes: Ahimaaz Sadockes sonne, and Jonathas Abiathars sonne, by whome ye shall sende me all ye can heare. And so Husai Dauids frende gat him to the cytie. And Absalom also entered into Jerusalem.

¶ Ziba bryngynge presentes to Dauid, doth falsly accuse Miphiboseth. Semei curseth Dauid and hourleth stones at him. Absalom by thaduyse of Achitophel lyeth with his fathers Concubynes.

CAPI. XVI.

When Dauid was a lytle paste the toppe of the hyll: beholde Ziba the seruaunt of Miphiboseth came against him with a couple of Asses sadeled, and vpon them two hundred loues, and one hundred bonches of resinges, and an hundred krayles of dryed figges, and a bottell of wyne. Then sayde the kynge to Ziba: What hast thou there? And Ziba sayde: Asses for the kynges housholde to ryde on, and bread and frute for the young men to eate, and wyne to drinke, yf any man faynt in the wyldernesse. Then sayde ỹ kynge: Where is thy masters sonne? and Ziba sayd vnto the kynge: beholde, he taryeth still at Jerusalem. For he sayde: This daye shal the house of Jsraell restore me ỹ kyngdome of my father. Then sayd the kynge to Ziba: behold thyne are all that pertayned vnto Miphiboseth. And Ziba answered: I beseche ỹ that I may fynde grace in thy sight my Lorde kyng. ii. Regū. xix. b

And when kyng Dauid came to Bahurim: beholde, thence came oute a man of the kynrede of the house of Saul named Semei the sonne of Gera, and he came out cursyng. And therto he caste stones at Dauid and at all the seruauntes of kynge of Dauid, all the people and all the men of warre goynge part on his right hande, and part on his lefte. And thus sayde this Semei, when he cursed the kynge, walke, walke, thou bloudesheder, and thou vnthryfty man. The Lord hath brought vpō the, al the bloud of ỹ house of Saul, in whose place thou hast raygned, and he hath delyuered the kyngdome into the hande of Absalom thy sonne. And thou art wrapped about with thyn owne myscheefe, because thou art a bloud sheder. B ii. Regum. c. d

Then sayde Abisai the son of Zaruiah vnto the kynge: Why doth this deed dogge curse my Lorde the kynge? let me go and stryke of his heed. And the kynge sayd: What haue I to do with you, ye sonnes of Zaruiah / Let him curse / for the Lord hath bydden him curse Dauid. And who dare presume to saye wherfore doth he so? And Dauid sayde to Abisai, & to all his seruauntes / behold, my sonne whiche came out of myne owne bowelles seketh my lyfe. How moche more then may this son of Jemini do it? Suffre him therfore to curse for the Lorde hath bydden him / happely the Lorde will loke on my wretchednesse, and do me good for his cursinge this daye. And thus as Dauid and his men went by the way, Semei wente alonge on the hylles syde, ouer against him, and rayled as he went, and threw stones at him, and cast dust. And the kynge & all that were with him came very wery, and refreshed them selues there. C D

And Absalom and all the people of the men of Jsrael came to Jerusalem and Achitophel with him. And as sone as he was come / Husai the Arachite Dauides frende wente vnto Absa-

Absalom and sayde vnto him: God saue the kynge, God saue the kyng. And Absalom sayd
D agayne to Husai: is this thy kindnesse thou owest to thy frende? Why wentest thou not with hym? And Husai sayde vnto Absalom: naye not so, but whome the Lorde and this people and all the men of Israel chose, his will I be, and with hym will I dwell. And furthermore, vnto whome shall I do seruice but to his sonne? And as I was seruaunte before with thy father, so shall I be with the. Then spake Absalom to Achitophel, gyue counsell what is best for vs to do. Achitophel sayde to Absalom: get the in to thy fathers concubines whiche he hath lefte to kepe the house. For when all Israel shall heare that thou hast kepied thy father, then shall ỹ handes of all that are with the, be stronge. And so they pytched Absalom a tent vpon the top of the house. And he went in vnto his fathers concubynes in the sight of all Israel. And the counsel of Achitophel whiche he counseled in those dayes, euen as a man had asked counsel of God: so was all the counsel of Achitophel, bothe vnto Dauid and also vnto Absalom.

¶ Achitophel apperceyuing his counsell disalowed of Husai and forsaken, hangeth him selfe.

CAP. XVII.

A THen Achitophel sayd vnto Absalom: let me chose out twelue thousand men. And I will forwarde and folow after Dauid by night, and come vpon him whyle he is wery and weake handed, and will fray hym, that all the people that are with him shall flee. And so will I smyte the kynge succourlesse, & will bryng agayne al the people vnto the, for thou seekest but after one man, and all the people shall haue rest. And the sayenge pleased Absalom well, and al the elders of Israel. Then sayde Absalom: call also Husai the Arachite and let vs heare his aduise. When Husai was come to Absalom, Absalom spake vnto hym, sayeng: Achitophel hath gyuen suche counsel, whether it be best we wolde after his sayenge or not, tell thou. Then sayde Husai to Absalom: the counsell that Achitophel hath gyuen is not good at this tyme. For (sayde Husai) thou knowest thy father and the men
B that are with him, how they be stronge men. And they be chafed in their myndes, as a Bear robbed of her whelpes. And moreouer thy fa
Proue.xvii.b ther is a man practised in warre, and will not lye a nyghtes amonges the commen people. Perchaunce he nowe lurketh in some caue or in some other place. And thoughe some of his men be ouerthrowē at the first brunt, yet they that heare it will thynke the people that folowech Absalom, be put to the worsse. By reason wherof euē the best men thou hast whose hertes are as the hertes of Lyons, shal shrink therat. For all Israel knowe that thy father
C is a wyse man, and that they which be with him be valyaunt men. But my counsel is that all Israell be gathered vnto the, frome Dan to Berseba, as the sande of the see in nombre, and that thou goo to battayle in thyne owne persone. And we shall come vpon him in one place or other, where we shall fynde him, and we shall pytche a felde against him, euen as thicke as the dewe falleth on the grounde. And there shall not one of them be lefte, nyther he ne anye of all that were with him. Moreouer yf he take a towne, then shall all the men of Israel compasse that cytie rounde about with ropes, and we will drawe it into the ryuer, vntyl there be not one stone found vpon an other. And Absalom and all the men of Israel sayde: that the counsel of Husai the Arachite was better then the counsell of Achitophel. For it was euen the Lordes intent to destroye the counsell of Achitophel: which was good, that the Lorde myght bringe euil vpon Absalom. Then sayd ✱ Husai vnto Sadock and Abiathar the preastes: on this & that maner dyd Achitophel and thelders of Israel counsel Absalom. And thus and thus haue I counseled. Now therfore sende quyckely and shewe Dauid, sayenge: tary not all nyght in the feldes of the wildernes, but get the ouerlest the kynge be deuoured, and all the people that are with him. Now Jonathas and Ahimaaz abode by the wel Rogel/for they might not be sene to come into the cytie. And a wenche went and tolde them. And they to goo & shewed kynge Dauid. Neuertheles there was a lad saw them whiche tolde it to Absalom. But they went both of them awaye quickly, and came to a mans house in Bahurim, whyche had a well in his yarde, into whiche they went downe. And the wyfe toke and spred a couerlet on the top of the well, and strawed theron steaped barleye to drye. And the thyng was not espyed. So when Absaloms seruantes came to the wyfe, to the house and asked where one Ahimaaz and Jonathas were, the wyfe sayde vnto them / they be gone ouer the lytle brooke of water. And when they hadde sought them and coulde not fynde them, they returned to Jerusalem. And as sone as they were departed, the other came out of the wel and went and tolde kynge Dauid, and sayde vnto him / aryse and get you quyckely ouer the water, for suche counsell hath Achitophel gyuen. Thē Dauid arose and all the people that were with him, and they were come ouer Jordan by day yeght so that there lacked not one of them that was not come ouer Jordan. And when Achitophel sawe his counsell was not folowed, he sadelled his asse, and arose, and gat him home, to his owne cytie, and set his houshold in order and hanged him selfe and dyed, and was buryed in the buryall of his father. Then Dauid came to Mahanaim. And Absalom passed ouer Jordan, both he and all the men of Israell with him. Then Absalom made Amasa capitayne of the hoste in stede of Joab which Amasa was a mās sonne named Jethra a Jezrahelyte that went in to Abigail the doughter of Naab, sister to Zaruiah Joabs mother. And Israel and Absalom pitched in the lande of Galaad. And whē Dauid was come to Mahanaim, Sobi the sonne of Nahas of

ab of Rabath the cytye of the chyldren of Ammon, and Machir the sonne of Amiel of Lodaber, and Berzelei the Galaadite of Rogelim, brought beddes, basens and erthen vesselles: and also corne, barley, floure, and parched corne, benes, and rice, hony, butter, shepe and chese of kyne, for Dauid and all the people that were with him to eate. For they supposed that the people shulde be hongrye, faintye, and thurstye in the wyldernesse.

¶ Absalom is ouercomme in battayle. He hangeth by the heare on an Oke. He is kylled and putte in a dytche. Dauid is sorowfull for the deeth of Absalom that he wepeth.

CAPI. XVIII.

AND the kyng nombred the people that were with him, and set graund capitaines and pety cappitaines ouer them. And he sent one part of them with Joab, and an other parte with Abisai the sonne of Zaruiah Joabs brother, and the thirde part with Ethai the Gethite. And the kynge sayde to ỹ people: shall I go with you? And the people answered: naye, for yf we flee, our aduersaries will not care for vs: neyther thoughe half of vs were slayne, shall they regarde vs. But thou were worth ten thousande of vs. And furthermore it is that thou be redy to succour vs out of the cytie. Then sayde the kynge: what semeth you best, that will I do. And ỹ kynge stode by the gates syde, and al the people came out by hundredes and by thousandes. And the kynge commaunded Joab, Abisai, and Ethai sayenge: se that ye saue my sonne Absalom. And all the people herde when the kinge gaue all the capitaynes charge vpon Absalom. And the people went out into the felde against Israel, and the battell was in the woode of Ephraim. Where the people of Israel were put to the worse before the seruauntes of Dauid and there was a great slaughter that daye, euen of twenty thousande men. And the felde was fought in dyuerse places, all abrode vpō the earth. And the woodes deuoured moo people that day, than dyd the swerde. And it chaūced Absalom to come before the seruauntes of Dauid rydinge vpon a Mule whiche carved him vnder the thicke bowes of a great Oke. And his heed caught in the Oke, so that he honge betwene heauen and earthe, and the Mule that was vnder him went awaye. And one that sawe it tolde Joab sayenge: behold, I sawe Absolom hange in an Oke: and Joab sayd vnto him that tolde him: lo, sawest thou him? And why dydest not thou there smyte him to the grounde, that I shoulde haue gyuen the ten sycles of syluer and a souldyours gyrdle.

And the man answered Joab: thoughe I hadde a thousand sycles of syluer tolde in my hande, yet wold I not stretche out myne hād against the kynges sonne. For we herde with our eares when the kynge charged the, Abisai, and Ethai, sayenge: se that ye laye no handes vpon my sonne Absalom. Moreouer thoughe I had ieoparded my lyfe, and wone falsly, yet coulde nought of al the matter haue bene hyd frome the kynge: yea and thou thy selfe wouldest be against me. Then sayde Joab I may not stande tarrienge with the, I wil bō him before thy face.

And therwith he toke three speares in his D
hande and thrust them into the hart of Absalō whyle he was yet alyue on the body of ỹ tree And ten seruauntes that bare Joabs weapōs, turned and smote Absalom and slue him. Thē Joab blewe a trompet, and the people returned frome pursuynge Israel: for Joab spared the people. And they toke Absalom, and caste him into a great pyt that was in the wood, & cast a myghty great heape of stones vpon him Then all Israel fled euery man to his tent. And this Absalom yet in his lyfe tyme, reared vp a pyller, which is yet in kynges dale. For he sayde: I haue no male childe. And therfore to kepe my name in remembraunce wo I it. And he called the pyller after his owne name. And it is called vnto this daye, Absaloms pyller. E

Absaloms death.

Absaloms pyller.

Then sayde Ahimaaz the sonne of Sadock: let me runne and beare the kynge tydinges, how the Lorde hath gyuē him iugemēt forth of the handes of his ennemyes. Joab sayde to him: thou arte no man to beare tydinges to day: thou shalt beare tydinges another tyme but to daye thou shalt beare none, because the kynges sonne is deed. Thē sayd Joab to Chusi go and tell the kynge what thou haste sene. And Chusi bowed him selfe vnto Joab and ranne. Then sayde Ahimaaz the sonne of Sadock agayne to Joab: come what come wyll, let me runne I praye the after Chusi. And Joab sayde: Wherfore shouldest thou runne my sonne? for al be it thou runne thou gettest no rewarde: but he sayde, Well, come what wil let me runne. And he sayde vnto him: runne. Then Ahimaaz ranne by the playne and ouer ranne Chusi.

Dauid sat betwene the two gates. And F
the watcheman went vp to the roufe ouer the gate vnto the wall, and lyfte vp his eyes and sawe: and beholde, there came a man runnynge alone. And the watcheman called and tolde the kynge. And the kynge sayde, yf he come alone, there is tidinges in his mouth. And he came and drue nye. And the watchmā sawe another man runnynge, and called vnto the porter and sayde: beholde, there commeth a nother runnynge alone. And the kynge answered, he is also a tydynges brynger. And the watchman sayde: me thinketh the runnynge of the formost is lyke the runninge of Ahimaaz the sonne of Sadock. And the kynge sayde: he is a good man, and commeth with good tydinges. And Ahimaaz called and sayd to the kynge: good tydinges, and bowed him selfe to the erth vpon his face before the king and sayde: blessed be the Lorde thy God whiche hath shut vp al the men that lyft vp their handes against my Lorde the kynge. And the kynge sayde, is the lad Absalom safe? And Ahimaaz answered, I saw a great hurlee burlee G
when the kynges seruaunt Joab sent me thy seruaunt. But I wotte not what it was. And

the

the kynge sayde: turne and stande here. And he turned and stode. And beholde Chusi came and sayde, Good tydynges my liege sir king, the Lorde hathe quytte the this daye out of the handes of all that arose agaynste the. And the kynge sayd to Chusi, is the lad Absalom safe? And Chusi answered, the ennemyes of my Lorde the kyng and all that rise agaynste the, to haue the, be as thy sonne is. And the kynge was moued and went vp to a chamber ouer the gate and wepte. And as he went thus he sayde: my sonne Absalom, my sonne, my sonne, my sonne Absalom, wolde to God I hadde dyed for the Absalom, my sonne, my sonne.

¶ Dauid is restored to his kyndome, and brought agayne to Jerusalem.

CAPI. XIX.

A IT was tolde Joab, that the kynge wepte and mourned for Absalom. And the victorye was turned that daye in to mournyng vnto al the people. For the people herde that daye, howe the kynge sorowed for his sonne, and the people went stealynge in to the cyty, euen as people confounded do steale awaye, when they flee in battell. And the kynge hyd his face and cryed with a loude voyce: my son Absalom Absalom my sonne my sonne. Joab therfore went into the house to the kynge & sayde: thou hast abashed this daye the faces of all thy seruauntes, whiche this daye haue saued thy lyfe, and the lyues of thy sonnes & doughters, and the lyues of thy wynes & concubynes, in that thou louest thyne ennemyes and hatest thy frendes. Thou hast declared this daye that thou carest neyther for thy capytaynes nor seruauntes. For now I euidentely perceyue, yf Absalom had lyued, and all we dyed this daye, then it had pleased the well.

B Now therfore aryse and come abrode, & speke kyndly vnto thy seruauntes, I swere by the Lorde oneles thou come oute, there will not tarye one man with the this nighte, whiche thinge will be worsse vnto the, then all the euyll that fell on the frome thy youthe vnto this houre. Then the kynge arose & sat downe in the Gate. And it was tolde vnto all ỹ people, how the kynge sat in the Gate. And then all the people came before the kynge, But Israel fled euery man to his tent. And all ỹ people were at stryfe thorow oute all the kynredes of Israell, sayenge: the kynge delyuered vs out of the hande of our ennemyes, and he delyuered vs oute of the hande of the Philistines. And now he is fled out of the land for Absalom. But Absalom whome we annoynted ouer vs is dead in battell. Nowe therfore

C why are ye so styll, that ye bringe not ỹ kyng agayne? And kynge Dauid sent to Sadock & Abiathar the preastes, sayenge: Speake vnto the elders of Juda and saye: why shuld ye be the last that shulde bringe agayne ỹ kyng to his house, sythe suche tydinges is come frō all Israel vnto the kynge euen to his house? ye are my brethren, my bones and my flesshe: wherfore then shuld ye be the last that shuld come to bringe the kynge home agayne? And saye to Amasa: art thou not my bone and my flesh? And God do so to me and so, onles thou be capitayne of the hoste to me for euer in the rowme of Joab. And he bowed the hertes of all the men of Juda, as a man wolde bowe the hert of one man: so that they sent worde to the kynge, that he shulde returne with all his seruauntes. And the kynge returned and came to Jordan. And Juda came to Galgal to thintent to mete the kyng and conuey him ouer Jordan. And Semei ✝ the sonne of Gera the sonne of Jemini whiche was of Bahurim, hasted and came with the men of Juda to mete kynge Dauid, and a thousande men of Ben Jamin with him, and ✝ Siba the seruaunt of the house of Saul, and his. xv. sonnes, and twentye seruauntes with him. And they whypte ouer Jordan before the kynge. And there went ouer a Bote to cary ouer the kynges housholde, and to do him pleasure. And Semei the sonne of Gera fell before the kynge, as he was come ouer Jordan, & sayde to him: let not my lorde accompt wickednes vnto me, ne let him not remember the wyckednesse that thy seruant dyd, when my lord the kynge departed forthe of Jerusalem that the kynge shulde take it to herte. For thy seruaunt doth knowe his offence. And therfore beholde, I am the firste this daye of all the house of Joseph that am come to mete my lorde the kynge. But Abisai the sonne of Zaruiah aunswered and sayde: shall Semei not dye for these wordes that he reuyled the Lordes annointed? And the kynge sayde / What matter is betwene you and me, ye sonnes of Zaruiah, that ye shulde this daye be aduersaries vnto me? There shall no man dye this daye in Israel / for I knowe I am made this daye kynge ouer Israell. And the kynge sayd vnto Semei / thou shalte not dye, and sware vnto him.

And Miphiboseth the sonne of Saul came also to mete the kynge, and had neyther dressed his fete, ne shauen his bearde, ne washed his clothes, frome the tyme the kynge departed, tyll he came agayne in peax. And whē he was come to Jerusalem towarde the kynge, the kynge sayde vnto him / Wherfore wentest not thou with me Miphiboseth? And he sayd, My Lorde kynge, my seruaunt deceyued me. For thy seruaunte sayde / that I wolde haue myne asse sadled to ryde theron, for to go to the kynge, because thy seruaunt is lame. And he hath therto complayned on thy seruaunte vnto my Lorde the kynge. But my lorde the kynge is as an aungell of God / doo therfore what semeth best in thyne eyes. For all my fathers house were but deedmen vnto my lorde the kynge / & yet dyddest thou put me among theym that eate at thyne owne table. What righte therfore haue I yet, to crye anye more vnto the kynge? And the kynge sayde / it nedeth the not to speake anye more, for I haue sayde / that thou and Siba shall diuide ỹ landes betwene you. And Miphiboseth sayd vnto the kyng / yee let him take all / for so moch as my

as my lorde the kynge is come in peax to his owne houſſe.

F And Berzelai the Galaadite came frome Rogelim, and wente ouer Jordan with the kynge, to accompanye hym ouer Jordan: whiche Berzelai was a very aged man, euē foure ſkore yeres olde, and had prouyded the kynge of ſuſtenaunce whyle he laye at Mahanaim: for he was a man of very great ſubſtaunce. And the kyng ſayde vnto Berzelai: come thou with me, that I maye fede the with me in Jeruſalem. But Berzelai ſayde vnto the kynge, Of what age am I, that I ſhulde go with the kynge into Jeruſalem? I am this daye foure ſkore yere olde: and therfore can not deceme ſauery frome vnſauery, neyther hath thy ſeruaunte pleaſure in that he eateth or dryncketh: ne yet delectacion in the ſonges of mē or women. It is no nede that thy ſeruaunt be a burthen vnto my Lorde the kynge: let thy ſeruaunt goo a lytle waye ouer Jordan with the kynge, for why ſhulde the kynge yeld me ſuche a reward? But let thy ſeruaunt turne backe agayne, that I may dye in myne owne citie, and be buryed by the graue of my father and mother. But loo, here is thy ſeruaunte Chamaam, let him goo with my Lorde the kynge, and do to him, what ſhall pleaſe the. And the kynge anſwered, Chamaam ſhall G go with me. And I wyll do to hym that thou ſhalt be content with. Yea and whatſoeuer thou ſhalte requyre of me, that ſame wyll I do for the. And all the people went ouer Jordan. And when the kynge was come ouer Jordan, he kyſſed Berzelai and bleſſed hym, and he went backe agayne vnto his owne place. And then the kyng went to Galgal, and Chamaam went with hym. Nowe, all the men of Juda were at the bryngyng ouer of the king, and but halfe the men of Iſrael.

Wherfore all the men of Iſrael came to the kyng and ſayde vnto him: why haue our brethren the men of Juda ſtolen the awaye, and haue brought the kyng and his houſhold and all Dauids men with hym ouer Jordan? And all the men of Juda anſwered the men of Iſrael: for the kynge is nere of kynne to vs: wherfore be ye angry for that mater? thynke ye that we eate of the kynges coſte, or that the kynge gyueth vs any gyftes? And the men of Iſrael anſwered the men of Juda and ſayde: we haue ten partes in the king and haue therto more right to Dauid thē ye. Why then dyd ye deſpyſe vs, that our aduyſe had not bene fyrſte hadde in reſtorynge oure kynge agayne? And the wordes of the men of Juda were fearcer then the wordes of the mē of Iſrael.

¶ Seba the ſonne of Bochri rayſeth Iſrael againſt Dauid. Joab kylleth Amaſa traytorouſlye. The heed of Seba is deliuered to Joab. Dauids receyuers are nombred.

CAPI. XX.

A THere happened alſo to be an vnthryfty perſon named Seba, the ſon of Bochri, a man of Gemini, whyche blew a trōpet

& ſayde: we haue no part in Dauid, nor inheritaunce in the ſonne of Iſai, O Iſrael, let vs depart therfore euery man to his tent. And al Iſrael went from Dauid and folowed Seba the ſonne of Bochri. But the men of Juda claue faſte vnto the kynge, frome Jordan to Jeruſalem. And when Dauid was come to his houſe to Jeruſalem, he toke the .x. women his concubynes that he had left behynde him to kepe the houſe, and put them in warde and mynyſtred all thynges vnto them: but laye no more with them. And ſo they were cloſed vnto the daye of the death of them, and lyued a wydowes lyfe. Seba

Then ſayde the kynge to Amaſa: aſſemble me the men of Juda within thre dayes & preſent thy ſelfe here. And Amaſa went to aſſemble the men of Juda: but taryed longer then the tyme appointed him. Wherfore the kyng ſayde to Abiſai: now ſhal Seba ꝑ ſon of Bochri be worſe to vs thē Abſalom. Take thou therfore thy maiſters ſeruauntes and folow after him: leſt he get him walled cytes and eſcape vs. And there went out after him Joabs mē and the Cerethites and the Phelethites and men of ſtrength. And they departed out of Jeruſalem te purſue Seba the ſonne of Bochri. And when they were come to the great ſtone in Gabaon, Amaſa met hym. And Joab hadde his garment that he had about him, gyrde vn to him, and hadde gyrde theron a knyfe ioyned faſt to his loynes in a ſhethe out of whyche it myght eaſily come forthe. And Joab ſayde to Amaſa: are al thinges in reſt and peax my brother? And Joab toke Amaſa by the chynne vn to the righthande, as thoughe he wolde haue kiſſed him. And Amaſa toke no hede to the knyfe that was in Joabs hande, with whyche Joab ſmote him in the ſhort rybbes, and ſhed oute his bowelles to the grounde, and ſmote hym but one ſtroke, and he dyed. And then Joab and Abiſai his brother purſued Seba the ſon of Bochri. And one of Joabs men that ſtode by the dede corps of Amaſa ſayd: What is he that he wolde be as Joab, and what is he ꝑ wolde be vnto Dauid in ſtede of Joab? And Amaſa laye walowynge in blonde in the mides of the waye. And there was a man that ſaw how all the people ſtode ſtil to gaſe vpon him, and he rowled Amaſa out of the way into the felde, and caſt a clothe vpon him. And as ſone as he was tombled oute of the waye all the people went after Joab, to purſue Seba the ſonne of Bochri. Joab kylleth Amaſa. ii. Regum. ii. E

And he went thorow al the tribes of Iſrael vnto Abel Bethmaacah and all Barim. And the people gathered vnto him and went alſo after him. And they came & beſieged him in Abel Bethmaacah. And they caſt vp a bāke againſt the cytie. And it was beſieged. All the people that was with Joab labored buſily to ouerthrowe the wall. Then cryed a wyſe woman out of the cytie, harken, harken, byd Joab that he come hyther, to thintent I maye ſpeake with him. When Joab was come, the woman ſayde: arte thou Joab? And Joab anſwered, I am. And ſhe ſayd to him: heare the wordes of thy handmayde, And he ſayd: I am I wyſe woman. F

redy to heare. And she sayde: it hathe bene a common sayinge in olde tyme / men muste aske in Abel, & thē it come to good passe. Abel is one of the quyetest and faythfullest cities that are in Israel. And thou goest aboute to destroye a cytye that is a mother in Israell. Why deuourest thou the inheritaunce of the Lorde? And Joab answered and sayde: God forbydde, God forbydde it me, that I shulde eyther deuoure or destroye it. The thynge is not so: But there is a man of mount Ephraim, Seba the sonne of Bochri by name, who hath lyft vp his hande agaynste kynge Dauid. Delyuer vs him only, and I wyll depart
G frome the cytye. And the woman sayde vnto Joab: Beholde, his heed shall be throwen throwe the wall to the. And then the womā went vnto all the people in her wysdome. And they smote of the hed of Seba the sonne of Bochri, and cast it to Joab. And he blewe the trompe, and they shatered from the cytye euery man to his tent. So Joab returned to Jerusalem vnto the kynge.

And Joab was the graund capitayne ouer all the host of Israel, and Banaiah the sonne of Joiada was ouer the Cerethites & the Plethites. Aduram was officer ouer the tribute And Josaphat the sonne of Ahilud was recorder. Seua was scribe. Sadock and Abiathar were the preastes. But Ira the Jaurite was counsellour euen to Dauid selfe.

¶ Thre deare yeres. The vengeaunce of the synnes of Saul lyghteth on his seuen sonnes, whiche are hanged. Foure great batelles, which Dauid fought agaynste the Philistines.

CAPI. XXI.

A THen there fell an hongre in the dayes of Dauid three yeres inslewinglye, and Dauid enquired of the Lorde. And the Lorde answered: it is for Sauls sake and the house of bloude, because he slewe the Gabaonites. And the kynge called the Gabaontes, and sayde vnto them. (Nowe these Gabaontes were not of the children of Israel, but a remnaunt of the Ammorites, for the children of Israel had sworne vnto them, & yet Saul sought to slay them, of a zele he had to ỹ children of Israel and of Juda) Dauid therfore sayd vnto the Gabaonites: What shall I do for you? and wherwith shall I content you, that ye may bleſſe the enheritaūce of ỹ Lord? The Gabaonites sayde vnto him: Our matter is not vpon siluer & gold but against Saul and against his house: neyther haue we any man that we wolde kyl in Israel. Thē he sayd
B What then will ye I do for you? And they sayde vnto the kynge: the man that consumed and imagyned to bringe vs to nought, hym we ought to destroy, that not one of his stock be left in all the coostes of Israel, let the seuē men of his sonnes be delyuered vnto vs, that we may hange them vp vnto the Lord, in Gibeah, of Saul sometyme the Lordes electe. And Dauid sayde: I will gyue them you.

1 Reg. xviii.a But the kynge had compassion on Miphiboseth the sonne of Jonathas, the son of Saul, because of the Lordes oth that was betwene Dauid and Jonathas the son of Saul. But he toke the two sonnes of Rezphah ỹ dughter of Aiah which she bare vnto Saul, Armoni and Miphiboseth, and the fyue sonnes of Michol the dughter of Saul which she bare to Adriel the son of Berzelai the Molathite, & delyuered them vnto the handes of the Gabaonites, and they hanged them in the hill before the Lorde. These seuen were all slayne at once in the first dayes of heruest: euen in ỹ begynninge of Barley heruest.

And Rezphah the dughter of Aiah toke sack clothe and spred it vnder her vpon the Rocke, euen frome the beginninge of heruest, vntyll rayne dropped vpon them out of heauen and suffered neyther the brydes of the ayre to fall on them by daye, nor beastes of the felde by night. When it was tolde Dauid what Rezphah the dughter of Aiah the concubyne of
C Saul had wone, he went and toke the bones of Saul & of Jonathas his sonne, of the men
D of Jabes in Galaad, whiche they had stolen frome the streete of Bethsan, where the Philistines had hanged theym in the dayes when ỹ Philistines had slayne Saul in Gelboe. And brought thence the bones of Saul and ỹ bones of Jonathas his son, and they set awaye the bones of them that were hanged, and buryed them with the bones of Saul and Jonathas his sonne in the countrey of Benjamin, in Zela, in the sepulchre of Cis his father. And when they hadde performed all that the kynge commaunded, God was appeased with the lande. And the Philistines had yet againe warre wt Israel. Dauid therfore went downe and his seruantes with him, and fought with the Philistines. And Dauid waxed faynty, & Jesbi of Nob one of the sonnes of Haraphah whose speare hed waged thre hundred sycles of Brasse, and was gyrde with a new sworde thought to haue slayne Dauid. But Abisai sonne of Zaruiah succoured him and smote the Philistine and kylled him. Then the seE uauntes of Dauid sware vnto him sayenge. Thou shalt go no more forth with vs to battel, that the lyght of Israell be not put out. And there was yet after this, battel with the Philistines at Nob, in whiche Sobochai the Husathite slew Saph of the sonnes of Haraphah. And there was yet the thirde battel in Gob, with the Philistines, where Elehanan the son of the Jaere Orgim, a Bethlehemite, slew one Goliath a Gethite: ỹ staffe of whose speare was as gret as a weuers cloth beame.

And there was yet battell in Geth, where was a man of a great heyght, who had on euery hande sixe fingers, and on euery fote sixe toes. xxiiij. in all. And was also of the kynred of Haraphah, and defyed Israel. And Jonathas the sonne of Samach the brother of Dauid slew him. These foure were of the sonnes of Haraphah in Geth, and were ouerthrowē by the hande of Dauid and his seruauntes.

¶ The songe of Dauid for his delyuerye frome his enemyes.

CAP. XXII.

And

AND Dauid spake the wordes of this balade vnto the Lorde, what tyme the Lorde had delyuered hym oute of the handes of all his enempes, and out of the handes of Saul. And he sayde: the Lorde is my rocke, my castell and my sauyour. God is my strenght, and in hym wyll I truste: my shylde & the horne that defendeth me: myne hyghe holde and refuge, my sauour, saue me frome wyckednelle.

I wyll prayse and call on the Lorde and so shall be saued frome myne enempes. For ℣ sorowes of death haue closed me about, and the flouddes of Belial haue feared me. The cordes of hell haue enuironned me, and the snares of death haue ouertake me. In my tribulation I called to the Lorde, and cryed to my God. And he herde my voyce out of his tẽple, and my crye entred into his eares. The earth trembled and quoke, and the foundacions of heauen moued and shoke, because he was angry. ℣.xvii.a

Smoke went out of his nostrelles, and cõsumynge fyre oute of his mouth, that it kyndled coles. He bowed heauen & came downe, and derckenelle vnder nethe his feete. And he rode vpon Cherubim and flew: and appeared vpon the wynges of the wynde. And he made derckenelle a tabernacle rounde about him, ℣ water congeled in thicke cloudes. Of ℣ bright nelle that was before him, coles were set on fyre. The Lorde thundred frome heauen, and the most hyghe put out his voyce. He shotte arowes and scatered them, and hurled lyghtnynge and turmoyled them. And the bottome of the see appeared, and the foundacions of the worlde were sene, by reason of the rebukynge of the Lorde, and thorow the blastinge of the breath of his nostrelles. He sent frome aboue and set me, & plucked me out of mygh ty waters. He delyuered me from my mighty enuemy, and frome them that hated me, and were to stronge for me. When they had besieged me in the daye of my affliction, the Lorde stayed me vp. And he brought me out at large and delyuered me, because he delyted in me.

The Lorde rewarded me after my righte wyselle, and accordinge to the pureneſſe of my handes he requyted me. For I kept the wayes of the Lorde, and committed no wyckednelle by forlakinge my God. But I had all his lawes in my sight, neyther I tourned my face frome any of his ordinaunces. But was pure vnto hymwarde, and kept my selfe frome vngodlyneſſe.

And the Lorde dyd to me againe, accordinge to my righte wyſneſſe, and after my pureneſſe ℣ I had in his sight. With the holy thou shalt be holy, and with the man that is vncorrupt, thou shalt be vncorrupt. With the pure thou shalt be pure, & with the frowarde thou shalte be frowarde also. And the people that are in aduerſite, thou shalt helpe. And on the proud shalt thou cast thyne eyes, to pull thẽ downe. Thou art my light (O Lorde,) and the Lorde shall lyght my derckenelle. With thy helpe I will run thorowe an hoste of men, and by the ayde of my God will spring ouer a wall. The waye of God is vndefyled, and the worde of the Lorde fyned as golde, and he a shilde to al that trust in him.

Who is a God saue the Lord, & who mighty saue our God? God is my strẽgth in war, and ryddeth the waye cleare before me. And maketh my fete as swyfte as an hyndes, and setteth me fast vpon my hyghe holdes.

And teacheth my handes to fyghte, that a bowe of brasse is to weake for myne armes.

And thou haste saued me with thy shylde, & thy gentylnes hath multiplyed me. Thou madeſt me space to walke in, that my fete shulde not stagger. I folowed myne ennempes and destroyed them, and turned not agayne tyll I had consumed them. I wasted them & so brow sed them, that they coulde not aryse: but fell vnder my fete.

And thou dyddeſt compaſe me about with myght to battell, and madeſt them that rose againſt me, to stoupe vnder me. Thou madeſt myne ennempes to turne their backes to me, & them that hated me, & I destroyed thẽ. They loked for helpe: but none came to saue them. Vnto the Lorde they cryed, but he herde thẽ not. I will beate them as smal as the dust of the earthe, and will stampe them as the dyrte of the streate, and will spreade them abrode.

Thou delyueredſt me frome the dillencion of my people, and kepeſt me to be an hed ouer nacions, for the people which I knew not became my seruauntes.

And the straungers shall make reſiſtence againſt me, and shall obeye me at a worde.

And the alyenes that shrinke awaye, shall tremble for feare in their defenced places.

The Lorde lyue, and bleſſed be he that is my strength: and exalted be God the strength that sauyth me. It is God that auengeth me, and bringeth downe the people vnder me. And delyuereth me from myne enempes, thou lyfteſt me vp on hyghe frome them that aryse againſt me, and delyureſt me frome the wycked men.

And therfore I will prayse the (O Lorde) amonge the Heythen, and wyll synge vnto thy name. For thy great and manyfolde sauinge of thy kynge, and shewinge mercy vnto thyne annoynted, euen to Dauid, and his sede for euer. Roma.xv.b

¶ The laſte communicacion of Dauid, and the deſcripcion of the myghty men to hym belongynge.

CAPI. XXIII.

THese be the laſt sayenges of Dauid the sonne of Iſai. The man which is made the hyghe annoynted of the God of Jacob and pleasaunt Psalmiſt of Iſrael sayde: ℣ spirite of the Lord spake in me, & his wordes were on my tonge. The God of Iſrael spake vnto me, and the strength of Iſrael sayde: he that beareth rule ouer men, he that ruleth iuſtlye in the feare of God, shall be as the morynge sterre when the sonne shyneth in a morynge in whiche are no cloudes to lette the brightneſſe, and as the graſſe of the erth

by vertu of the rayne. And is not myne house so with God? in that he hath made with me an euerlastynge couenaunt perfect in all poin tes: and in that he shall fulfyll all that is healthsome vnto me, & al my desyres therto. Where as the vnthryfty men are al as thornes taken forth of their places, whiche cannot be taken with handes: but the man that shall touche them, must be armed with yron on a longe helue. And then shal they be burnt with fyre, to ‡ therby.

These be the names of the myghtye men þ
B were about Dauid: Iosed of Sebeth the Thachmonite, first of thre, otherwyse called Adino the Aznite, which slew. viij. hundred at one tyme. And next to him Eleazar the son of Dodi the sonne of Ahohi, one of the three principal that were with Dauid, which whē they defyed the Philistines that were there gathered in battell (and the men of Israel were gone vp) arose and layd on the Philistines tyl his hande aked and claue vnto the swerd. And the Lorde made a great victory the same daye. And the people returned and went after hym onely to spoyle. After him was Sema þ sonne of Agee the Hararite (which when the Philistines were gathered in Lahata where was a parcell of lande full of rye, and the people were fled for feare of the Philistines) stode in the myddes of the grounde, and defended it & slew the Philistines. And the Lorde gaue him a great victory.

And these three of the thirtye of the lordes went downe and came to Dauid in þ harueste tyme vnto the caue Odliam. And the host of
C the Philistines had pitched their pauilions in the valey of geauntes. And Dauid was then in a stronge holde. And the souldiours of the
☞ Philistines were then in Bethlehem. And Dauid longed and sayde: Oh, that I had of the water that is in the wel in the gate of Bethlehem to drinke. And anone the three myghty brake thorow the host of the Philistines and fet water out of the Wel of Bethlehem that was in the gate, and toke and brought it to Dauid: neuertheles he wolde not drink therof, but offred it vnto the Lorde, and sayd: the Lorde forbyd that I shuld do so, shuld I drink the bloude of men that were in ieopardye of their lyues? and so he wolde not drinke it. These thinges dyd these three mighty mē. The Abisai the brother of Joab, the sonne of Saruiah: he was capitayne ouer thre, and he lyft vp his speare against three hundred and slewe them, and was named with the three. For he was noblre man then the three and was their capitayne. Howe be it he attayned not vnto those three in actes. Then Banaiah the sonne of Joiada the sonne of a lusty man valyaunt in actes of Kabzeel, he slewe twoo Lyons of Moab. He went downe and slew a Lyon in a pyt in tyme of snow. And he slew an Egyptian a goodly man, which hadde a speare in his hande. And Banaiah went down to him with a staffe, and plucked the speare out of the Egyptians hande and slewe him with his owne speare: Suche thinges dyd Banaiah the son of Joiada and was the noblest of thirty: But not lyke to any of the three in feates of warre. And Dauid made him of his counsell. Asahel the brother of Joab was one of the thirtye. D Then Elchanan the sonne of Dodo of Bethlehem: Semah the Harodite: Elica the Harodite: Helez the Paltite: Ira the sonne of Akes the Thekoite: Abiezer of Anatoth: Mebonai the Husathite: Zelmon an Ahohite: Maharai the Netophathite: Heled the sonne of Baanah an Netophathite: Ithai the sonne of Ribai of Gabaah a cytie of the childzen of Ben Jamin: Banaiah the Pharathonite: Hedai of the ryuer of Gaas: Abialbon the Arbathite: Asmaueth a Berhomite: Eliahba a Shalabonite: Of the sonnes of Jasen Jonathas: Semah the Hararite, Ahiam the sonne of Sarar an Araarite / Eliphelet the sonne of Ahasbai the sonne of a Maachathite, Eliam the sonne of Achitophel the Gilonite / Hezrai the Carmelite / Pharai the Arbite / Igaal the sonne of Nathan of Zobah / Bani the Gadite / Zelec an Amonite, Naharai a Berothite the harnesbearer of Joab the sonne of Zaruiah / Ira the Jethrite / Gareb the Jethrite / Urias the Hethite / in all thirty and seuen.

¶ Because Dauid caused the people to be nombred, Israel is plaged with pestilence: so that in thre dayes dyed. lxx. thousande.

CAPI. XXIIII.

AND the Lorde was wrothe ekstones a
gainst Israel, & stered vp Dauid against them, sayenge / Go and nombre bothe Israel and Juda. And forthwith the kyng said to Joab the capitayne of his host / goo about I praye the, thorow out all the tribes of Israel, euen frome Dan to Berlsabe & nombre the people þ I maye knowe the nombre of them. And Joab sayde vnto the kynge / I beseche þ the Lorde thy God make the people as many mo as they be / yea and an hundred tymes so many mo, and that the eyes of my Lorde the kynge maye se them. But howe is it that my Lorde the kynge hath a lust in this thinge? Notwithstanding the kynges wordes preuayled against Joab and against al the capitaynes of the host. Then Joab and the capitaynes of the host went out from the kynge, to dewe þ people of Israel. And they passed ouer Jordā and pytched in Aroer on the right syde of the cytie that lyeth in the myddes of the valeye of Gad and so forth to Jazer. And then they went to Galaad & to the nether lande of Hodesi, and frome thence to Dan Jaan, & about to Sidon, and came to the stronge towne of Tyre, and to all the cyties of the Heuites, & of the Cananites, and then went out to the south of Juda, euen to Berlsabe. And so when they had bene abrode thorow out al the lāde, they retourned to Jerusalem at the ende of nyne monethes and twenty dayes. And then Joab delyuered vp the rekeninge of the nom
bre of the people vnto the kynge. And there were found in Israel nyne hundred thousand men of might that drew swerdes. And þ men of Juda were fyue hundred thousand men.

And

And Dauids hert smote him after that he had nombred the people. And he sayde vnto ꝑ Lorde: I haue synned exceadingly in that I haue done. And now Lord take away the trespace of thy seruant: for I haue done folyshly. And when Dauid was risen in a morninge, ꝑ worde of the Lorde came vnto the ꝓphete Gad. Gad Dauids Sear, sayenge: Go and say to Dauid, this sayth the Lorde. I offer the thre thinges, chose which of them I shall do to ꝑ. And Gad came to Dauid and shewed him, & sayde vnto him: whether wilt thou haue. iij. yeres hunger in thy lande, or that thou flee thre monethes before thyne ennemyes and they folowynge the, or that there be thre dayes pestilence in thy land. Now auise the and se, what worde I shall bringe agayne to him that sent me. Then sayde Dauid vnto Gad: I am in a ryght great strayte. But better it is to fal into ꝑ hādz of the Lorde, for moch is his mercy, the to fall in to the handes of men. And the Lord sent a pestilēce in Israel frō the morning vnto the ende of the tyme appointed. And there dyed of the people betwene Dan and Berseba. lxx. thousande men. And when the angell stretched out his hande vnto Ierusalē to haue destroyed it, the Lorde repented vpon ꝑ scourge and sayde to the angell that destroyed ꝑ people / It is sufficient, let thyne hand cease. And the angell was at the threshinge place of Areunah the Jebusite. Then spake Dauid vnto the Lorde when he saw the Angel that smote the people, and sayde / Loo, it is I that haue synned, and I that haue done wickedly. But these shepe what haue they done? let I praye ꝑ thine hand be on me & on my fathers house. And Gad came the same daye to Dauid, and sayde vnto him / Go vp an reare an altare vnto the Lorde in the threshinge floure of Areunah the Jebusite. And Dauid accordinge to ꝑ sayenge of Gad, wente vp as the Lorde co maunded. And when Areunah loked and saw the kynge and his seruauntes commynge towarde him, he went out: and bowed him self to the kynge flat on his face to the grounde, & sayde: Wherfore is my Lorde the kynge come to his seruaunt? And Dauid sayd: to bye the threshyngefloure of the, for to make an aultare vnto the Lorde that the plage may cease from the people. And Areunah sayde vnto the kyng: Let my Lorde the kynge take and offer what semeth him good in his eyes / Beholde, oxen for sacrifice, and sleades and the other instrumentes of the oxen for woode. And Areunah the kynges frende gaue all to the kynge, and sayd moreouer vnto the kyng / the Lord / the Lorde thy God accept the. But the kyng sayde vnto Areunah / not so, but I will bye it of the at a price, and wil not offer sacrifice vnto the Lord my God that shal cost me nought And so Dauid bought the threshingefloure, and the oxen, for lxtye sycles of syluer.

And Dauid buylt there an aultare vnto the Lorde, and offered burntsacrifices and peax offringes. And so the Lord was appeased vnto the lande. And the plage ceased frome Israell.

¶ The ende of the seconde boke of Samuel: commenly called the seconde of the Kynges.

THE THYRDE BOKE OF KYNGES, BVT AFTER THE HEBRVES, THE FYRST OF THE KYNGES.

¶ The younge virgin Abisag kepeth Dauid in his extreme Age. Adonias occuppeth the realme vnwitynge to his father. Salomon is annoynted kynge and then Adonias flyeth.

CAPI. I.

A When kinge Dauid was waxen olde & stryken in yeres, thoughe they couered hym with clothes, yet he caught no heate. Wherfore his seruauntes sayde vnto him: let there be sought for my Lorde the kynge, a younge mayden to stande before him and to cherysh him. And let her lye in thy bosome, that my Lorde the kyng may get heate. And so they sought for a fayre damosel thorow out all the coostes of Israel and founde one Abisag, a Sunamite, and brought her to the kynge. And the Damosell was excedinge fayre, and cherysshed the kynge and ministred to him: But the kynge had not to do with her.

Adonias. But Adonias the sonne of Hagith exalted him selfe sayinge: I wyll be kynge. And he gat him a charet, and horsmen, and fyfty men to runne before him. And his father rebuked him not at any tyme nor sayd so moch to him as why west thou so. And he was therto a goodly man and his mother bare him next after Absalom. And he communed with Joab ꝑ sonne of Zaruiah, & with Abiathar the preest. And they holpe Adonias. But Sadock ꝑ preest Banaiah the sonne of Joiada, Nathan the prophet, Semei and Rei & the men of mighte B which were with Dauid fauered not Adonias And Adonias sacrificed shepe and oxen and fat lynges at the stone of Zoheleth, which is fast by the wel of Rogel/and bad thyther all his brethren the kynges sonnes, and all the men of Juda the kynges seruantes. But Nathan the Prophete and Banaiah and the myghtye men and Salomon his brother he bad not.

Nathan. Wherupon Nathan spake vnto Bethsabe the mother of Salomon, sayenge: hast thou not herde how Adonias the sonne of Hagith with raigne vnwetinge vnto our master Dauid? Nowe therfore come that I maye gyue the counsel, how to saue thyne owne lyfe, and ꝑ lyfe of thy sonne Salomon. Hence and get ꝑ vnto kynge Dauid, and saye vnto him: dyddest not thou my Lord kynge sweere vnto thy handmayde, sayenge? Salomon thy son shal raygne after me, and he shall sytte vpon my seate, why is then Adonias made kynge? And se, whyle thou yet talkest there with the kyng I will come in after the/and will ende thy wordes.

C So Bethsabe entred vnto the kynge into the chambre. And the kynge was very olde & Abisag the Sunamite ministred vnto him. And Bethsabe stouped and made obeysaunce vnto the kynge. And the kynge sayde: what is thy matter? She answered and sayde: my lorde, thou swarest by the Lorde thy God vnto thyne handemayde: Salomon thy sonne shall raygne after me, and shall sytte vpon my seate. But now se, Adonias is kynge and thou my Lorde kynge wotest it not, & he hath offered oxen, fatlynges, and shepe aboundantly, and hath called all the sonnes of the kyng and Abiathar the preest, and Joab the Capitayne of the host, But Salomon thy seruaũt hath he not bydden. And now (my lord kyng) the eyes of all Israell wayte on the, to tell them who shall syt on the seate of my Lorde the kynge after hym. For elles when my Lorde the kynge is layde to rest with his fathers, I and my sonne Salomon shalbe synners.

And beholde, whyle she yet talked with the kynge, Nathan the prophete was come. And they tolde the kynge, sayenge: here commeth Nathan ꝑ Prophete. And when he was come before the kynge, he made obeysaunce vnto ꝑ kynge vpon his face vnto the grounde, & sayd: My lorde kyng, hast thou sayde, Adonias shal raygne after me, and he shall sytte vpon my seate? For he is gone downe this day and hath offered oxen, fatlynges, and shepe plentifully D and hath called al the kynges sonnes and the capitaynes of the host, and Abiathar ꝑ preest. And se, they eate and drinke before him & say. God saue kyng Adonias. But me thy seruãt & Sadock the preest and Banaiah the sonne of Joiada, and thy seruaunt Salomon he hath not called. Is this thinge doone of my Lorde the kynge and yet wouldest not shewe me thy seruaunt, who shulde sitte on the seate of my lorde the kynge after him?

Then kynge Dauid aunswered and sayde: Call me Bethsabe. And she came in and stode before him. And the kynge sware, sayenge. As surely as the Lorde (that hathe rydde my soule oute of all aduersitie) lyueth: euen as I sware vnto the by the Lorde God of Israell, sayenge: Salomon shall raygne after me, and he shall syt vpon my seate for me, so will Idoo this daye. And Bethsabe bowed on her E face to the earthe, and dyd obeysaunce vnto the kynge, and sayde: I prayе God my lorde kynge Dauid maye lyue euer. Then sayde kynge Dauid call me Sadock the preest and Nathan the Prophete, and Banaiah the sonne of Joiada. And when they came before the kynge/The kynge sayde vnto them/Take with you the seruauntes of your lorde, and set Salomon my sonne vpon myne owne Mule, and carye hym downe to Ethon. And lette Sadock the Preaste, and Nathan the Prophete annoynte hym there/to be Kynge ouer Israell. And then blowe ye with a trompette, and saye: God saue kynge Salomon. And then come vp after him, and let hym

come

come and sytte vpon my seate. For he shall be kynge in my stede. And hym I haue commaunded to be leader ouer Israell and Juda. And Banaiah the sonne of Joiada answered the kynge, and sayd: Amen. And so I praye God that the Lorde God of my Lorde the kynge saye so to. And as the Lorde hathe ben with my Lorde the kynge: so I praye God he may be with Salomon, and that he make his seate more glorious then the seat of my Lord king David. So Sadock the preest, and Nathan the prophete, and Banaiah the sonne of Joiada, and the Cerethytes and Phelethytes wente downe, and sette Salomon vpon kynge Dauids Mule, and ledde him to Gihon. And Sadock the preest toke an horne of oyle oute of the tabernacle, and annointed Salomon. And they blewe a trompet/ and all they sayd: God saue kyng Salomon. And all the people came vp after hym pypynge with pypes, and reioysynge greatly, so that the erth range with the sounde of them.

And Adonias and all the gestes that were with hym herde it, euen as they hadde made an ende of eatynge. And when Joab herde the sounde of the trompet, he sayd: how happeneth it that there is suche a noyse in the cytye? And as he yet spake: se, Jonathas the sonne of Abiathar the preeste came. And Adonias sayde: come for thou arte a lusty blonde, and bryngest good tydynges. And Jonathas answered and sayde to Adonias: Verily oure Lorde kynge Dauid hathe made Salomon kynge. And the kynge sente with him, Sadock the preeste, and Nathan the prophete: and Banaiah the sonne of Joiada, and the Cerethites and the Phelethites, and they haue set hym vpon the kynges Mule. And Sadock the preeste, and Nathan the prophete haue annoynted hym kynge in Gihon. And as they came vp agayne, they reioysed that the cityE dyd sounde agayne. And that is the noyse that ye haue herde. And therto Salomon sytteth on the seate of the kyngdome. And moreouer the kynges seruauntes wente in to blesse oure Lorde kynge Dauid, sayinge: thy God make the name of Salomon more full of fauoure then thyne/ and his seate more glorious then thyne. And the kynge bowed hym selfe vpon the bedde. And lastly of all thus sayde the kynge: blessed be the Lorde God of Israell, who hathe made one to sytte on my seate this daye, myne eyes seynge it. Then all the gestes that were with Adonias were afrayde, and rose vp and wente euerye man his waye. But Adonias fearyng Salomon, arose, and went and caught holde on the hornes of the aulter. And it was tolde Salomon that Adonias for feare of kynge Salomon, hath caught holde by the hornes of the aulter, sayinge: let kynge Salomon swere vnto me this day, that he wil not slee his seruaunt with the swerde. And Salomon sayd: yf he wyll be a good man, there shal not an heere of hym fall to the erth. But yf wyckednesse shall be founde in hym, he shall dye for it. And therupon kynge Salomon sent and set him downe from the aulter. And he came and dyd obeysaunce vnto kynge Salomon. And Salomon sayde to hym: get the to thyne house.

¶ Dauid dyeth. Adonias requyreth to haue Abisag to his concubine, and therfore Salomon commaundeth to sley hym. Abiathar is put frome his Preasthode. Semei and Joab are slayne.

CAPI. II.

When the dayes of Dauid were drawen A nye that he sholde dye, he charged Salomon his sonne, sayinge: I must walke by the waye of all the worlde, neuertheles be stronge, and quyte thy selfe manfully. And se thou kepe the appoyntment of the Lorde thy God, that thou walke in his wayes, and kepe his commaundementes, ordinaunces, lawes and testimonyes/ as it is written in the lawe of Moses, that thou mayste vnderstande all that thou oughtest to do/ and al that thou shouldest medle with, that the Lorde maye make good his promesse, whiche he hath promysed me, sayinge: yf thy children shall take hede to their wayes, that they walke before me in truthe with all theyr hertes, and with all theyr soules: * then thou shalte neuer *iii.Reg.ix.b
be withoute one syttynge on the seate of Israel.

* Moreouer thou wotest howe Joab the *ii.Reg.iii.e, and.xx.c
sonne of Saruiah hathe serued me, and what he hathe done to the two capitaynes of thostes of Israel: vnto Abner the sonne of Ner, and vnto Amasa the sonne of Jether/ how he slewe them, and shedde the bloude of warre in tyme of peax, and put the bloude of warre vpon his gyrdle that was aboute his loynes, and in his shoes that were on his feete. Deale B
with hym therfore accordynge to thy wysdom and se thou bryngе not his grayе heed downe to the graue in peax. * And shewe kyndnesse *ii.Reg.xix.f
anto the sonnes of Berselai the Galaadyte, tnd let them be amonge them that eate at thy table, bicause they so claue to me when I fled from Absolom thy brother. * And lo thou hast *ii.Re.xvi.b
with the, Semei the sonne of Gera the sonne of Gemini of Bahurim, which cursed me with a bytter curse, what tyme I went to Mahanaim. But he came agaynste me to Jordan/ and I sware to hym by the Lorde, sayinge. I wyl not slee the with the swerde. But pardon thou hym not. Thou art a man of wysdome, and shalte knowe what to do to hym/ se therfore thou bryngе his grayе heed to the graue with bloude. And so Dauid rested with his fathers, and was buryed in the cityе of Dauid. And the dayes whiche Dauid raygned vpon Israel were fourtye yeres/ seuen yeres in Hebron, and thyrtye and thre yere in Jerusalem. C
* So Salomon sate vpon the seate of Dauid *i.Pa.xxix.f
his father. And his kyngdom was stablysshed myghtyly.

After this, Adonias the sonne of Hagith came to Bethsabe the mother of Salomon. And she said: betokeneth thy comming peax? *i.Reg.xvi.s
And he sayde it betokeneth peax. Then sayde he, I haue a matter to shewe the. And she said: saye on. And he sayde: thou knowest that the kyngdom

kyngdome was myne, and that all Israel set theyr eyes on me that I shulde raygne, how be it the kyngdome was turned away and giuen to my brother, for it was appoynted him of the Lorde: and nowe I aske a petycyon of the, wherof denye me not. And she sayde vnto him: tell what it is. Then he sayde: speake I praye the, vnto Salomon the kynge (for he wyll not saye the naye) that he gyue me Abisag the Sunampte to wyfe: And Bethsabe sayde: well, I wyll speake for the vnto the kynge. And therupon Bethsabe wente vnto kynge Salomon to speake vnto him for Adonias. And the kynge rose vp agaynste her and bowed him selfe vnto her, and sat him downe on his seate. And there was a seate set for the kynges mother, and she sat on his ryght syde. Then she sayde: I muste desyre a lyttell petycion of the: saye me not naye. And the kynge sayd vnto her. Aske on my mother: for I wyl not saye the naye. And she sayd: let Abisag the Sunamite be gyuen to Adonias thy brother to wyfe. And kynge Salomon answered and sayde vnto his mother: why doest thou aske Abisag ỹ Sunamite for Adonias? Naye, rather aske for hym the kyngdome, sithe he is myne elder brother: Euen for him aske it, and for Abiathar the Preest, and for Joab the sonne of Zaruiah. Then kinge Salomon swore by the Lorde, sayinge: God do so to me and so, yf Adonias haue not spoken this worde agaynste him selfe. Now therfore as surely as the Lorde lyueth, who hathe establysshed me and set me on the seate of Dauid my father, and who hathe made me an house as he promysed me, Adonias shall dye this daye. And kynge Salomon sent by the hande of Banaiah the sonne of Joiada, and smote him so that he dyed. And vnto Abiathar the Preeste sayde the kyng: get ỹ to Anatoth vnto thyne owne feldes, for thou arte worthy deth: but I wyll not at this tyme kyl the, bycause thou bareste the arcke of the Lorde God before Dauid my father, and bycause thou sufferedest w my father in all his afflictions. And so Salomon put awaye Abiathar from beinge preest vnto the Lorde: to fulfyll the wordes of the Lorde whiche he spake ouer the house of Eli in Silo. Then tidynges came to Joab: for Joab hadde turned after Adonias, but not after Salomon. Wherupon he fledde vnto the tabernacle of the Lorde and caught holde on the hornes of the aulter. And it was told king Salomon how Joab was fledde vnto the tabernacle of the Lorde, and stode by the aulter. Then Salomon sente Banaiah the sonne of Joiada, sayinge: go and smyte him. And when Banaiah was come to the tabernacle of the Lorde he sayd vnto him: thus sayth the king, come out. And he sayde naye. But I wyll dye here. And Banaiah brought the kynge worde, sayinge: thus sayd Joab, and thus he answered me. Then the kynge sayde: do euen as he hathe sayde: smyte hym and burye hym, and take awaye the bloude (whiche Joab shedde causelesse) from me, and from the house of my father, and the Lorde bryngе his bloude vpon his owne heed, for he smote two men ryghtwyser and better then he, and slew them with the swerde, my father vnwetynge: euen Abner sonne of Ner, capitayne of the hoste of Israel, and Amasa the sonne of Jether, capitayn of the host of Juda, and theyr bloude returne vpon the heed of Joab, and on the heed of his seed for euer/ and prosperitie be vnto Dauid, and vnto his seed, and vnto his house, and vnto his seate of the Lorde for euer. And Banaiah the sonne of Joiada went vp and smote him, and slewe hym & burped him in his owne house in the wyldernesse / and the kynge put Banaiah the sonne of Joiada in his rowme ouer the host, and put Sadock the preest in the rowme of Abiathar. Then the kynge sent and called Semei, and sayd to hym: buylde the an house in Jerusalem, and dwell there, & se thou go not thence any whither. For be thou sure of it, the daye thou goest oute and passest ouer the ryuer of Cedron, thou shalte dye for it, and thy bloude shall be on thyne owne heed. Semei sayd vnto the kynge: it is well sayde / as my Lorde the kynge hathe sayde, so wyll his seruaunt w. And Semei dwelte in Jerusalem many a daye. And it chaunsed at the ende of thre yere, that two of the seruauntes of Semei ranne awaye vnto Achis sonne of Maacah king of Geth. And one told Semei sayinge: se, thy seruauntes be in Geth. And Semei stode vp and sadled his asse, and gat him to Geth to Achis to seke his seruauntes, & came and brought them agayne from Geth. But it was tolde Salomon how Semei hadde gone from Jerusalem to Geth, and was come agayne. And the kynge sente and called Semei and sayd vnto hym: Dyd I not swere by the Lorde, and recorded vnto the sayinge / be sure whe so euer thou goest out and walkest abroe any whither, thou shalte dye? And thou answeredst me, it is good tydynges that I haue herd. Why then hast thou not kept the oth of the Lorde, and the commaundement that I commaunded the? And then the kynge sayd to Semei: * thou remembrest all the wickednesse whiche thyne herte knoweth that thou dyddest to Dauid my father. The Lorde therfore render agayne thy wyckednesse vpon thyne owne heed: and kyng Salomō be blessed, and the seate of Dauid be settled before the Lorde for euer. And the kynge commaunded Banaiah the sonne of Joiada: whiche wente oute and smote hym that he dyed. And so was the kyngdome settled in the hande of Salomon.

Regum. ii.f

¶ Salomon taketh Pharaos daughter to wyfe. The Lorde apeareth to hym, and gyueth hym wysdome. The pleadinge of the two harlots who shulde owe the lyuynge chylde: and Salomons sentence therin.

CAPI. III.

THen Salomon dyde affinitie with Pharao kyng of Egypt, and toke his daughter, and brought her in to the cite of Dauid, tyll he hadde made an ende of buyldynge his owne house and the house of the Lorde, and

and the walles of Ierusalem rounde aboute. Onely the people sacrifyced in aulters made on hylles, bycause there was no house buylte for the name of the Lorde, tyll those dayes. Salomon doubtlesse loued the Lorde, & walked in the ordinaunces of Dauid his father, saue onely that he sacrificed and offered incese vpon aulters in hylles.

And the kynge wente to Gabaon to offre there/for that was a greate offerynge place. And there Salomon offered a thousand burnt offerynges vpon that aulter. And in Gabaon the Lorde appeared to Salomon in a dreame by nyght. And God sayde: Aske what I shall gyue the. And Salomon sayde: thou hast shewed vnto thy seruaũt Dauid my father greate mercye/ bycause that he walked before the in truthe and in ryghtousnesse and playnesse of herte with the. And thou hast kepte for hym this greate mercye, that thou hast gyuen hym a sonne to syte on his seate: as it is come to passe this daye. ✳And now Lorde my God, it is thou, that hast made thy seruaunt kynge in the rowme of Dauid my father. ✳And I am a ponge ladde, and wot not how to ordre my selfe. And thy seruaunt is in the myddes of thy people, whiche thou hast chosen, a people that are so manye that they can not be tolde nor nombred for multitude. ✳Gyue therfore vnto thy seruaunte, an vnderstandynge herte to iudge thy people, & to discerne betwene good and badde. For who is hable to iudge this thy so wayghty a people? And it pleased the Lord well, that Salomon had holpen this thyng. Wherfore God sayd vnto him: bycause thou hast asked this thyng, and hast not asked long lyfe, neither hast asked richesse, nor the lyues of thyne ennemyes, but hast asked the discretion to vnderstande equite: Lo, I haue wonne accordynge to thy peticyon: and beholde, I haue gyuen the a wyse and an vnderstandyng herte, so that there was none lyke heretofore, neyther after the shall anye aryse lyke vnto the. And therto I haue gyuen the that thou askedst not, bothe rychesse and honoure: so that there shall be no kynge lyke the, all thy dayes. And yf thou wylte walke in my wayes to kepe myne ordynaunces and commaundementes, as Dauid thy father dyd walke, I wil lengthen thy dayes also. When Salomon awoke, he vnderstode this was his dreame. And he came to Ierusalem and presented hym selfe before the arcke of the Lordes couenaunt, and offered burntofferynges and peaceofferynges, and made a feaste to all his seruauntes.

Then came two women that were harlots vnto the kynge, and stode before hym. And the one of them sayde: O my Lorde, I and this woman dwell in one house. And I was delyuered of a chylde with her in the sayd house. So the thyrd daye after I was delyuered, she was delyuered also: we two beynge togyther, and no stranger wt vs in the house saue we two alone. And this wymes chylde dyed in a nyght, for she had ouerlayde it. And then she arose at mydnyght, and toke my sonne from my syde, whyle thyne handmayde slepte and layde it in her bosome, and put her deed chylde in my bosome. And when I arose vp in the morynge to gyue my chylde sucke: lo, it was deed. But when I had loked more diligentlye vpon it in the morynge: Beholde, it was not my sonne whiche I dyd beare. And the other woman sayde: It is not so: But the lyuynge is my sonne, and the deed thyne. And she sayde agayne: thou sayest vntrue, for the deed is thy sonne, and the lyuynge myne. And thus they chydded before the kyng. Then sayd the kyng: the one sayth / this that is alyue is my sonne, and the deed is thyne. And thother sayth naye: But thy sonne is the deed, and the chylde alyue is myne. Then sayde the kynge: brynge me a swerde. And they broughte a swerde before the kynge. And the kynge sayde: Diuyde the lyuynge chylde in two, and gyue the one halfe to the one, and the other to the other.

Then spake the woman that was mother to the chyld alyue vnto the kynge (for her bowelles yerned vpon her sonne) and sayde: I beseche the my Lorde, gyue her the lyuynge chylde, and in no wyse slee it. And the other sayd: it shall be neither thyne nor myne, but diuyde it. Then the kynge answered and sayd: ✳gyue her the lyuynge chylde and slee it not, for she is the mother therof. And all Israell herde of the iudgement whiche the kynge had gyuen, and feared the kynge / for they perceyued that the wysdome of God was in him to do iustyce.

Luc.i.g

✳Luc.vii.g

¶ The Prynces and rulers vnder Salomon. The prouision for his vitayles. The nombre of his Hosts, and of his parables.

CAPI. IIII.

SO kynge Salomon was kynge ouer all Israel. And these were his lordes: Azarias the sonne of Sadock the preest, Elihoreph and Ahiah the sonnes of Sisa scribes. Iosaphath the sonne of Ahilud, the recorder. And Banaiah the sonne of Ioiada was ouer the hoste. And Sadock and Abiathar were ỹ prestes. And Azariah the sonne of Nathan was ouer the generall receyuers. And Zabud the sonne of Nathan was a wayter, and the kynges companion. And Ahisar stewarde of housholde. And Adoniram sonne of Abda ouer the tributes. And Salomon had twelue generall receyuers ouer all Israel, which sustayned the kynge and his housholde, eche man his moneth in a yere. Whose names are these: the sonne of Hur in mount Ephraim: the sonne of Dekarin Makez, in Salem in Bethsames, in Elon and in Bethhanan: the sonne of Heled in Aruboth, and to him pertayned Socoh, and all the lande of Hepher: the sonne of Abinadab, whiche had all the regyons of Dor, and Tapheth the doughter of Salomon was his wyfe: Baanah the sonne of Ahilud had Thanach Magedo, and all Bethsan whiche is by Zarthanah benethe Iezrahel, and from Bethsan to Abel Mehulah, and vnto beyonde Iecmaam. The sonne of Gaber hadde Ramoth

Galaad

Galaad, and his were the townes of Jair the sonne of Manasse, whiche lye in Galaad, and his was the coostes of Argob in Basan, thre scoze greate cityes with walles and barres of brasse.

Abinadab the sonne of Ado, hadde Mahanaim: Ahimaaz hadde Nephthalim, and he hadde taken Basmath the doughter of Salomon to wyfe: Baanah the sonne of Husai hadde Aser and Aloth: Josaphat the sonne of Pharuah hadde Jssachar Semei/ the sonne of Elah hadde Benjamin: Gaber the sonne of Ury, hadde the countreye of Galaad and the lande of Sehon kynge of the Amoztes / and of Og kynge of Basan / and was alone receyuer in the lande. And Juda and Jsrael were manye / euen as the sande of the see in nombze / eatynge, drynkynge, and makynge merye. And Salomon raygned ouer all
1. Reg. iiii. c. kyngdomes frome the ryuer thozowe oute all the lande of the Philistines, vnto the bozders of Egypte / and they brought pzesentes, and serued Salomon all dayes of his lyfe.

And Salomons expence of housholde was euery daye thirty quarters of manchet floure, and thre scoze quarters of mele / tenne stalled oxen/ and twentye oute of the pastures / and an hundzed shepe and gootes, besyde benyson of hartes, buckes, and buballes, and fat pultrye. Foz he ruled in all the regions on the other syde Euphzates/ from Thaphsah to Gaza, and also ouer all the kynges on the other syde the sayde Euphzates. And he hadde peax with all his seruauntes on euerye syde. And Juda and Jsrael dwelte without feare, euerye man vnder his vyne and vnder his figge tree, frome Dan to Berlabe, all the dayes of Salomon.

And Salomon hadde fourtye thousande stalles of hozses foz charettes / and twelue thousande hozsemen. And the fozesayde generall receyuers made purueyaunce foz kynge Salomon, and foz all that came to kyng Salomons table euerye man his moneth, so that there lacked nothynge. And as foz barley and straw foz the hozses and mules, they brought
D vnto the place where the officers were, euery man in his office.

* Eccl. xlvii. c. * And God gaue Salomon wysdome and vnderstandynge exceedynge moche, and a large herte / euen as the sande alonge by the see banche: so that Salomons wysdome exceded the wysdome of al them of the East countrey, and all the wysdome of the Egyptians. And he surmounted all men in wysdome/ bothe Ethã the Ezathite & Hemã, Chalcol, and Dozda ỹ sonnes of Mahol. And his name spzed abzode amonge all nations on euery syde. And Salomon wzote thre thousand prouerbes. And his songes were a thousande and fyue. And he disputed of trees, euen frome the Cedar tree that groweth in Libanon, vnto the Ysope ỹ spzyngeth out of the wall. And he disputed of beestes, foules, wozmes, & fishes. And there came of all nactons to heare the wysdome of Salomon, and from all kynges of the erth which had herd of his wysdome.

Kynge Hiram sendeth Cedar tymber to the buyldynge of the temple. The discription of the wozkes.

CAPI. V.

AND Hiram kynge of Tire sent his seruauntes vnto Salomon/ foz he hadde herd that they had anoynted him kyng in the rowme of his father. And therto Hiram was euer a louer of Dauid. * And Salomon * 15
sent agayne to Hiram, saying: thou knowest of Dauid my father, how he could not buylde an house vnto the name of the Lozd his God foz warre whiche he had on euery syde, vntyll the Lozde had put them vnder his fote. But now the Lozde my God hath giuen me rest on euerye syde/ so that there is neither aduersary noz any cupl plage. And therfoze I am disposed to buyld an house vnto the name of the Lozd my God, as he promised Dauid my father saying: thy sonne which I wyll put vpon thy seat foz the, he shall buylde an house vnto my name. Nowe then commaunde that they hewe me Cedar trees in Libanon. And let my seruauntes be with thyne/ & I wyll gyue the, the hyze of thy seruauntes in all suche thinges as thou shalte requyze/ foz thou knowest that there are not amonge vs that can skyll to hewe tymber lyke vnto the Sidones.

When Hiram herde the wozdes of Salomon/ he reioyced greatlye and sayde: Blessed be the Lozde this daye, whiche hathe set Dauid a wyse sonne ouer this myghtye people. And Hiram sent agayne to Salomon, saying: I haue allowed the request whiche thou sentest to me/ and wyll fulfylye all thy luste concernyng tymber of Cedar trees and fyzre. My seruauntes shall bzynge them frome Libanon to the see. And I wyl conueye them by shyppe vnto the place that thou shalt assigne me, and wyll cause them to be discharged there, that thou mayste receyue them. And thou shalte do me this pleasure agayn/ to gyue me grayne towarde my housholdynge. And So Hiram gaue Salomon Cedar trees, and fyzre trees, as moche as he desyzed. And Salomon gaue Hiram twentye thousande quarters of whete to fede his housholde with/ and twentye butts of pure oyle. And so moche gaue Salomon to Hiram yeerely.

And the Lozd gaue Salomon wysdome, as he promised him. And there was peax bitwene Hiram & Salomon, and they were in a leage togyther. And kyng Salomon raysed a tribute thozowe out all Jsrael. And the tribute was thyztye thousande men, whiche he sent to Libanon, ten thousande a moneth by course/ so that they were one moneth in Libanon, and two monethes at home.

And Adoniram was ruler ouer the tribute. Ho Salomon hadde thre scoze and ten thousande that bare burdens, and thre scoze and ten thousande that hewed in the mountaynes, besyde the Lozdes he hadde to ouerse the wozke, in nombze thre thousand and thre hundzed/ who gouerned the people that wrought in the wozke. And at the commaundemente of the

of the kynge, they brought greate stones, and that free stones, and hewed therto, to laye in the foundacion of the house. And Salomons masons, and the masons of Hiram dyd hewe them, with them of the borders. And so they prepared both tymbre and stone to buylde the house.

¶ The frame and forme of the temple Porche and Aultare. &c.

CAPI. VI.

A Nd it came to passe in the foure hundred and foure score yere, after the chyldren of Israell were come oute of the lande of Egypte, and the fourthe yere of the raygne of Salomon vpon Israel, and the seconde moneth called ✠ Zif, that he began to buylde the temple vnto the Lorde. And the house whiche Salomon buylte for the Lorde was thre score cubytes longe, and twentye brode, and thirtye cubytes hye. And the porche that was before the body of the temple, was twentye cubytes longe, after the measure of the bredth of the house, and tenne brode/ euen at the verye ende of the house. And he made vnto the house, wyndowes to open and shutte.

And vnder the walles of the house, he made galeryes rounde aboute, bothe aboute the temple, and also the quere. And so made sydes rounde aboute. And the nethermoste galerye was fyue cubytes brode, and the myddle galerye sixe, and the thyrde seuen cubytes brode. for he made the walles without wheron the beames laye, euer thynner and thynner/ so that they were not fastened in the walles of the house. And the house was buylte of stone made perfecte aforehande er it was broughte thyther/ so that there was neither hammer or axe, eyther anye toole of yron herde in the house, whyle it was in buyldynge. And the wore of the myddle galerye was in the ende of the house on the ryghte syde. And men wente vp with wyndyng steares into the myddle galerye, and oute of the myddle into the thyrde. And so he buylte the house and finished it, and roofte it with beames of Cedar tymbre, made holowe and ioyned togyther. Then he buylte chambres ouer all the temple of fyue cubytes heyght, and coupled the house togyther with beames of Ceder.

And the worde of the Lorde came to Salomon, sayinge: concernynge the house whiche thou art a buyldynge/ yf thou wylte walke in myne ordinaunces, and execute my lawes, and kepe all my commaundementes, to walke in them: then wyll I make good vnto the, my promes ✠ whiche I promysed Dauid thy father. ✠ And I wyll dwelle amonge the chyldren of Israel, and wyll not forsake my people Israel. And so Salomon buylte the house and fynished it, and syled the walles of the house within, with rybbes of Cedar tree/ euen from the pauement vnto the rouffe, dyd he syle it within, and borded the flooze of the house with planckes of fyre.

And he syled twentye cubytes in the ende of the temple, bothe flooze and walles with Cedar, and dressed it within to be the quere, and place mooste holye. And the fyrste house, that is to saye, the bodye of the temple, was fourtye cubytes longe. And the Cedar of the house within, was kerued with knoppes and grauen with floures, and all was Cedar tymber, so that no stone was sene. And the quere that was within the temple, he prepared to set there the arche of the Lordes testament. And the quere was twentie cubites long/ and twentye in bredth, and twentye in heyghte. And he syled it with pure golde, and borded the aulter with Cedar. And Salomon syled the house within also with pure golde. And he made golden barres runne alonge the quere, whiche he hadde couered with golde. And the hole house he ouerlayde with golde, vntyll he had ended it. And the aulter that was in the quere, he ouerlayde with gold also. And within the quere he made two ✠ Cherubyns of olyue tree, ten cubytes hyghe a pece, and euery wynge fiue cubytes longe/ so that from the vttermost parte of one wynge, vnto the vttermost parte of the other, were ten cubytes. And the other Cherub was ten cubytes hyghe also/ so that bothe the Cherubes were of one measure and one syse. The heyght of the one Cherub was ten cubytes, and so was it of the other. And he put the Cherubes in the middle of the inner house. ✠ And the Cherubs stretched theyr wynges/ so that the one wynge of the one touched the one wall, and the one wynge of the other touched the other walle. And the other two wynges of them touched one an other in the myddes of the house. And he ouerlayde the Cherubes with golde.

✠ Exod. xxv. b

✠ Exod. xxv. b

And the walles of the house rounde about he garnysshed with worke of Cherubs and palme trees, and grauen floures, bothe within in the quere, and without in the temple. And the flooze of the house he couered with golde/ bothe within in the quere, and also without in the temple. And in the entering of the quere he made two doores of olyue tree, with the vpper and two syde postes, fyue square. And the two wores of olyue tree, he graued with grauynge of Cherubes and palme trees, and graued floures, an couered them with golde, and layde golde ouer the Cherubes, and also the palme trees. And in lyke maner vnto the wore of the temple, he made postes of olyue tree foure square, and two dores of fyre tree, and either wore with two foldyng leues, and graued theron Cherubes, palme trees, & floures, and couered them with gold made playne by a ruler. And then he buylte the inner court with thre rowes of hewed stone, and one rowe of Cedar wodde.

In the fourthe yere of his raygne was the foundacion of the house of the Lorde layde/ euen in the moneth Zif, and in the eleuenth yere in the moneth ✠ Bul. whiche the eyghte moneth, it was full fynished in all that perteyned therto, and facioned as it shoulde be in all poyntes. And so was he seuen yere in buyldynge of it.

✠ Bull, is October.

¶ The

¶ The buylding of the houle of Salomō. The houle of Pharaos daughter. The tozme of the pyllers of Bzalle, of the Bzalen See. &c.

CAPI. VII.

A AND Salomon buylte his owne houle in thyztene pere ſpace, and full finiſhed it. And he buylte the houle of the wodde of Libanon, an hundzed cubytes longe, and fyftye bzode, and thyztye hyghe, foure ſquare with rowes of Cedar pyllers, and Cedar beames alonge vpon the pyllers. And the rouffe was Cedar aboue an hyghe vpon the beames that laye an hyghe on the pyllers, whiche pyllers, were fourtye and fyue in nombze/ fyftene on a rowe/ and the ſpaces bytwene the pyllers were one agaynſte an other thzee folde. And all the wozes with the ſyde poſtes were foure ſquare one agaynſte an other thze folde.

And he made a pozche of pyllers fiftye cubi tes longe, and thyztye cubytes bzode/ and yet a pozche befoze that with pillers/ and a thicke pyller befoze that. Then he made a pozche to ſyt and iudge in, ſyled with Cedar euen frome the pauementes, vnto the top. And his owne houſe where he kept reſidēce in an other court without that pozche, was of the ſame wozke. And then Salomon made an houſe foz Phaos doughter, whiche he hadde taken to wyfe, lyke vnto that pozche.

B And all theſe thynges were of ryche ſtones hewed after a meaſure, and ſawed with ſawes within and without/ euen frome the foun dacion, vnto the top of the walles/ and on the oute ſyde therto towarde the great court. And the foundacion was of ryche ſtones, and that myghtye greate ſtones of ten cubytes, and of eight. And aboue were ryche ſtones hewed ac cozdynge to the ſame ryle/ and alſo with Ce dar. And the great courte rounde aboute was with thze rowes of hewed ſtone, and one row of Cedar planckes. and likewiſe was it in the inner courte of the houſe of the Lozde, and of the pozche of the temple. ✶ And kynge Salo *ii. Para. ii. c mon ſent and fet one Hiram oute of Tire, a wydowes ſonne of the trybe of Nephtalim/ hys father being of Tire. Whiche Hiram was a perfyte founderer, and full of wyſdome, vnderſtandynge, and connyng, to wozke all ma ner of wozke in bzalle. And he came to kynge Salomon, and wzoughte all his wozke. He caſt two pyllers of bzalle, of eyghtene cubites a pece hyghe/ and a ſtrynge of twelue cubytes myght compaſſe eyther of them about. And he made two heed peces of molten bzalle to ſette on the toppes of the pyllers, of fyue cubytes long a pece, with garlandes of bzayded wozke, and hoopes of chayne wozke foz the heed pe ces that were on the pyllers, ſeuen foz the one and ſeuen foz the other. And he made the pyl C lers/ and foz either of the heed peces a garland with two rowes of pomegranetes to couer them with. And the heed peces that were on the toppes of the pyllers, were wzought with lylyes in the pozche, the ſpace of foure cubites of them. And the pomegranetes aboue and be nethe on the wzethen chaynes that compaſſed the myddle of the heed peces, were in nombze two hundzed on either heed pece. And he ſet vp the pyllers in the pozche of the temple/ and when he hadde ſet vp the ryght pyller, he cal led the name therof Jachin/ and when he ſet D vp the lefte pyller, he called the name therof Boaz. And the toppes of the pillers were thus wzought with lilies, and ſo was theyz wozke manſhip finyſhed.

Then he caſte a ſee of bzalle tenne cubytes wyde frome bzymme to bzymme, and rounde in compaſſe, and fyue cubytes hyghe. And a ſtrynge of thyztye cubytes myghte compaſſe it aboute/ and vnder the bzymme of it as it were apples compaſſed and embzaſed the ſee of ten cubytes wyde in two rowes caſt with it when it was caſte. And it ſtode on twelue oxen/ of whiche, three loked Nozthe, three Weſt, three Houth, and thze Eaſt/ and the ſee on hygh vpō them/ & all theyz hynder partes were inwarde. And it was an handebzedth thycke, and the bzym wzought lyke the bzymme of a cup with floures of lylies. And it contayned two thow ſande Bathes.

And he made ten botomes of bzalle, foure E cubites longe, and foure cubites bzode a pece, and thze hyghe. And the wozkes of the botto mes was on this maner that the ſydes were, as it were flatte bozdes bytwene the ledges. And on the flatt bozdes betwene the ledges F were lyons, oxen, and Cherubes. And vpō the ledges that were aboue and beneth the lyons and oxen, was ioyned pendant wozke. And euerye bottome hadde foure bzalen wheles/ whoſe axeltrees were alſo of bzalle. And in the foure cozners were vnderſetters vnder the lauatozye caſte eche ouer agaynſte his fe lowe.

And the ſtalke of the lauatozye was in the myddle of the bottome one cubyte hyghe/ and a cubyte and an half rounde/ and it had knop pes theron in the bare places, whiche were foure ſquare, not rounde. And vnder the ſydes were foure wheles/ and theyz axeltrees ioy ned faſte to the bottome. And the heyghte of euerye whele was a cubyte and an halfe. And the wozkemanſhyp of the wheles was lyke the wozke of a charet whele. And the axeltrees, the nauelles, ſpokes, and chaftes were all moulten. And the foure vnderſet ters in the foure cozners, were of the verye bottomes.

And vnder the ſtalcke of the lauatozye in the myddes of the bottome, was there a rounde fote of halfe a cubyte hyghe. And ther on playne places and ledges of the ſelfe. And he graued in the playne, and alſo on ꝑ ledges, Cherubes, lyons, & palme trees, euerye where rounde aboute. And on this maner he made G the ten bottomes caſt wozke: all of one mea ſure and one ryle. Then he made ten lauers of bzalle, contaynyng fourtye Bathes a pece, and they were of four cubytes a pece foz euery one of the bottomes a lauer. And he put fyue of thoſe bottomes on the ryght cozner of the tem ple/ and other fiue on the lefte/ and put the ſee on the ryght cozner of the temple Eaſtwarde, and

and towarde the Southe. And Hiram made pottes, shouelles, and basons/ and so finished all the worke that he made kynge Salomon for the house of the Lord: that is to saye, two pyllers, and two scalpes of the heedes ꝑ were on the toppes of the two pyllers, and foure hundred pomegranettes vpon two wrethes/ two rowes on either wrethe, to couer the two scalpes of the heedes, that were on the toppes of the two pyllers: and the ten bottomes of brasse, with ten lauers vpon them/ and a see vi twelue oxen vnder it/ and pottes shouels and basens. And all these vesselles whiche Hiram made to kynge Salomon for the house of the G Lord, were of bryght brasse. And in the playne of Jordan dyd the kynge caste them: euen in the clay of the erthe betwene Socoth and Zarthan. And Salomon left all the vesselles vnwayed, for the excedinge abundaunce of brasse that was in them.

And Salomō made all the vessels that pertayned vnto the house of the Lord/ the aulter of gold/ and ꝑ table of golde wheron the shewe breed was put. And fyue candelstyckes for the ryght syde/ and as many for the left, before the quere of pure golde: with floures, lampes, and snoffers of golde/ and bolles, psalteries, basōs, spones and fire pannes of pure golde, and hinges of golde, bothe for the dores of the quere, the place moost holy/ and for the dores of the temple also.

And so was ended all the worke that kyng Salomō made for the house of the Lorde. And then ✳Salomō brought in the thinges which Dauid his father had dedicate in syluer, golde, and other vessels, and put them to the treasure of the house of the Lorde.

The Arcke is borne in to the temple. A Cloude fylleth the temple. The temple is blessed.

CAPI. VIII.

A Then Salomon gathered the elders of Israel, all the heedes of the trybes, and auncient lordes of the childzen of Israel, vnto him to Jerusalem, to bringe vp the arcke of the testament of the Lord out of the city of Dauid, which is Sion. And all the men of Israel assembled vnto king Salomō, to the feast that tarieth in the moneth ꝑ Ethanim, whiche is the seuenth moneth. And when al the elders of Israel were come, the preests toke vp ꝑ arcke of the Lord/ and brought it and also the tabernacle of witnesse, and all the holy vessels that were therin. And the preestes and the Leuites brought them vp. And kyng Salomon and all the company of Israel that were assembled. & were with him before the arcke, did offre shepe and oxen that could not be tolde nor nombred for multitude.

And so the preestes brought the arcke of the Lordes testament vnto his place, cuē in to the quere of the temple, and place moost holy, vnder the wynges of the Cherubes. For the Cherubes stretched out their winges ouer ꝑ arcke, and coucred both it and also the staues therof a bye bpō it. How be it the staues were so long that the endes of them appered out of the holy place before the quere/ but on the oute syde were they not sene, and there they be vnto this B day. And there was nothing in the arcke, saue Deuter.x. ꝑ two tables of stone, which Moses put there Exo. xxxiii. d at Horeb, when the Lorde made an appoynt-ment with the chyldren of Israell, after they were come forth of Egypte.

And when the preestes were come out of the holye place/ then a cloude fylled the house of the Lorde, that the preestes coulde not endure to minister bycause of the cloude: for the glorye of the Lorde hadde fylled the house of the Lorde. Then spake Salomon: the Lorde said ii. Paral. vi. a that he wolde dwelle in darckenesse. I haue buylte the an house to dwelle in, and an habitacion for the to abyde in for euer. And ꝑ kyng turned his face, and blessed all the congregacion of Israel, all the cougregacion standinge. And he sayd: Blessed be the Lorde God of Israel, whiche hath fulfylled with his hand, that he spake with his mouthe vnto Dauid my father: saynge: frome the daye I brought my people Israel forthe of Egypte, I chose no cytye amonge anye of the trybes of Israell, to buyld an house that my name myght be there: But I haue chosen Dauid to be ruler ouer my people Israel.

And it was in the herte of Dauid my father ii. Regū. vii. a to buylde an house for the name of the Lorde God of Israel. But the Lorde God sayd vnto Dauid my father/ in that it was in thyne hert to buylde an house for my name, thou dyddest well, that thou wast so mynded. Neuertheles thou shalt not buylde the house, but thy sonne that shall come out of thy loynes, shall buyld an house for my name. And the Lorde hathe C made good his word that he spake. For I stode vp in the rowme of Dauid my father, and sate on the seate of Israel, as the Lorde promised/ and haue buylte an house for the name of the Lorde God of Israell. And I haue prepared therin a place for ꝑ arcke wherin the couenaūt of the Lorde is, whiche he made with oure fathers, after he hadde brought them out of the lande of Egypte. And Salomon stode before the aulter of the Lorde in the sighte of all the people of Israel, and stretched out his handes to heuen, and sayd: Lord God of Israel, there i. Mac. iii. b is no God lyke the in heuen aboue, or in the earthe beneth/ that kepest appoynt-ment and mercye with thy seruauntes that walke before the with all theyr hertes/ whiche also hast kept with thy seruaunt Dauid my father, that thou promysedst him. Thou spakest with thy mouthe/ and hast fulfylled with thyne hande, as it is come to passe this day. And now Lorde ii. Reg. viii. b. Sod of Israell kepe with thy seruaunte Dauid my father, that thou promysedst him, saynge: thou shalte not be without one or other before me, sytt ynge on the seate of Israel: So neuertheless, yf thy chyldren shall take hede to theyr wayes that they walke before me, as thou hast walked before me. Nowe then, O Lorde God of Israel/ let thy worde be stable whiche thou spakest vnto thy seruaunt Dauid my father.

But in dede can God dwelle on the earthe?

Beholde, neyther heuen, nor heuen aboue all
heuens are hable to conteyn the: how moche
lesse then this house ꝑ I haue buylte? but loke
to the prayer of thy seruaunt and his supplica
cion, o Lord my God, to gyue an eare vnto the
voyce and prayer which thy seruaunt prayeth
before the this daye, that thyne eyes maye be
open vpon this house nyght and day, and vpō
Deuter.xii.b. the place, of whiche thou haste said, my name
shall be there: that thou harken vnto ꝑ praye
whiche thy seruaunte shall praye in this
place. And herke vnto the supplication of thy
seruant and of thy people Israel which they
shal pray in this place: And heare thou vp vn
to heuen thy dwellyng place/ and when thou
hearest, haue mercye. And yf any man treſpace
D agaynst his neyghbour, & his neyghbour take
an adiuracion to adiure him withall, and the
adiuracion come before thyne aulter at this
house, then harken thou vp to heuen, & worke
and iudge thy seruantes, that thou condemne
the wicked, to bryng his waye vpon his heed,
and iustifie the ryghtous, to gyue him accor=
ding to his righteousnesse. Whē thy people Is
rael be put to the worse before their enemies,
bicause they haue synned agaynst the, & after=
warde turne agayne to the, & prayse thy name,
and praye and make supplicacion vnto the in
this house, then heare thou vp to heuen, & be
merciful vnto the synne of thy people Israel,
and bryng them agayne vnto the land which
thou gauest vnto their fathers.

Yf heuen be shut vp, that there be no rayne,
bicause they haue synned agaynste the: yet yf
they praye in this place, and prayse thy name,
and turne frō their synnes, thorow thy scour=
gynge of them/ then heare thou vp to heuen,
and be mercyful vnto the synne of thy seruaū=
tes, and of thy people Israel, that thou shewe
them a good way to walke in, and giue rayne
vpon thy land that thou hast gyuen vnto thy
people to inheryte.

Yf there chaunce derth in the lande, pesty=
lence, blastyng, or wytheryng of corne, or that
the frutes be deuoured of grashoppers, or ca=
terpyllers, or yf their ennemyes beſiege them
in the lande, & in their owne cities, or what so
euer plage or sickneſſe chaūce/ then heare thou
vp to heuen thy dwellyng place, all the pray=
ers and supplications that shall be made of al
men thorowe out all thy people Israel, whi=
che shall knowlege euerye man the plage of
his owne hert/ and stretche forthe his handes
vnto this house/ and be mercyful and worke,
and gyue euery man accordyng to his wayes/
(euen as thou onely knowest euerye mannes
herte/ for thou knowest the hertes of all the
chyldren of Adam) that they may feare the as
longe as they lyue vpon the erth whiche thou
gauest vnto their fathers And lykewyse yf a
E straunger ꝑ is not of thy people Israel, cmoe
oute of a farre countreye for thy names sake/
(for they shall heare of thy great name and of
thy myghtye hande, and stretched oute arme)
and therfore yf he come & praye at this place/
heare thou vp to heuen thy dwellynge place,
and doo accordynge to all that the straunger
calleth to the for, that all nations of the erth
maye knowe thy name/ to feare the as do thy
people Israell/ and that it maye be knowen
that thy name is called vpon ouer this house
whiche I haue buylte.

And when they go out to battayle agaynst
their enemies whither so euer thou shalt send
them, and shall praye vnto the Lorde towarde
the citye which thou hast chosen, and towarde
the house ꝑ I haue buylt for thy name: heare
thou their prayers and supplicacōs, vp to he=
uen, and iudge their cause.

And finally, when they shal haue synned a=
gaynst the (for there is no man ꝑ synneth not)
and thou art angeye with them, and hast deli=
uered them to their ennemyes, that they be ca
tied awaye pryseners vnto the lande of their
ennemyes, whether farre or nere/ yet yf they
tourne agayne vnto theyr hertes in the lande
where they be in captiuitie/ and retourne and
praye vnto the in the lande of them that hold
them captyue, sayinge: we haue synned, and
haue done wyckedly, and haue treſpaced, and
so turne agayn vnto the, with all theyr hertes
and all their soules in the lande of theyr enne=
mies whiche holde them captyue, and pray vn
to the, towarde the lande whiche thou gaueſt
vnto theyr fathers/ and towarde the citye whi=
che thou hast chosen, and house which I haue
buylte for thy name: then heare thou theyr
prayer and supplication vp to heuen thy dwel=
ling place, and iudge their causes/ and be mer=
cyfull vnto thy people ꝑ haue synned agaynst
the, and vnto all theyr treſpace that they haue
treſpaced agaynst the/ and get the fauoure in
the syghte of them that holde them captyue/
that they may haue compaſſion on them. For
they be thy people, and thyne inheritaunce,
whiche thou broughteſt oute of Egypte/ from
the ✳ fornace of yron. And lette thyne eyes be
open vnto the prayer of thy seruaūt and vnto
the prayer of thy people Israel/ to harken vn=
to them in all they call vnto the for. For thou
dyddeſt seuere them to be thyne inheritaunce,
aboue all the nations of the earthe/ as thou
saydeſt by the hande of Moses thy seruaunt,
when thou broughteſt our fathers oute of E=
gypte, O Lorde almyghtye.

When Salomon had made an ende of pray=
inge all this prayer and supplication vnto the
Lorde/ he arose from the aulter of the Lorde,
and frome knelynge on his knees, and frome
stretchynge his handes vp to heuen, and stode
and blessed all the cōgregation of Israel with
a loude voyce, sayinge: Blessed be the Lorde
that hathe gyuen gyuen reſte vnto his people
Israel according to al ꝑ he promised: ✳ so that
there is not one worde escaped of all the good
promyses whiche he promysed by the hand of
Moses his seruaunt. And the Lorde oure God
be with vs, as he was with oure fathers/ and
forsake vs not neither leaue vs, but that he
bowe our hertes vnto hym, to walke in al his
wayes/ and to kepe his commaundements,
ordinaunces and rites, whiche he commaun=
ded our fathers. And these my wordes whiche
I haue prayed before the Lorde, be nye vnto
the Lorde oure God daye and nyght, that he
defende the cause of his seruaunte and of his
people

people Israel euermore, that all nations of the erth maye knowe that the Lorde is God, and none but he. And I praye God that your hertes maye be sounde with the Lorde our God, to walke in his ordinaunces, and to kepe his lawes, as we do this daye.

And the kyng and all Israel with him, offered offeringes before the Lord. ✶ And the yeare offeringes that Salomon offered vnto ỹ Lord were .xxij. thousande oxen, and an hundred and .xx. thousande shepe. And so the kynge and all the children of Israel halowed the house of the Lord. And the same day the kyng halowed the middle of the court that is before the house of the Lorde/for there he offered burntofferynges, and meatofferynges, & the fat of the peace offerynges, bicause the brasen aulter that was before the Lorde, was to lytle to receyue the burntofferynges and meatofferynges, and the fat of the peaceofferynges.

And Salomon helde that same tyme an hye feast, and all Israell with hym, a mightye congregation, euen from the coostes of Hemath, vnto the ryuer of Egypt, before the Lorde our God, seuen dayes, and yet seuen dayes, that is fourtene dayes. And the eight daye he sent the people awaye. And they blessed the kynge and wente vnto theyr tentes ioyous and glade in herte, for all the goodnesse that the Lord had shewed vnto Dauid his seruaunt, and to Israel his people.

¶ The Lorde appeareth agayne to Salomon. Salomon giueth townes to Hiram. The Cananites become trybutarye. He sendeth shyppes for gold. And buyldeth many cytyes.

CAPI. IX.

a 3. Reg. vii. c

When Salomon had finysshed the buylding of the house of the Lorde, and of the kynges palace/and all that his desire and lust was to make: the Lorde appeared vn to him agayne, as he appeared to hym at Gabaon. And the Lorde sayde vnto him: I haue herd thy prayer and intercession that thou madest before me, and haue halowed this house whiche thou hast buylt to put my name there for euer/and myne eyes and myne hert shal be there perpetually. And if thou wylt walke before me, as Dauid thy father walked, in pureneselle of herte and playnesse, to do all that I haue commaunded the, and shalte kepe myne ordinaunces and rytes: then I wyl settle the seate of thy kyngdom vpon Israel for euer/as I promised Dauid thy father, saying: ✶ Thou shalte not be without one or other vpon the seate of Israel. That yf ye and your children shall turne awaye from me, and shall not kepe myne ordinaunces whiche I haue sette before you, but shall go and serue other goddes, and bowe youre selues vnto theym: then I wyll wede Israel oute of the lande whiche I haue gyuen them. And this house whiche I haue halowed for my name, I wil put out of my sight. And Israel shall be a prouerbe and a fable vn to all nations. And his house whiche is so hye, ✶ all that passe by it shall be astonied, and shal hysse and saye: why hath the Lorde dealte on this maner with this land, & with this house? And it shal be answered them, bicause they forsoke the Lord their God, which brought their fathers oute of the lande of Egypte, and haue leaned to other goddes, and haue stouped vnto them and serued them: therfore hath the Lord brought vpon them all this euil. Then at the ende of twenty yeres, in which Salomon had buylt the two houses/that is to wit, the house of the Lorde, and the kynges palace: bicause Hiram the kynge of Tire had supported him with Cedar, fyre, and gold, as moche as he desired/therfore Salomon gaue Hiram. xx. cities in the lande of Galile. And when Hiram was come fro Tire to se the cities which Salomon had gyuen hym/they pleased him not. Wherfore he sayd: what cities are these which thou hast giuen me, my brother? And he called them the lande of Cabull vnto this daye. This Hiram hadde sente the kynge fyue score hundred waight of golde. And this is the somme of the tribute which king Salomon raysed to buyld the house of the Lorde and his owne house, & Melo, and the walles of Jerusalem and Hezer and Magedo, and Gazer.

Jerem. xxii. c
ii. Para. vii. d

ii. Para. viii.

For Pharao kynge of Egypte went vp and toke Gazer and burnt it with fyre / and slewe the Cananites that dwelte in the cyte, & gaue it for a presente vnto his doughter that was Salomons wyfe. And Salomon buylt Gazer and Beth Horon the nether, and Baalath and Thamar in the wyldernesse that is in ỹ land/ and all the store cityes that Salomon hadde, and cityes for his charettes, and cityes for his horsemen, and all that his lust was to buylde in Jerusalem and Libanon, and in al the land of his kyngdome.

And all the people that were lefte of the Amorytes, Hethites, Pherezytes, Heuites, and Jebusytes, whiche were not of the chyldren of Israel / the chyldren of the sayde nacyons that were lefte in the lande / bycause the chyldren of Israell were not hable to destroye them / Salomon made trybutarye vnto this daye. But of the chyldren of Israell dyd Salomon make no bondemen. But they were men of warre, and his seruauntes, and his Lordes, and Capitaynes and rulers of his charettes, and of his horsemen. And these manye Lordes that ouersawe the worke had Salomon, fyue hundred and fyfty, whiche ruled the people that wroughte in the worke. And Pharaos doughter came vp oute of the cyte of Dauid, vnto the house whiche Salomon hadde buylte for her. And after that, he buylte Melo. And thryse a yere dyd Salomon offre burnt offerynges and peace offerynges vpon the aulter whiche he hadde buylte vnto the Lorde, to burne the fatte theron: whiche aulter is before the Lorde. So when kynge Salomon hadde made the house perfecte, he made shyppes in Azion Gaber, whiche is beside Eloth, on the bryncke of the red see, in the lande of Edom. And Hiram sente by shyppe also of his seruauntes, that were shypmen, and experte in the see, with the seruauntes of Salomon. And they wente to

Ophir. and fet from thence gold. to the ſomme of foure hundred and. xxti. talentes, & brought it to Salomon.

¶ The Quene of Saba commeth from the furtheſt partes of the lande to heare and ſe the wyſdome of Salomon. The yerely reuenues and rentes of Salomon. His throne, veſſelles of golde, Charettes, horſmen, and foyſon of fruyt.

CAPI. X.

A

A Ti. Para. ix. a Math. xii. d Luc. xi. d

AND the quene of Saba herd of the wiſdome of Salomon concernyng ſ name of the Lorde, and came to proue him wt ydelles. And ſhe came to Ieruſalem with a mighty greate multitude of Camelles ſ bare ſwete odoures and golde exceding moche, and precyous ſtones. And when ſhe was come to Salomon, ſhe talked with him of al that was in her herte. And Salomon expowned her all her queſtions, that there was not one thynge hyd from the kynge, whiche he expowned her not. And when the quene of Saba had ſene al Salomons wyſdome, & the houſe that he had buylte, and the meat of his table/and the lodgynges of his ſeruantes, and the facion of his courte, and theyr apparell, and his buttlers, & his ſacrifice that he offered in the houſe of the Lorde, ſhe was aſtonied. Then ſhe ſayd to the kynge: the worde I herde in myne owne land of thy dedes and wyſdome, is true. How be it I beleued it not, tyll I came and ſawe it with myne eyes. And lo, the one half was not tolde me/for thy wildom and goodneſſe paſſeth the fame whiche I herde. Happye are thy men/ and happye are theſe thy ſeruauntes, whiche ſtande euer before the and heare thy wyſdom. And bleſſed be the Lorde thy god whiche had a luſt to the, to ſet the on the ſeate of Iſrael, becauſe the Lorde loued Iſrael for euer, and therfore made the kynge, to doo equitie and ryghteouſnes.

B

Then ſhe gaue the kyng an hundred and. xx. talentes of golde, and of ſwete odoures exceadyng moche/and precious ſtones. There came neuer after ſuche abundance of ſwete odoures as the quene of Saba gaue to kyng Salomō. And therto ſ ſhyppes of Hiram that brought golde from Ophir, brought from Ophir great plentye of ꝑ Almuge tree, and precious ſtones. And kyng Salomō made of the Almuge trees pyllers in the houſe of the Lorde, and in the kynges palace, and made harpes and pſalteries for ſyngers. There came no more Almuge tre ſo/nor was any more ſene vnto this daye. And kynge Salomō gaue vnto ſ quene of Saba all her deſyre that ſhe aſked of hym/ beſydes that he gaue her with his own hand. And ſo ſhe returned vnto her owne countrey with her ſeruauntes.

ꝑ Some reade Tourall. Some Bzaſill.

C

¶ The weight of golde that came to Salomō euery yere, was. vi. hundred thre ſcore and. vi. talentes of golde, beſides that he had of chapmen, and of marchaūtes, of potticaries, and of all the kinges of Arabie, and of the lordes of ſ countrey. And kyng Salomon made two hundred bucklers of beaten gold/fyre hūdred ſicles of golde went to a buckler. And he made thre hundred ſhyldes of beaten golde, thre pounde of golde goynge to a pece, and put them in the houſe of the wodde of Libanon.

And the kyng made a great ſeate of Ivorye and couered it with precyous golde. And the ſeate had fyre ſteppes. And the top of the ſeate was rounde behynde his backe, with pomels on either ſyde on the place where he ſate/ and two lyons ſtandynge beſyde the pomelles. And there ſtode twelue lyons on the ſteppes, fyre on a ſyde. There was none lyke ſene in anye kingdome. And all kyng Salomons drynkynge cuppes were of golde, and all the garnyſchement of the houſe of the wod of Libanon, were of pure golde. And as for ſyluer, it was nothynge worthe in the dayes of Salomon. For the ſee ſhyppes whiche the kyng had in the ſee, with the ſhyppes of Hiram, came euery thyrd yere laden with golde, ſyluer, Ivorye, apes, and pecockes. ✶ And ſo kynge Salomon paſſed all the kynges of the erth in riches and wyſdome. And all the worlde reſorted to Salomon, to heare his wyſdome whiche God had put in his herte. And broughte him euerye man his preſent, veſſels of ſyluer and of gold/ and of rayment, harneſſe, ſwete odoures, horſes, and Mules, yere by yere. And Salomō gathered togyther charettes and horſemen/ ſo that he had a thouſand and foure hundred charettes, and twelue thouſande horſemen, which he beſtowed in the charet cityes, and with the kynge at Ieruſalem.

✶ And the kynge made ſyluer in Ieruſalem as plenteous as ſtones, and Cedar as plenteous as the mulbery trees that grow in the valeyes. And Salomons horſſes came out of Egypt frome Kcua. The marchauntes fet them from Kcua at a price. A charet came out of Egypt for. vi. hundred ſicles of ſiluer, & an horſe for an hundred & fyfty. And euen ſo by the handes of the ſayde marchauntes, horſſes were brought out for al the kinges of the Hethites, and for the kynges of Sirria.

¶ Salomon hath ſeuen hundred Quenes and three hundred Concubynes, whiche brynge hym to Idolatrye. His aduerſaryes rebell agaynſte hym. He dyeth, and Jeroboam his ſonne raygneth in his ſtede.

CAPI. XI.

BVt kyng Salomon loued many outlandyſche women: the doughter of Pharao/ and of the Moabites, Ammonites, Edomites, Zidonites, and Hethites/euen of naciōs of which the Lorde ſayd vnto the chyldren of Iſrael, ſe ye come not at them, nor let thē come to you/for ſurely they wyll turne your hertes after theyr goddes. Neuertheleſſe to ſuche Salomon claue, and fel in loue with them. ✶ And he had ſeuen hundred verye quenes, and three hundred concubynes, whiche turned away his hert. For when Salomon was olde, his wines turned his hert after other goddes, ſo that his hert was not perfect with the Lord his God, as was the hert of Dauid his father.

And Salomon folowed Aſtaroth the God of

B of the Zidons, and Milcom the abhominacion of the Ammonits. So Salomō wrought wyckednesse in the sight of the Lorde, and continued not after the Lorde as dyd Dauid his father. After that Salomon buylte an aulter for Chamos the abhominacion of the Moabites in the hyll that standeth before Jerusalem, and vnto Moloch the abhominacion of the chyldren of Ammon. And semblably dyd he for all his outlandyshe wiues which burnt incense and offered vnto theyr Goddes. Then
b.iij.b was the Lorde angry with Salomon, because his hert turned from the Lorde God of Israel whiche appeared vnto hym twyse, and gaue him a charge of this thinge that he sholde not folowe other Goddes. But he kepte not that whiche the Lorde commaunded hym: wherupon the Lord sayd to Salomō: for as moch as this is done of the, and thou haste not kept myne appoyntment & myne ordinaūces which I haue commaunded the, therfore I wyll rent the kingdome from the, and wil gyue it to thy
C seruant. Notwithstanding in thy dayes I wil not do it, because of Dauid thy father: but wil take it frō thy sonne. How be it I wil not take away al: but wil giue one tribe to thy sonne, because of Dauid my seruaunt, and because of Jerusalem, whiche I haue chosen.

Then the Lord stered vp an aduersary vnto Salomon, one Hadad an Edomite, and of the kynges linage of Edom. For whē Dauid was in Edom, and Joab the capitayne of the hoste was gone vp to burye them that were slayn, & had slayne all the men chyldren in Edom. For sixe monethes dyd Joab remayne there, and al Israel, tyll he had destroyed all the men chyldren in Edom. And this Hadad fled, & certeyn other Edomites of his fathers seruauntes wt him, to go to Egypt, Hadad beinge yet a litle lad. And they arose out of Madian, and went
D to Pharan, and toke men with them oute of Pharan, & came to Egypt vnto Pharao kyng therof, which gaue him an house/and appointed him victayles, and gaue him landes. And Hadad gat great fauour in the sight of Pharao, so that he gaue him to wyfe the syster of his owne wyfe, the syster of Thahaphnes the quene. And the sister of Thahaphnes bare him Henubath his sonne. And Thahaphnes weaned him in Pharaos house. And he was i Pharaos house among the sonnes of Pharao. And when Hadad herde saye in Egypte that Dauid was layde to slepe with his fathers / and that Joab the capitayne of the hoste was ded also/he sayd to Pharao: let me departe, that I maye go to myne owne countrey. Then sayde Pharao vnto hym: what lacketh thou heare with me, that thou woldest go to thyne owne countreye? And he sayd, nothynge: how be it let me go. And God stered vp an other aduersarye, one Razon the sonne of Eliada, whiche fled from Hadadezer kyng of Zobah his master. This Razon gathered men vnto him, and became capitayne ouer an armye, when Dauid slewe them. And they went to Damasco, & dwelte therin/and raygned in Damasco. And he was an aduersarye to Israel all the dayes of Salomon, with the euill that Hadad dyd, which abhorred Israel, and raygned in Syria.

And Jeroboam the sonne of Nabat an Ephrathite of Zaredah (whose mother was called Zeruah, and was a wydowe, and he Salomons seruaunt) lyfte vp his hande agaynst the kyng/and hereof came it, that he lyfte vp his hande agaynst the kynge. Salomon buylt Melo, and mended broken places in the citye of Dauid his father. And this felowe Jeroboam was an actiue man. And when Salomō sawe the yong man that he wrought so lustely in the worke, he made him ruler ouer all the charges of the house of Joseph. And it chaūced at that season, as Jeroboam was gone out of Jerusalem, that the Prophete Ahiah the Silonite met him by the waye, hauyng a new mantell on him, & they two alone in the felde. And Ahiah caught the newe mantel that was on him, and rent it in twelue peces, and said to
E Jeroboam: take the ten peces. For this sayth the Lorde God of Israel: beholde I wil rent the kingdome out of the handes of Salomon, and wil gyue ten tribes to the/ & he shall haue one, for my seruaunt Dauids sake, and for Jerusalem, the citye whiche I haue chosen oute of all the trybes of Israell, because they haue forsaken me, and haue bowed them selues vnto Astaroth the God of the Zidons / and to Chamos the God of the Moabites / and to Milcom, the God of the chyldren of Ammon, and haue not walked in my wayes, to do that pleaseth me / and myne ordynaunces and rytes: as dyd Dauid his father.

How be it I wyll take none of the kyngdome oute of his hande / but wyll make hym chefe all his lyfe longe, for Dauid my seruauntes sake, whiche I chose, because he kept my commaundementes and ordinaunces. But I wyl take the kyngdome forth of his sonnes hande, and wyll gyue vnto the ten trybes of it / and wyll gyue his sonne one, that Dauid my seruaunte maye haue a lyghte alwaye before me in Jerusalem the citye which I haue chosen me, to put my name there. And I wyll take the, and thou shalte raygne vpon all that thy soule desyreth, & shalt be king ouer Israel.
G And yf thou shalt harken vnto al that I commaunde the, and shalte walke in my wayes/ and do that is righte in my syghte/that thou kepe myne ordinaunces and commaundementes/as Dauid my seruaūt dyd: then will I be with the, and buylde the an house that shall continue / as I buylte for my seruaunte Dauid / and I wyll gyue Israell vnto the. And therwith wyll I vexe the seed of Dauid, but not for euer. And Salomon sought to kyl Jeroboam/wherfore Jeroboam arose, and fledde in to Egypte, vnto Sesak kynge of Egypte, and continued there tyll the deathe of Salomon. The reste of the actes of Salomon, and all that he dyd, and his wysdome, are wrytten in the boke of the actes of Salomon. And the tyme that Salomon raygned in Jerusalem vpon all Israell, was fourtye yeres. And then he layde hym to reste with his fathers, and was buryed in the citye of Dauid his father, and Rehoboam his sonne raygned in his stede.

¶ The kyngdome is deuyded: a Rehoboam raygneth ouer.ii.trybes, and Ieroboam ouer.x. Aduram is stoned. Ieroboam maketh golden calues.

CAPI. XII.

A AND Rehoboam wente to Sichem: for al Israel were come to Sichem to make him kynge. And when Ieroboam the sonne of Nabat herd of it, being yet in Egypt: for he had fledde to Egypte, for feare of Salomon/and dwelte there. And they sent and called him: and so Ieroboam and all the assemble of Israel came and spake vnto Rehoboam, saynge: thy father made oure yoke greuous, but now make thou the greuous seruice of thy father, and his sore yoke whiche he put vpon vs, lyghter/ and so we wyll serue the. And he sayde vnto them: departe yet for the space of thre dayes, and then come agayne to me. And the people departed.

And kynge Rehoboam toke counsell with the olde men that stode before Salomon his father, whyle he yet lyued, and sayde: what counsel gyue ye to answere this people with? B And they sayde vnto hym. Yf thou shalte be a seruaunt vnto this people this day, and serue them, and answere them, and speke kynde wordes to them, they wyll be thy seruauntes for euer. But he lefte the counsell that the olde men had gyuen hym, and counselled with the yonge men that were nourysshed vp with him and had wayted on him.

The counsail of the olde me despised.

And he sayd vnto them: what counsel gyue ye, to answere this people, whiche haue communed with me sayinge: make the yoke whiche thy father dyd put vpon vs, lyghter? And the yong men that were brought vp with him answered him, sayinge: this people that haue sayd vnto the: thy father made our yoke heuy make thou it vs lyghter: thus answere them. Eccles.xlvii. d L My lytle fynger shall be wayghtyer then my fathers loynes. And nowe where my father put a greuous yoke vpon you, I wyll make it heuyer. For where my father correcte you with scourges, I wyll chastyse you with scorpyons. And when Ieroboam, and all the people were come to Rehoboam the thyrde daye, as the kynge appoynted them, sayinge: come to me agayne this daye thre dayes / the kynge answered the people churlysshely, and lefte the aduyse that the olde men gaue hym/ and spake to theym after the counsell of the yonge men, sayinge. My father made youre yoke greuous, but I wyll make it greuouser. For where my father chastysed you with D whyppes, I wyll chastyse you with scorpyons. And so the kynge harkened not vnto the people: for the turnynge awaye was of the Lord, *iii.Reg.xi. f * to performe his saynge, whiche the Lorde sayde by Ahiah the Silonite vnto Ieroboam the sonne of Nabat.

And when all Israel sawe that the kynge harkened them not/the people answered the kynge agayne, sayinge: we haue no parte in Dauid, ii.Parali.x.d. nor inheritaunce in the sonne of Isai. * Hasten to youre tentes therfore Israel, and nowe se to thyne owne house Dauid. And so Israel departed vnto theyr tentes. How be it ouer the children of Israel whiche dwelte in the city of Iuda, did Rehoboam raygne styl. Then kynge Rehoboam sent Aduram the receyuer of the tribute. And al Israel stoned him to deth with stones. But kynge Rehoboam made spede and gat E him vp to his charet, & fled to Ierusalem. And so Israel departed from the house of Dauid vnto this daye. And when al Israel herd that Ieroboam was come agayn, they sent and called hym vnto the congregacyon, and made hym kynge ouer Israell: so folowed the house of Dauid, but the tribe of Iuda only. * And whe *ii.Parali.xi.a Rehoboam was come to Ierusalem, he gathered all the house of Iuda, and all the tribe of Ben Jamin an hundred and four score thousandes of chosen men & good warriours, to fight agaynst the house of Israel/and to bringe the kyngdome agayne of Rehoboam the sonne of Salomon. Then came the worde of the Lorde vnto Semeiah the man of God, saying/ speke f vnto Rehoboam the sonne of Salomon kyng of Iuda, and vnto all the house of Iuda and Ben Jamin, and the remnaunt of the people, and saye, Thus sayth the Lorde: goo not nor yet fight agaynst your brethren the children of Israel, but returne euery man to his house, for this doynge is of the Lorde. And they obeyed the worde of the Lorde, and retourned and departed accordynge to the worde of the Lorde. Then Ieroboam buylte Sichem in mount Ephraim, and dwelte therin. And wente frome thence and buylt Phanuel.

And Ieroboam thought in his herte: nowe might the kingdome returne to ỹ house of Dauid agayne. For yf this people shall go vp and do sacrifyce in the house of the Lorde at Ierusalem: then shal theyr hertes turne agayn vnto their Lorde Rehoboam kynge of Iuda: and so shall they kyll me, and go agayne to Rehoboam kynge of Iuda. * Whervpon the kynge *iii.Reg.xii.c toke counsell and made two calues of golde, and sayd vnto the people: ye shall not nede to goo anye more to Ierusalem. Beholde, youre Gods (Israel) whiche brought you oute of the lande of Egypt. And he put the one in Bethel G and the other in Dan. And that doynge was a cause of synne. And the people wente to worshyp the calfe, as farre as Dan. And he made temples in the hylles, and made of the lowest of the people preestes, whiche were not of the sonnes of Leui. And Ieroboam made a feaste the fyftene daye of the eyght moneth, lyke vnto the feast that was in Iuda, and offered on the aulter. And so dyd he in Bethel, to offre vnto the calues ỹ he had made. And he put in Bethel the preestes of the hyllaulters, whiche he had made. And he offered vpon the aulter whiche he had made in Bethel, the fyftene daye of the eyght moneth, whiche he had ymagined of his owne herte/ and made a solempne feast vnto the chyldren of Israel, and wente vp to the aulter to burne sacrifyce.

¶ Ieroboam sacrifyinge vnto Calues, is reproued of the Prophete. His hande dryeth vp whyle he putteth it out agaynst the Prophete. The Prophete is kylled and buryed.

CAP. XIII.

A And beholde, there came a man of God out of Juda with the worde of God, to Bethel, as Jeroboam stode by the aultar to offer, and cryed agaynst the aultare at the cõmaundement of the Lorde and sayd: aultare, aultare, thus sayth the Lorde. Beholde, a chylde shall be borne of the house of Dauid, Josiah by name, whiche vpon the shall offer the preistes of the hyllaultares that sacrifyce vpon the, and shall burne mennes bones vpon the. And he gaue theym the same tyme a signe sayenge: this is the signe of that the Lorde hath promysed. Beholde the aulter shall rent and the asshes that are in it shal fal out. And when the kynge herde the sayeng of the man of God whiche he cryed against the aulter in Bethel, he stretched oute his hande frome the aultare sayeng: holde him. And his hande which he put forth towarde him, dryed vp, that he coulde not pull it in agayn to him and the aulter claue and the asshes ran out of the aulter accordinge to the token which the man of God had gyuen at the cõmaundment of the Lorde. And the kynge aunswered and sayde vnto the man of God: Oh praye vnto the Lorde thy God, and make intercession for me, that my hand may be restored me againe. And the man of God besought the Lord, and his hande came to him agayne as well as before.

Then sayd the kynge vnto the man of God Come home with me and refresshe thy selfe, & I wyll gyue the rewarde. But the man of God answered the king, if thou woldest gyue me halfe thyne house, I wolde not goo with the nether wolde I eate meate or drynke water in this place. For so was it charged me, C thorowe the worde of God and sayde to me: eate no bred, nor dryncke water, nor turne agayne by the same waye thou wentest. And so he went an other waye and returned not by the waye he came to Bethel. And there dwelt an olde Prophete in Bethel, whose sonnes came and tolde him all the workes that the man of God had done that day in Bethel, and the wordes which he spake vnto ỳ kynge they tolde their father also. And their father sayde to them: what waye went he? for his sonnes had sene what waye the man of God wente which came frome Juda. Then sayd he to his sonnes: sadle myne asse. And they sadled him an asse. And he gat him vp theron and wente after the man of God, and found him sitting vnder an Oke, and sayde vnto him: Art thou the man of God that camest from Juda? And he sayde, yea.

D Then he sayd to him: come home with me and eate bred. And the other sayde agayne, I maye not returne with the, to go with ỳ, ney ther maye I eate bred or drinke water with ỳ in this place. For it was sayde to me by the cõmaundement of the Lorde, eate no bred nor drinke water in this place, nor turne agayne by the waye thou wentest. And the olde Prophet sayde vnto him: I am a Prophet as wel as thou, and an Angel spake vnto me with ỳ worde of the Lorde, sayenge: Bringe him agayne with the to thyne house, & let him eate bred and drink water, and yet lyed vnto him. And to the other went agayne with him & ate bred in his houlse and dranke water.

And as they sate at the table, the worde of the Lorde came vnto the Prophete ỳ brought him agayne. And he cryed vnto ỳ man of God E that came frome Juda, sayenge: Thus sayth the Lorde: because thou haste disobeyed the mouth of the Lorde, and hast not kept ỳ commaundement which the Lorde thy God commaunded the, but camest backe agayne & hast eaten bread and dronke water in the place in which he bad that thou shuldest eate no bred nor drincke water: therfore thy carkasse shall not come vnto the sepulchre of thy fathers.

And when he had eaten bred and dronke, he sadled an Asse for the Prophete which he had brought agayne. And as he tourneyed, a lyon met him by the waye, and slew him, and his carkasse laye alonge in the waye, and the asse stode therby, and the lyon stode by the corpse also. And men that passed by, saw the carkasse F cast a longe in the way and the lyon standing therby, & went & tolde it in the towne where the olde Prophete dwelt. And when the Prophete that brought him backe agayne from ỳ waye, herde therof, he sayde: It is the mã of God which disobeyed the mouth of the Lord. And therfore the Lorde hathe delyuered him vnto the Lyon which hath rẽt him and slayne him, according to the worde of ỳ Lorde, which he sayde to him. And he sayd to his sonnes sadle me an Asse: and so they dyd. And he wẽt and founde the body cast alonge in the waye, and the Asse and the Lyon standinge therby. And the Lyon had not eaten the carkasse nor G hurt the Asse. And he toke vp the body of the manne of God, and put it vpon the Asse, and brought it agayne, and came to the cyte of ỳ olde Prophete to lament him, & to bury him. And he layde his body in his owne graue, and lamented ouer him, Oh my brother. And whẽ he had buryed him, he spake to his sonnes sayenge: When I am deed, se ye bury me in the sepulchre wherin the man of God is buryed/ and lay my bones by his. For the sayeng which he cryed at the bydding of the Lorde against the aultare in Bethel, and against all the houses of hyllaultares whiche are in the cyties of Samarie, shall come to passe.

How be it for all that, Jeroboam turned not from his wicked waye: but turned away and made of the lowest of the people preestes of the hyllaultares. Who so euer wolde, he fylled their handes, and they became preastes of the hyllaultares. And this wynne was syn vnto the house of Jeroboam, euen to destroy it and to put it awaye frome of the face of the earthe.

¶ Jeroboams wyfe asketh counsell of Ahiah, which prophelyeth the deeth of her chylde and the destruccion of the Realme. Jeroboam dyeth. Sezak kyng of Egypt robbeth the houle of the Lorde. Roboam dyeth. Abiam succedeth hym.

¶ The

CAP. XIIII.

A At that tyme Abiah the sonne of Jeroboam fell sicke. And Jeroboam sayd vn
to his wyfe: aryse and chaunge thyne
apparell, that thou be not knowen to be the
wyfe of Jeroboam, and get the to Silob. For
there is Ahiah the Prophete, which tolde me
*iiii.Reg.xi.f *that I shoulde be kynge ouer this people.
iiii.Reg.viii.c *And take with the ten loues and cracknel-
les and a cruse of hony, and goo to him: for
he will tell the what shall come of the childe.
And Jeroboams wyfe dyd so: she arose and
went to Silob, and came to the house of Ah
ah. But Ahiah could not se, for his eyes were
waxen dymme for age.

And the Lorde sayde vnto Ahiah: Behold,
the wyfe of Jeroboam commeth, to question
with the about her sonne which is sicke. This
B wyfe and this wyfe aunswere her. And when
she came, she feyned her self to be an other wo
man. But when Ahiah herde the sounde of her
fete as she came to the dore, he sayde: Come in
thou wyfe of Jeroboam, why feynest thou
iii.Reg.xii.c thy selfe to be an other? I am sent to the an
heuy messenger. Go and tell Jeroboam, thus
sayth the Lorde God of Israell: for as moch
as I auaunced the aboue the comen people, & I
made the prince ouer my people Israell, and
dyd plucke the kyngdome away from ye house
of Dauid and gaue it the: and thou hast not
bene as was my seruaunt Dauid, who kepte
my commaundmentes and folowed me with
al his hert, to do ye only which semeth right in
myne eyes: but hast done euyl aboue all that
were before the, and hast gone and made the
other goddes and ymages, of metall to prouoke me, and hast cast me behynde thy backe:
C therfore behold I will bryng euyl vpon ye
house of Jeroboam, and will stryke from Je
roboam all that pisseth against the wall, and
what so euer is in pryson or forsaken in Isra-
el, and will take awaye the remnaunt of the
house of Jeroboam, as men take away a long
*iiii.Re.xvi.a and.xi.c hyll, tyll it be consumed. *And who so euer
of Jeroboams house dye in the towne, hym
shall the dogges eate, and him that dyeth in
D the felde, shall the foules of the ayre eate: for
the Lorde hathe sayde it, aryse and get the to
thyne house, and as sone as thy fote entereth
the cytie, the childe shall dye. How be it all Is
rael shall mourne him and bury him, for this
only of all Jeroboam shall come to the sepul
chre, because in him there is founde goodnesse
towarde the Lorde God of Israel in the house
of Jeroboam. Moreouer the Lorde shal stere
him vp a kynge ouer Israel who shall destroy
the house of Jeroboam in that day. And what
is that that is now in hande? And the Lorde
shall smyte Israell, as a rede that groweth
in the water is shaken, and will wede Israel
out of this good lande which he gaue to their
fathers, and wyll scatter theym beyonde Eu-
phrates, because they haue made theym gro-
ues to angre the Lorde. And he wyl gyue Is-
rael vp, because of the synne of Jeroboam,
wherwith he dyd synne, & made Israell synne
also.

And Jeroboams wyfe arose and departed, &
and went to Thersah, and by that she was
come to the thresholde of the dore, the ladde
was deed. And all Israel buryed him and la-
mented him, according vnto the worde of the
Lorde which he spake by the hande of his se-
uaunte Ahiah the Prophete. The rest of the
dedes of Jeroboam, how he warred and how
he raygned, are wrytten in the booke of the
Chronicles of the kynges of Israell. And the
dayes which Jeroboam raygned, were two &
twenty yere. And then he rested with his fa-
thers, and Nadab his sonne raygned in his
stede. f

And Rehoboam the son of Salomon rayg u.pa
ned in Juda, and was. xli. yere olde when he
began to raygne, and raygned. xvii. yere in Je
rusalem the cytie which the Lord had chosen
out of all ye trybes of Israel, to put his name
there. His mothers name was Naamah an
Ammonite. And Juda wrought wycked-
nesse in the sight of the Lord and angred him
aboue all that their fathers dyd, with their
synne which they synned. For they also made
them hill aultars and Images and groues on
euery hyghe hyll, and vnder euery grene tree.
And therto ther was a stues of male childre in
the lande, and they dyd according to all the
abhominacions of the Heythen, whiche the
Lorde cast out before the childzen of Israel. G
And the fyft yere of kynge Rehoboā came Se
sack kynge of Egypt vp to Jerusalem, & toke
awaye the treasure of the house of the Lorde
and the treasure of the kynges house, and all
that was to be had. And he toke away ye shil-
des of golde which Salomō made. In whose u.
stede kynge Rehoboam made braszen shyldes,
and put them in the keping of the capitaynes
of the garde, which wayted at the dore of the
kynges house. And as ofte as the kynge went
into the house of the Lorde, they of his garde
bare them, and euer brought them agayne in-
to the garde chambre.

The rest of the Actes of kynge Rehoboam
and all he dyd, are wrytten in the boke of the
Actes of the kynges of Juda. And there was
warre betwene Rehoboam and Jeroboam al
their dayes. And Rehoboam layde him to rest
with his fathers, and was buryed with his
fathers in ye cytie of Dauid. And his mothers
name was Naamah an Ammonite. And Abiā
his sonne raygned in his place.

Cwycked Abiam raygneth ouer Juda, and ryght-
wyse Asa succedeth in his rowme. The battayle be-
twene Asa and Baasa. Josaphat succedeth Asa. Na-
dab succedeth Jeroboam. Baasa kylleth Nadab.

CAPI. XV.

THe. xviii. yere of kynge Jeroboam the J
sonne of Nabat, raygned kynge Abiam
ouer Juda, and ruled thre yere in Jeru
salem. His mothers name was Maacah the
wughter of Abesalom. And he walked in all
the synnes of his father whiche he dyd be-
fore hym, and his herte was not hole with
the Lorde his God, as the herte of Dauid
his father. Neuertheles for Dauids sake,
the

the Lord his God gaue him a lyght in Jerusalem, that he set vp his sonne after him, to cõtinue Jerusalem. Because that Dauid dyd þ which pleased the Lorde, and tourned frome nothinge that he cõmaunded him al the dayes of his lyfe, * saue only in the matter of Urias the Hethite. And there was war betwene Rehoboam and Jeroboam as longe as he lyued. The rest of the dedes of Abiam and all þ he dyd, are written in the boke of the Chronicles that were wone in the dayes of the kynges of Juda. And there was warre betwene Abiã and Jeroboam. And Abiam rested with his fathers, and they buryed him in the cytie of Dauid. And Asa his sonne raygned in his stede.

The .xx. yere of Jeroboam kynge of Israel beganne Asa to raygne ouer Juda, and ruled in Jerusalem .xli. yere. Whose mothers name was Maacah the daughter of Abesalom. And Asa dyd that semed ryght in the eyen of the Lord, lyke Dauid his father. And he made the lues of males departe the lande, and put awaye all the Idolles that his fathers had made. And therto he put downe Maacah his mother frome beryng rule, because she had made an Idole in a groue. And Asa destroyed her Idoll and burnt it by the broke Cedron. But he put not downe the hyllaulters. Neuertheles Asas herte was hole with the Lorde all his dayes. And he brought in, that his father had dedicat, and the thinges halowed vnto the house of the Lorde, syluer, gold and Jewelles. And there was warre betwene Asa and Baasa kyng of Israel al their dayes.

And Baasa kyng of Israel went vp against Juda, and buylt Ramah, because he wolde let none of Asas people kynge of Juda, go in or out. Then Asa toke all the syluer and gold that was left in the treasure of the house of þ Lorde, & all the treasure of the kynges house, and deliuered it vnto his seruauntes, & sente them to Benhadad the sonne of Tadzemon þ sonne of Hezion kynge of Syria that dwelte at Damasco, sayeng: there is a bonde betwene the and me, as was betwene thy father and myne. Therfore I sende the bothe golde & syluer for a gyfte, that thou goo and breake the bonde betwene the and Baasa kynge of Israel, that he maye departe frome me. And Benhadad herkened vnto kynge Asa, and sent the capitaines of the hostes which he had against the cyties of Israel, and smote Ahion, Dan, Abel called Beth Maacah and all Cineroth with all the lande of Nephthali. And when Baasa herde that, he left buyldyng of Ramah and dwelt in Thersah. Then kynge Asa made Proclamation thorowoute all Juda, þ none shulde be excused. And they toke the stones of Ramah and þ tymber wherwith Baasa had buylt, and kyng Asa buylt therwith Gabaah in Ben Jamin and Maspha. The rest of all the dedes of Asa, and of all his myght, and of all his procedinges, and the cyties whiche he buylt, are written in the Chronicles of the actes wone in the dayes of the kynges of Juda. Neuertheles in his olde age he was diseased in his fete. And Asa layde him to rest with his fathers, and was buryed with his fathers in the cytie of Dauid his father. And Josaphat his sonne raygned in his rowme. And Nadab the sonne of Jeroboam began to raygne vpõ Israel the seconde yere of Asa kynge of Juda, and raygned vpõ Israel two yere. And he did euyll in the sight of the Lorde, and walked in the waye of his father and in his synne wherwith he made Israel synne. But Baasa the son of Ahiah of the house of Issachar conspired against him, and slew him at Gebethon a cytie of the Philistines, for Nadab and all Israell laye at seage before Gebethon. And it was þ thirde yere of Asa kynge of Juda, when Baasa slew him, and raygned in his stede. And as sone as he was kynge, he slew al the house of Jeroboam and left him naught that brethed, vntyll he had vtterly destroyed him, agreinge vnto the sayenge of the Lorde which he spake by his seruaunte Ahiah the Silonite, for the synne of Jeroboam wherwith he synned and made Israel synne, and for his angeryng that he angred the Lorde God of Israel. The rest of the dedes of Nadab, and all his procedinges, are written in the Chronicles of the kynges of Israel. And there was warre betwene Asa and Baasa, kynge of Israell, all their dayes.

Nadab.

In the thirde yere of Asa kynge of Juda, Baasa the sonne of Ahiah began to raygne ouer all Israell in Thersah, and continewed .xxiiij. yeere. And he dyd that displeased the Lorde, for he walked in the waye of Jeroboam and in his synne, wherwith he made Israel synne.

¶ Jehu prophesieth agaynste Baasa, of whome he is slayne. Elah succedeth Baasa. Zamri kylleth his mayster Elah, and destroyeth the house of Baasa. He is reiect and Amri chosen. Zamri burneth hym selfe and his house. Wycked Ahab succedeth Amri, and taketh to wyfe wycked Jezabel.

CAPI. XVI.

THen came the worde of the Lorde to Jehu the sonne of Hanani agaynste Baasa, sayenge: for as moche as I exalted the out of the dust and made the cappitayne ouer my people Israel, and thou haste walked in the waye of Jeroboam and haste made my people Israel synne, to angrye me with theyr synne: I wyll make cleane riddaunce of Baasa and of all his house, and wyll make his house lyke the house of Jeroboam, the sonne of Nabat. * And he that dyeth of Baasa in the cytie, him shall wogges eate: and him that dyeth in the feldes, shall the fowles of the ayre eate.

A Jehu.

iii. Reg. xv. b. iii. Reg. xiiii. c and. xxi. c

The rest of the dedes of Baasa, and what he dyd, and his warres, are wrytten in þ boke of the Hystories of the kynges of Israel. And Baasa fell on slepe with his fathers, & was buryed in Thersah. And Elah his sonne raigned in his stede. And by the hande of the Prophet Jehu the sonne of Hanani, the worde of the Lord came against Baasa, & against his house because of all the wyckednesse that he dyd in the

B

ii. Para. xvi. a

the sight of the Lorde, in angerynge hym w the workes of his handes, ꝑ he shuld be lyke the house of Jeroboam, because he had kylled Nabat.

The. xxvi. yere of Asa kynge of Juda began Elah the sonne of Baasa to raygne ouer Israel in Thersah, and contynued two yere. And his seruaunte Zamri capitayne of Zamri. halfe his charettes, conspired agaynste hym, as he was in Thersah drynckynge of stronge dryncke, in the house of Arza stewarde of his house in Thersah. And Zamri came and smot hym and kylled hym the .xxvij. yere of Asa kynge of Juda, and raygned in his stede. And * Exodi. xi. b. as sone as he was kynge and sate on his seate 1. Regum. xi. b he slue all the house of Baasa and left not a pysser agaynst the wall.

And therto he slue all his kynne and frendes, and so Zamri destroyed all the house of Baasa, accordinge to the worde of the Lorde which he spake to Baasa thorow Jehu ꝑ prophete, for all the synnes of Baasa and synnes of Elah his sonne, wherwith they synned and made Israell synne, to angre the Lorde of Israel with their vanities. The rest of the actes of Elah and all he dyd, are written in the Chronicles of the kynges of Israel.

The. xxvij. yere of Asa kynge of Juda, Zāri raygned. vij. dayes in Thersah, the people besegynge Gebethon a cytie of the Philistines. And when the people that lay in ꝑ feage herde saye how Zamri had conspired, & how he had slayne the kynge also: then all Israel Amri. made Amri the capitayn of the men of warre kynge, that same daye ouer Israel euen in the host. And Amri departed frome Gebethon, & all Israel with him, and besieged Thersah. And when Zamri sawe that the cytie must nedes be taken, he went into the palace of ꝑ kynges house, & set the kynges house a fyre vpon him selfe, and there dyed, for his synnes wherche he synned in wynge wyckednesse in ꝑ sight of the Lorde, and for walkynge in the waye of Jeroboam and in his synnes which he dyd and made Israel synne. The rest of the actes of Zamri and the treason that he wrought, are wrytten in the boke of Chronicles of the kynges of Israel. Moreouer that same season was Israel deuyded in twayne, for halfe the people folowed Thebni the sonne of Gineth, to make him kynge, and thother halfe folowed Amri. But the people that folowed Amri, preuayled against the that folowed Thebni the sonne of Gineth. And so Thebni dyed and Amri raygned.

The. xxxi. yere of Asa kynge of Juda, began Amri to raygne ouer Israel. xij. yere and ruled fyre yere in Thersah. And he bought the hyll of Samaria of one Semar for two hundred talentes of syluer, and buylt in the hill, & called the name of the cytie whiche he had buylt Samaria, after the name of Semar the Lord Samaria. of the hill. And this Amri wrought wyckednesse in the eyes of the Lorde worse then all that were before him, and walked in all the wayes of Jeroboam the sonne of Nabat, and in his synne wherwith he made Israel synne, to angre the Lorde God of Israell with their vanities. The rest of the actes of Amri which he dyd, and his battels that he foughte, are wrytten in the Chronicles of the kynges of Israel. And Amri layde him to rest with his fathers, and was buryed in Samaria, & Achab his sonne raygned in his stede.

The. xxxviij. yere of Asa kynge of Juda, began Achab the sonne of Amri to raygne ouer Israel, and raygned in Samaria. xxij. yere. And he displeased the Lorde aboue all ꝑ were before him. For it semed him a lyght thinge to walke in the synne of Jeroboam. But take Jezabel the doughter of Ethbaal kynge of the Sidonites to wyfe, and * went and serued Baal and bowed vnto him. And he reered an aultar to Baal in the house of Baal which he hadde made in Samaria. And Achab made a groue, and proceded further in angerynge the Lorde God of Israel, then all the kynges of Israel that were before him.

In his dayes Hiel of Bethel buylt Jericho And it cost him Amram his eldest sonne when he layde the foundacion, and his youngest son when he set vp the gates, agreynge vnto the worde of the Lorde which he spake by Josua the sonne of Nun.

¶ Eliah is nourished and fedde of Rauens, and after is sent to the woman of Sarephtha whose childe he rayseth to lyfe.

CAPI. XVII.

AND Eliah the Thesbite which was of the enhabitauntes of Galaad, sayd vnto Achab: * as truly as the Lord God of Israel lyueth, before whome I stand, there shalbe neyther dew nor rayne these yeres, saue as I appoint it. And the worde of God came him, sayenge: get the hence and turne the eastwarde, and hyde thy selfe in the broke Rith, that lyeth before Jordan: drinke of the ryuer, for I haue commaunded the rauens to fede the there. And he wēt and dyd accordyng vnto the worde of the Lorde: he went & dwelt by the broke Karith that lyeth before Jordan And the rauens brought him bred and flesshe euery morneynge and euery euenynge, and he dranke of the brooke. And it chaunced after a whyle, that the broke dryed vp, because there fell no rayne vpon the earthe. Then came the worde of the Lorde vnto him sayenge: arise, and get the to Sarephtha a cytie of Sidon, & dwell there. Beholde I haue commaunded a wydowe there to sustayne the. And he arose & went to Sarephtha. And when he came to ꝑ gate of the cytie, there was a wydowe there gatheringe stickes. And he called to her & sayd * fet me I praye the, a lytle water in a dysshe that I maye drinke. And as she went to fet it, he cryed to her and sayde: Bringe me I praye the, a morsell of bred in thyne hande. And she answered: as surely as the Lorde thy God lyueth, I haue no bred, but euen an handful of Mele in a pitcher, and a lytle Oyle in a cruse. And lo, I haue gathered a fewe stickes for to go and bake it for me and my sonne, that we may eate it and then dye. And Eliah sayd vnto her

to her: feare not, but go and do as thou haste sayde: and make me therof a lytle cake first of all, and bringe it out to me: and afterwarde make for the and thy sonne. For thus sayth ꝑ Lorde God of Israell: the pytcher of Mele shall not be wasted, neyther shall thy oyle cruse be without oyle, tyl the Lorde haue sent rayne vpon the earthe. And she went and did as Eliah bad. And she and he and her house dyd eat a good space, & ꝑ pytcher of Mele wasted not, neyther was the oyle cruse without oyle according to the worde of the Lorde whi che he spake thorowe Eliah. And after theie thinges, it happened that the son of ꝑ wyfe of the house fell sicke. And his sickenesse was so sore, that there was no breth left in him. Then sayde she vnto Eliah, What haue I to w with the, O thou man of God? art thou come vnto me, that my syn shulde be thought on, and my sonne slayne? And Eliah sayd vn to her: gyue me thy sonne. And he toke him out of her lappe and caryed him vp into a loft where he laye, and layde him vpon his owne bed, and called vnto the Lorde and sayde: O Lorde my God, hast thou bene so euyll vnto the wywwe with whome I soiourne, ꝑ thou hast slayne her sonne? ✳ And he stretched him self vpon the childe thre tymes, and called vn to the Lorde and sayde: O Lorde my God, let the childes soule come into him agayne. And the Lorde herde the voyce of Eliah, and the soule of the childe came into him agayne and he reuyued. And Eliah toke ꝑ boye & brought him wyne out of the chambre into the house and deliuered him vnto his mother and sayde: se, thy sonne lyueth. Then the wyfe sayde to Eliah: Now I know thou art Gods man, & that the worde of the Lorde in thy mouthe, is truthe.

¶ Eliah is sent to Achab. Abdiah hydeth an hundred Prophetes and saueth them. Baall cannot heare although the people crye very loude. Eliah killeth all Baals Prophets: and after obtayneth rayne.

CAPI. XVIII.

AND at last the worde of the Lorde came to Eliah the third yere sayeng: go shew thy selfe vnto Achab, that I may send rayne vpon the earthe. And Eliah wente to shewe him selfe vnto Achab, for there was a great famyshement in Samaria. Wherfore Achab called Abdiah ꝑ gouernour of his house which feared God greatly: in so moche that when Iezabel destroyed the Lordes prophetes he toke an hundred of the Prophetes and hid them, fyfty in one caue, and fyfty in an other and prouyded bred and water for them. And Achab sayde vnto Abdiah: walke thorow the lande, vnto all fountaynes of water, and vnto all brokes, to se whether any grasse maye be founde, that we maye saue the horses and the Mules, that we destroy not ꝑ beastes. So they dyuyded the land betwene thē to walke thorow it. Achab went one waye by him self, and Abdiah went an other by him selfe. And it chaunced as Abdiah went in the waye, that Eliah met him. And Abdiah knewe him, and fell on his face, and sayde: Arte not thou my Lorde Eliah? And he sayde vnto him: I am he. Go and tell Achab that Eliah is here. And the other aunswered: What haue I synned, that thou woldest delyuer me into the hande of Achab, to slay me? As surely as the Lorde thy God lyueth, there is no nacion ne kyngdome whether my Lorde hath not sent to seke the. And when they sayd thou wast not there he toke an othe of the kyngdome and nacyon, because he founde the not. And now thou sayest: Go tell thy Lorde, Eliah is here. And as sone as I am gone frome the, the spirite of ꝑ Lorde shall cary the awaye whether I shall not knowe: and then when I haue gone and tolde Achab, and he can not fynd the, he shal slay me. And yet I thy seruaunt haue feared ꝑ Lorde frome my youth. Was it not tolde my Lorde, what I dyd, when Iezabel slewe the Prophetes of the Lorde, how I hyd an hundred of the Lordes Prophetes, fyfty in one caue and as many in an other, and prouyded them bred & water? And yet now thou sayest, go shew thy Lorde, that Eliah is here to th'intent he myght slay me. Then Eliah sayde: as truely as the Lorde of hostes lyueth, before whome I stande: I will shewe my selfe vnto him this daye. And therupon Abdiah went to Achab and told him. And Achab went against Eliah. And when Achab saw Eliah, he sayde vnto him: Art thou he that troubleth Israel? And he sayde: it is not I that trouble Israel, but thou & thy fathers house, in that ye haue forsaken the commaundementes of the Lord and haue folowed Baal. But now sende and gather me all Israel vnto mount Carmell, & the Prophetes of Baal foure hundred & fyfty and the Prophetes of the groues foure hundred, which eat of Iezabels table. And Achab sent for all the children of Israel, and gathered the Prophetes vnto mount Carmel.

And Eliah came vnto all the people & sayd: Why halt ye betwene two opinions? Yf the Lorde be very God: folow him: or yf Baal be he, then folow him. And the people answered him not one worde. Then sayde Eliah vn to the people: I only remayne of the Lordes Prophetes, and Baals Prophetes are foure hundred and fyfty. Let two oxen be gyuē vs, and let them chose the one, and cut him in pe ces and laye him on wood, and put no fyre vn der, And I will dresse the other and put him on wood, and will put no fyre vnder. And cal ye on the name of your God, and I will call on the name of the Lorde. And then the God that answereth by fyre, he is the very God.

✳ And all the people sayde: It is well spoken. Then sayd Eliah vnto the Prophetes of Baal, chose you an ore and dresse him first (for ye are manye) and call on the name of youre God, but put no fyre vnder. And they toke ꝑ ore that was gyuen them and dressed it, and called on the name of Baal from morning to none, sayenge: O Baal heare vs. But there was no voyce nor aunswere. And they lept a bout the aultare that they had made. And at none Eliah mocked them & sayde: Cal lowde (for he is a God: but he is talkynge or pur-

suinge his ennemyes, or happily he slepeth) that he maye awake. And they cryed aloude/& cut them selues (as their maner was) with knyues and launcers, tyll the bloud folowed on them. But when myddaye was passed, and they hadde played the Prophetes tyll it was tyme to offre / and yet was neither voyce, ne answere, ne anye that regarded them. Eliah sayd to all the folke / come to me. And all the people came to him. And he mended the aulter of the Lorde that was broken, * and toke.xij. stones, accordyng to the nombre of the twelue trybes of the sonnes of Jacob, vnto whom the worde of the Lorde came, saying: Israel shal be thy name. And with the stones he made an aulter in the name of the Lorde. And he made a gutter rounde aboute the aulter, hable to receyue two peckes of corne/and he put the wod in order, and hewed the ore in peces, and put him on the wodde, and sayde / fyll foure pytchers with water, and poure it on the sacrifice and on the wodde. And he sayd/wo so agayne. And they dyd so agayne. Then he sayd: wo it the thyrde tyme. And they dyd so the thyrde tyme. And the water ranne rounde aboute the aulter/and the gutter was full of water also.

So when offeryng tyme was come, Eliah the Prophete went to and sayd: Lord God of Abraham, Isaac, and of Israel/ let it be knowen this daye, that thou arte the God of Israell, and that I am thy seruaunte / and that I wo all these thynges at thy commaundement. Heare me, O Lorde, heare me / that this people maye knowe that thou arte the God/ and that thou hast tourned theyr hertes backwarde. And there fell fyre from the Lorde and consumed the sacrifyce, and the wodde, and the stones, and the dulle/ and lycked vp the water that was in the gutter. Whiche when all the people sawe, they fel on theyr faces and sayd, the Lorde he is God, the Lorde he is God. Then sayde Eliah vnto them, laye handes on the Prophetes of Baal, lett not one of them escape. And when they had taken them Eliah brought them downe vnto the brooke Kison, and slue them there.

Then Eliah sayde vnto Achab, get the vp and eate and dryncke, for there is a sounde of moche rayne. And whē Achab went vp to eate and to dryncke/Eliah went vp to the toppe of mount Carmel, * and bowed him selfe to the earthe, and put his face betwene his knees/ and sayd to his seruaunt: go vp and loke towarde the see. And he went vp and loked, and sayd: here is nothynge. And he sayd go agayn seuen tymes. And the seuenth tyme he sayde: behold, there aryseth a lytle cloude out of the see, lyke the paulme of a mannes hand. Then he sayde: goo and saye to Achab, putte the horses in the charete, and get the downe ꝑ the rayne stoppe the not. And within a lytle whyle heuen was blacke with cloudes and wynde, and there was a greate rayne. And Achab rode and went to Jezrahel. and the hāde of the Lorde was on Eliah, and he gyrded vp his lopnes and ranne before Achab, tyll they came to Jezrahel.

¶ Eliah fleinge frome Jezabel is nourysshed of the aungell of God. He complayneth that he is lefte alone, and that they seke his lyfe to. He is commaunded to annoynt Hazahel, Jehu, and Eliseus.

CAPI. XIX.

AND Achab tolde Jezabell, all that Eliah hadde wone, and all togyther, howe he had slayne the Prophetes with the swerde. Then Jezabell sente a messenger vnto Eliah, sayinge: * so woo God to me, and so therto, but ꝑ I make thy soule lyke one of theyrs/by to morow this tyme: when he saw that, he arose and went for his lyfe, and came to Berlsabe in Juda, and lefte his seruaunte there. And he went a dayes tourneye in to the wyldernesse/and when he was come, sat down vnder a Juniper tree/and desyred for his soule, that he myghte dye, and sayde: * it is nowe ynough, O Lord, take my soule/for I am not better then my fathers.

And as he laye and slepte vnder the Junyper tree: beholde there came an aungell and touched hym, and sayde vnto him: aryse and eate. And he loked aboute hym: and loo there was an Imber cake, and a cruse of water at his heed. And he ate and dranke, and layde him downe agayne to slepe. And the aungell of the Lorde came agayne the seconde tyme, and touched him, and sayd: aryse and eate, for thou haste a longe tourneye to goo. And he arose and dyd eate and dryncke, and went in the strengthe of that meat fourtye dayes and fourtye nyghtes vnto Horeb the mounte of God, and entred there in to a caue, and lodged there all nyght.

And then the worde of the Lorde came to him and sayde: what doest thou heare Eliah? And he answered: I haue ben thorow angrye for the Lord God of hostes sake. For ꝑ childre of Israel haue forsaken thy couenaunt, and haue broke downe thyne aulters, and slayne the Prophetes with the swerde, and I onely am lefte/and they seke my soule to haue it to. And he sayd: come oute and stande before the Lorde. And beholde, the Lorde went by, and a myghtye stronge wynde that rent the mountaynes, and brake the rockes before him / but the Lord was not in the wynde. And after the wynde, came an erthquake/ but the Lord was not in the erthquake. And after the erthquake came fyre / but the Lorde was not in the fyre. And after the fyre, came a small styll voyce. And when Eliah herde it, he couered his face with his mantell/and wente oute and stode in the mouthe of the caue. And loo, there came a voyce vnto him, and sayde: what doest thou here Eliah? And he answered: I haue ben ernestly angry for the Lord God of hostes sake bicause the chyldren of Israell haue forsaken thyne appoyntmēt and haue cast downe thyne aulters, and slayne thy Prophetes with the swerde/and I onely am left, and they seke my soule to haue it. Then the Lorde sayde vnto him/goo and tourne thy waye to the wyldernesse of Damasco, and go and anoynt Hazael to be kynge of Syria. And Jehu the sonne of Namsi

Gene.xxxiiij.c

* Josue.iiij.a

iij.Reg.xviij.a Jacob.v.d

Namli, annoynt to be kynge ouer Israel. And Eliseus the sonne of Saphat of Abel Mehulah annoynte to be Prophete in thy rowme. And who so escapeth the swerde of Hazael, him shall Jehu slaye / and yf any man escape the swerde of Jehu, him shall Eliseus slaye. And therto I haue left me seuen thousande in Israel, of which neuer man bowed his knees vnto Baal nor kissed him with his mouth.

And he departed thence and founde Eliseus the sonne of Saphat plowynge with twelue yoke of oxen before him, & he with the twelfe. And Elias went to him and cast his mantell vpon him. And he left the oxen and ran after Elias and sayde: let me I praye the, kysse my father and mother, and then I will folowe the. And he sayde to him: go backe agayn, for what haue I wne to the? And he went backe agayn from him, and toke a yocke of oxen and slewe them, and dressed the flesh with the instrumentes of the oxen, and gaue it the people, & they dyd eate. And then he arose and went after Elias and ministred vnto him.

¶ The fyrste and seconde tyme that Samaria was beleged of Benhadad kynge of Syria.

CAPI. XX.

AND Benhadad kynge of Syria gathered all his host togither, and. xxxij. kynges with him, with horse and charet: and went vp and beleged Samaria and warred against it. And he sent messengers to Achab kynge of Israel into the cytie, and sayde vnto him: thus saith Benhadad, Thy syluer & thy golde is myne, and the best of thy wyues, and the best of thy children be myne. And the king of Israel answered and sayde: my Lorde king according to thy sayeng, I am thyne with al I haue.

And the messengers came agayne to Achab and sayde: thus sayth Benhadad. I haue therfore sent vnto the, sayeng: delyuer me then thy syluer and thy golde, and thy wyues, and thy children. Neuels I will sende my seruauntes vnto the by to morow this tyme: & they shal serche thyne house, and the houses of thy seruauntes, which shal take all that is glorious in thyne eyes, and bringe it awaye with them. Then the kynge of Israell sent for the elders of the lande and sayde: take hede I praye you, & se how this felowe goeth about mischiefe. For he sente vnto me, for my wyues and my children, and my syluer and my golde: and I denyed him nothinge of it. And all the elders of Israel and all the people sayde: herken not to him nor consent. Wherupon he sayde vnto the messengers of Benhadad: tell my Lorde the kynge, all that he sent for the first tyme, I will do: but this request I maye not do. And the messengers departed & brought him worde. The Benhadad sent vnto him and sayd: thus do the goddes to me and so therto, yf the dust of Samaria be ynoughe for all the people that folowe me, that euery man may haue an handfull. And the kynge of Israell answered and sayde: Tell him, let not him that putteth on his harnesse boste him selfe, as he that putteth it of. And when Benhadad herde that answer as he and the kynges were drynckinge in the paupilons, he sayde vnto his seruauntes: put youre selfes in aray. And they put them selues in araye against the cytie. And beholde there came a Prophete vnto Achab kynge of Israel and sayd to him: Thus sayth the Lorde. Seist thou al this great multitude? Beholde, I wil delyuer them into thyne hande this daye, that thou mayst knowe that I am the Lorde. And Achab sayde, by whome? And he sayde, thus sayth the Lorde: euen by the gouernours men of the shires. And Achab sayde: who shal fyght in the batayle? And he sayde, thou. Then he nombred the men of the gouernours of the shires: and they were two hundred & xxxij. And after them he nombred all the people, and all the children of Israel were seuen thousande. And they marched forwarde at none when Benhadad was a drynkynge stronge drinke in the paupilyons with the. xxxij. kynges that holp him. And the men of the rulers of the shires went out first. And Benhadad sent forthe, & they shewed hym sayenge: There come men from Samaria. And he sayde: yf they come to make a peax, take them a lyue. And also yf they come for warre, take them yet a lyue. And when those men of the shyres of the shires were come out of the cytie and the host after them, they slew euery one of them his ennemy that stode in his waye. And the Syrians fled, and Israel folowed after them. And Benhadad the kynge of Syria escaped on a horse with his horsemen. And the kynge of Israell went out and smote horse and charet, & slew a great slaughter of the Syrians.

Then there came a Prophete to the kynge of Israell, and sayde to hym: Go forthe and playe the man, be wyse and take hede what thou west: for when the yere is gone about, the kynge of Syria will come against the agayn. Then sayde the seruauntes of the kynges of Syria to him / The goddes of the hylles are their goddes, and therfore they had the better of vs. But let vs fight with them in the playne and vndoubtedly we shall haue the better of them. And this do / take the kynges away euery man out of his place, & put Dukes in their rowmes. And furnysh the a new host, lyke the host that thou hast lost, and horse for horse, & charet for charet, and let vs fight with them in the playne, and for a wager, we get the better of the. And the kynge herkened vnto their counsell and dyd euen so.

And as sone as the yere was gone aboute, Benhadad nombred the Syrians and went vp to Aphek to warre with Israel. And the children of Israel were nombred and prouyded of vytayle, and went against them, and pytched before them lyke two lytle flockes of kyddes but the Syrians fylled the countreye. Then there came a man of God and sayde vnto the kynge of Israell, thus sayth the Lorde. Because the Syrians saye, that the Lorde is but a God of the hilles, & not God of the valeys to / therfore will I delyuer all this great multitude into thine hande that ye may know that I am

the Lorde. And they pytched one ouer against the other. vij. dayes, and the seuenth day they ioyned batayle. And the childre of Israel slue of the Sirians an hundred thousande fote men in one daye. And the rest fled to Aphek into ỹ cytie. And there fell a wall vpon. xxvij. thousande of them that were left. And Benhadad fled and went into the cytie, from chambre to chambre.

Then sayde his seruauntes vnto him: Beholde, we haue herde saye, that the kynges of the house of Israel are mercyfull kynges. Let vs put sacke cloth about our loynes, and ropes about our heddes, and go out to the kyng of Israel: happely he will saue thy lyfe. So they gyrded sacke clothe about their loynes, & put ropes about their heddes, and went oute to the kynge of Israel and sayde: thy seruaũt Benhadad sayth, I praye the let me lyue. And he sayde: Is he yet a lyue? what he is my brother. And they toke that worde for good lucke and hastely caught it out of his mouth & sayd Yea thy brother Benhadad. Then he sayd: go and bringe him. And Benhadad came oute to him, and the other toke him vp into the charet. And Benhadad sayde: the cyties whiche my father toke frome thy father, I will restore agayn. And thou shalt make streates for the in Damasco, as my father dyd in Samaria. And I will make a leage with the & send the awaye. And so made a leage with him and sent him awaye.

Then a certeyn man of the childre of the prophetes sayd vnto his felow with the word of the Lorde, smyte me I praye the. And the man wolde not smyte him. And he sayde, because thou haste not obeyed the voyce of the Lorde: beholde, as sone as thou arte departed frome me a Lyon shal slay the. And as sone as he was departed frome him, * a Lyon found
3 Regu. xvii. a him & slew him. Then he founde an other mã and sayd to him: smyte me I praye the. And the man gaue him a good stryppe and wounded him. And the prophete went forth and wayted for the kynge by the waye and tyed a kercheefe ouer his eyes, and put him selfe oute of knowledge. And when the kynge came by, he cryed vnto him and sayde: thy seruaunt went out in the myddes of the battel. And lo, there was one began to flee. And there came a man to me and sayde: kepe thou this man. And yf
G he be myssed, thy lyfe shall goo for his, or els
☞ thou shalt paye a talent of syluer. And as thy seruaunt had here & there to do, he was gone. And the kynge of Israel sayde vnto him: euen so shal thy iudgement be as thou hast defined it thy selfe.

And he hasted and vnfolded the kercheefe awaye frome his eyes: and the kynge of Israel knew him, that he was of the Prophetes.
iii. Reg. xxii. f And he sayd vnto the kyng, thus sayth ỹ Lord because thou hast let go a mã ỹ ought to haue dyed, thy lyfe shal go for his lyfe, & thy people for his. And the kynge of Israell went to his house al sad & hert hurt, & retred into Samaria

¶ Jezabel commaundeth to kyll Naboth, for the vyneyard that he refused to sell Achab. Helias reproueth Achab, and he repenteth.

CAPI. XXI

After these thinges were done, it chaunced that Naboth the Jezrahelite had a vyneyarde in Jezrahel hard by the palace of Achab kynge of Samaria. And Achab spake vnto Naboth sayenge: let me haue thy vyneyarde, to make me a garden of herbes therof, because it lyeth so nyghe my house: & I will gyue the a better vyneyarde for it: or yf it playse the I will gyue the the worthe of it in syluer. But Naboth sayde to Achab: the Lorde forbyd that frome me, that I shoulde gyue the enheritaũce of my fathers vnto the. Then went Achab vnto his house excedynge angrye and euyll apayde, because of the wordes which Naboth the Jezrahelite had spoke to him sayenge: I will not gyue to the the enheritaunce of my fathers. And he layde him downe vpõ his bed, and turned away his face and wolde eate no meat.

Then Jezabel his wyfe came to him, and sayde vnto him: Why art thou so frowarde, that thou eatest no meat? And he sayde vnto her, I spake vnto Naboth the Jezrahelyte, & sayde vnto him: Gyue me thy vyneyarde for syluer, or els yf thou wilt, I will gyue the an other vyneyarde for it. And he sayde: I wyll not gyue the my vyneyarde.

Then sayde Jezabell his wyfe vnto him: What a goodly kyngdome were thou able to make in Israel? vp and eat meat, and let thyne hert at rest, for I will gyue ỹ the vyneyard of Naboth the Jezrahelite. Thẽ she wrote a letter in Achabs name & sealed it with his seale, and sent it vnto the elders and chiefe men of his cytie that dwelt where Naboth dwelt. And she wrote in the letter sayeng: proclayme fastinge and set Naboth on hyghe among the people, and set two naughty felowes before him, and let them testify against him sayenge: thou dyddest blaspheme both God & the king And vpon that cary him out and stone him to death.

And the elders and nobles of his cytie, wher she dwelt in his cytie, dyd as Jezabel had sent vnto them, and as it was written in the letter which she had sent vnto them. They proclaymed fasting, and set Naboth an hyghe amonge the people, and there came in two vnthrifty persons and sate before him. And the two deuelysh persons witnessed against Naboth before the people sayenge. Naboth dyd curse God and the kynge. * And vpon that they caryed him out of ỹ cytie and stoned him with stones to deth. And then they sent to Jezabel sayenge: Naboth is stoned to deth. And when Jezabel herde that Naboth was stoned to death: she sayde to Achab: aryse and take possession of the vyneyarde of Naboth, ỹ Jezrahelite, which he denyed to gyue ỹ for syluer, for Naboth is not a lyue, but deed. And when Achab herde that Naboth was deed. He arose to go downe to the vyneyarde of Naboth the Jezrahelite, to take possession of it.

And the worde of the Lorde came vnto Eliah the Thesbite sayeng: aryse and go downe to mete Achab kyng of Israel which is in Samaria

maria. Beholde, he is in the vyneyarde of Naboth: for he is gone downe thyther, to take possession of it. And say vnto him: thus saith the Lorde, thou hast kylled & moreouer gotten possession. And saye after that vnto him, thus sayth the Lorde: in the place where dogges lapped the bloude of Naboth, shall dogges lappe euen thy bloude also. And Achab sayde to Eliah: hast thou found me thyne enemy at any tyme? And he sayde yee, because thou art vtterly appointed to worke wickednesse in the sight of the Lord. Behold, I wil bringe euyll vpon the, and will make cleane ryddaunce of thyne yssue, and will destroy of Achab all that pisseth against the wall, and euen the inclose and furthest in Israel: & wyl make thyne house, lyke the house of Ieroboam the sonne of Nabat, and lyke the house of Baasa the sonne of Ahiah, because thou haste prouoked me to angre, & made Israel synne.

And also against Iezabel came the worde of the Lorde, sayenge: dogges shall eat Iezabel vnder the walles of Iezrahel. And he ỹ dyeth of Achab in the towne, him shall dogges eate: and he that dyeth in the feldes, him shall the foules of the ayre eate. For there was none at all lyke Achab, that was so vtterly appointed to worke wyckednesse in the sight of the Lord, and that because Iezabel his wyfe pricked him forwarde. And therfore he dyd excedynge abhominably, in folowinge Ydles, in all thinges lyke as dyd the Amorites whiche the Lorde cast out before the childrē of Israel.

When Achab herde those wordes, * he rēt his clothes and put sackecloth about his flesh and fasted, and lay in sacke and went comfortelle. And ỹ worde of the Lord came to Eliah the Thesbite sayenge: seyst thou how Achab humbleth him selfe before me? because he so humbleth him self before me, I wil not bring the euyll in his dayes: but in his sonnes dayes I will bringe euyll vpon his house.

¶ Foure hundred false Prophetes do counsell Achab and Iosaphat to warre agaynst Ramoth: only Micheah prophesyeth the truth, for whiche he is smytten and put in prysion.

CAP. XXII

AND they continued thre yere without warre betwene Syria and Israel. * And the third yere Iosaphat kynge of Juda came to the kynge of Israell. Then sayde the kynge of Israel vnto his seruantes, know ye not that Ramoth in Galaad is ours, and we sit still and take it not out of the handes of ỹ kynge of Syria? And he sayd vnto Iosaphat: wilt thou go with me to batayle, to Ramoth in Galaad? And Iosaphat sayd vnto the kyng of Israel: * I will be as thou art, & my people shalbe as thyne, and my horsses as thyne.

And Iosaphat sayde vnto the kynge of Israel: aske counsell I praye the of the Lord to daye. And then the kynge of Israel gathered of the Prophetes togither, vpon a foure hundred men, and sayde vnto them: shall I go to Ramoth in Galaad to batayle, or be still? And they sayde, go / for the Lorde shall deliuer it into the handes of the kynge. And Iosaphat sayde: is there not one Prophet of the Lordes here more, that we might enquire of him? And the kynge of Israel sayde to Iosaphat: there is yet one, by whom we may aske counsel of the Lorde, one Micheah the sonne of Iemlah But I hate him: for he neuer prophesyeth good vnto me, but euyll. And Iosaphat sayd: let not the kynge say so. Then the kynge of Israel called vnto one of his chamberlayns and sayd: fet Micheah the sonne of Iemlah hyther atones. And the kynge of Israel and Iosaphat the kynge of Juda sat eyther in his seat and their apparell on them, in a voyde place beside the entrynge of the gate of Samaria, and all the Prophetes Prophesyenge before them. And Zedekiah the sonne of Canaanah made hornes of yron and sayd, thus sayth the Lord: with these hornes thou shalt wynowe the Syrians vntyll thou haue made an ende of them. And all the Prophetes prophesyed euen so, sayenge: goo to Ramoth in Galaad and prospere, for the Lorde shall delyuer it into the handes of the kynge. And the messenger that was gone to call Micheah, sayde vnto him / se, the wordes of the Prophetes speake good vnto the kynge with one voyce / let thy wordes I pray the, be lyke the wordes of one of them, and speake that is good. And Micheah sayde / as surely as the Lorde lyueth, what the Lorde putteth in my mouth, that will I speake. And whē he was come to the kynge, the kynge sayde to him / Micheah shall we go to Ramoth in Galaad to batayle, or shall we be styll? And he sayde vnto him, * go and prospere, the Lorde shall delyuer it into the handes of the kynge. And the kynge sayd vnto him, howe often shall I adiure the, that thou tell me nothinge but truthe, in the name of the Lord? Then he sayd I saw all Israel scattered vpon the hylles, as sheepe that haue no shepherdes. And the Lord sayde / those haue no master, let them returne euery man to his house in peace. Then sayd ỹ kynge of Israel to Iosaphat / dyd I not tell the, that he wolde Prophesye no good vnto me, but euyl? And Micheah sayd / Heare thou therfore the worde of the Lorde. I sawe the Lorde sit on his seate, and al the company of heauen standinge about him, on his ryghthād and on his left. And the Lorde sayd: * Who shal deceyue Achab that he may go & be slayne at Ramoth in Galaad? and one sayd on this maner & an other on that. Then came forthe a spryte & stode before the Lorde & sayd / I wil deceyue him. And the Lorde sayd, wherwith? And he sayde / I will goo oute and be a false spryte in the mouthes of all his Prophetes. And the Lorde sayd, Thou shalt deceyue him and also preuayle, go forth & do euen so. Now therfore beholde, the Lorde hath put a lying spryte in the mouthe of all these thy Prophetes / when in very dede the Lorde hath spokē euyll towarde the.

Then Zedekiah the sonne of Canaanah wēt to and smote Micheah on the cheke, and sayde / Howe is the spryte of the Lorde gone frome me, to speake in the? And Micheah

the Lorde. And they pytched one ouer against the other. vij. dayes, and the seuenth day they ioyned batayle. And the childre of Israel slue of the Sirians an hundred thousande fote men in one daye. And the rest fled to Aphek into ꝑ cytie. And there fell a wall vpon. xxvij. thousande of them that were left. And Benhadad fled and went into the cytie, from chambre to chambre.

Then sayde his seruauntes vnto him: Beholde, we haue herde saye, that the kynges of the house of Israel are mercyfull kynges. Let vs put sacke cloth about our loynes, and ropes about our heddes, and go out to the kyng of Israel: happely he will saue thy lyfe. So they gyrded sacke clothe about their loynes, & put ropes about their heddes, and went oute to the kynge of Israel and sayde: thy seruaũt Benhadad sayth, I pray the let me lyue. And he sayde: Is he yet a lyue? what he is my brother. And they toke that worde for good lucke and hastely caught it out of his mouth & sayd Yea thy brother Benhadad. Then he sayd: go and bringe him. And Benhadad came oute to him, and the other toke him vp in to the charet. And Benhadad sayde: the cyties whiche my father toke frome thy father, I will restore agayn. And thou shalt make streates for the in Damasco, as my father dyd in Samaria. And I will make a leage with the & send the awaye. And so made a leage with him and sent him awaye.

Then a certeyn man of the childre of the prophetes sayd vnto his felow with the word of the Lorde, smyte me I praye the. And the man wolde not smyte him. And he sayde, because thou haste not obeyed the voyce of the Lorde: beholde, as sone as thou arte departed frome me a Lyon shal slay the. And as sone as he was departed frome him, ✻ a Lyon found him & slew him. Then he founde an other mã and sayd to him: smyte me I praye the. And the man gaue him a good stryppe and wounded him. And the Prophete went forth and wayted for the kynge by the waye and dyed a kerchefe ouer his eyes, and put him selfe oute of knowledge. And when the kynge came by, he cryed vnto him and sayde: thy seruaunt went out in the myddes of the battel. And lo, there was one began to flee. And there came a man to me and sayde: kepe thou this man. And yf he be myssed, thy lyfe shall goo for his, or els thou shalt paye a talent of syluer. And as thy seruaunt had here & there to do, he was gone. And the kynge of Israel sayde vnto him: euen so shal thy iudgement be as thou hast defined it thy selfe.

And he hasted and vnfolded the kercheefe awaye frome his eyes: and the kynge of Israel knew him, that he was of the Prophetes. And he sayd vnto the kyng, thus saith ꝑ Lord because thou hast let go a mã ꝑ ought to haue dyed, thy lyfe shal go for his lyfe, & thy people for his. And the kynge of Israell went to his house al sad & hert hevy, & came into Samaria

¶ Iezabel commaundeth to kyll Naboth, for the vyneyard that he refused to sell Achab. Helias reproueth Achab, and he repenteth.

CAPI. XXI

After these thinges were done, it chaunced that Naboth the Jezrahelite had a vyneyarde in Jezrahel hard by the palace of Achab kynge of Samaria. And Achab spake vnto Naboth sayenge: let me haue thy vyneyarde, to make me a garden of herbes therof, because it lyeth so nyghe my house: & I will gyue the a better vyneyarde for it: or yf it playse the I will gyue the the worthe of it in syluer. But Naboth sayde to Achab: the Lorde forbyd that frome me, that I shoulde gyue the enheritaũce of my fathers vnto the. Then went Achab vnto his house excedynge angrye and cupyll apayde, because of the wordes which Naboth the Jezrahelite had spoke to him sayenge: I will not gyue to the the enheritaunce of my fathers. And he layde him downe vpõ his bed, and turned away his face and wolde eate no meat.

Then Jezabel his wyfe came to him, and sayde vnto him: Why art thou so frowarde, that thou eatest no meat? And he sayde vnto her, I spake vnto Naboth the Jezrahelyte, & sayde vnto him: Gyue me thy vyneyarde for siluer, or els yf thou wilt, I will gyue the an other vyneyarde for it. And he sayde: I wyll not gyue the my vyneyarde.

Then sayde Jezabell his wyfe vnto him: What a goodly kyngdome were thou able to make in Israel? vp and eat meat, and let thyne hert at rest, for I will gyue ꝑ the vyneyard of Naboth the Jezrahelite. Thẽ she wrote a letter in Achabs name & sealed it with his seale, and sent it vnto the elders and chiefe men of his cytie that dwelt where Naboth dwelt. And she wrote in the letter sayeng: proclayme fastinge and set Naboth on hyghe among the people, and set two naughty felowes before him, and let them testify against him sayenge: thou dyddest blaspheme both God & the king And vpon that cary him out and stone him to death.

And the elders and nobles of his cytie, whiche dwelt in his cytie, dyd as Jezabel had sent vnto them, and as it was written in the letter which she had sent vnto them. They proclaymed fasting, and set Naboth an hyghe amonge the people, and there came in two vnthrifty persons and sate before him. And the two deuelysh persons witnessed against Naboth before the people sayenge. Naboth dyd curse God and the kynge. ✻ And vpon that they caryed him out of ꝑ cytie and stoned him with stones to deth. And then they sent to Jezabel sayenge: Naboth is stoned to deth. And when Jezabel herde that Naboth was stoned to death: she sayde to Achab: aryse and take possession of the vyneyarde of Naboth, ꝑ Jezrahelite, which he denyed to gyue ꝑ for siluer, for Naboth is not a lyue, but deed. And when Achab herde that Naboth was deed. He arose to go downe to the vyneyarde of Naboth the Jezrahelite, to take possession of it.

And the worde of the Lorde came vnto Helias the Thesbite sayeng: aryse and go downe to mete Achab kyng of Israel which is in Samaria

Regu. xvii. a

iii. Reg. xxii. f

maria. Beholde, he is in the vyneyarde of Naboth: for he is gone downe thyther, to take possession of it. And say vnto him: thus saith the Lorde, thou hast kylled & moreouer gotten possession. And saye after that vnto him, thus sayth the Lorde: in the place where dogges lapped the blonde of Naboth, shall dogges lappe euen thy blonde also. And Achab sayde to Eliah: hast thou found me thyne enemy at any tyme? And he sayde yee, because thou art vtterly appointed to worke wickednesse in the sight of the Lord. Behold, I wil bringe euyll vpon the, and will make cleane ryddaunce of thyne yssue, and will destroy of Achab all that pisseth against the wall, and euen the inclose and furthest in Israel: & wyl make thyne house, lyke the house of Ieroboam the sonne of Nabat, and lyke the house of Baasa the sonne of Ahiah, because thou haste prouoked me to angre, & made Israel synne.

And also against Iezabel came the worde of the Lorde, sayenge: dogges shall eat Iezabel vnder the walles of Iezrahel. And he ꝑ dyeth of Achab in the towne, him shall dogges eate: and he that dyeth in the feldes, him shall the foules of the ayre eate. For there was none at all lyke Achab, that was so vtterly appointed to worke wyckednesse in the sighte of the Lord, and that because Iezabel his wyfe pricked him forwarde. And therfore he dyd excedynge abhominably, in folowinge ydoles, in all thinges lyke as dyd the Amorites whiche the Lorde cast out before the childrē of Israel.

When Achab herde those wordes, * he rēt his clothes and put sackecloth about his fleth and fasted, and lay in sacke and went confortelesse. And ꝑ worde of the Lord came to Eliah the Thesbite sayenge: seyst thou how Achab humbleth him selfe before me? because he so humbleth him self before me, I wil not bring the euyll in his dayes: but in his sonnes dayes I will bringe euyll vpon his house.

¶ Foure hundred false Prophetes do counsell Achab and Iosaphat to warre agaynst Ramoth: only Micheah prophesyeth the truth, for whiche he is smytten and put in prysō.

CAP. XXII

AND they continued thre yere without warre betwene Siria and Israel. * And the third yere Iosaphat kynge of Juda came to the kynge of Israell. Then sayde the kynge of Israel vnto his seruantes, know ye not that Ramoth in Galaad is ours, and we sit still and take it not out of the handes of ꝑ kynge of Siria? And he sayd vnto Iosaphat: wilt thou go with me to batayle, to Ramoth in Galaad? And Iosaphat sayd vnto the kyng of Israel: * I will be as thou art, & my people shalbe as thyne, and my hosses as thyne.

And Iosaphat sayde vnto the kynge of Israel: aske counsell I praye the of the Lord to daye. And then the kynge of Israel gathered of the Prophetes togither, vpon a foure hundred men, and sayde vnto them: shall I go to Ramoth in Galaad to batayle, or be still? And they sayde, go / for the Lorde shall delyuer it into the handes of the kynge. And Iosaphat sayde: is there not one Prophet of the Lordes here more, that we might enquire of him? And the kynge of Israel sayde to Iosaphat: there is yet one, by whom we may aske counsel of the Lorde, one Micheah the sonne of Iemlah But I hate him: for he neuer prophesyeth good vnto me, but euyll. And Iosaphat sayd: let not the kynge say so. Then the kynge of Israel called vnto one of his chamberlayns and sayd: fet Micheah the sonne of Iemlah hyther atones. And the kynge of Israel and Iosaphat the kynge of Juda sat eyther in his seat and their apparell on them, in a voyde place besyde the entrynge of the gate of Samaria, and all the Prophetes prophesyenge before them. And Zedekiah the sonne of Canaanah made hornes of yron and sayd, thus sayth the Lord: with these hornes thou shalt wynowe the Syrians vntyll thou haue made an ende of them. And all the Prophetes prophesyed euen so, sayenge: goo to Ramoth in Galaad and prosper, for the Lorde shall delyuer it into the handes of the kynge. And the messenger that was gone to call Micheah, sayde vnto him / se, the wordes of the Prophetes speake good vnto the kynge with one voyce / let thy wordes I pray the, be lyke the wordes of one of them, and speake that is good. And Micheah sayde / as surely as the Lorde lyueth, what the Lorde putteth in my mouth, that will I speake. And whē he was come to the kynge, the kynge sayde to him / Micheah shall we go to Ramoth in Galaad to batayle, or shall we be styll? And he sayde vnto him, * go and prosper, the Lorde shall delyuer it into the handes of the kynge. And the kynge sayd vnto him, howe often shall I adiure the, that thou tell me nothinge but truthe, in the name of the Lord? Then he sayd I saw all Israel scattered vpon the hylles, as sheepe that haue no shepherdes. And the Lord sayde / those haue no master, let them returne euery man to his house in peax. Then sayd ꝑ kynge of Israel to Iosaphat / dyd I not tell the, that he wolde Prophesye no good vnto me, but euyl? And Micheah sayd / Heare thou therfore the worde of the Lorde. I sawe the Lorde sit on his seate, and al the company of heauen standinge about him, on his ryght hād and on his left. And the Lorde sayd: * Who shal deceyue Achab that he may go & be slayne at Ramoth in Galaad? and one sayd on this maner & an other on that. Then came forthe a spryte & stode before the Lorde & sayd / I wil deceyue him. And the Lorde sayd, wherwith? And he sayde / I will goo oute and be a false spryte in the mouthes of all his Prophetes. And the Lorde sayd, Thou shalt deceyue him and also preuayle, go forth & do euen so. Now therfore beholde, the Lorde hath put a lying spryte in the mouthe of all these thy Prophetes / when in very dede the Lorde hath spokē euyll towarde the.

Micheas'or Micheah. ii. Par. xviii. d

B C D

ii. Par. xviii. a

Ezechi. xiiii. b

Then Zedekiah the sonne of Canaanah wēt to and smote Micheah on the cheke, and sayde / Howe is the spryte of the Lorde gone frome me, to speake in the? And Micheah

sayde: Beholde, thou shalte se in that daye, when thou shalt go frome chambre to chambre to hyde the. And the kynge of Israel sayde Take Micheah and cary him backe agayn vn to Amon the gouerner of the cytie, and vnto Joab the kynges sonne, and saye: thus sayth the kynge. Put ye this felowe in prison and fede him with bred and water straytly, tyll I returne in peax. Then Micheah sayde, yf thou come safe agayne, the Lorde hath not spoken in me. And he sayde, herken ye people euerye one of you.

And so the kynge of Israel and Josaphat ꝑ kynge of Juda went vp to Ramoth in Galaad. And the kynge of Israel sayd to Josaphat I will chaunge myne apparell and get me to warre: but put thou on thyne owne apparel. And the kynge of Israel chaunged his raymēt and went to battel also. But the kyng of Siria had commanded the Capitaynes of his charettes of which he had. xxxij. sayenge: fighte neyther with small nor greate, saue with the kynge of Israel only. And when the capitaynes of the charettes sawe Josaphat, they thought he had bene the kynge of Israel, and therfore turned to him to fight. But Josaphat cryed out. And when the capitaynes of ꝑ charettes sawe he was not the kynge of Israell, they turned backe frome him. And a certayne man drewe a bowe vnwares, and smote the kyng of Israel betwene the ribbes of his harnesse. Wherfore the kynge sayde vnto the dryuer of his charet, turne thy hande and cary me forth of the host, for I am hurt. And the feld encreased that daye, and the kynge continued in his charet before the Sirians, and dyed about nyght. And the blonde ranne oute of the wounde into the bottome of the charet. And there went a Proclamation thorowe out the host after the sonne was downe, sayenge: let euery man repaire to his cytie and to his own
ff countreye. And when the kyng of Israel was ded, they came to Samaria and buryed hym there. And whyle they washed the charet in the pole of Samaria, the dogges lycked vp
iii.Reg.xxi. c. his blonde, and harlottes washed him accordinge vnto the worde of the Lorde which he spake. The rest of the dedes of Achab, and all he dyd, and the Ywory house which he made, and the cyties that he buylt, are writen in the boke of the Chronicles of the kynges of Israel. And when Achab was layde to reste with his fathers, Ohoziah his sonne raygned in his steade.

Josaphat the sonne of Asa began to raygne vpon Juda, the fourth yere of Achab kynge of Israell, and was. xxxv. yere olde when he began to raygne and raygned. xxv. yere in Jerusalem. His mothers name was Azubah the dughter of Salahi. And he walked in all the wayes of Asa his father and bowed not therfrome, but dyd that was right in the eyes of the Lorde. Onely he dyd not put the hylaulters out of the waye: for the people offered & burnt their sacrifices yet, in the hylaultares. And he had peax with the kynge of Israel.

The rest of the dedes of Josaphat, and the myght that he shed, and how he warred, are writen in the boke of Chronicles of the kynges of Juda. And also the remnaūt of the buggery boyes, whiche remayned in the dayes of his father, he put cleane oute of the lande. There was then no kynge in Edom, the kyng was but a deputie. And Josaphat made shyppes in the se, to go to Ophir for gold, but they went not: for the shyppes brake at Azion Gaber. Then sayde Ohoziah the sonne of Achab vnto Josaphat: Let my seruauntes go with thyne in the shyppes. But Josaphat wolde not. And Josaphat layde him to slepe with his fathers, and was buryed with his fathers in the cytie of Dauid his father: & Jehoram his sonne raygned in his rowme.

The ende of the thyrde boke of the kynges, as the latenistes reken, the Hebrues call it the fyrste of the kynges.

THE FOVRTH BOKE OF THE KYNGES, VVHICH THE HEBRVES CALL THE SECONDE OF THE KYNGES.

¶ Ohoziah is hurt, and asketh counsell of Belzebub howe he may come by health. The capitaynes ouer fyftye with theyr soudiars are burnt, by the prayer of Eliah. Ohoziah is reproued of Eliah, and dieth and Iehoram his brother succedeth hym.

CAP. I.

A Hoziah the sonne of Achab began to raygne vpon Israel in Samaria, the.xvij yere of Iosaphat kynge of Juda, and was kynge ouer Israel twoo yeres, and dyd euyll in the sight of ỹ Lorde and walked in the waye of his father and in the waye of his mother, and in the waye of Jeroboam the sonne of Nabat which made Israel to synne. And he serued Baal and bowed him selfe to him, and angred the Lorde God of Israel, in all thinge, as dyd his father.

Moabites rebelled against Israel after the death of Achab.

And Ohoziah fell throrow a latteise wyndow out of an vpper chambre that he had in Samaria, and fell sicke. Tyē he sent messengers, sayenge vnto them: Go and enquyre of Beelzebub the God of Akaron, whether I shal recouer of this disease, or no. But the angell of the Lorde spake to Eliah the Thesbite, aryse and go against the messengers of the kynge of Samaria, and saye vnto theym: Is there no God in Israel, that ye go to aske of Beelzebub the God of Akaron. Therfore thus saith the Lorde: Thou shalt not come downe frome the bed wheron thou lyest, but shalt dye. And Eliah departed.

And the messengers turned backe agayne vnto Ohoziah. And he sayde vnto them: why B are ye thus come agayne? And they sayd vnto him, there came a man against vs and sayd vnto vs? go and returne vnto the kynge that sent you, and shewe vnto him. Thus sayth ỹ Lord. Is there no God in Israell, that thou sendest to enquire of Belzebub the God of Akaron? Therfore thou shalte not come downe frome the bed wheron thou arte gone vp, but shalt surely dye. And he sayde to them: What maner man was that whiche met you and tolde you these wordes? And they sayde vnto him: It was an heary man and gyrte with a gyrdle of a skynne aboute his loynes. And he sayde vnto them: It is Eliah the Thesbite.

Then the kynge sent vnto him a capitayne ouer fyfty with his fyfty that were vnder him. And when the capitayne was come to him, beholde: he sat on the toppe of an hyll. And ỹ capitayne sayde vnto him: O man of God, the kynge byddeth the come downe. And Eliah answered and sayde to the capitayne ouer the fifty, Yf I be a man of God, fyre come downe C frome heauen and consume the and thy fifty. * And there came fire downe frome heauen & deuoured him and his fyfty. And the kynge wente agayne and sent to him an other capitayne ouer fyfty with his fifty men with him which answered and sayde vnto him, O man of God, thus sayth the kynge make hast and come downe. And Eliah answered and sayde vnto them, Yf I be a man of God, then let fyre come downe from heauen and consume ỹ and thy fyfty. And there came fire downe from heauen and consumed him and his fyfty.

And the kynge sent agayne the thirde capitayne ouer fyfty. And when the thyrd capitayne ouer fyfty was come vp to him, he fell on his knees before Eliah and besought hym and sayd vnto him / Oh man of God, let my lyfe and the lyfe of these fyfty thy seruantes D be precious in thy sight. Behold, there came fire downe frome heauen and burnt vp ỹ two fore capitaynes ouer fyfty with their fyftes. But let my lyfe now be precious in thy sight Then sayde the angell of the Lorde vnto Eliah / Go downe with him, and be not afrayd of him. And he went downe with him vnto ỹ kynge.

And he sayde vnto the kynge, thus sayth ỹ Lorde / for as moche as thou sentest messengers to aske throrow Beelzebub the God of Akaron, as thoughe there had bene no God in Israel to aske throrow his worde, therfore thou shalt not come of the bed on which thou art mounted, but shalte surely dye. And so he dyed according to the worde of the Lorde which Eliah spake / and Iehoram was made kynge in his stede, the seconde yere of Iehorā sonne of Iosaphat kynge of Juda, because he had no sonne. The rest of the dedes of Ohoziah which he dyd, are written in the Chronicles of the kynges of Israel.

¶ Eliah diuideth the waters with his mantel. He is taken vp in to heuen. The bytter and venemous waters are heled by the salt that Eliseus put into them. The chyldren that mocke Eliseus are rent in peces.

CAP. II.

A Nd it chaunced when the Lorde wold A take vp Eliah to heauen in a whirlewynde, that Eliah and Eliseus were goynge frome Galgal. And Eliah sayde to Eliseus, tary here, for the Lord hath sent me 1.Re.xxviii.b to Bethel. But Eliseus sayd / * as surely as the Lorde lyueth, and as thy soule lyueth, I will not leaue the. And when they came to Bethell, the children of the Prophetes that were at Bethel, came forthe to Eliseus, and sayde to him: knowest thou not that ỹ Lorde will take awaye thy master that he be no lenger thy head this daye? And he sayd I know it to, holde your peace.

Then sayde Eliah to Eliseus / tary here I B. praye the, for the Lorde hathe sent me to Jericho. And he sayde / as surely as the Lorde lyueth

ueth, and as surely as thy soule lyueth, I wyl not leaue the, and so they went to Jericho. And the childzen of the Pzophetes that were at Jericho came to Eliseus and sayde vnto hym: arte thou not ware that the Lozde wil take awaye thy mayster frome the this day? And he answered: I know it also, holde your peare. And Eliah sayde to hym: tarye I pzay the here, foz the Lozde hathe sent me to Jozdan. But he sayde: as surelye as the Lozde lyueth, and as thy soule lyueth, I wyll not leaue the. And so they went both of them to gyther. And fyftye men of the sonnes of the Pzophetes went and stode in syght a farre of, as they two stode by Jozdan.

And then Eliah toke his mantel & wzapt it togither, and smote the water, and it diuided it selfe / parte one waye, and parte an other/ and they two went ouer on the dzy land. And as soone as they were ouer, Eliah sayde to Eliseus/ aske what I shall do foz the, er I be taken awaye frome the. And Eliseus sayde: let me haue thy spirite double in me. And he sayde: thou hast asked an harde thynge. Neuertheleſſe if thou se me when I am taken awaye frome the, thou shalte haue it so: yf thou do not, it shall not be. And as they went walkynge and talkynge: beholde there came a charet of fire, and hozses of fire/ & put them asonder. And Eliah went vp in the whozlwynde to heauen. And Eliseus sawe and cryed: O my father, O my father, the charet of Israel, and his charet man, but he sawe hym no moze/ and therfoze toke his owne clothes, and rent them in two peaces.

And then he toke vp the mantell of Eliah that fel from him, and went backe agayn and stode by Jozdans syde, and with the mantell of Eliah ꝑ fell from him, he smote the water, and sayd: where is the Lozde God of Eliah, where is he? And when he had smytten ꝑ water, it diuided parte this waye and parte that way/ and Eliseus went ouer. And the childzen of the Pzophetes of Jericho whiche sawe him a farre, sayd: the spirite of Eliah, dothe rest on Eliseus/ and went agaynst him, and bowed to the erth vnto him. And they sayd vnto him/ se, there be amonge thy seruauntes fyftye lustye men: let them go and seke thy master, happly the spirite of the Lozde hath taken him vp & cast him vpon some mountayne, oz in some valeye. And he sayd: sende not. Neuertheleſſe yet they laye vpon him, tyll he was ashamed, and sayd: sende, and they sent fyftye men whiche sought him thze dayes and thze nyghtes / but found him not. And they came agayn to him, foz he taryed at Jericho. And he sayd to them/ dyd I not saye vnto you that ye shold not go? Then the men of Jericho sayde to Eliseus: beholde, the citye standeth pleasauntly, as my Lozde seeth / but the water is noughte, and the grounde bareyn. And he sayde: bzynge me a newe cruse, and put salte therin. And they bzoughte it to him. And he wente vnto the spzynge of the water, and cast the salte in thyther/ and sayd, thus sayth the Lozde: I heale this water/ there shal not come hencefozth either deth, oz bareynnesse. And the water was helthsome euer after, according to the sayinge of Eliseus whiche he spake.

And he wente frome thence vp to Bethell. And as he was goynge in the waye / there came lytle laddes oute of the cytye, and mocked him, and sayd to him: goo vp thou balde heed/ goo vp thou balde heed. And he tourned backe, and loked on them, and cursed them in the name of the Lozde. And there came two beares oute of the wodde, and tare. xlij. of the boyes. And he wente frome thence to mounte Carmel, and frome thence wente agayne to Samaria.

¶ The kynges of Israel Juda and Edom lacke water, when they shulde fyghte agaynste Moab: which they obtayne thzough the pzayer of Eliseus. The kynge of Moab leseth the felde and after sacryfyeth his sonne.

CAPI. III.

IEhozam the sonne of Achab begã to raigne vpon Israel in Samaria the eyghtene yere of Josaphat kynge of Juda, and continued twelue yere. And he wzoughte euyll in the syghte of the Lozde / but not lyke his father oz his mother/ foz he put awaye the ymage of Baal that his father had made. Neuertheleſſe he contynued in the synne of Jeroboam the sonne of Nabat which made Israel synne, and thzonke not therfrom. And Mesa king of Moab, whiche was ryche of shepe (and was wont to render vnto the kynges of Israell an hundzed thousand lambes, and as many rammes with ꝑ wolle) rebelled against the kyng of Israel after the deth of Achab. And kyng Jehoram went out of Samaria the same seaſo, and nombzed all Israel. And then went and sente to Josaphat kyng of Juda, sayinge: the kyng of Moab hath rebelled agaynst me/ wylt thou go with me agaynst the Moabites to battell? And he sayd I wyll go, and wyll be as thou, my people shal be as thyne, and my hozses as thyne. And he sayde what waye shall we goo? And the other answered: the waye thozowe the wyldernesse of Edom.

And the kynge of Israel toke his iourneye with the kynge of Juda and the kynge of Edom. And when they had compassed the waye seuen dayes, there was no water foz the hoste noz foz the cattell that they hadde with them. Then sayde the kynge of Israell: Alas, the Lozde hathe called togyther these three kynges, to delyuer them in to handes of the Moabites. But Josaphat sayde: Is there heare no Pzophete of the Lozdes, that we maye enquyre of the Lozde by hym? And one of the kynge of Israels seruauntes answered and sayde: here is Eliseus the sonne of Saphat, whiche poured water on the handes of Eliah. And Josaphat sayde: the wozde of the Lozde is with him. And so the kynge of Israell and Josaphat, and the kyng of Edom went wnto to him.

And Eliseus sayde to the kynge of Israell: what

what haue I to do with the? Get the to the Prophetes of thy father and of thy mother And the kynge of Israel sayde vnto him: Oh naye/ but hathe the Lorde called these three kynges to deliuer them in to the handes of the Moabites? And Eliseus sayd: as truly as the Lorde of hoostes lyueth (in whose syghte I stande) and it were not that I regarded the presence of Josaphat the kynge of Juda, I wolde not loke towarde the, nor yet se the. But nowe, bringe me a mynstrell. And as the mynstrell played, the hande of the Lord was vpon hym. And he sayde: thus byddeth the Lorde/make at this brokes heed, ditches and ditches agayne. For thus sayth the Lorde: ye shall se neyther wynde nor rayne, and yet this broke shall be fylled with water that ye may drynke, and your beestes and your cattell also. And this is yet but a small thyng in the sight of the Lorde. But he wyll gyue the Moabites in to youre handes also. And ye shall destroye all stronge townes, and all goodly cyties/ and shall fell all pleasaunt trees, & stop all the welles of water/ and marre all good plottes of grounde with stones. And in the morninge aboute offeryng tyme, there came suche a water the waye from Edom, that the countrey was fylled with water.

When all the Moabites herde the kynges were come to fyght agaynst them, they assembled from the yongest that was hable to put on harnesse, and so vpwarde/ and wayted in the borders. And they beinge vp early in the morninge, the sonne arose and shone vpon the water. And when the Moabites sawe the water a farre of as red as bloude/ they sayde: it is bloude, the kynges haue foughte togither/ & one slayne an other. Now therfore ye Moabites/ get you to the spoyle. And when they came to the host of Israel, the Israelites stode vp and layde on the Moabites/ that they fled before them. And so they entred the lande and destroyed the Moabites. And they ouerthrew the cityes/ and on euery good parcell of lande calle euerye man his stone and ouer couered it/ and stopte all the welles of water/ and felde all the good trees. And as longe as the stones therof dyd remayne in the walles of brycke, the slyngers wente vpon it and bette it.

And when the kynge of Moab sawe that the battayle was to stronge for hym, he toke with him seuen hundred men that drewe the swerd, to haue broken vp vnto the kyng of Edom, but they could not. And then he toke his eldest sonne that sholde haue raigned in his stede, and offered him for a burntoffering vpon the walles. And there came so greate wrathe vpon Israell, that they departed from him, & returned to theyr owne lande.

God gyueth a certayne poore woman oyle and floure by Eliseus. Eliseus obtayneth of God a childe for his Hostesse: which dyeth and is after raysed to lyfe thorow hym. He maketh swete the potage: and multyplyeth the loues.

CAPI. IIII.

AND there cryed a certeyn woman of the A
wyues of the childzen of the prophetes vnto Eliseus, saying: thy seruaunt my husbande is deed, and thou knowest that thy seruaunt dyd feare the Lorde.

And the man that lende vs money is come to fet my two sonnes, to be his bondmen. And Eliseus sayd to her: What shall I do for the? Tell me, what hast thou in thyne house? And she sayde, thyne handmayde hath notbynge at all in her house, saue a pytcher with oyle. And he sayde: Goo and borowe the in other places of all thy neyghboures, emptye vesselles and that not a fewe/ and then goo and shutte the wore to the, and to thy sonnes/ and poure out in to all those vesselles, and put the full alway aside. So she went from him, and shut B
the wore to her, and to her sonnes. And they brought to her, and she poured oute. And whe the vesselles were full, she sayde to her sonne: brynge yet a vessell. And he sayde: there is no mo. And then the oyle ceased. Then she came and tolde the man of God. And he sayd: goo and sell the oyle, and pay thy dettes. And lyue thou and thy childzen of the reste. And it befell on a daye, that Eliseus came to Sunam where was a ryche woman that toke him in for to eate breed. And as ofte as he came that waye, he tourned in thyther to eate breed. And she sayde vnto her husbande: se, I perceyue that this is an holye man of God, and commeth oftentymes by vs/ let vs make him a chambre with a lytle walle, and let vs set him there a bed, a table, a stole, & a candelsticke, that he maye tourne in thither when he commeth to vs.

And it fortuned on a time that he came thither, and tourned in to the chamber, and laye there. Then he sayde to Giezi his seruaunte: C
call this Sunamite. And he called her, and she came before him. And Eliseus sayde to hym, saye to her I praye the: se, thou hast made all this prouision for vs, what shall we do for the? wouldest thou be spoken for to the kynge, or to the capitayne of thy hoste? And she sayd/ I dwell amonge myne owne people. Then he sayd: what is to be done for her? And Giezi sayd: Verily she hath no childe, and her husbande is olde. And he sayde: call her. And he called her. And she came and stode at the dore. Then he sayde: by suche a tyme, and in suche an houre, yf thou lyuest, thou shalt embrace a Genes. xviii. b
sonne, and she sayd: Oh naye my Lorde, thou man of God, do not lye vnto thyne handemayde. And the wyfe conceyued and bare a sonne that same season and houre that Eliseus had sayde vnto her.

And when the childe was well waxen, it fel on a daye, that he went forth to his father to the haruestmen. And there he complayned to his father, my heed my heed. And his father sayde to a seruaunte, carye him to his mother, D
& he toke him and brought him to his mother. And he sat on her knees tyll none, and then dyed. And she caryed him vp and layde him on the bed of the man of God, and shut the dore to him, and wet out, and came to her husband, and sayde: sende me one of the yonge me and

an

an asse, that I may runne to the man of God. And he sayd: wherfore wylte thou go to him to daye, whyle it is neither newe mone, nor Saboth day? And she sayd: be content. Then she sadled an asse, and sayde to her seruaunte: leade awaye, and make me not cease rydynge tyll I byd the. So she wente and came to the man of God to mount Carmel. And whē the man of God sawe her a farre/he sayde to Gihezi his seruaunt: se where our seruaunt cōmeth. Nowe go and mete her, & aske her whether it be all well with her, and with her husbande, and with the chylde. And she sayd: all is well. Then she went to the man of God vp to the hyll, and caughte him by the feete. And Gihezi wente to her to thrust her awaye. But the man of God sayde: let her alone, for her soule is vexed, and the Lorde hath hyd it from me, and hathe not tolde it me. Then she sayde: dyd I desyre a sonne of my Lorde? dyd I not saye, that thou shouldest not mocke me. Then he sayd to Gihezi: gyrde vp thy loynes / and take my staffe in thyne hande, & get the hence. If any mā mete the, salute him not. And if any salute the, answere him not. And put my staffe vpon the boye. Notwithstandyng the mother of the chylde sayde: as surely as the Lord lyueth, and as thy soule lyueth, I wyl not leaue the. And then he arose and folowed her. Gihezi went before them, and put the staffe vpon the ladde. But there was neither voyce nor feelynge. And then he went agayne agaynste his master and tolde him, sayinge: It hath not awaked the chylde.

When Eliseus was come to the house: behoulde the boye was dead. and layde vpon his bed. And he went in and shut the doze to the chylde and him / and prayed vnto the Lorde. And he went vp, and laye vpon the lad, and put his mouthe on his mouthe / and his eyes on his eyes / & the palme of his handes on the palme of his handes / and spred him self vpon the ladde, that the flesshe of the chylde waxed warme. And wente agayne and walked ones vp and downe in the house, and then went vp and spred him self vpon him / and then the lad neesed seuen tymes. and opened his eyes. And he called Gihezi and sayde. Call for this Sunamitte. And he called her. And when she was come to him, he sayd: take thy sonne. Then she wente and fell at his feete, and bowed her selfe to the grounde, and toke vp her sonne, and went forthe. When Eliseus was come to Galgal agayn, there was a derth in the land, and the children of the Prophetes dwelt with him. Then he sayde to his seruaunt / put on a great pot / and make pottage for the chyldren of the Prophetes. And one went out in to the felde to gather herbes, and founde as it were a wylde vyne / and gathered therof Coloquintidaes his lappe full, and came and shred them in to the potte of potage, and wyste not what it was. And they poured oute for the men to eate. And when they had tasted of the portage they cryed oute and sayde/ there is deth in the potte, thou man of God, and couldest not eate therof. Then he sayde: brynge meale. And he caste it in to the potte and sayde: fyll for the people, that they maye eate, and there was no harme in the pot.

There came a man frome Baalsalisa and broughte the man of God breed of fyrste frutes, euen twentye loues of barleye, and newe corne in a clothe he hadde. And Eliseus badde put it before the people, that they myght eate. Then his minister sayde: what shall I sette this before an hundred men? And he sayde/ set it before the people. and lette them eate. For thus sayethe the Lorde: They shall eate and leaue. And he set it before them/ and they ate and lefte, accordynge to the worde of the Lorde.

¶ Naaman the Syrien is healed of his leprye. Gihezi is stryken with a leprosye because he toke money and raymente of Naaman.

CAPI. V.

NAaman capitayne of the kynges hoste of Syria was greate with his master, and well taken: for thorowe him the Lorde saued Syria. And he was an actyue mā & riche, but yet a leper. And there was a companye of souldyours gone out of Syria a roupnge, and had brought of the countreye of Israel a litle mayde, which was with Naamans wyfe. And the damosell sayde vnto her ladye: I wolde my master were with a Prophete that is in Samaria, he wolde delyuer him of his leprye. And she went and tolde her husbande, sayinge thus and thus sayethe the mayde of the lande of Israel. And the kynge of Syria sayde: goo thy waye, and I wyll sende a letter vnto the kynge of Israel. And he wente and toke with him ten talentes of syluer, and sixe thousande peces of gold, and ten chaunge of raymentes. And he brought the letter to the kyng of Israel, contaynynge in effecte these wordes. When this letter is come vp to the: Behold, I haue sent Naaman my seruaunt to the, that thou shuldest rydde hym of his leprye. And when the kynge of Israel had read the letter, he rente his clothes and sayde: am I God, to slee and to make alyue that he shulde sende to me, to delyuer a man from his leprye. But consyder I praye you and se, howe he pyketh quarelles with me. And when Eliseus the man of God, had hearde how the kynge of Israel had rente his clothes, he set to the kyng, saying: Wherfore hast thou rent thy clothes? let him come to me, that he maye knowe there is a Prophete in Israel.

And Naaman came with his horses and his charette, and stode at the doze of Eliseus. Then Eliseus sent a messenger, sayinge: goo and washe the in Jordan seuen tymes, and thy flesshe shall be hole, and thou shalte be cleane. And Naaman was wrothe and went awaye, and sayde: Behold, I thought in my selfe, he wolde haue come out, and stande and call on the name of the Lorde his God, and put his hande on the place of the disease, and so take away the leprye. Are not Abanah and Pharphar ryuers of Damasco, better then all the waters of Israell? Myght I not rather wasshe

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4.Re.xxviii.b.

4.Re.xxiii.b, Actu.xx.c

*Act.viii.c

washe in them and be clene? And so he turned and departed in angre. Then came his seruaũ
D tes, and talked with him and sayd. Father, yf the Prophete had byd the doone some greate thing oughtest thou not to haue done it? How
more rather then sholdest thou do it, whyle he sayth to the onely, washe and be clene? ✱
iii.e Then he went downe & washed seuen tymes in Jordan, as the man of God bad/& his flesh chaunged, lyke vnto the flesshe of a lytle boye, and he was clene.

Then he turned agayne to the man of God and all his company with him / and came and stode before him and sayd. Beholde, I knowe there is no God in all the worlde, but in Israel. And now I praye the take a rewarde of thy
xvii.a seruaunt. But he sayd ✱as surely as the Lord
E lyueth, before whome I stande, I wyll receyue none. And the other wolde haue constrayned him to receyue / but he wolde not. And Naaman sayd: yf thou wylte not, yet I praye the maye there not be gyuen to thy seruaunte the burthen of two mules of earthe. For thy seruaunt wyll hencefoorth offre neyther burnt sacrifyce nor offeryng vnto anye other God, then to the Lord. But herin the Lord be mercyfull to thy seruaunte / for when my master goeth in to the house of Remon to worshyp there, he leaneth on myne hande/ and I muste worshyp in the house of Remon, let the Lorde I praye the be mercyfull vnto thy seruaunte in this case. And he sayde to him: goo in peace.
And when he was departed frome him a fur-
F longe of grounde, Gyhezi the seruaunt of Eliseus the man of God, sayd: se, my master is so pytyful to this Sirien Naaman, that he wold not receyue of his hande that he offered. As surely as the Lorde lyueth, I wyll runne after him & take somwhat. And so Gyhezi wente after Naaman. And when Naaman sawe him
iiii.b come runnyng after him, he came downe of the charet agaynst him, and sayd: is all well? And he sayd yea. But my master hath sent me, sayinge: lo, there be two yonge men come to me out of Ephraim of the chyldren of the Pro-
phetes: gyue them I praye the, one talent of
G syluer, and a couple of good garmentes. And Naaman sayd: auenture and take two talentes of syluer/ and he constrayned him & bound two talentes of syluer in two bagges, with two goodly garmentes, and delyuered them vnto two of his seruauntes to beare it before him. So when he came to the toure, he toke it of their handes, and bestowed it in the house, and let the men go, and they departed.

Then he wente and stode before his master. And Eliseus sayde to him: whence commeth Gyhezi? And he sayde: thy seruaunt wente no whither. And he sayd: went not myne herte w the, when the man turned and came of his cha ret agaynste the? Did not I knowe the tyme when thou went to receyue syluer, and to re-
ceyue garmentes, olyue trees, vyneyardes, oxen, shepe, men seruauntes, and maydẽ ser-
uauntes? The lepre therfore of Naaman
xvii.d cleaue vnto the, and vnto thy seede for euer. ✱And he went out from him a leper as whyte as snowe.

¶ Eliseus maketh yron to swymme aboue the water. The Sirriens besege Israel, so that two women agre togyther to eate theyr owne chyldren.

CAPI. VI.

THen sayd the children of the Prophetes vnto Eliseus: se, the place where we A
dwell with the, is to litle for vs. Let vs therfore take euery man a pece of tymber, and buyld vs a place there to dwel in. And he sayd: go ye. And one sayd: begyn I praye the, and go with thy seruauntes. And he sayd: I wyl/ and so went with them.

And when they came to Jordan, they cut downe woode. And as one was hewynge of a tree, the axe heed fell in to the water. And he
B cryed out and sayde: Alasse master, for it was lente me. And the man of God sayde: Where fell it? And he shewed him the place. And he
C cut an helue and caste it in thyther, and made the axe heed swymme. And he sayde: take it vp to the. And the other stretched is hande and caught it.

And the kynge of Syria fought agaynst Israell, and toke counsell with his seruauntes, sayinge: In suche a place and in suche, wyll I pytche. And the man of God sente vnto the kynge of Israel, saying: Beware thou go not by suche a place, for there are the Sirians gone downe. And the kynge of Israell sente to the place which the man of God tolde him & warned him of, and saued him self there more then ones or twyse. And the herte of the kynge of Syria was troubled therwith, that he sente for his seruauntes, and sayde to them: ✱wyl *i.Reg.xxii.b
ye not shewe me, who betrayeth me to the kynge of Israell? And one of his seruauntes sayde: naye my lorde kynge: Eliseus the Pro-
phete that is in Israel, he telleth the kynge of Israell, the wordes that thou speakest in thy
D priuye chamber. Then he sayde: goo and
E espye where he is, that I maye sende and fet hym. And one tolde the kynge, sayinge: se, he is in Dothan. And he sente thyther horse and charettes, and a greate hoste. And they came thyther by nyght, and enuyronned the towne aboute.

And when the seruaunt of the man of God rose vp earlye and was gone oute. Beholde, there was an hoste rounde aboute the towne with horses and charettes. Then sayd his ser-
uauntes to him. Alas master, what shall we
D wo? And he sayd: feare not, there are mo with vs then with them. And Eliseus prayed and sayde. Lorde open the eyen of the yonge man/ and he sawe. And behold, the mountayne was full of horses and charettes of fyre rounde a-
boute Eliseus. And when the souldiours came downe to him, Eliseus prayed vnto the Lorde and sayd. Smyte this people with blyndnesse. And he smote them with blyndnesse, according to the desyre of Eliseus. Then Eliseus sayde vnto them / this is not the waye, nor this is not the towne. But folowe me and I wyll
E bringe ye to the man ye seke. And he led them to Samaria.

When they were come to Samaria, Eli-
seus

seus sayd: Lorde open theyr eyes, and let the se, and the Lorde opened theyr eyes that they sawe. And beholde, they were in the myddes of Samaria. And then sayd the kynge of Israel vnto Eliseus when he sawe them / ✠ shall
4.Regū.vii.a I smyte them shall I smyte them father? And he sayd / smyte them not. But smyte those whō thou takest with thyne owne swerde / and with thyne owne bowe / but set breed and water before them, and let them eate and drynke and goo to theyr master. And he made greate
F ordinaunce before them. And when they hadde eaten and droncke, sente them awaye, and they wente to theyr master. And so the souldiours of Siria came no more in to the lande of Israel.

After this, Benhadad kynge of Siria gathered all the hoste, and wente and besieged Samaria. And there arose greate dearthe in Samaria. For they hadde besieged it, tyll an asses heed was worthe foure score sicles of siluer / and the fourthe parte of a Cab of doues donge worthe fyue sycles. And as the kynge of Israel walked vpon the walles, there cryed a woman to him, sayinge / helpe my lorde kynge. And he sayde: Naye, the Lorde helpe the. But wherwith wolde I helpe the, with corne or wyne? Then sayde the kynge to her / what ayleth the? And she aunswered / this woman here sayde to me, bringe thy sonne, and let vs eate him to daye, and we wyll eate myne to morow. ✠ And so we dressed my sonne and did
Deut.xxviii.c eate hym. And I sayde to her an other daye /
Ezech.iiii.b bringe thy sonne, that we maye eate hym.
G But she hath hyd her sonne. When the kynge herde the wordes of the woman, he rente his clothes euen as he was walkyng on the walles. And when the people loked vpon him / lo, he was clothed in sacke vnder. Then he sayde God do so and so to me, yf the heed of Elisеus the sonne of Saphat tarye on hym this daye. And as Elisеus sat in his house and the elders with hym, the kyng sente one for hym. But er the messenger came at him, he sayde to the elders: Se you not howe the sonne of this murtherer hathe sente to take of myne heed? Be circumspecte therfore when the messenger commeth, and shut the doore, and thrust him backe therwith / for the sounde of his masters fete foloweth him. And whyle he yet talked with them: Beholde, the messenger was come vnto him. And he sayd / beholde, this euyll is of the Lorde / what more shall we loke for of the Lorde?

¶ Elisеus prophesyeth plentcousnesse of vytayles and other thynges to Samaria. The Sirians rūne awaye no man folowynge them. The Lorde that wolde not byleue the worde of Elisеus is troden to death.

CAPI. VII.

A THen Elisеus sayde: heare the worde of the Lorde / for thus sayth the Lorde, to morowe this tyme a busshell of fyne floure shal be sold for a sicle, and two bussheles of barleye for an other in the gates of Samaria. Then a Duke, on whose hande the kynge leaned, answered the man of God and sayde / though the Lorde wolde make wyndowes in heuen, yet wolde not this be. And he sayde agayne: Beholde, thou shalte se it with thyne eyes, and shalt not eate therof.

And there were foure lepers set without the gate of Samaria. And they sayde eche to B his companyon / what, syt we here vntyll we dye? thoughe we thoughte that we myghte come in to the citye, yet is the dearth so greate in the citye, that we shall there dye. And yf we tarye here, we are but deed also. Nowe therfore come and lette vs flee to the hoste of the Sirians: Yf they saue oure lyues, we shall lyue: And yf they kyll vs, then are we deed. And so they arose in the daysprynge to go to the hoste of the Sirians. And when they were come to the syde of the hoste of Siria / lo there was no man there. For the Lorde hadde C made the host of the Sirians heare a noyse of charettes, and a noyse of horses, and the noyse of a greate hoste. In so moche that they sayde one to an other: lo, the kynge of Israel hath hyred agaynst vs the kynges of the Hethites, and the kynges of Egypte to come vpon vs. Wherupon they arose and fledde in the darke, and lefte theyr tentes, theyr horses, theyr asses, and the felde they hadde pitched, euen as it was, and fled for theyr lyues. And when these lepers came to the edge of the hoste, they went in to a tente and dyd eate and drynke, and caryed thence syluer, golde, and rayment, & went and hydde it / and came agayne, and entred in to an other, and caryed thence also, and wente and hyd it. Then they sayd one to an other / it is not well that we do / for this daye hathe broughte good tydynges with it. And yf we holde oure peax, and tarye tyll it be daye light, we shall fynde a mischiefe. Nowe therfore come, lette vs goo and tell the kynges houshold. And so they wente and called to the porter of the citye, and tolde them, sayinge: we came to the pauylyons of the Sirians / and lo, there was no man there, neyther voyce of man, but horses and asses tyed, and the tentes euē as they were. Then the porters called and tolde the kynges house within. And the kynge arose in the nyghte, and sayde to his seruauntes, I wyl shewe you howe the Sirians haue serued vs. They know we are oppressed with hungre, and therfore are gone oute of theyr pauilyons to hyde theym selues in the felde, sayinge: They wyll come out of the citye, and then we shall catche them alyue, and gette in to the citye. And one of his seruauntes answered and sayde: Let men take fyue of the horses that remayne and are lefte in the city. Beholde, they are as good as all the multytude that are lefte in the citye / and as good as all the multitude of the citye that are consumed, and let vs sende and se. And they tooke two charettes of horses / and the kynge sente after the hoste of the Sirians, sayinge: Goo and se. And they folowed after them, euen vnto Jordan: and lo, all the waye was full of clothes and vesselles whiche the Sirians had cast from them for haste.

Then

Then the messengers returned and told the kynge and the people illued oute, and robbed the tentes of the Sirians. And so a busshell of floure was solde for a sycle, and two bussheles of barleye for a sycle, according to the Lordes worde. And the kynge sette the Duke on whose hande he leaned, to kepe the gate. And the people trode him in the gate, that he dyed, according to the saying of the Gods mã, whiche he sayde when the kynge came downe to him. And it came to passe according to the worde of the man of God spoken to the kyng saynge: two bussheles of barleye for a sycle, and a busshell of barleye for an other, shall be to morow this tyme in the gates of Samaria. Wherunto the Duke aunswered the man of God, and sayd: though the Lorde made windwes in heuen, yet wolde this not be. And the other said/ beholde, thou shalt se it with thyne eyes, and shalt not eate therof. And so it chaunsed/ for the people trode him vnder fete in the gate, that he dyed.

Eliseus Prophesyeth vnto the Sunamite the darth of seuen yere. After the deeth of Benhadad raygneth Hazael in Siria. Iehoram the sonne of Iolaphat raygneth in Juda. Edom falleth frome Juda. Ohoziah succedeth Iehoram.

CAPI. VIII.

THen spake Eliseus vnto the woman whose sonne he had restored to life, saynge/ aryse and go bothe thou and thyne house, and soiourne where thou thynkest beste/ for the Lorde wyll call a derthe/ whiche shall come on the lande seuen yere. And the woman arose and dyd after the sayinge of the Gods man/ and wente bothe she and her household and soiourned in the lande of the Philistines seuen yere. And at the seuen yeres ende, when the woman was come agayne out of the lande of the Philistines, she wente oute to speake to the kynge for her house and for her lande. And the kynge was talkynge with Gihezi the seruaunt of the man of God, saynge: tell me I praye the, all the greate dedes whiche Eliseus dyd. And it chaunsed as he was tellynge the kynge howe he restored a deed bodye to lyfe agayne, came in the woman whose sonne he reuyued, and cryed to the kynge for her house and lande. Then sayde Gihezi: My Lorde kyng, this is the woman, and this is her sonne whiche Eliseus broughte to lyfe agayne. And the kynge asked the woman, and she tolde hym. And so the kynge sente with her one of his chamberlaynes, saynge/ restore all that pertayneth to her, with all the frutes of the felde, sythens the daye she lefte the lande, vnto this tyme.

After this Eliseus wente to Damasco, and Benhadad the kynge of Siria fell sycke. And one tolde the kynge, saying: The man of God is come hyther. Then sayde the kynge to Hazael: take a present with the, and go agaynst the man of God, and aske the Lorde by hym whether I shall recouer of this my disease or no. And Hazael went to mete him, and toke presentes with him, euen of all the good thinges of Damasco, as moche as fourtye camels coulde beare, and came and presented him selfe before him and sayde/ thy sonne Benhadad kynge of Siria hathe sent me to the, saynge/ shall I recouer of this my disease? Eliseus said to him: goo and saye to him/ thou shalte recouer/ how be it the Lorde hath shewed me that he shall surely dye. And the man of God stode styll by him, and was taken with a sore maladye/ in so moche that he chaunged countenance and wepte. And Hazael sayd/ why wepeth my lorde? And he answered/ for I knowe ỹ thou shalte do cupll vnto the chyldren of Israell/ theyr stronge citees thou shalte set on fyre, and theyr younge men thou shalte slee with the swerde, and shalte dasshe oute the braynes of theyr suckynge chyldren/ and all to teare theyr women with chylde. And Hazael sayde/ what is thy seruaunt, whiche am but a dogge, that I sholde do this great thynge? And Eliseus sayde/ for the Lorde hathe shewed me, that thou shalte be kynge of Siria. And so he departed frome Eliseus, and came to his master, whiche sayd to hym. What sayd Eliseus to the? And he sayde/ he tolde me that thou sholdest recouer. And on the morowe he toke a roughe clothe, and dypte in the water, & spred it on his face, and he dyed, and Hazael raygned in his stede.

The fyfte yere of Iehoram sonne of Achab kynge of Israel (Iolaphat yet kynge of Juda) Iehoram sonne of Iolaphat, kynge of Juda, began to raygne/ thirtye and two yere olde was he when he began to raygne, and he raygned eyght yere in Jerusalem. And he walked in the waye of the kynges of Israel, as did the house of Achab/ for the doughter of Achab was his wyfe/ and he dyd that displeased the Lorde. Neuertheles the Lorde wolde not destroye Juda, because of Dauid his seruaunte, as he promised him to gyue him a light in his chyldren alwaye. Iehoram. Ioram.

And in his dayes, Edom fell awaye from vnder the hande of Juda, and made them a kynge of theyr owne. And Iehoram wente to Seir, and all his charettes with him. And he rose by nyght, and layde on the Edomites, whiche compassed him in/ and the capitaynes of his charet and the people fledde in to theyr tentes. And so the Edomites flypte awaye tõ beyng vnder the hande of Juda vnto this day. And then Lobnah flypte awaye to, euen that same tyme. Edom.

The reste of the dedes of Iehoram, and all he dyd, are wrytten in the cronycles of kynges of Juda. And Iehoram rested with his fathers and was buryed with his fathers in the citye of Dauid. And Ohoziah his sonne raygned in his stede. The twelfte yere of Iehoram sonne of Achab, kynge of Israel, dyd Ohoziah the sonne of Iehoram kynge of Juda begyn to to raygne. Two and twentye yere olde was Ohoziah when he began to raygne, and raygned one yere in Jerusalem, his mothers name was Athalia doughter of Amri kynge of Israell. And he walked in the waye of the house of Achab/ for he was a sonne in lawe to

to the houſe of Achab.

And Iehoram the ſonne of Achab went to warre with Hazael kynge of Syria, at Ramoth in Galaad / and the Syrians wounded him. Wherfore kynge Iehoram wente backe agayne, to be healed in Iezrahel of the woundes whiche the Syrians hadde gyuen hym at Ramoth, when he fought with Hazael kyng of Syria. And Ohoziah the ſonne of Iehoram kynge of Iuda, wente downe to ſe Iehoram ſonne of Achab in Iezrahel, becauſe he was ſycke.

¶ Iehu is made kynge of Iſrael, and kylleth Iehoram the kynge therof, and Ohoziah kynge of Iuda alſo: and therto cauſeth Iezabell to be caſte downe forthof a wyndowe, whome dogges eate.

CAPI. IX.

a AND Eliſeus the Prophete called vnto one of the chyldren of the Prophetes, and ſayd to him: gyrde vp thy loynes, and take this horne of oyle in thyne hande, and gette the to Ramoth in Galaad. And when thou commeſt thyther, thou ſhalte there ſe Iehu the ſonne of Joſaphat the ſonne of Namſi, and goo to him and make him aryſe vp frome amonge his brethren, and carye him to a ſecrete chamber. And take the horne of oyle and poure it on his heed, and ſaye / thus ſayth the Lorde: I haue annoynted the to be kynge ouer Iſrael. And then open the doore and flee / and tarye not. So the ſeruaunte of the Prophete dyd gette him to Ramoth in Galaad / and when he came, the capitaynes of the hoſt were ſyttynge togyther. And he ſayd: I haue an erraude to the, lyr capitayne. And Iehu ſayde / vnto whiche of all vs? And he ſayd: to the, O capitayne. And he aroſe and went in to
b the houſe.

And the other poured the oyle on his heed, and ſayde to hym / thus ſayth the Lorde God of Iſrael: I haue annoynted the to be kyng ouer Iſrael the people of the Lorde, that thou ſlee the houſholde of Achab thy maſter. For I (ſayth the Lorde) wyll auenge the bloude of my ſeruauntes the Prophetes, and the bloude of all the ſeruauntes of the Lorde, of the hand of Iezabel (for the hole houſe of Achab ſhall be deſtroyed) and I wyll deſtroye vnto Achab what pyſſeth agaynſt the wall / and ſo moche as the pyſſoned, or that is forſaken in Iſrael, and wyll make the houſe of Achab lyke the houſe of Ieroboam ſonne of Nabat, and lyke the houſe of Baaſa the ſonne of Ahiah. And concernyng Iezabel, the dogges ſhall eate her in the felde of Iezrahel / and none ſhall burye her. And he opened the doore and fledde. And when Iehu was come oute to the ſeruauntes of his Lorde / they ſayde to hym: Is all peax? Wherfore came this madde felowe to the? And he ſayd to him: ye knowe the perſon and his communycacion. And they ſayde: it is not ſo. But tell vs a felowſhip. And he ſayd / thus
c and thus ſpake he to me, ſayinge. Thus ſayth the Lorde: I haue annoynted the to be kynge ouer Iſrael. And they haſted and toke euerye man his mantell and put vnder him on an hye benche at the toppe of the ſteppes, and blewe a trompet, and ſayde: Iehu is kynge. And ſo Iehu the ſonne of Joſaphat the ſonne of Namſi, conſpired agaynſte Iehoram. And Iehoram hadde ben waytynge at Ramoth Galaad, and all Iſrael with him for feare of Hazael kynge of Syria, and was retourned to be healed in Iezrahel, of the woundes whiche the Syrians hadde gyuen him, as he foughte with Hazael kyng of Syria.

Then ſayde Iehu. Yf it be youre myndes, let no man eſcape out of the cityе, to goo and tell in Iezrahel. And Iehu rode and wente to Iezrahel / for Iehoram laye there / and Ohoziah kynge of Iuda, was come to Iehoram. And the watcheman that ſtode on the toure in Iezrahel, eſpyed the companye of Iehu as he came, and ſayde: I ſe a companye. And Iehoram ſayde: take an horſeman and ſende agaynſte them, and lette him aſke whether it be peax. And there wente one on horſebacke agaynſte him, and ſayde. Thus ſayth the kynge: is it peax? And Iehu anſwered, what haſte thou to do with peax? tourne and come after me. And the watcheman tolde, ſayinge: the meſſenger came to them, but he commeth not agayne. Then he ſente oute an other on horſebacke, whiche came to theym and ſayde / thus ſayth the kynge: Is it peax? And Iehu anſwered / what haſte thou to do with peax? turne and come after me. And the watcheman told, ſaying: he came to them, but he commeth not agayne, and the dryuynge is lyke the dryuynge of Iehu the ſonne of Namſi, for he dryueth as he were mad.

Then ſayd Iehoram, make redye. And they made redye his charet. And Iehoram kynge of Iſrael, and Ohoziah kynge of Iuda went out eyther in his charet agaynſte Iehu, and mette him in the furlonge of Naboth the Iezrahelite. And when Iehoram ſawe Iehu, he ſayde: is it peax Iehu? And he ſayd / what peax (ſoth) there be, ſo longe as the hoordomes of thy mother Iezabell and her wytchecraftes are ſo greate? And Iehoram tourned his hande and fledde, and ſayde to Ohoziah / there is falſehed in hande Ohoziah. And Iehu toke his bowe in his hande, and ſmote Iehoram betwene the ſhoulders, that the arowe came oute at his breſte. And he fell downe thre folde in his charet. Then he ſayd to Badukar a lorde of his / take and caſte him in the plotte of grounde of Naboth the Iezrahelyte. For I remember as I and thou rode togyther after Achab his father, howe the Lorde ſpake theſe wordes agaynſt him: I haue ſene yeſterdaye the bloude of Naboth and of his ſonnes, ſayde the Lorde, and I wyll reacquyte him in this grounde / ſayth the Lorde. Nowe therfore take and caſte him in the plot of grounde, accordynge to the Lordes worde. And when Ohoziah kynge of Iuda ſawe that, he fled the waye to the yarden houſe. And Iehu folowed after hym and ſayde: ſmyte hym alſo. And they ſmote him in his charet at the goynge vp to Sur by Iebleam, and fled to Magedo, and there dyed. And his ſeruauntes caryed him to Ieruſalem, and
burieb

buryed him in his sepulchre with his fathers in the cite of Dauid. And in the eleuenth yere of Iehoram sonne of Achab, began Ohoziah to raygne ouer Iuda. And when Iehu was come to Iezrahel, Iezabel herde of it, and depeinted her eyes, and tyred her heed, and loked out at a wyndow. And as Iehu entred at the gate she said: had Zamri peax, which slew his master? And he lyft vp his eyes to the window and sayd: Who is of my syde, who? And there loked out to him two or thre lordes that were chamberlaynes. And he sayde: Throwe her downe. And they threwe her downe. And he ſ sprynckled of her blonde vpon the walles and on the horses, and trode her vnder foote. And then when he was come in, and had eaten and droncke, he sayde: go and vysite I pray you yonder cursed creature, and bury her/for she is a kinges doughter. And when they came to bury her, they found no more of her then ꝑ scull and the two fete and the two hãdes. And they came agayne and tolde him. And he sayde: It is the worde of the Lorde, whiche he spake by the hande of his seruaunte Eliah the Thesbite, sayinge: ✠ in the felde of Iezrahell shall dogges eate the fleshe of Iezabel, and the carkasse of Iezabel shall be donge vpon the earth in the felde of Iezrahel/ that men shal not say, this is Iezabel.

¶ Iehu causeth the thre score and ten sonnes of Achab to be slayne, and after that fourtye and two of his brethren. He kylleth a meane also to kyll all the preestes of Baal. After his death his sonne raygneth in his stede.

CAPI. X.

A Chab hadde thre score and ten sonnes in Samaria. And Iehu wrote letters, and sente to Samaria vnto the elders that were lordes of Iezrahel/and to them that nourced vp Achabs chyldren, sayinge: nowe at the commynge of these letters to you/ ye haue with you youre masters sonnes/ and ye haue with you charettes and horsses/ and a stronge cite and harnesse. Therfore chose the best/ and him that mooste pleaseth you of your masters sonnes/ and put hym on his fathers seate/ and fyghte for youre lordes house. And they were exceedyngly atrayde, and sayde: se, two kynges were not able to stande before hym, howe shall we then stande? And the gouernour of the kynges house, and of the cite and of the elders/ and the nourses sent to Iehu, sayinge: we are thy seruauntes, and wyll do all that thou shalt byd vs: we wyll make no man kyng: but do thou what semeth good in thyne eyes.

Then he wrote other letters to them, sayinge: Yf he be myne, and wyll obey my voice, then take the heedes of youre masters sonnes and come to me to Iezrahel by to morow this tyme. And the kynges sonnes were thre score and ten personnes with the greate men of the cite whiche nourysshed them. And when the letters came to theym, they toke the kynges chyldren and slewe them in nombre thre score and ten personnes, and put their heedes in cophines, and sente them to hym to Iezrahell. And there came a messenger and tolde hym, sayinge: they haue brought the heedes of the kinges sonnes. And he said: let them put them on two heapes in the enteryng of the gate, tyl it be daye. And in the mornynge he wente out and stode and sayd to all the folke: Ye be righteous: for se, I conspyred agaynst my master, & slewe him: But who slewe these? ✠ Consider nowe howe there is nothynge of the Lordes word fallen to the erth, which he spake against the house of Achab: for the Lorde hath done that he spake to his seruaunt Eliah. And so Iehu slewe all that remayned in the house of Achab in Iezrahel/ and all that were great with him/ and his companions and his preestes, tyl he had lefte him naught. And he arose and departed, and wente to Samaria. And as Iehu was come to the house where the shepeherdes bynde their shepe by the hye waye syde, he met with the brethren of Ohoziah kynge of Iuda, and sayd: what are ye? and they sayd, the brethren of Ohoziah are we, and goo to welcome the chyldren of the kynge & of the quene. And he sayd: take them alyue. And they toke them alyue, and slewe them at the well beside the house where the shepherdes bynde their shepe, in nombre two and fourty personns, that he left none of them.

And when he was departed thence, he met with Ionadab the sonne of Rechab comming agaynste him. And Iehu welcomed hym, and sayde to him: is thyne herte ryghte, as myne herte is with thyne? And Ionadab sayde/ye it is. He said: yf it be, then gyue me thyne hand. And he haue his hande, and the other toke him vp to him in to the charet, & sayd/ goo with me and se the zele I haue to the Lorde, & made him ryde with him in his charet. And when he came to Samaria, he slewe all that remayned vnto Achab in Samaria, tyl he had wypte him out, accordynge to the sayinge of the Lorde, which he spake to Eliah.

After that Iehu assembled all the people togyther, and sayde to them: ✠ Achab serued Baal a litle: But Iehu shal serue him a good. Nowe therfore call vnto me all the Prophetes of Baal, and all his seruauntes, and al his preestes, ꝑ none be lackyng. For I haue a great sacrifice to do to Baal: and yf any be myssed, he shall not lyue. But Iehu dyd it of a wyle, to destroye the seruauntes of Baal. Wherfore Iehu sayde: Appoynte a solempne feaste for Baal, and they proclaymed it. Then Iehu sẽt thorowe oute all Israel. And all the seruauntes of Baal came, that there was not a man lefte behynde that came not. And when they were come in to the temple of Baal, the temple was full frome thone ende to thother.

Then he sayde to the keper of the vestrye/ bringe forthe garmentes for the seruauntes of Baal. And he brought them out garmentes. And Iehu wente with Ionadab sonne of Rechab in to the house of Baal: and sayd to the seruauntes of Baal: searche and loke that there be none here with you of the seruauntes of the Lorde, but the seruauntes of

Baal onely. And they went in to offre sacrifice and burntofferinges. But Jehu appoynted him foure score men without, and sayde: Yf anye of the men whiche I shall brynge vnto youre handes escape/ he that letteth him goo shall dye for him.

And as soone as he hadde made an ende of offerynge of burnt sacrifice, he sayde to them of the garde, and to the capitaynes: goo in and slee them, lette none come oute. And they smote him with the edge of the swerde. And the garde and the capitaynes caste them oute, and went in to the cite of the house of Baal, and fette oute the ymage oute of the house of Baal, and burnt it. And they brake the ymage of Baal, and brake the house of Baal/ and made a Jakes of it euer after. And so Jehu destroyed Baal out of Israel. But from the synnes of Jeroboam the sonne of Nabat, whiche made Israel synne with the golden calues in Bethel and Dan, Jehu departed not. Then the Lorde sayde to Jehu/ bycause thou hast busyly wone that pleaseth me/ and hast wone to the house of Achab all that was in myne herte: Therfore shall * thy chyldren in the fourthe generacion, sytte on the seate of Israell. But Jehu forced not to walke in the lawe of the Lorde God of Israel with al his herte/ for he departed not frome the synnes of Jeroboam, whiche made Israell synne. In those dayes the Lorde began to cutte Israell shorte/ for Hazael slewe them in all the costes of Israel, from Jordan Eastwarde: euen all the land of Galaad/ the Gaddites, the Rubenites, and the Manassites/ from Aroer vpon the ryuer of Arnon, with Galaad and Basan. The reste of the actes of Jehu, and all he dyd, & all his power, are wrytten in the Chronicles of kynges of Israell. And when Jehu was layde to reste with his fathers/ they buryed him in Samaria/ and Joachaz his sonne raygned in his stede. And the tyme that Jehu raygned vpon Israel in Samaria, was eyght and twenty yere.

iiii. Reg. xv. c.

¶ Athalia putteth to deth all the kynges sonnes, except Joas the sonne of Ohoziah: whiche is hydden and after her dethe is made kynge.

CAPI. XI.

AND Athalia the mother of Ohoziah/ when she saw that her sonne was deed she arose and slewe all the kynges bloude. But Josaba the doughter of kynge Jehoram, and sister of Ohoziah, toke Joas the sonne of Ohoziah, and stale him from amonge the kynges sonnes that were slayne, and his nource with hym oute of the nourserye, and hyd him from Athalia that he was not slayne. And he was with her, hyd in the house of the Lorde sixe yeres. And Athalia dyd raigne ouer the lande.

In the seuenth yere Joiada sent and fet the capitaines & souldiours, & toke them vnto him in to the house of the Lorde, and made a leage with them, and toke an othe of them in the house of the Lorde/ and shewed them the kinges sonne/ and commaũded them, saying: this is the thynge that ye must doo: one third part of you shall come on the Saboth daye, and kepe the watche of the kynges house: And an other thyrde parte shall be at the gate Sur/ & an other thyrde parte shall be at the gate behynde the garde chamber/ and so shall ye kepe the watche of the house of Mesa/ and two portions of you/ that is, all that goo out on the Saboth day, shal kepe the watche of þ house of the Lorde about the kynge/ and shall compasse the kynge round about, euery man with his weapen in his hande. And who so euer commeth with in the ranges, shall dye for it. And se ye be with the kyng as he goeth out and in.

The capitaynes did al thynges as Joiada þ preest commaunded, and toke euerye man his men/ that is, them þ came in the Saboth daye with them that wente out the Saboth daye, and wente to Joiada the Preeste. And the Preeste gaue to the capitaynes the speares and shyldes that were kynge Dauids, and had remayned in the temple. And the garde stode euerye man with his weapon in his hande rounde about the kyng/ from the eyght corner of the temple to the left a long by the aulter and the temple. And he brought out the kinges sonne, and put the crowne vpon him and deliuered him the ☞witnesse, and made him kyng, and anointed him. And they clapt their handes and sayde God saue the kynge.

When Athalia herde the noyse of the concourse of the people/ she came to the people in to the house of the Lorde. And when she sawe the kynge stande by a pyller (as the maner was) and the syngers and the trompettes by the kynge/ and all the people of the lande reioyсyng, and the blowyng of the trompettes, she rent her clothes and cryed, treason treason. Then Joiada the Preeste commaunded the capitaynes that had the rule of the hoste, and sayde to theym: haue her oute without the ranges, and yf anye folowe her, lette him dye with the swerde: for the preest sayd/ she maye not be slayne in the house of the Lorde. And they layde handes on her, and she went the waye that the horses of the kynges went out, and was slayne there.

And Joiada made a bond both bitwene the Lorde and the kyng, and bitwene the people & the Lord, that they shold be þ Lordes people/ and also bitwene the kyng & the people. Then all the people of the land went in to the house of Baal, and destroyed his aulters, and brake downe his ymages lustely, and slewe Mathan the preest of Baal before the aulter. And þ preest set watchemen in the house of the Lorde, and toke þ rulers ouer hundredes, & the capitains and the garde, and all the people of the lande. And they brought the kynge from the house of the Lord, and went the way of the gate of the garde vnto the kynges house. And he sat hym downe vnder the clothe of estate. And all the people of the Lorde reioyсed/ and the city was in quiet. So they slewe Athalia with þ swerde in the kynges house.

¶ Joas

¶ Joas maketh prouision for the repayrynge of the temple. He is kylled by two of his seruauntes, and Amazia raigneth in his stede.

CAPI. XII.

A IOas was seuen yeres olde when he was made kynge. And he began to raygne the seuenth yere of Jehu, and raygned fourtye yeres in Jerusalem. His mothers name was Zebia Berſabe. And he dyd that pleased the Lorde, as longe as Joiada the Preeste enformed him. But he toke not awaye the hyll aulters/ for the people slewe, and offered styll in the hyll aulters.

And Joas sayd to the preestes: al the syluer that is gyuen to the vse of the temple, and brought to the house of the Lorde by straungers, whether that it be the money that euery mã is set at/ or the money that any mans hert gyueth him to brynge in to the house of the Lorde/ let the preestes take it to them, euerye man in his course, and let them repaire the broken places of the temple, in all places where ought is founde decayed.

Neuertheleſſe the preestes had not repayred vnto the thre and twentye yere of Joas, the thynges decayed in the temple. Then kynge B Joas called for Joiada the preest, and for thother preestes, and sayd to them / why repayre yenot the broken places of the temple? Now therfore se ye receiue no more money according to your order, but deliuer it to repayre the temple withall. And the preestes consented to receyue no more money of the people: But that it sholde go to the repayrynge of the temple.

Then Joiada the Preeste toke a cofer, and bored an hole in the lydde of it, and put it behyde the aulter on the ryghte syde as one commeth to the house of the Lorde. And in to that dyd the preestes that kepte the wores, put all the money that was brought to the Lordes house. And when they sawe there was moche money in the cofer * the kynges scryke and the hye preest came and sealed vp the money that was founde in the house of the Lorde, after they had tolde it.

And they gaue the money by sommes in to C the handes of the masters of the worckes, that had the ouersyghte of the house of the Lorde: and they brought it oute to the carpenters & buylders that wrought vpon the house of the Lord, and to masons and hewers of stone, to bye tymbre and free stone, to repayre the reare in the house of the Lorde / and all that neded reparacyons in the house: howe be it there was not made in the house of the Lorde booles of syluer, snyrr dynge knyues, basens, trompettes, or any other instrumentes of gold or syluer, of that money that was brought for the house of the Lorde. For they gaue that to the worckemen, to repayre therwith the house of the Lorde. Moreouer they reckened not with the men, in to whose handes they deliuered the money to be bestowed on worckemen: But they dyd it euen of fidelitie. Howe be it trespace money and synne money myght not be brought in to the house of the Lorde, for it was the preestes.

Then came Hazael kynge of Sirria / and foughte agaynste Geth, and toke it / and appoynted him selfe to go vp to Jerusalem. But D Joas kynge of Juda toke all the dedicat thynges, that Josaphat, Jehoram, and Ohoziah his progenitours kynges of Juda had dedicate / & that he him selfe hadde dedicated / and all the golde that coulde be founde in the treasure of the Lordes house, and of the kinges house/ and sent it to Hazael kynge of Sirria/ and so he departed from Jerusalem.

The residue of the actes of Joas and all he dyd, are wrytten in the Chronicles of kynges of Juda. But his owne seruauntes arose and wrought treason, and slewe Joas in the house Melo, in the waye downe to Sela. For Jozachar the sonne of Semaath and Jozabad the sonne of Somer his seruauntes, smote him & he dyed. And they buryed him with his fathers in the citye of Dauid. And Amazias his sonne raygned in his place.

¶ Joachaz the sonne of Jehu is deliuered in to the handes of the Sirriens, and dyeth. Joas his sonne raygneth in his steade. Eliseus dyeth.

CAPI. XIII.

A IN the thre and twentye yere of Joas sonne of Ohoziah kynge of Juda / Joachaz the sonne of Jehu was made kyng ouer Israel in Samaria, and continued seuentene yeres/ & he wrought wyckednelle in the eye of ꝯ Lord/ for he followed the synne of Jeroboam the son of Nabat, which made Israel to synne, and departed not from the same. Wherfore the Lord was angrye with Israel/ and deliuered them in to the hande of Hazael kynge of Sirria, and in to the hande of Benhadad the sonne of Hazael all theyr dayes. Joachaz

But Joachaz besought ꝯ Lorde, and ꝯ Lord herde him. For he had sene the affliction of Israel, how the kynge of Sirria oppreſſed them. And therfore the Lorde gaue vnto Israel a deliuerour, and they were deliuered forth of ꝯ handes of the Sirrians. And the children of Israell B dwelt in their tentes as before tyme. Neuertheleſſe they departed not from the synne of ꝯ house of Jeroboam, who made Israel to synne, but walked therin. And there remayned a superſticious wod also in Samaria stil / but there were left of the people to Joachaz, but fyftye horſemen and ten charettes, and ten thousand fotemen/ for the kynge of Sirria had destroyed them, and made them like threshed chaffe. The rest of the actes of Joachaz, and all he did / and his power, are writtē in ꝯ Chronicles of kings of Israell. And Joachaz rested ꝯ his fathers/ and they buryed him in Samaria / and Joas Joas his sonne raygned in his stede. In the. xxxvii. yere of Joas kynge of Juda, began Joas the sonne of Joachaz to raygne ouer Israel in Samaria, and contynued sixtene yeres / and dyd naughtily in the syghte of the Lorde, and departed in nothyng from the synnes of Jeroboā the sonne of Nabat that made Israell synne/ C but walked therin.

The remnaunt of the actes of Joas, and all he dyd, and his power, howe he foughte with Amazias kynge of Juda, are wrytten in the Cronycles of kynges of Jsrael. And when Joas was layde to reste with his fathers, Jeroboam sate vpon his seate / and Joas was buryed in Samaria amonge the kynges of Jsrael.

Eliseus dyeth.

When Eliseus was fallen sycke of the sycknesse wherof he dyed / Joas kynge of Jsrael came to hym and wepte to him and sayd. O father father, chariot of Jsraell, and conductour of the same. Eliseus sayde vnto him/ brynge bowe and arowes. And he broughte to him bowe and arowes. And he sayde to the kynge of Jsraell: ☞ Put thyne hande vpon the bowe. And when he hadde put his hande vpon the bowe, Eliseus put his handes vpon the kynges handes. Then he sayd: open a wyndowe Eastwarde: and he opened. And Eliseus sayde: shote/and he shotte. And he sayde: the arowe of helpe of the Lorde, and the arowe of helpe agaynste the Sirians/ for thou shalte beate the Sirians in Aphek, tyll thou haue consumed them.

Then he sayde: take arowes/and he toke. Then he sayde to the kynge of Jsraell/smyte the grounde: and he smote thryse, and ceased. And the man of God was angrye with hym, and sayde: Thou sholdest haue smytten fyue or sixe tymes, & then thou haddest smytten the Sirians tyll thou haddest consumed them: where nowe thou shalte beate them but thryse.

When Eliseus was deed and buryed / an armye of the Moabytes came in to the land, the yere folowynge. And it chaunsed as they were buryinge a man, they espyed the souldiours, and therfore cast the deed corps in to the sepulchre of Eliseus. And as soone as it touched the bones of Eliseus, he reuyued & stode vp on his fete. ☞ Eccle. xlviii. b

And Hazael oppressed Jsrael all the dayes of Joachaz. But the Lorde hadde mercye on them, and tourned to them bycause of his promyse made with Abraham, Jsaac, and Jacob/ and wolde not destroye them, neyther caste them frome him as yet. And when Hazaell kyng of Syria was ded, Benhadad his sonne raygned in his stede. And then Joas the sonne of Joachaz went agayne, and toke out of the hand of Benhadad sonne of Hazael, the cities whiche he had taken forthe of the handes of Joachaz his father by law of armes. And thre tymes dyd Joas beate him and broughte the cities of Jsrael agayne.

¶ Amazias kyng of Juda putteth to deth the murderers of his father: and smytteth Edom. Joas king of Jsrael taketh Amazias. Joas dieth, and Jeroboam succedeth: after him raygneth Zacharias. Amazias is kylled, and Azariah raygneth in his stede.

CAPI XIIII.

A ii. Para. xv. a

The seconde yere of Joas sonne of Joachaz kyng of Jsraell, raygned Amazias sonne of Joas, kynge of Juda/ he was fyue and twentye yeres olde when he began/ and raygned nyne and twentye yeres in Jerusalem. His mothers name was Joadan / and was of Jerusalem. And he did that pleased the Lorde, yet not lyke Dauid his father: but dyd in all thynges as Joas his father dyd. Neyther toke they awaye the hyll aulters/for the people slewe and offered styll in hyll aulters. And as soone as the kyngdome was settled in his hande / he slewe his seruauntes that kylled the kynge his father. But the chyldren of those murtherers he slewe not: accordyng to that is wrytten in the boke of the lawe of Moses / where the Lorde commaunded sayinge: ✻ the fathers shall not dye for the chyldrens cause, nor the chyldren for the dedes of theyr fathers: but euery man shall be slayne for his owne synne.

✻ And he slewe of the Edomites in the salte valeye, ten thousande, and toke the towne Sela with strengthe of battayle / and called the name of it Jekthеel euer after. After that Amazias sente messengers to Joas the sonne of Joachaz sonne of Jehu, kynge of Jsrael, sayinge: come, lette vs se eche other. But Joas kynge of Jsrael sent agayne to Amazias kyng of Juda, sayinge: A thystell in Libanon, sente to a cyprelle tree in Libanon, sayinge: gyue thy doughter to my sonne to wyfe. But the wylde beastes in Libanon, wente and trode downe the thistell. Bycause thou hast beaten the Edomites, therfore thyne herte ryseth. Be glorious: but tarye at home. For what nede thou to prouoke myschiefe, that thou sholdest be ouerthrowen, and Juda with the?

But Amazias wolde not heare. And so Joas kynge of Jsraell wente vp, and he and Amazias kynge of Juda sawe eyther other at Bethsames in Juda. And Juda was put to the worse before Jsraell / and they fledde euery man to his tente. And Joas kynge of Jsrael toke Amazias kynge of Juda, sonne of Joas, sonne of Ohoziah at Bethsames. And then he wente to Jerusalem, and brake downe of the wall of Jerusalem, from the gate of Ephraim to the corner gate, foure hundred cubites. And he toke al the gold and syluer, and all the vesselles that were founde in the house of the Lord, and in the treasure of the kinges house, and hostages therto: and then returned to Samaria agayne.

The reste of the actes of Joas whiche he dyd, and his power/ and how he fought with Amazias kynge of Juda, are wrytten in the Cronicles of kynges of Jsraell: and Joas layde him to reste with his fathers / and was buryed at Samaria amonge the kynges of Jsraell: and Jeroboam his sonne raygned in his rowme.

Amazias the sonne of Joas kynge of Juda, lyued after the deathe of Joas sonne of Joachaz kynge of Jsrael fyftene yeres. The reste of the dedes of Amazias, are wrytten in the Cronicles of kynges of Juda. And they conspired greate treason agaynste him in Jerusalem/ and he fledde to Lachis. And they went after him to Lachis, and slewe him there. And they broughte him on an horse, and he was bu-

ryed

eyed at Jerusalem amonges his progenitours in the citye of Dauid. ✳And all the people of Juda toke Azarias beynge sixtene yere olde/ and made him kynge in place of his father Amazias. He buylt Ailath and brought it agayn to Juda/after that the kyng was layde to rest with his fathers.

The sixtene yere of Amazias sonne of Joas kynge of Juda, was Jeroboam sonne of Joas made kynge ouer Israell in Samaria/ and raigned one and foxty yeres, and wrought wyckednesse in the syghte of the Lorde: for he toured in nothynge from the synne of Jeroboam the sonne of Nabat, whiche made Israel to synne. He restored the costes of Israel from the entrynge of Hemath vnto the see, in the wyld feldes/accordyng to the word of the Lorde God of Israell whiche he spake thorowe his seruaunte Jonah the sonne of Amithai the prophet, which was of Geth Ophir. For the Lorde hadde sene howe the affliction of Israel was exceding bitter/in so moche that the pyysoned and the forsaken were at an ende. And there was no helper vnto Israel. And the Lorde had not yet sayd that men shoulde put out the name of Israel from vnder heuen. And therfore he holpe them by the hande of Jeroboam the sonne of Joas.

The reste of the dedes of Jeroboam / and all he dyd, and his power how he fought, and how he restored Damasco and Hemath to Juda in Israell, are written in the boke of Cronicles of kynges of Israell. And Jeroboam layde him to reste with his fathers, and with the kynges of Israel, to whom Zacharias his sonne succeded.

Azarias kynge of Juda becometh Leprouse. Jotham raygneth for him. Selum killeth Jeroboam and succeedeth him. After whom raygneth Manahem Phakeiah, Phaleh, Hosea, Jotham, Ihaz, one after an other.

CAPI. XV.

The seuen and twentye yere of Jeroboam kynge of Israell / Azarias sonne of Amazias kyng of Juda began to raigne. Sixtene yeres olde was he, when he was made kynge, and raygned two and fyftye yeres in Jerusalem, his mothers name was Jechelia, and was of Jerusalem. And he dyd that pleased the Lorde in all thynges, as dyd his father Amazias: saue that they put not the hyllaulters away / for the people offered and burnte styll in the hyll aulters. And the Lorde smote the kynge that he was a leper vnto the day of his death / and dwelte in an house at lybertye by him selfe / and Jotham the kynges sonne gouerned the house, and iudged the people of the lande. The reste of the dedes of Azarias and al he dyd, are written in Chronicles of kinges of Juda. And Azarias layd him to slepe with his fathers/and they buryed him with his fathers in the citye of Dauid / and Jotham his sonne raygned in his stede.

In the.xxxviij. yere of Azarias kyng of Juda was Zacharias the sonne of Jeroboam made kynge vpon Israel in Samaria/ and raygned sixe monethes/and ✳did that pleased the Lord, as dyd his fathers/ and toured not from the synnes of Jeroboam the son of Nabat, which caused Israel to synne. And Selum the sonne of Jabes conspired agaynste him, and smote him before the people, and killed him, and raigned in his stede. Gene.xxxix.a

The reste of the dedes of Zacharias, are wrytten in the Chronicles of kynges of Israel. This is the saying that the Lorde spake vnto Jehu, sayinge: ✳thy sonnes shall syt on the seate of Israell in the fourth generacion. And it came so to passe. ✳iiii.Reg.x.c

Selum the sonne of Jabes began to raigne the nyne and thirtye yere of Azarias kynge of Juda / and he raygned a moneth in Samaria. For Manahem the sonne of Gadi came vp frome Thersah, and went to Samaria and smote Selum the sonne of Jabes in Samaria, and slewe him, and raygned in his stede. The rest of the dedes of Selum, and the treason whiche he conspired, are wrytten in the Chronycles of kynges of Israell. The same tyme Manahem destroyed Thaphsah, and all that were therin / and the costes therof from Thersah (bycause they opened not to hym) he smote, and rent all the women with chylde. Selum.

The nyne and thirtye yere of Azarias kyng of Juda, began Manahem the sonne of Gadi to raygne vpon Israel / and continued ten yeres in Samaria. And he dyd euyll in the syght of the Lorde, and toured not all the dayes from the synne of Jeroboam the sonne of Nabat, whiche made Israell to synne. And Phul kynge of Assiria came vpon the land. And Manahem gaue Phul a thousande talentes of syluer, to helpe him to stablysshe his kyngdome. And Manahem raysed the money in Israell, vpon all men of substaunce, for to gyue the kynge of Assiria fyftye syckles of syluer a pece. And the kynge of Assiria turned backe agayne and taryed not there in the lande. The reste of the dedes of Manahem and all he dyd, are wrytten in the Chronicles of kynges of Israel. And when Manahem was layde to reste with his fathers, Phakeiah his sonne raigned in his stede. Manahem. A Tax.

The fyftyeth yere of Azarias kynge of Juda, began Phakeiah the sonne of Manahem to raygne ouer Israell in Samaria / and continued two yeres, and wrought wyckedly in the syghte of the Lorde, and lefte not of from the synnes of Jeroboam sonne of Nabat, which caused Israel to synne. And Phakeh the sonne of Romeliah, a capitayne of his, conspired agaynste him, and slewe him in a toure of the kynges house, with Argob and Ariah, and fyftye men with him that were Galaadites. And when he had killed him, raygned in his rowme. The reste of Phakeiah and all he dyd, are wrytten in the Chronicles of kynges of Israel. Phakeiah.

In the.lij. yere of Azarias kyng of Juda, began Phakeh the sonne of Romelia to raygne ouer Israel in Samaria, & continued twentye yeres, and dyd euyll in the syght of the Lord,

and turned not from the synnes of Jeroboam sonne of Nabat that made Israel to synne. In the dayes of Phakeh kyng of Israel, came Teglath Phalasar king of Assiria/and toke Aion, Abel, Beth, Maaca, Janoa, Kades, Hazor, Galaad, Galile, and all the lande of Nephthali/& caried them awaye to Assiria.

And Hosea the sonne of Elah conspyred treason agaynst Phakeh the sonne of Romelia, and smote him and slewe him, and raigned in his stede / the twentye yere of Jotham the sonne of ꝓ Oziah. The rest of the actes of Phakeh, and all he dyd, are written in the Cronicles of the kynges of Israel.

ꝓ Otherwyse Azariah or as some wyll Uziah

The seconde yere of Phakeh sonne of Romelia kynge of Israell, began Jotham the sonne of Oziah kyng of Juda to raigne. Fyue and twentye yeres olde was he, when he began to raygne/and he raygned sixtene yeres in Jerusalem. His mothers name was Jerusa, the doughter of Zadock. And he dyd that was ryghte before the Lorde: euen in all thynge, as dyd his father Oziah, so dyd he. But he put not awaye the hyll aulters / for the people offered and burnte incense styll in the hyll aulters/he buylte the hyghest wore in ꝓ house of the Lorde. The rest of the dedes of Jotham and al he did, are written in ꝓ Cronicles of kinges of Juda. In those dayes the Lorde began to sende agaynste Juda Razin the kynge of Siria, and Phakeh the sonne of Romelia. And Jotham rested with his fathers, and was buryed with his auncestours in the citye of Dauid his father/and Achaz his sonne raygned in his stede.

G ii Para. xxviii. a Jotham.

¶ Achaz kynge of Juda, consecrateth his sonne in fyre: and hath many battayles agaynste the kynge of Israel. He causeth an aultare to be made lyke vnto it of Damasco. In the steade of Achaz raygneth Ezechias his sonne.

CAPI. XVI.

A ii Parali. xxviii. a

THe seuentene yere of Phakeh sonne of Romelia kyng of Israel/Achaz sonne of Jotham kynge of Juda, began to raigne being of thage of twentye yere, when he was made kynge/ and raigned sixtene yere in Jerusalem/and dyd not the thynge that was ryght in the eyen of the Lorde his God, as dyd Dauid his father: But went in the waye of the kynges of Israel / & therto he offered his sonne in fyre, after the abhominacion of the hethen, whiche the Lorde cast out before the chyldren of Israel. And he offered and burnt the fat in ꝓ hyl aulters, and on the hylles and vnder euery grene tree. * Then Razin kynge of Siria, and Phakeh sonne of Romelia kynge of Israell, came vp to Jerusalem to fight. And they besieged Achaz, but could not ouercome him. At the same tyme Razin kyng of Siria brought Ailath agayn to Siria, and tid the Jewes thēce. And the Edomites went to Ailath and dwelt therin vnto this daye.

* Esay. vii. a

B iiii. We. xiiii. d

Then Achaz sent messegers to Teglath Phalasar king of Assiria, saying: I am thy seruant and thy sonne/come and deliuer me out of the hande of the kyng of Siria, and out of ꝓ hande of the kyng of Israel, whiche be rysen agaynst me. And Achaz toke the syluer & the golde that was founde in the house of the Lorde, & in the treasure of the kynges house, and sent it for a rewarde to the kynge of Assiria. And the kyng of Assiria was applyinge to his mynde, & went to Damasco, and toke it/and caried the people awaye to Kir, and slewe Razin.

And kynge Achaz wente agaynste Teglath Phalasar kynge of Assiria, to Damasco. And when he sawe a certayne aulter that was at Damasco, he sente to Uria the preest the paterne of the aulter, and the facyon of all the workemanshyp therof. And Uria the Preest made an aulter in all poyntes lyke to the paterne whiche kyng Achaz had sente from Damasco/and had fynisshed it by the kynges commynge frome Damasco. And when the kynge was come from Damasco, and saw the aulter, he went to it, and offered theron. And he burnt his burnt offerynge, and sprynckled the bloude of his peaxofferyng/and poured his wellayles, and sprynckled the bloude of his peaxofferynges vpon the sayde aulter. And the brasen aulter that was before the Lorde, he remoued from betwene the aulter and the house of the Lorde, and put it on the north syde of the sayd aulter.

And the king commaunded Urias the preest sayinge: vpon the greate aulter set on fyre the morninge burntofferynges, and in them meatofferynges / and the kynges burnt sacryfice, and his meatofferinges/and the burntofferynges of all ꝓ people of the lande and their meatofferynges & theyr drynkofferynges, & poure theron all the bloude of all maner offrynges. But the brasen aulter shall be for me to enquyre with. And Urias the Preest dyd all thynges as kynge Achaz commaunded him. And kynge Achaz brake the sydes of the bottomes, and toke the lauers from them/and toke downe the see from the brasen oxen that went vnder it, and put it vpon a pauement of stone. And therto the pulpyt for the Saboth that they hadde made in the house, and the kynges entrye without, turned he to the house of the Lorde, for feare of the kynge of Assiria. The reste of the dedes of Achaz whiche he dyd, are wrytten in the Cronycles of kynges of Juda. And Achaz layde him to reste with his fathers/ and was buryed with his fathers in the citye of Dauid / and Ezechias his sonne raygned in his rowme.

¶ Hosea kinge of Israel is taken. And he and all his royalme brought to the Assyryans.

CAPI. XVII.

IN the. xij. yere of Achaz kynge of Juda, Hosea sonne of Elah beganne to raygne in Samaria vpon Israel, and contynued nyne yeres, and dyd that displeased the Lorde but not so cuyll as dyd the kynges of Israel that were before hym. And Salmanasar kyng of Assiria came vpon him/ and Hosea became his seruaunt, and gaue him trybutes. And the kynge

kynge of Assyria founde treason in Hosea, because he had sent messengers to Sua kynge of Egypte, and sent no tributes vnto the kynge of Assiria, as he was yerely wont to do. Therfore the kynge of Assiria besyeged him & bound him and put him in prysone. ✠ And then the kynge of Assiria came thorow out all the land and came to Samaria & beleged it thre yere. And in the nynthe yere of Hosea, the kyng of Assyria toke Samaria & caryed Israel awaye vnto Assiria and put them in Hala, in Habor on the ryuer of Gozan, and in the cyties of ỹ Medes. For the children of Israel had synned against the Lorde their God whiche hadde brought them out of the lande of Egypt, frō the hande of Pharao kynge of Egypte, and worshipped other goddes. And they walked in the ordinaunce of the heythen whiche the Lorde cast out before the children of Israel, & in the thinges whiche the kynges of Israell had made. And the children of Israel wrapte them selues in thinges that were not wel towarde the Lorde their God. And they buylt them hylaulters in all their cyties, bothe in the towres where they kept watche and also in the stronge townes. And they made theym Images and superstitious woodes on euery hyghe hyll and vnder euery grene tree. And there they sacrificed in the hylaultars, as dyd the heythen, which the Lorde caryed away at their comminge, and wrought wycked dedes to angre the Lorde with. And they serued Ydoles, concerninge which thing the Lord had sayde to thē: ye shall not do so. And the Lord testifyed to Israel and to Juda, by all the prophetes and by all the Sears, sayenge: Turne frome your wycked wayes, and kepe my commaundementes and myne ordinaunces, accordinge to all the lawes which I commaunded your fathers, and as I sent to you by my seruauntes the Prophetes. But they wolde not heare, but hardened their neckes, lyke to the neckes of their fathers that dyd not beleue ỹ Lorde their God. And they refused his ordinaunces and his couenaunt that he had made with their fathers, and the wytnesse whiche he had wytnessed to them, and folowed vanite and became vayne, lyke to the heythen, ỹ were roundeabout them, of wyche, the Lorde had charged theym, that they shoulde not do lyke them. But they left the commaundementes of the Lorde their God, and made them Images of metall, that is to saye two calues and made groues and bowed them selues vn to all the host of heauen, and serued Baal. And they sacrificed their sonnes & their doughters in fyre, and vsed witchecraft and enchauntementes, and had euen appointed them selues to worke wickednesse in the sight of the Lorde, for to angre him.

Wherfore the Lorde was exceadinge wroth with Israell and put them oute of his sighte, that there was left but the trybe of Juda only, yea and neyther Juda kept the commaundmentes of the Lorde their God, but walked in the ordinaunces of Israel whiche they had made. Therfore the Lorde caste vp all ỹ seed of Israel and vexed them and betoke them in to the handes of spoylers, vntyll he had caste them out of his sight. And Israel diuided the selues frome the house of Dauid, and made Jeroboam the sonne of Nabat kynge. Which Jeroboam thrust Israel away from the Lord and made them synne a great synne. And so ỹ children of Israel walked in all the synne of Jeroboam which he had set vp, and departed not frome the same, tyll the Lorde hadde put Israel awaye out of his sight, as he sayde by all his seruauntes the Prophetes. And so he translated Israel out of their lande to Assiria, euen vnto this daye. Jerem.xxv.a

And the kynge of Assiria brought people frome Babylon and frome Cutha, and frome Aua, and frome Hemath, and from Sepharuaim, and put them in the cyties of Samaria in stede of the children of Israel. And they possessed Samaria and dwelt in the cyties therof. E But at the begynninge of their dwelling, they feared not the Lorde. Wherfore ỹ Lord sent Lyons vpon them whiche slewe theym. Then men tolde the kynge of Assyria, sayng: The nacions which thou hast brought & put in the cyties of Samaria, know not the maner of the God of the lande, and therfore he hath sent Lyons vpon them, which slay them because they know not the maner of the God of the lande.

Then the kyng of Assiria commaunded sayenge: cary thyther one of the preestes whiche ye brought thence, and let him go and dwell there, and teache theym the facyon howe to serue the God of the countreye. And then one of the preastes which they had caryed thence, went and dwelt in Bethel, and taught them how they shulde feare the Lorde. Howe be it euery nacion made their owne Goddes & put them in the houses of the hilaultares whiche the Samaritans had made, euerye nacion in their cyties where they dwelt. The mē of Babilon made Socoth, Benoth. The mē of Cuth made Nergel. They of Hemath made Asima. The Cuites made Nebahaz, and Tharthak. And the Sepharuaites burnt their childrē in fire vnto Adramelech & Anamelech, the goddes of the Sepharuaites. And thoughe they feared the Lord, yet they made them preastes of the lowest of the people, for the hilaulters which sacrificed for them in the houses of the hilaultars. And so they feared the Lorde, and yet serued their owne goddes after the maner of the people frome whence they were brought. F Socoth. Benoth. Nergel. Asima. Nebahaz. Tharthak. Inamelech.

Vnto this daye they do after the olde maner: they neyther feare the Lorde, neyther do after their owne ordinaunces and customes, & after the lawe and commaundement whiche the Lorde commaunded the children of Jacob whose name he called Israel, and made an appointement with them and charged thē sayenge: feare not any other gods, nor bow your selues to them nor serue them, nor sacrifice to them: but to the Lorde which brought you out of the lande of Egypt with great power and a stretched out arme: him feare and to him bowe, and to him do sacrifice. And the ordinaunces, customes, lawe and commaundment Gene.xxxii.b Jud.vi. Jere.x.a

ment which I wrote for you, se ye be diligent to do, for euermore, and feare not anye other goddes. And the appoyntment that I haue made with you, se ye forget not, and that you feare none other goddes: but the Lorde your God ye shall feare, and he shall deliuer you out of the handes of all your enemyes. Howbeit they herde not, but dyd after ỹ olde maner. And euen so dyd these nations feare the Lorde and serue theyr Ymages therto: and so dyd theyr children and theyr childrens children to. Euen as dyd theyr fathers, so do they vnto this daye.

¶ Ezechias kynge of Juda putteth downe the brasen serpent, and destroyeth the Idolles. Salmanasar bryngeth Israel to the Assyrians. The blasphemy of Sennacherib.

CAPI. XVIII.

A ii. Par. xxix. a

THe thyrde yere of Hosea sonne of Ela, kyng of Israel, raygned Ezechias sonne of Achaz kynge of Juda. Twentye and fyue yeres olde was he, when he beganne to raygne, and raygned. xxix. yeres in Jerusalem. His mothers name was Abi the daughter of Zacharias, and he dyd that pleased the Lord in all thynge, lyke to Dauid his father. He

Deute. vii. a

put awaye the hyll aultares and brake the Images and cut downe the groues, and all to brake the brasen serpent that Moses made.

Num. xxi. a

B

For vnto those dayes the chyldren of Israell dyd burne sacrifyce to it, and called it Nehustan. He trusted in the Lorde God of Israell, so that after him came none lyke him among all the kynges of Juda, nether amonge them that were afore him. He claue to the Lorde & departed not frome him, but kept his cõmaũdmentes which the Lorde commaũded Moses. And the Lorde was with him, And whatsoeuer he toke in hande he dyd it wysely. And he

Elaye. xiiii. e.

rebelled againste the kynge of Assiria and serued him not. He bet the Philistines euen vnto Azah and the costes therof, both in castels of garrisons and stronge cities to.

C

In the fourth yere of kynge Ezechias whiche was the seuenth yere of Hosea sonne of Ela kynge of Israel, came Salmanasar kyng of Assiria vpon Samaria and beseged it. And they toke it at the ende of the yere, which was the sixte of Ezechias: that is to say the nynth yere of Hosea kynge of Israel, was Samaria wonne. And the kynge of Assiria dyd carye away Israel vnto Assiria, and put them in Hala and in Habor on the ryuer of Gozan, and in the cyties of Medes: because they wolde not herken vnto the voyce of the Lorde their God, But transgressed his appointment, and all that Moses the seruaunt of the Lorde cõmaunded, and wolde neyther heare nor do.

Samaria beseged and wonne.

ii. Par. xxxii. a
Esai. xxxvi. a.
Eccles. xlviii f

✶ The. xiiij. yere of kynge Ezechias came Sennacherib kynge of Assiria against all the stronge cyties of Juda and toke them. Wherupon Ezechias kynge of Juda sent to ỹ kynge of Assiria to Lachis, sayenge: I haue offended. But departe from me, and what thou puttest on me that will I beare. And the kyng of Assiria asseased vpon Ezechias kynge of Juda, thre hundred talentes of syluer and thirty talentes of golde. ✶ And Ezechias gaue him all the syluer that was founde in the house of the Lorde and also in the treasure of the kynges house. And the sayde season Ezechias rent of the dores of the temple of the Lorde and the pyllers, whiche the sayde Ezechias kynge of Juda couered ouer, and gaue thẽ to the kinge of Assyria.

And the kynge of Assyria sent Tharthan and Rabsaris and Rabsakeh from Lachis to kynge Ezechias with a great host to Jerusalem. And they went vp and came to Jerusalem, and went and stode by the coundyt of the ouermost pole whiche is in the waye to the fullers felde, and called to the kynge. And there came out to them, Eliakim the sonne of Helkiah stuarde of housholde and Sobnah the scribe, and Joah the sonne of Asaph, theyr recorder. And then Rabsakeh sayd to them, Tell ye Ezechias I pray you: thus sayeth the greate kynge the kynge of Assyria. What confidence is this that thou hast? thou wylte happely speake a lyght worde, that thou hast counsell and power to make warre. On whome then doest thou trust, that thou rebellest against me? doest thou truste to the staffe of this bruysed reede Egypt, on whiche yf a man leane, it wyll renne in to his hande and perce it. For so euen so is Pharao kynge of Egypte vnto all that truste on hym. ✶ Yf ye saye vnto me, we trust in the Lorde our God. Is not this God he, whose hyl aultares and other aultars, Ezechias hathe put downe, and hath sayde to Juda and Jerusalem, bow your selues before this aulter here in Jerusalem? Now therfore ioyne thy selfe to my Lorde the kynge of Assyria, and I will deliuer the two thousande horses, yf thou be hable to set ryders vpon them (and yf thou be not) how then arte thou hable to resist one of the leste Dukes of my masters seruauntes? or trustest thou to Egypt for charettes and horsmen? Moreouer thinkest thou I am come without the bydding of the Lorde to this place to destroye it? Naye: the Lorde sayde to me, go vp to this lande and destroye it. Then sayde Eliakim the son of Helkiah and Sobnah and Joah, to Rabsakeh: speake, we praye the, to thy seruauntes in the Sirians language, for we vnderstande it: and talke not with vs in the Jewes tongue, in the eares of the people that are on the walles. And Rabsakeh sayde vnto them: hath my master sent me only to thy master and to the, to speake these wordes, or rather to the men that kepe the walles, that they shal eat their owne dyrt and drinke their owne pisse with you.

And so Rabsakeh stode and cryed with a lowde voyce in the Jewes language, and spake, sayenge: Heare the sayenge of the great kynge, the kynge of Assiria. Thus sayth the kynge: Let not Ezechias beguyle you, for he is not hable to deliuer you out of myne hande: neyther let Ezechias make you truste to the Lorde sayenge: the Lorde shal surely rydde vs, and this cytie shall not be deliuered into the handes of the kynge of Assiria. Herken not vnto

vnto Ezechias, for thus sayth the kyng of Assiria, Deale kyndely with me, and come oute to me. And then eat euery man of his owne vyne, and of his fygge tree, and drynke euery man of the water of his owne welle, tyll I come and fet you to as good a land as yours is, a land of corne and wyne, a lande of bred and vynyardes, a lande of olyue trees of oyle and of hony. And ye shall lyue and not dye. And herken not vnto Ezechias for he wyll beguyle you, saying: the Lorde shall delyuer vs. For haue the goddes of the nacyons delyuered any God his lande, oute of the hande of the kynge of Assyria? where are the gods of Hemath and of Arphad? where are the goddes of Sepharuaim of Ana and Auah? did they delyuer Samaria out of myne handes? what God of any lande hath delyuered his lande oute of myne hande, that the Lorde shulde delyuer Jerusalem out of myne hand?

But the people helde theyr peax and answered not him a worde: for the kinge hadde commaunded, sayenge: answere him not.

Then Eliakim the stuarde of housholde, and Sobna the scribe, and Joah the sonne of Asaph the recorder, came to Ezechias with their clothes rēt and tolde him the wordes of Rabsakeh.

¶ The Aungell of the Lorde kylleth. Clxxxv. thousande men of the Assyrians. Sennacherib is kylled of his owne sonnes.

CAP. XIX.

When kynge Ezechias herde this, he rent his clothes and put on sacke, and went to the house of the Lorde. Furthermore he sent Eliakim stuarde of housholde, & Sobna the scribe, & the elders of the Preastes clothed in sacke, to Isai the Prophete the sonne of Amoz. And they sayde to him, thus sayth Ezechias: This daye is a daye of tribulation of rebukynge and raylinge: Euen as when ỹ children are redy to be borne, and the mothers haue no power to be delyuered. Oh that the Lorde thy God wolde heare al the wordes of Rabsakeh, whome the kyng of Assiria his master hath sent to rayle on the lyupnge God, & to rebuke him with wordes, which the Lord thy God hathe herde. Wherfore lyft vp thy prayer for the remnaunt that are left. When the seruauntes of kynge Ezechias were come to Isai: Isaia sayde to them. So shall ye say to your master. Thus sayth the Lord: be not afrayde of the wordes thou herdest, wt which the younge men of the kynge of Assiria haue rayled on me. For I will sende him a blaste that he shal heare tydinges, and so returne to his owne lande: And I will ouerthrowe hym with the sworde, euen in his owne lande.

And Rabsakeh went backe agayne & found the kynge of Assiria fyghting against Lobnah: for he had herde, that he was departed from Lachis. And he herde tydinges of Theraka kyng of the blacke Moxes, that he was come out to fight against him. And therupon he departed and sent messengers vnto Ezechias, sayenge. Thus saye to Ezechias kynge of Juda, Let not thy God cary the out of the way, in whome thou so trustest, saying: Jerusalem shall not be delyuered into the hande of the kynge of Assyria. Beholde, thou haste hearde what the kynges of Assyria haue done to all landes, howe they haue vtterlye destroyed theym, And howe then shuldest thou escape? hathe the goddes of the heythen delyuered them whiche myne auncestoures haue destroyed: as Gozan, Haran, Rezeph, and the children of Eden which were in Thelasar? where is the kynge of Hemath, the kyng of Arphad the kynge of the cytie of Sepharuaim, & the kynge of Ana, and the kynge of Auah?

When Ezechias had receyued the lettres of the hande of the messengers and hadde red them: he went into the house of the Lorde, & layde them abrode before the Lorde. And Ezechias prayed before the Lorde & sayd: Lord God of Israell, whiche dwellest betwene the Cherubes, thou arte God alone ouer all the kyngdomes of the earthe, and thou hast made both heauen and earthe. Lorde, bowe thyne eares and heare: Open Lorde thyne eyen and se: & heare the wordes of Sennacherib which hath sent to rayle on the lyuing God. Certes o Lorde, the kynges of Assiria haue destroyed nations and their lādes, and haue set fyre on their goddes. For they were no goddes, but the worke of the handes of man: euen wood and stone. And therfore they destroyed them. Now therfore (Lorde our God) saue thou vs out of his hande, that all the kyngdomes of ỹ earthe maye knowe, that thou Lord art God alone. And Isai the sonne of Amoz sent to Ezechias sayenge: Thus saith the Lorde God of Israel, the thinge that thou hast prayed to me concerninge Sennacherib kyng of Assiria, I haue herde, This is the thinge that ỹ Lord sayth of him: He hath despysed the, O virgine wughter of Sion: He hath shaken his hed at the, thou wughter of Jerusalem: whome hast thou rayled on, and whom hast thou reuyled? Against whome hast thou lyfted vp thy voyce and hast eleuate thyne eyes so hyghe? Euen against the holy of Israell. By the hand of thy messengers thou hast rayled on the Lord and sayde/ with the multitude of my charettes I am come vp to the heyght of the mountaynes euen alonge by the sydes of Libanon, & haue cut of the hyghe Cedar trees, and the lustye fyxe trees therof, euen to the woode of Carmel that belongeth therto. I haue dygged & dronche straunge waters, and haue dryed vp with the soles of my fete poles enclosed. But haste thou not hearde howe I haue ordeyned suche a thinge a greate whyle a go, and haue prepared it frome the begynnynge? And nowe I bringe it forth, and it shalbe to destroy, and to bringe stronge cyties, in to rude heapes of stones. And the enhabitauntes of them shall be of lytle power, and faynte hearted and confounded. * They shalbe lyke the grasse of the felde, and grene herbes, and as the hey on the toppes of the houses whiche wethereth or it come to any heyght. I wote where thou dwellest, and thy commynge oute, and goynge in, know

Zacha. ii. b
Psal. xxxvi. a

knowe I to, and how thou settest vp thy bylles agaynste me. And because thou settest vp thy bylles agaynst me, and that thy ragynge is come vp to myne eares: therfore I wyll put a rynge in thy nose and a byt in thy lyppes, and wyll bryngе the backe agayne ꝑ same waye thou camest. And this shall be a sygne vnto the: eate this yere of the frutes of the seed that fell oute, and the nexte yere, that waxeth of it selfe. And the thyrde yere sowe ye and reape, plant vyneyardes and eate the frutes therof. For ꝑ house of Juda that is escaped and left, shall yet agayne take rotyng downewarde, and beare frute vpward. For out of Jerusalem shall go a remnaunt, & a nombre that shall escape out of mount Sion: the zele of the Lorde of ✠ Hostes shall bryngе this thynge to passe.

G 2 Reg. xvii. c.

Wherfore thus sayth the Lorde ouer the kynge of Assyria: he shall not entre into this cytye, nor shote one arowe into it, nor come before with shylde nor caste anye bancke agaynst it: but shall go backe agayne ꝑ waye he came, and shall not come at this cyty, sayth the Lorde. For I wyll defend this cytye and saue it. For myne owne sake & for Dauid my seruauntes sake.

Tob. i. d Eccle. xlviii. g Esa. xxxviii. a 1. Mach. vii. f. ii. Mac. viii. e

The selfe same nyght the Aungell of the Lorde went out and smote in the hoste of the Assyrians an hundred foure score & fyue thousande. And when they were rysen early in the morynge: beholde, they were al deed corses. And so Sennacherib kynge of Assiria auoyded and departed and went agayne, and dwelt at Ninive. And as he was in his deuocion knelinge in the house of Nisroch his God, Adramelech and Sarasar smote him with ꝑ sword. And they escaped into the lande of Ararat, & Asarhadon his sonne raygned in his steade.

¶ Ezechias is sycke and receyueth the sygne of his health by the dyall of Achaz. He receyueth rewardes of Berodach, and is reproued of Isai wraule he shewed hym the treasure. He dyeth and Manasses his sonne raygneth in his steade.

CAPI. XX.

A 2 Par. xxxii. f. Esa. xxxviii. a

ABout that tyme Ezechias was sicke vnto the deathe. And the Prophete Isai sonne of Amoz came to him and sayde to him. Thus sayth the Lorde: put thyne housholde in an ordre, for thou shalt dye and not lyue. And Ezechias turned his face to the wall and besought the Lorde sayenge: Oh Lorde, remembre yet how I haue walked before the truely, and with a perfecte herte, and haue done that which is good in thy sight, and wept a great pace. And Isai was skarce gone out into the myddle of the cytie, but that the worde of the Lord came to him, sayeng: turne agayne and tel Ezechias the leader of my people. Thus sayth the Lord God of Dauid thy father. I haue herde thy prayer and sene thy teares. Beholde I will heale the, and this

B

daye thre dayes thou shalt go vp into ꝑ house of the Lorde. And I will lengthen thy dayes yet fyftene yeres, and will deliuer bothe the and this cytie out of the hande of the kynge of Assiria, and will defende this cytie for myne owne sake, and for Dauid my seruauntes sake. And Isai sayde: bringe a lumpe of fygges. And they brought and put it on the sore, and he recouered.

Then sayde Ezechias to Isai: What is the signe, that the Lorde will heale me, and that I shall go vp into the house of the Lorde the thirde daye? And Isai sayde: this signe shalt thou haue of the Lorde, that the Lorde will do that he hathe spoken: shall the shadwe go forwarde ten degrees, or go backe agayne ten degrees? And Ezechias sayde: It is a lyghte thing for the shadwe to go downe ten degrees. Therfore I will not that: but let the shadwe go backwarde ten degrees. And Isai the prophete called to the Lorde, and he brought ꝑ shadwe ten degrees backwarde by which it had gone downe, in the dyall of Achaz.

At this same season Berodach Baladan the sonne of Baladan kynge of Babylon sent letters and presentes vnto Ezechias, for he herd that Ezechias was sicke. And Ezechias hardened vnto them and shewed them al that was in the spycery house, and his siluer and golde and odoures and precioule oyntementes and his armorye and all that was founde in his treasure: there was nothinge in his house or in all his realme, that he shewed them not.

Then came Isai the Prophete vnto kynge Ezechias and sayde to him: What saye these men and frome whence come they to the? And Ezechias sayde: they be come from a farre countrey, euen frome Babilon. And he sayd: what haue they sene in thy house? And Ezechias sayde: all that is in my house haue they sene: there is nothinge amonge my treasure that I haue not shewed them. And Isai sayde to Ezechias: Heare the worde of the Lorde. Beholde the daye shall come, that all that is in thyne house and that thy fathers haue layde vp in store vnto this daye, shall be caryed to Babilon, and nothinge shall be left sayth the Lorde. And of thy sonne that proceded out of the, which thou begatest, shall there be caryed awaye, and shalbe made chamberlaynes in the palace of the kynge of Babilon. And Ezechias sayde to Isai: welcome be the worde of the Lorde which thou hast spoke: so that peace and trouthe be kept in my dayes.

The reste of the dedes of Ezechias, and all his power, and how he made a pole and a conduit and brought the water into the cyty, are written in the boke of Chronicles of kynges of Juda. And Ezechias layde him to rest with his fathers, and Manasses his sonne raygned in his stede.

¶ Wycked Manasses restoreth agayne the Idoles, and after dyeth, in whose stede Amon his sonne succeedeth, whiche is kylled of his owne seruauntes. After him raygneth Sayntfull Josias.

CAPI. XXI.

MAnasses was twelue yeres olde when he began to raygne and raygned fyfty and fyue yeres in Jerusalem: his mothers name was Haphzibah. And he dyd that

displeased the Lorde, euen after the abominacions of the heythen which the Lorde threw out before the childzen of Israel. And he wet and buylt the hyllaulters agayne, whiche Ezechias his father had destroyed. And he rered vp aulters to Baal and made groues, as dyd Achab kynge of Israell. And he bowed him selfe vnto all the hoste of heauen and serued them. And he buylt aulters in the very house of the Lorde, of which the Lorde had sayde: * in Jerusalem I wyll put my name, And he buylt alteres vnto all the host of heuen, euen in two courtes of the house of the Lorde. And he offered his sonne in fyre, and obserued dismal dayes, and vsed witchcraft and maintayned wozkers with spirites, and tellers of foztunes: and wzought moche wyckednesse in ꝑ sight of the Lorde to angre him.

And he put an Ymage of a groue that he had made, euen in the verye temple of whiche the Lorde hadde sayde to Dauid and to Salomon his sonne, * in this house and in Jerusalem whiche I haue chosen oute of all tribes of Israel, wyll I put my name foz euer. Neyther wyll I make the fete of Israell moue anye moze oute of the lande whiche I gaue theyz fathers: so that they wyll be dylygent to do all I haue commaunded them, and all the lawe that my seruaunte Moses commaunded them. But they herkened not: foz Manalles had led them out of the waye, to wo moze wickedlye then dyd the Panyms which the Lorde destroyed before the face of the childzen of Israel.

And the Lorde spake by his seruauntes the Pzopheres sayenge: because Manalles kynge of Juda hathe wne suche abominacions, and hath wzoughte wyckedly aboue all that the Amozites which were before him dyd: & hathe made Juda synne also with his Ymles: therfoze thus sayth the Lorde God of Israell.

* Beholde, I will bzinge suche euell vpon Jerusalem and Juda, that the eares of all ꝑ heare it, shall tyngle at it. And I will stretche ouer Jerusalem the squarynge lyne of Samaria and the plometh of the house of Achab. And I will wype oute Jerusalem, as a man wolde wype a dysshe, and when he hath wyped it turneth it vpsetwowne. And thoughe I leue a remnaunt of myne enheritaunce, yet I will delyuer theym into the handes of theym that hate them, and they shall be robbed and spoyled of all their ennempes: euen because they haue wne wyckedly and haue angred me sythens the tyme their fathers came oute of Egypte vnto this daye. And mozeouer Manalles shed innocent bloude exceadinge aboundauntly, in so moche that he replenysched Jerusalem in all cozners, belyde his synne wherwith he made Juda synne and to wo euyll in the sight of the Lorde. The rest of the actes of Manalles and all he dyd and his synne that he synned, are wzitten in the boke of Chzonicles of kynges of Juda. And Manalles layde him to slepe with his fathers, and was buryed in the garden of his owne house, euen in ꝑ garden of Oza: and Amon his sonne raygned in his steade.

Amon was. xxij. yeres olde when he began to raygne, and he raygned two yeres in Jerusalem. His mothers name was Mesalemeth the dwghter of Haru of Jathbah. And he did that displeased the Lorde as his father Manalles did. He walked in all the way that his father walked in, and serued the Imles that his father serued, and bowed hym selfe to theym. And he forsoke the Lorde God of his fathers, and walked not in the waye of the Lorde. Amon.

And the seruauntes of Amon conspired against hym, and slue him in his owne house. But the people of the lande slue all that cõspired agaynst kynge Amon, and made Josias his sonne kynge in his rowme. The reste of ꝑ actes of Amon whiche he dyd are wzytten in the Chzonicle of ꝑ kynges of Juda And they buryed him in his sepulchze in the garden of Oza, and Josias his sonne raygned in his steade.

¶ After Josias herde of the boke of the lawe that was founde in the temple, he sendeth to Oldah the Pzopheresse foz counsill.

CAP. XXII.

A ii. Paralip. xxxiiii. a Josias.

Josias was. viij. yeres olde when he began to raygne, and he raygned. xxxj. yeres in Jerusalem. His mothers name was Jdida ꝑ doughter of Adaiah of Bezecath. And he dyd that semed right in the sight of the Lord, and walked in all the wayes of Dauid his father and bowed neyther to the ryghte hande ne to the lefte.

ii. Pa. xxxiiii. b

And the. xviij. yere of his raygne kynge Josias sent Saphan the sonne of Azalia, the son of Mesulam the scribe to the house of ꝑ Lozd sayenge: go to Helkia the hyghe preaste, and let him summe the syluer that is wzought into the house of the Lorde, whiche the kepers of the dozes haue gathered of the people, and let them delyuer it into the handes of the werke man that haue the ouersyghte of the house of the Lorde, which shall gyue it to theym that wozke vpon the house of the Lozd, to repayze the decayed places thereof, euen vnto carpenters and masons, and foz to bye tymbze and fre stone to repayze the house. Howbe it let no rekenynge be made with them of the mony that is delyuered into their handes, but let theym doo it of their conscience. And Helkia the hyghe preest sayde to Saphan the scribe. I haue founde the boke of the lawe in the temple of the Lorde, and Helkia gaue the booke to Saphan, and he red it. And then Saphan the scribe went to the kynge and wzought him wozde agayne, and sayde: thy seruauntes powred out the syluer that was founde in the tẽple, and haue delyuered it vnto the wozkemã that haue the ouersight of the house of ꝑ Lord. Furthermoze Saphan the scribe shewed the kynge sayenge: Helkia the preast hath delyuered me here a boke. And Saphan red it before the kynge. iiii. Reg. xii. b. ii Par. xxxiiii. B C

And the kynge as sone as he had heard the wozdes of the booke of the lawe, he rente his clothes

clothes, and commaunded Helkia the preest & Ahikam the sonne of Saphā and Achobor the sonne of Michaia/and Saphan the scribe, and Asahiah a seruaunte of the kynges, sayinge: goo ye and seke of the Lorde for me and the people, and for all Juda, concernynge the wordes of this boke that is foūde. For it is a great wrathe of the Lorde that is kendled vpon vs that oure fathers haue not harkened vnto the wordes of this boke, to do in all poyntes as it is wrytten therin.

Jeremy.xxvi.a

And Helkia the hyghe preeste and Ahikam Achobor, Saphan, Asahia wente vnto Olda the Prophetesse, wyfe of Selum the sonne of Tekuah, the sonne of Harahaam keper of the robes/ whiche Prophetesse dwelte in Jerusalem in the second warde, and communed with her. And she sayde to them: Thus sayth the Lorde God of Israel. Tell the man that sente you to me/thus sayth the Lorde: Beholde I wyll bryngе euyll vpon this place, and on the dwellers therin: euen all the wordes of the boke whiche the kynge of Juda hathe redde/ bycause they haue forsaken me, & haue burnte offerynges vnto other Goddes, to angre me with all the ✠wordes of theyr handes. Therfore is my wrathe kendled agaynst this place, and shall not be quenched. But to the kynge of Juda, whiche sente you to enquyre of the Lorde/ so shall ye saye: thus sayth the Lorde God of Israell/ as touchynge the wordes whiche thou herdest. Bycause thyne herte did melte, and thou mekedest thy selfe before me the Lorde, when thou herdest what I spake agaynste this place, and the inhabitauntes of the same/how that it sholde be destroyed and made a curse: & tarest thy clothes and weptest before me: of that also I haue herde sayth the Lorde. And therfore/ loo, I wyll receyue the vnto thy fathers, and wyll sette the vnto thy graue in peax/thyne eyes shall se none of the euyll whiche I wyll bryngе vpon this place. And they brought the kynge worde agayne.

Olda.

D

✠That is, with theyr Images.

¶ Josias readeth Deuteronomium before the people. He putteth downe the Idolles, after he had killed the preastes therof. He keepeth passouer. He was kylled in Magedo, & his son Jehoaaz raigneth in his stede: after he was taken his sonne Jehoakim was made kynge.

CAPI. XXIII.

A ii.Pa.xxxiiii.c

THen the kynge sente and gathered vnto him al the elders of Juda and of Jerusalem, and the kynge wente vp in to the house of the Lorde, and all the men of Juda and all thinhabitauntes of Jerusalem with him/ and the preestes and the Prophetes and all the people bothe small and great. And he redde in hearynge of them, all the wordes of the boke of the testament, whiche was founde in the house of the Lorde. And the kynge stode by a pyller, and made a couenaunt before the Lorde, that they sholde walke after the Lord, and kepe his commaundementes and his witnesses, and his ordinaunces with al theyr hertes, and all their soules/ and make good the wordes of the sayde appoyntment that were wrytten in the foresayd boke. And all the people consented to the appoyntment. Then the kynge commaunded Helkia the hyghe Preest and the lower Preestes and the kepers of the wore, to bryngе out of the Lordes temple, all the vesselles made for Baal, and for the grone and for all the hoste of heauen. And he burnte them without Jerusalem in the feldes of Cedron, and caryed the asshes of them in to Bethel. And he put downe the relygyous preestes, whiche the kynge of Juda hadde setted burne offeryngs in the hyll aultets in the cytyes of Juda rounde about Jerusalem, and also them that burnt sacrifices vnto Baal, the sonne and to the moone, and to the planetes/ and to all the hoste of heauen. And he broughte oute the grouc frome the temple of the Lorde without Jerusalem, vnto the brooke Cedron/ and burnte it at the brooke Cedron/ and stampte it to pouldre, and caste the duste therof vpon the graues of the people of the countreye. And he brake downe the hye gerye places that were in the house of the Lorde in whiche the women woue coueryns for the groue.

And he brought all the preestes out of the cities of Juda, and defaced the hyllaultres where the preestes dyd burne sacrifyce from Gabaa to Berlabe. And he brake downe the hyllaulters of the Gates, that were in the entrye of the Gate of Josua the gouernour of the cytye, whiche were on the lefte hande of the Gate of the cytye. Neuertheleſſe the preestes of the hyllaulters myght not come at the aulter of the Lorde in Jerusalem, saue onely they dyd eate of the swete breed among their brethren.

And he destroyed Topheth also whiche is in the valeye of the children of Hennom, because no mā shulde offer his son or his daughter in fyre to Moloch: he put downe the horses that the kynges of Israel had gyuen to the sonne at the entryng of the house of the Lord in the chamber of Nathanmelech the chamberlayne which was of Paruarim, and burnt the charettes of the sonne with fyre. And the aulters that were on the toppe of the parlour of Achaz which the kinges of Juda had made, and the aultares which Manasses had made in the two courtes of the house of the Lorde, the kinge brake downe, and ranne thence and caste the duste of them in to the brooke Cedron.

And the hylaulters that were before Jerusalem on the ryght hande of the mount Mashith, whiche Salomon kyng of Israel had buylt to Astaroth the abhominacion of the Zidons and to Chamos the abhominacion of the Moabites/ and to Melchom the abhominacion of the chyldren of Ammon/ the kynge destroyed and brake the ymages, and cut downe the groues, and fylled the places with the bones of men.

Moreouer the aulter that was at Bethel, and the hyl aulter made by Jeroboam the sonne of Nabat,

that whyche made Israell synne: both the aultare and also the hyll he brake downe and bonne the hyll and stampte it to powder, and burnt the groue. And as Josias toorned hym selfe, he espyed the graues that were in the mounte, and sent and fet the bones oute of the graues and burnt them vpon the aultare and polluted it accordynge to the worde of the Lorde that the man of God had proclaymed, whiche openlye hadde renounced the same thynges.

Then the kynge sayde: What meaneth yonder graue stone that I se? And the men of the cyte tolde hym, it is the Sepulchre of the man of God, which came frome Juda and openlye renounced the selfe same thynges that thou haste done to the aultare of Bethel. And he sayde let hym be: se that no man moue his bones. And so his bones escaped, with the bones of a Prophete, that came oute of Samaria.

And therto all the houses of the hylaulters of the cyties of Samaria, whiche the kynges of Israel had made, to angre the Lorde with: Josias put out of the waye, and dyd to them in all poyntes as he dyd in Bethel. And he sacrificed all the preastes of the hylaultats that were there euen vpon the aultares, and burnt mens bones vpon them, and returned to Jerusalem.

And the kynge commaunded all the people sayeng: * kepe the feast of pallouer vnto the Lorde your God, as it is written in the boke of this testament. For there was no pallouer holden lyke that, frome the dayes of the iudges that iudged Israel, and thorowe oute all the dayes of the kynges of Israell and of Juda. And in the. xviij. yere of kynge Josias, was this pallouer holden to the Lorde in Jerusalem.

Moreouer workers with spirites, sothsayers, Images of wytchecrafte, Idols and all other abhominations that were espyed in the lande of Juda and in Jerusalem, Josias put out of the waye, to make good the wordes of the lawe, which were wrytten in the booke † Helkia the preaste founde in the house of the Lorde: Lyke vnto hym was there no kynge afore him, that turned to the Lorde with all his herte, with al his soule, and al his might, accordinge to all the lawe of Moses, neyther after him arose there any suche.

Notwithstandinge the Lorde toorned not him selfe frome his fearce and great wrathe, wherwith he was angrye against Juda vpon all the prouocacions that Manasses prouoked him. But the Lorde sayde: I will put Juda in lyke maner out of my sight, as I haue done Israel, and will cast of, this cyte Jerusalem, which I haue chosen, and the house of which I haue sayde, my name shalbe there.

The rest of the dedes of Josias, and all he dyd, are written in the boke of the Chronicles of kynges of Juda.

* In his dayes Pharao Necoa, kynge of Egypte, went against the kynge of Assyria to the ryuer Euphrates. And kynge Josias went against him, and was slayne of him at Magedo when he had sene him. And his seruauntes carped hym dead from Magedo & brought him to Jerusalem, & buryed him in his owne Sepulchre. And the people of the lande toke Joachaz the sonne of Josias, and annoynted hym, and made hym kynge in his fathers rowme.

And Joachaz was thre and twenty yeres olde, when he began to raygne, and raygned three monethes in Jerusalem. His mothers name was Hamital, the doughter of Jeremia of Lobnah. And he dyd that displeased the Lorde, in all thinges as his fathers had done. And Pharao Necoa put him in bondes at Reblah, in the lande of Hemath, in the tyme of his raygne in Jerusalem, and put the lande to a tribute of an hundred talentes of syluer and a talente of golde. And Pharao Necoa made Eliakim, the sonne of Josias, kynge, in the rowme of Josias his father, and toorned his name to Joakim, and toke Joachaz awaye, whyche when he came to Egypte / dyed there.

Jeremy. xxij.

And Joakim gaue the syluer and the golde to Pharao: howbe it he taxed the lande, to gyue the moneye at the commaundemente of Pharao, and as euery man was set at, so he requyred the syluer and the golde of the people of the lande, to gyue Pharao Necoa. Joakim was fyue and twenty yeres olde, when he beganne to raygne, and he raygned eleuen yeres in Jerusalem. His mother was named Zebda the doughter of Phadaia of Rama. And he dyd that was euyll in the syghte of the Lorde / lyke in all thynges as dyd his fathers.

¶ Joakim dyeth, and after him succeadeth Joacin: Jerusalem is besyeged of the Babilonians. Joacin yeldeth him selfe to the kynge of Babilon. And in his rowme came Mathaniah, whiche was called Zedekias.

CAPI. XXIIII.

IN his dayes came Nabuchodonozor kynge of Babilon, and Joakim became his seruaunte three yeres, and then toorned and rebelled agaynste hym. And the Lorde sent vpon him men of warre oute of Caldeye, oute of Syria, oute of the Moabites, and frome the children of Ammon: and sente theym into Juda, to destroye it, accordynge to the sayenge of the Lorde whiche he spake by his seruauntes the Prophetes. Only at the bydding of the Lorde happened it so to Juda, to put theym oute of his sight, for the synne of Manasses accordinge to all he dyd: and for the innocent bloude that he shed and fylled Jerusalem with innocent bloude, whiche the Lorde wolde not forgyue.

iiii. Re. xxiii. D

Jere. xxxvi. Da

The rest of the dedes of Joakim and all he dyd, are wrytten in the Chronicles of kynges of Juda. And Joakim layd him to slepe with his fathers, and Joacin his sonne raygned in his stede. But the kynge of Egypte,

came now no more oute of his lande: for the kynge of Babilon had taken frome the ryuer Euphrates, all that pertayned to the kynge of Egypte. Joacin was eyghtene yeres olde, when he began to raygne, and raygned in Ierusalem three monethes. His mothers name was Nehusta the doughter of Elnathan of Jerusalem. And he dyd that displeased the Lorde in all poyntes as his father dyd.

Daniel.i.a

✱ In his tyme came the seruauntes of Nabuchodonozor kynge of Babylon, to Jerusalem and the cytie was beseged. And Nabuchodonozor came to the cytie as his seruauntes

✱Hester.ii.a. C

were yet besegynge of it. ✱ And Joacin the kynge of Juda came out to the kynge of Babylon, with his mother, his seruauntes, his Lordes and his chamberlaynes. And ℔ kynge of Babilon toke him, in the eyght yere of his raygne.

And he caryed out thence all the treasure of the house of the Lorde, and the treasure of the kynges house, and brake all the vesselles of golde which Salomon kynge of Israell hadde made, in the temple of the Lorde, as the Lord had sayde. And he caryed awaye all Jerusalē, and all the Lordes and all the men of myght, to the nombre of ten thousande into captiuitie and all craftes men and Joyners, none remayninge saue the poore people of the lande. And

D

he caryed awaye Joacin to Babylon, and the kynges mother, and the kynges wyues, and his chamberlaynes, and the myghtye of the lande caryed he awaye frome Jerusalem to Babilon. And all the men of actiuite to the nombre of seuen thousande, and craftesmen & toyners a thousande, all stronge and apte for warre, dyd the kynge of Babilon bring to Babilon to dwell. ✱ And the kynge of Babilon made Mathaniah his fathers brother, kynge in his stede, and chaunged his name and called him Zedekia.

ii.Par.xxvi.b Jerem.xxv.a

Zedekia was one and twentye yeres olde when he began to raygne, and he raygned eleuen yeres in Jerusalem. His mothers name was Hamital / the doughter of Jeremia, of Lobnah. And he dyd euyll in the sight of the Lorde, in all poyntes lyke to Joakim. For throughe the wrathe of the Lorde it so chaunced to Jerusalem and Juda, vntyll he had cast them out of his sight. And the sayde Zedekia rebelled against the kynge of Babilon.

C By the rebellynge of Zedekia is the towne of Jerusalem beseaged of Nabuchodonozor. The towne and the temple are both burnte. The sonnes of Zedekia are slayne before his eyes, and after are his eyes put oute. Juda is brought to Babilon, and after is Joacin exalted.

CAP. XXV.

A Jerem.xxix.a. and.lii.a

Wherfore in the nynthe yere of his raygne, the tenth daye of the tenth moneth came Nabuchodonozor kynge of Babilon with al his power to Jerusalem: and pitched against the towne and made engynes against it on euery syde. And the cytye continued beseged vnto the eleuenth yere of kyng Zedekias. And the nynth daye of the fourth moneth of that yere, there was so great hunger in the cytie, that there was no sustinaunce for the people of the lande.

And the cytie was broken vp: wherfore all the men of Armes fled by night, by a way that row a gate, betwene two walles harde by the kynges garden: the Caldeys stode about the cytie.

Then the kynge went straight towarde the wyldernesse. And the host of the Caldeys followed after him, and toke him in the wyldernesse of Jericho, all his armye beynge scattered awaye frome him. When they had taken him, they brought him to Nabuchodonozor kynge of Babilon to Reblah, whiche impeached him of treason. And they slewe the sonnes of Zedekias before his eyen, and put out the eyen of Zedekias, and fettered him, and caryed him to Babilon.

In the seuenth daye of the fifthe moneth which was in the nynetenth yere of kyng Nabuchodonozor kynge of Babilon, came Nabusaradan seruaunte of the kynge of Babilon, a chiefe Capitayne vnto Jerusalem: and burnt the house of the Lorde, and the kynges house and all the houses of Jerusalem, and al great houses with fyre. And all the host of the Caldeys that were with the chiefe Capitayne: brake downe the walles of Jerusalem round aboute. And the reste of the people that were lefte in the cytye, and they in that were fledde to the kynge of Babilon, and the reste of the commen people, Nabusaradan the chiefe Capitayne caryed awaye, and lefte of the poore of the lande to dresse the vynes, and to tyll the grounde.

And the pyllers of brasse that were in the house of the Lorde and the botomes, and the brasen see that was in the house of the Lorde, the Caldeys brake, and caryed the brasse of them to Babilon. And the lauers, shouelles, dressynge knyues, ladelles, and the myntstring vesselles of brasse, they caryed awaye. And fyrepannes, and basens that were eyther of golde or syluer, toke the chiefe Marshall awaye with the two pyllers & the see of brasse, and the bottomes which Salomon had made in the house of the Lorde, The brasse of all these vesselles was without wayght. The heyght of the one pyller, was .xviij. cubytes, and the heed theron was brasse, and three cubites longe with a wreethe and pommegranetes roundabout vpon the heed, all of brasse. And of the same fassion was the seconde pyller in a wreth.

And the chief Capitayne toke Saraiah the chiefe preaste, and Zophoniah the hyghest preast saue one, and three kepers of the doze. And out of the cytie he toke a certayne chamberlayne that had the ouersight of the men of warre, and fyue men that were euer in the kynges presence, which were founde in the cytye, and Sopher the Capitayne of the hoste taught the people of the lande ℔ feates warre and three score men of the people of the lande that

that were founde in the cytie also. And Nabuzaradā the chief Capitayne toke thē & brought them to the kynge of Babylon to Reblah. And the kynge of Babilon smote them & slew them at Reblah in the lande of Hemath. And so Juda was caryed awaye out of their land.

And ouer the people that remayned in the lande of Juda, which Nabuchodonozor kynge of Babylon left, he set Godoliah the sonne of Ahikam the sonne of Saphan. And when all the capitaynes of the men of warre and the men herde that the kynge of Babylon hadde made Godoliah gouerner: there came to Godoliah to Mazphah: Ismael the sonne of Nathaniah and Johanan the soune of Kareah & Sarajah the sonne of Thanehumeth the Netophathite and Jezoniah the sonne of Maachati and their men. And Godoliah sware to them, and to their men, and sayde to them: feare not ye the seruauntes of the Caldeyes, but dwel in the lande and serue the kynge of Babilon and ye shalbe in good state.

But it chaunced the seuenth moneth after, that Ismael the sonne of Nathaniah the son of Elisama of the kynges bloude came, and ten men with him, and smote Godoliah that he dyed: and so dyd he the Jewes & the Caldeyes that were with him at Mazphah. Wherupon all the people both smal and great and the Capitaynes of the mē of warre arose, and went to Egypte: for they were afrayed of the Caldeyes.

Notwithstandinge yet the thirtye and seuenth yere, after Joacin kynge of Juda was caryed awaye, the twenty and seuenth day of the twelfte moneth, dyd Euilmerodach kynge of Babilon lyft vp the heed of Joacin kynge of Juda out of the prysonne house, and spake kyndly to him, and set his seate aboue ỹ seate of all the kynges that were with him in Babilon, and chaunged his prysen garmentes. And he dyd euer eate bred before him all the dayes of his lyfe. And a cōtinual porcion was alligned him of the kynge, frome daye to daye as longe as he lyued.

FINIS.

¶ The ende of the fourth boke of the kynges, whiche after the Hebrues is the seconde.

Aa.ij.

THE CHRONICLES OF THE KYNGES OF IVDA, THE FYRST BOKE.

¶ A briefe rehersall of the hole Pedigrewe of Adam, vnto the sonnes of Elau and Jacob.

CAPI. I.

A Adam, Seth, Enos
Kainan, Mahalehel,
Jared: Hanoch, Ma-
thusaleh, Lamech: Noe
Sem, Cham, and Ja-
pheth. The sonnes of
Japheth: were Gomer
Magog, Madai, Jauã
Thubal, Mosoch, and
and Thiras. The sonnes of Gomer were: Ac
kanez, Ipheth and Togormah. The sonnes
of Jauan: Elisah, Tharsisah, Cethim and Do
danim.

The sonnes of Cham, Cus, Mizraim, Phut
and Canaan. The sonnes of Cus: Saba, He-
uilah, Sabatha, Remah, and Sabathaca.
The sonnes of Remah: Saba, and Dadan.
And Cus begat Nemrod: which Nemrod be-
gan to waxe myghty vpõ the earth. And Miz
raim begat Ludim, Anamin, Laabim, Neph
thuim, Phetrusim and Chasluim: of whiche
came the Philistines, and the Chaphthorites.
And Canaan, begat Zidon his eldest sonne, &
Heth, Jebusi, Amori, Gergesi, Heui, Araki,
Sini, Aruadi, Zamari, and Hamathi. The
B sonnes of Sem: Elam, Assur, Arphaclad,
Lud, Aram, Uz, Hul, Gether, and Mosoch.
And Arphaclad begat Salah, and Salah be-
gate Eber. And vnto Eber were borne twoo
sonnes: the name of the one was Phaleg, be-
cause in his dayes the lande was ruyded. And
his brothers name was Jektan. Jektan be-
gat Elmodad, Saleph, Hazermoth, and Ja
rah: Haduram, Usal, and Decklah: Ebal
Abimael, and Saba: Ophir, Heuila, and Jo
bab. All these were the sonnes of Jektan.

Sem, Arphaclad, Salah: Eber, Phaleg,
Rau: Serug, Nahor, Tharey: Abram other
wyse called Abraham. The sonnes of Abrahã
Isaac and Ismael. And these are their broude:
the Eldeste sonne of Ismael was Nabaioth,
then Kedar, Adbeel and Mabsam: Masma,
Dumah, Massa, Hadar, and Thema: Jatur
C Naphis, and Kedmah. These are the sonnes
of Ismael. The sonnes of Keturah Abrahams
concubyne: the bare Zamram, Jeksan, Ma-
dan, Madian, Jesbok, & Suay. The sonnes
of Jeksan: Saba and Dadan. The sonnes of
Madian: Ephah, Epher, Henoch, Abida and
Eldaah. All these are the sonnes of Keturah.

Abraham begat Isaac. The sonnes of Isa-
ac Esau and Israel. The sonnes of Esau: E-
liphaz, Rauel, Jehus, Jaalom and Korah.
The sonnes of Eliphaz: Theman, Omer, Ze
phi, Gaatham, Kenaz, Themna and Amalek.
The sonnes of Rauel: Nahath, Zarah, Sa-
mah, and Mesah. The sonnes of Seir: Lo-
tan, Sobal, Zebeon, Anah, Dison, Ezer and
Disan. The sonnes of Lotan: Hori and He-
mam, and Thamna was Lotans sister. The
sonnes of Sobal: Alian, Manahath, Ebal,
Sephi, and Onam. The sonnes of Zebeon:
Aiah and Anah. The sonnes of Anah: Dison.
The sonnes of Dison: Hamaran, Esebon,
Jethran and Charan. The sonnes of Ezer:
Balaan, Saauan and Jakan. The sonnes of
Disan: Uz, and Aram. These are the kynge
that raygned in the lande of Edom before any
kynge raygned amonge the children of Israel.
Bale the sonne of Beor, and the name of his
cytie was Denahabath. And whe Bale was
dead, Jobab the sonne of Zareh of Bozra
raygned in his stede. And after the death of
Jobab, Husam of the lande of Themanites ray-
ned in his rowme, and after the death of Hu
sam, Hadad, the sonne of Badad which dis-
Madianites in the feldes of Moab, raygned
in his rowme, and the name of his cytie was
Auith. And after the death of Hadad, Sem-
lah of Marakah raygned in his stede. And af-
ter the death of Semlah Saul of Rohoboth
vpon Euphrates raygned in his place. And af-
ter the death of Saul, Baal Hanan the sonne
of Achobor raygned in his rowme. And after
the death of Baal Hanan, Hadad raygned in
his place, and ỹ name of his citie was Phau,
& his wyues name was Mehetabeel ỹ daugh-
ter of Matred the daughter of Mesahab.

But after the death of Hadad, there were
Dukes in Edom. Duke Thamna, Duke Ali-
ah, Duke Jetheth: Duke Oholbama, Duke
Elah, Duke Phinon, Duke Kenaz, Duke Te-
man, Duke Mabzar: Duke Magdiel & Duke
Iram. These were the Dukes of Edom.

¶ The Pedigrewe of Juda vnto Jsai the father of Dauid.

CAPI. II.

These be the sonnes of Israel: Ruben, Si-
meon, Leui, Juda, Issachar and Zabu-
lon: Dan, Joseph, Ben Jamin, Nepht-
thali, Gad and Asser. The sonnes of Juda:
Er, Onan, and Selah. These thre were borne
him of the daughter of Sua the Canamitesse.
But Er the eldest sonne of Juda was euil in
the sight of the Lorde, and therfore he slewe
him. And Thamar his daughter in lawe bare
him Pharez and Zarah: soo that all the son-
nes of Juda were fyue. The sonnes of Pharez
Hezron and Hamul. The sonnes of Zarah:
Zamri, Ethan, Heman, Chalchal, & Dara:
fyue in al. The sonnes of Carmi: Achar that
troubled Israel, which transgressed in vnlaw
full thinges. The sonnes of Ethan: Azaria.
The sonnes of Hezron that were borne him:
Jerhameel, Ram and Calubai. And Ram be-
gat Aminadab: and Aminadab begate Nah-
zon a ruler amonge the children of Juda. And
Nahazon begat Salma: and Salma begat
Boos

Booz: and Booz begat Obed: and Obed begat Jsai. And Jsai begat his eldest sonne Eliab, and Abinadab the seconde, and * Hamaa the thyrde, Nathanael the fourth, Raddai the fyfte, Ozem the syxte, and Dauid the seuenthe Whose systers were Zaruia and Abigail. The sonnes of Zaruiah: were Abisai, Joab, and Azahel, thre. And Abigail bare Amaza, the father of whiche Amaza was Jether an Jsmaelite.

And Caleb the sonne of Hezron begat Asubah a woman and Jerioth whose sonnes are these: Jaser, Sobab, and Ardon. But Asubah dyed, and Caleb toke Ephratha whiche bare hym Hur. And Hur begat Uri, and Uri begat Bezeleel. And afterwarde Hezron went in to the daughter of Machir the father of Galaad, and was whē he toke her, thre score yere olde. And she bare him Segub. And Segub begat Jair which had. xxiij. cyties in the lande of Galaad. And he ouercame the Gessurites and the Aramites, and toke the townes of Jair from them, and Kenath with ꝑ townes that longed to the same, euen thre score townes. All these were the sonnes of Machir the father of Galaad. And after the death of Hezron at Caleb in Ephrata, Abia, his wyfe bare him Asur, the father of Thekua.

And the sonnes of Jerhameel the eldest son of Hezron were, Ram, the eldeste and Buna, Oram, Ozem and Ahaiah. And Jerhameell had yet an other wyfe named Atarah, whiche was the mother of Onam, and the sonnes of Ram, the eldeste sonne of Jerhameell were, Maaz, Jamin and Akar.

The sonnes of Onam were, Samai and Jada. The sonnes of Samai: Nadab and Abisur. And the wyfe of Abisur was called Abihail whiche bare him Ahaban and Molid. The sonnes of Nadab: Saled and Appoim. But Saled dyed without chyldren. The sonne of Appaim was Jesei. The sonne of Jesei was Sesan. And the sonne of Sesan was Oholai. And the sonnes of Jada the brother of Samai were Jethur and Jonathan. But Jethur dyed without chyldren. The sonnes of Jonathan were Phaleth and Ziza. These were the sonnes of Jarhameel. Sesan had no sonnes but onely daughters. And Sesan had a seruaunt that was an Egyptian named Jeraha to whome he gaue his daughter to wife, and she bare him Athai. And Athai begat Nathan. And Nathan begat Zabad. And Zabad begat Ophlal. Ophlal begatte Obed. Obed begat Jehu, Jehu begatte Azariah, Azariah begat Helez, Helez begat Eleasah, Eleasah begat Sisamai, Sisamai begat Selum, Selum begat Jecamiah, Jecamiah begat Elisama.

The sonnes of Caleb the brother of Jerhameel were Mesa his eldest sonne whiche was the father of Ziph: and the sonnes of Maresa the father of Hebron. The sonnes Hebron were Coreb, Taphuah Rekem and Sama. Sama begat Raham the father of Jorkaam And Rekem begat Samai. The sonne of Samai was Maon. And Maon was the father of Bethzur.

And Ephah a concubyne of Caleb bare Haran, Mosa and Gazez: And Haran begate Gazez. The sonnes of Jahadai were Regē, Jothā, Gelam, Phalet, Ephah and Saaph. And Maachah an other concubyne of Caleb bare Sabor Thahanah. And she bare also Saaph the father of Maomanah, & Sue the father of Machbe & the father of Gibaa. And Caleb had a daughter called Acsah.

These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrata: Sobal the father of Kariath Jarim, and Salma, ꝑ father of Bethlehem: and Hareph the father of Beth Gader. And Sobal the father of Kariath Jarim had sonnes euen the halfe kinrede of Menuah.

The kynredes of Kariath Jarim were the Jethrites, the Puthites, the Semathites & the Maserites. And of them came the Zarathites & the Esthaolites: The sonnes of Salma, Bethlehem and Netophathi that were the glorye of the house of Joab, and halfe the Manahthites & of the Zarites. And so were ꝑ kinreds of the wryters, that dwelt at Jabes the Tirathites, the Simeathites & Surhathites whiche are the Kenites, that came of Hemath the father of Beth Rechab.

¶ The Genealogye of Dauid in Hebron in and Jerusalem.

CAP. III.

A These are the sonnes of Dauid whiche were borne him in to Hebron: the eldest Amnon of Ahinoam the Jezrahelitesse. The. ij. Daniel by Abigail the Carmelitesse. The. iij. Absalom the son of Maacah daughter of Tholmai kynge of Gesur. The. iij Adonias the sonne of Hagith. The. v. Saphatiah by Abital. The. vi. Jethraā by Eglah his wife These. vi. were borne him in Hebrō where he raygned seuen yeres and syre monethes. And B in Jerusalem he raygned. xxxiij. yere.

And these were borne him in Jerusalem: Samua, Sobab, Nathan, and Salomon: these. iiij. of ꝑ daughter of * Bath Sua & the daughter of Amiel. The Jebahar * Elisama, Elphalet, Nogeb, Nepheg, Japhia, Elisama, Eliada, and Eliphelet: nyne in nūbre. These are al the sonnes of Dauid, beside the sonnes of his concubines and Thamar their syster. C

Salomons sonne was Roboam, whose sonne was Abiah: and Asa was his sonne, and Josaphat his sonne: whose sonne was Jozam: and his sonne was Ohoziah, and Joas was sonne to hym. And his sonne was Amaziah, and his sonne was Azariah, and his sonne was Jotham. And Achaz was hys sonne, and Ezechias was sonne to hym, and Manasses was his sonne. And Amon was hys sonne, And Josias was sonne to hym. And the sonnes of Josias were, the Eldest sonne Johanan, the seconde Joakim, the thyrde Zedekiah, and the fourth Selum. The sonnes of Joakim were Jeconiah his sonne, whose sonne was Zedekiah. D Mat. i. b

The ſonnes of Jeconiah ¶ Priſoner were Salathiel, Melchiram, Phadaiah, Henazer, Jecamiah: Hoſama and Nadabiah. The ſonnes of Phadaiah were Zorobabel & Semei. The ſonnes of Zorobabel, Moſolam, Ananiah and Salumith their ſiſter, and Haſubah, Ohel, Barachiah, Haſadiah, Joſab Heſed, fyue in noumbre. The ſonnes of Ananiah: Phaltiah and Jeſaiah, whoſe ſonne was Raphiah, and his ſonne Arnan, and his ſonne was Obdiah, and his ſonne Sechaniah. The ſonne of Sechaniah was Hemaiah. And the ſonnes of Hemaiah were Hatus, Jegal, Bariah, Naariah, Sephat, and Heſa, fyue. And the ſonnes of Naariah, were Elioenai, Ezechias, and Azricam, three. And the ſonnes of Elioenai, were Hodaiah, Eliaſib, Pheleiah, Akub, Johanan, Dalaiah, and Anani, ſeuen.

¶ The Genealogye of the ſonnes of Juda, and Simeon.

CAPI. IIII.

A Gen.xxxviii.g and.xlvi.b

THe ſonnes of Juda: Pharez, Hezron, Carmi, Hur, and Sobal. And Reaiah, the ſonne of Sobal begat Jahath. And Jahath begate Ahimai and Laad, whiche are the kynredes of the Zareathites. And of theſe came the father of Etam, Jezrael, Jeſema, & Jedebos, with their ſiſter called Zalelphuni: And Phanuel father of Gedor: And Eſer the father of Huſah. Theſe are the ſonnes of Hur the eldeſt ſon of Ephrata father to Bethlehem. And Aſhur the father of Thekua had two wyues: Halaah and Naarah. And Naarah bare him Ahuſam, Hepher, Themani and Hahaſtari. Theſe were the ſonnes of Naarah

B And the ſonnes of Halaah were Zareth, Izoar and Ethnan. And Coz begat Anub and Zobebah, and the kynredes of Aharhel the ſonne of Harum. But Jabes was nobler then his brethre. And his mother called his name Jabes, ſayeng: Becauſe I bare him with ſorow. And Jabes called on the God of Iſrael, ſayeng: Yf thou ſhalt bleſſe me, and enlarge my borders, and ſhalt let thyne hande be with me and kepe me frome euyll that it bere me not, thou ſhalte deale bountyfullye with me. And God ſent him his deſyre.

Calub the brother of Suah begat Mahir, who was the father of Eſthon. And Eſthon begat Beth, Rapha, and Phaſeh, and Thehenah the father of the cytie of Nahas which are the men of Rechah. The ſonnes of Kenas

C Othniel and Saraiah. And the ſonnes of Othniel were Hathath.

And Maonothi begat Ophrah. And Saraiah begate Joab the father of them of the valeye of Craftesmen, ſo called becauſe they were craftesmen. And the ſonnes of Caleb the ſonne of Jephoneh, were Hiru, Ela, and Naem. And the ſonne of Ela was Kenas. And the ſonnes of Jehaleleel were Ziph and Ziphah, and Thiria, and Aſarael. And the ſonnes of Ezra: were Jether, Mered, Epher, Jalon, Thahar, Mariam, and Samai, and Jeſbah the father of Eſthamoa. And his wyfe Judiah bare Jared the father of Gedor, and Heber the father of Socoh, and Jeuthiel the father of Zanoah. And theſe were the ſonnes of Bethiah the doughter of Pharao whiche Mered toke. The ſonnes of the wyfe of Hodia, the ſiſter of Nahan, the father of Keila were Hagarmi, and Eſthamoa the Maachathite. The ſonnes of Simon were Amnō and Rinah, Benhanan, and Thilon. And the ſonnes of Jeſi were Zobeth and Benzoheth.

* The ſonnes of Helah the ſonne of Juda were Er the father of Lecah, and Laadah the father of Mareſah, and the kynredes of the houſholdes of them that wrought buſſe in houſſe of Aſbea. And Jokim and the men of Cozebah, and Joas and Saraph, which were inhabited in Moab, but returned to Lehem, and to Debarim Akim. Theſe were potters and dwelte amonge trees and hedges, and were in the kynges worckes, and dwelt euen there.

The ſonnes of Simeon: Namuel, Jamin, Jarib, Zorah, and Saul, whoſe ſonne was Helum, and the ſonne of him was Madiam, and his ſonne was Maſma. And the ſonne of Maſma was Hamuel, and his ſonne was Zachur, and the ſon of him was Semei. Semei hadde fyftene ſonnes and fyue doughters. But his brethren hadde not manye children, neyther were the kynredes of theym lyke to the children of Juda in multitude. And they dwelt at Berſabe, Moladah, and at Hazar Sual, at Balaah, Ezem, Tholad, Bathuel, Hormah and at Ziklag: at Bethmarcaboth, Hazar Suſim, Bethberei and Saarim. Theſe were their cyties vntyll the raygne of David. And their villages were Etam, Ain, Remon, Tochen and Aſan, fyue townes and all their vyllages that were roundeabout the ſayd cyties vnto Baal.

Thys is the habitation of theym and their pedigrewe.

And Moſobab, Jemlech, Joſah the ſonne of Amaſias: and Joel and Jehu the ſonne of Joſabiah, the ſonne of Saraiah, the ſonne of Aſiel: and Elioenai. Jakobah, Jſohaiah: Aſaiah, Adiel, Jſimiel, and Banaiah: Ziza the ſonne of Sephei, the ſonne of Alon, the ſonne of Jdaiah, the ſonne of Zemri, the ſonne of Samaiah. Theſe are ſuche as came by name, heddes of their kynredes. And the auncient houſholdes of them ſpred in multitude.

And they went as farre as Gador, euen vnto the eaſtſyde of the valey, to ſeke paſture for their catell. And they founde fat paſture and good, and a wyde lande, bothe quyete and frutefull: for they of Ham dwelte there before.

And theſe now afore writen by name went in the dayes of Ezechias kynge of Juda, and ſmote the tentes of theym, and the habitations that were founde there, and deſtroyed them vtterly vnto this day, and dwelt in their rowmes: becauſe there was paſture there for their ſheepe.

And beſides this there went of the ſayd children of Simeon fyue hundred men: Phaltiah,

thiath, Naariah, Raphiah, and Oziel, the sonnes of Jesi beynge theyr heades: And smote the reste of the Amalekytes, that were escaped, and they dwelt therin vnto this daye.

¶ The genealogye of Ruben and Gad and of the halfe trybe of Manasses.

CAPI. V.

THe sonnes of Ruben the eldest sonne of Israel: for he was the eldest. *But bycause he defyled his fathers bedde, his byrthe ryghte was gyuen vnto the sonnes of Joseph the sonne of Israel / and so he is not reckened vnto the byrthe ryghte. For vnto Juda whiche was myghtye amonge his brethren, was gyuē the principalitye before him. But the byrthe ryghte was gyuen Joseph. The sonnes then of Ruben, the eldest sonne of Israell: were Henoch: Phalu, Hezrom, & Carmi.

The sonnes of Joel: Samaiah, and his sonne Gog, and his sonne Semei, and his sonne Micah, and the sonne of him was Reaiah, and his sonne was Baal, and Beerah was his sonne. Whiche Beerah Thiglath, Phalneser, kynge of Assira caryed awaye: for he was a greate Lorde amonge the Rubenytes. But vnto his brethren in theyr kynredes / when they are reckened after theyr byrthe / were Jetel, and Zachariah the chiefe heedes.

And Bala the sonne of Azan the sonne of Sema, the sonne of Joel, dwelte in Aroer and so forthe vnto Nebo, and Baalmaon. And Eastwarde he enhabyted vntyll the wildernesse / euen vpon the ryuer Euphrates / for theyr cattell was moche in the lande of Galaad.

And in the dayes of Saul, they warred with the Hagarites, whiche were ouerthrowen by theyr handes. And they dwelte in theyr tentes throwe out all the Eastlande of Galaad.

And the chyldren of Gad dwelte ouer agaynst them in the lande of Basan / euen vnto Selcah. And in Basan, Joel was the cheyfest and Japham the nexte, then Jaanai and Saphat. And theyr brethren in the auncient houssholdes of them, were Michael, Mosolam, Heba, Jozai, Joacan, Zia, Eber and Senen. These were the chyldren of Abihail the sonne of Hurl the sonne of Jeroah Galaad the sonne of Michael, the sonne of Jesisai the sonne of Jahado the sonne of Buz. Ahi was the sonne of Abdiel the son of Guni, the heed of an auncient houshold e among them. And they dwelt in Galaad & in Basā and her townes, and in al the suburbes of Saron / euen vnto the ende of theyr borders.

¶ And they were all reckened by kynredes in the dayes of Jotham kynge of Juda / and in the dayes of Jeroboam kynge of Israell. The sonnes of Ruben, of Gad, & of halfe the tribe of Manasses, euen of tyghtynge men hable to beare shylde and swerde, and shot with bowe / & taught to make warres, were foure & fourty thousande, seuen hundred, and three score that went out to battayle. And they fought with the Hagarites, and with Jetur, Naphas and Nodab. And they were holpe agaynst them, & the Hagarites were delyuered in to theyr handes, w al that were wthe Hagarites. For they cryed to God in the battayle, & he herd them / bycause they trusted to him. And they toke of theyr cattell fyftye thousande camelles, and two hundred and fyftye thousande shepe, and two thousande asses / and of the people an hundred thousande: for there fell manye deed bycause the warre was of God. And they dwelt there in theire stedes, vntyll the tyme that they were caryed awaye.

And the chyldren of halfe the trybe of Manasses dwelte in the lande, from Basan vnto Baal Harmon and Samir, and vnto mounte Hermon / and they were manye. And these were the heades of the auncient houssholdes of them: Epher, Jesi, Eliel, Azriel, Jeremiah, Hodaiah, Jehadiel, men of great power / men of name / and heades of the auncient houssholdes of them.

But when they hadde transgressed agaynste the God of their fathers / & had gone a hooring after the goddes of the people of the lande / whiche God destroyed before them / God stered vp the spirite of Phul, kyng of Assiria / and the spirite of Thiglath Phalneser kyng of Assiria / and caryed awaye the Rubenites, the Gaddites, and the halfe tribe of Manasses / & brought them vnto Helah, Habor, Hara, and to the ryuer Gozan / where they remayne vnto this daye.

¶ The pedigrue of the sonnes of Leui.

CAPI VI.

THe sonnes of Leui: Gerson, Cahath, and Merari. The sonnes of Cahath Amram, Izachar, Hebron, and Oziel. The chyldren of Amram: Aaron, Moses, & Maria. The sonnes of Aaron: Nadab, Abihu, Eleazar and Ithamar.

Eleazar begat Phinches. Phinehes begat Abisue. Abisue begat Boki. Boki begat Ozi. Ozi begat Zarahia. Zarahia begat Meraioth. Meraioth begat Amariah. Amariah begat Ahitob. Ahitob begat Zadoc. Zadoc begat Ahimaaz. Ahimaaz begat Azariah. Azariah begat Johanan. Johanan begat Azariah whiche ministred in the temple that Salomon buylte in Jerusalem.

Azariah begate Amariah. Amariah begate Ahitob. Ahitob begat Zadoc. Zadoc begate Selum. Selum begate Helkiah. Helkiah begate Azariah. Azariah begate Saraiah. Saraiah begate Jozedec, whiche when the Lorde caryed awaye Juda and Jerusalem by the hande of Nabuchodonozor, wente with them.

* The sonnes of Leui are these: Gerson, Cahath, and Merari. And these be the names of the sonnes of Gerson: Lobni and Semei. And the sonnes of Cahath, were Amram/

ram. Izachar, Hebron, and Oziel. The sonnes of Merari: Moholi, and Musi. These are the kynredes of Leui concernynge theyr auncient fathers.

The sonnes of Gerson: was Lobni, and his sonne Jahath, and his sonne Zamah, and his sonne Joah, and his sonne Ado, and his sonne Zerah, and his sonne Jeathrai. The sonnes of Cahath: Aminadab and his sonne Core, and his sonne Assir, and his sonne Elcanah, and his sonne Abiasaph, and his sonne Assir/ and Thahath was his sonne/ and Uryel his sonne/ and Oziah his sonne/ & Saul was his sonne.

L The sonnes of Elkanah: Amasai, Ahimoth, and Elcanah. The sonnes of Elcanah: Zophai, whose sonne was Nahath, and his sonne Eliab, and Jeroham his sonne, and Elcanah his sonne/ and Samuel the sonne of him. And the sonnes of Samuel: the eldest Vaini, and then Abiah.

The sonnes of Merari: Moholi, & his son Lobni/ and his sonne Semei/ and his son Ozah and his sonne Samaa/ and his sonne Hagiah/ and his sonne Asaiah.

These be they whiche Dauid set for to sing in the house of the Lorde, after that the arcke had reste. And they ministred before the dwellynge place of the tabernacle of witnesse with syngynge, vntyll Salomon hadde buylte the temple of the Lorde in Jerusalem. And then they wayted on theyr offyces/ accordynge to the order of them. These are they that wayted with their chyldren of the sonnes of Cahath: Heman a synger whych was the sonne of Joel the sonne of Samuel. The sonne of Elcanah, the sonne of Jeroham, the sonne of Eliel: the sonne of Thoah, the sonne of Zuph, the sonne of Elcanah, the sonne of Mahath, the sonne of Amasai, the sonne of Elcanah, the son of Joel, the sonne of Azarias, the sonne of Zophonias: the sonne of Thahath, the sonne of Assir, the sonne of Abiasaph, the sonne of Core: the son of Izachar, the son of Cahath: the son of Leui: the sonne of Israel.

And his brother Asaph stode on his ryghte D hande, whiche was the sonne of Barachias/ the sonne of Samaa: the sonne of Michael, the sonne of Baasaiah/ the sonne of Melchiah/ the sonne of Athani/ the sonne of Zarah/ the sonne of Adaiah: the sonne of Ethan/ the sonne of Zamah/ the sonne of Semei: the son of Jahath/ the sonne of Gerson/ the sonne of Leui.

And their brethren ꝯ sonnes of Merari stode on the left hande: Ethan the sonne of Cusi, the sonne of Abdi, the sonne of Maloch: the sonne of Hasabiah, the sonne of Amaziah, the sonne of Helkiah: the sonne of Amazi, the son of Boni, the sonne of Somer: the son of Moholi, the sonne of Musi, the sonne of Merari, the sonne of Leui.

Theyr brethren the Leuytes were apporn ted vnto all maner seruyce of the tabernacle of the house of God. But Aaron and his sonnes went vpon the aulter of burntofferinges, and on the aulter of incense, & were appoynted vnto all that was to do in the place most holy/ & to make an appoyntmēt for Israel in all poyntes, accordyng as Moses the seruaunt of God had commaunded.

These are the sonnes of Aaron: Eleazar, whose sōnes was Phinehes, & his son Abiue: and his sonne Boki/ and the son of him Ozi: and his sonne Zarahia: and the sonne of him Meraioth, and his sonne of Amariah, and the sonne of him Achitob/ and Zadoc his son, and Ahimaaz his sonne.

And these are the dwellynge places of them in theyr townes and cooستes: I meane of the sonnes of Aaron of the kynred of the Cahathites/ for so their lot fell. They gaue vnto them Hebron in the land of Juda with the suburbes rounde aboute it. But the countrey and villages therunto belongynge, they gaue to Caleb the sonne of Jephoney. And to the sonnes of Aaron, they gaue the enfrauncheled citys/ Hebron, and Lobna with theyr suburbes: and Jathir and Ethemoa with theyr suburbes: & Hiken with their suburbes/ & Dabir with her suburbes/ and Asan with her suburbes, & Beth semes with her suburbes. And out of the tribe of Benjamin Gabee & her suburbes/ Alemath with her suburbes/ Anathoth with her suburbes: so that all their citys amonges their kinredes, were thyrtene.

And vnto the sonnes of Cahath: ye reste of the trybe, were citys gyuen oute of ye halfe tribe of Manasses by lot, ten cities. And vnto the sonnes of Gerson amonge their kynredes were giuen out of the tribe of Izachar/ and out of the trybe of Asser, & out of the tribe of Nephthali: and out of the tribe of Manasses in Basan thirtene citys. And vnto the sonnes of Merari were gyuen by lot amonge their kynredes out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon twelue citys.

And the chyldren of Israel gaue the Leuites suche cities with their suburbes/ and that by lot, out of the tribe of the chyldren of Juda/ & of the tribe of Simeon, and out of the tribe of the chyldren of Benjamin, euen the said cities that are rehersed by name.

Concernynge the sonnes of Cahath, the cytes of their costes were of the trybe of Ephraim. * In which tribe they gaue vnto them the citys of refuge: Sichem in mount Ephraim with her suburbes, and Gaser with her suburbes, Jecmaam with her suburbes, Bethoron with her suburbes/ Ialon with her suburbes/ and Geth Remon with her suburbes. And oute of the halfe tribe of Manasses, Aner with her suburbes, and Baalam with her suburbes amonge the kynredes of the remnaunt of the sonnes of Cahath.

And vnto the sonnes of Gerson were gyuen out of the kynred of the halfe tribe of Manasses/ Golan in Basan, with her suburbes/ and Astaroth with her suburbes. And oute of the tribe of Izachar/ Kedes with her suburbes/ Dabereth with her suburbes/ Ramoth with her suburbes. & Anem with her suburbes. And out of Asser, Masal with her suburbes, Abdō with her suburbes/ Huhok with her suburbes, and Rohob with her suburbes. And out of ꝯ trybe of

of Nephthali/Kedes in Galilea with her ſuburbes Hamon with her ſuburbes, and Kiriathiarim with her ſuburbes.

And vnto the reſt of the childzen of Merari were gyuen oute of the tribe of Zabulon, Remono with her ſuburbes, and Thabor with her ſuburbes. And on the other ſyde Jordan by Jericho, euen on the Eaſt ſyde of Jordan were gyuen them oute of the trybe of Ruben: Bozor in the wyldernelle with her ſuburbes Jahzah with her ſuburbes, Kademoth with her ſuburbes, Mephath with her ſuburbes. And oute of the trybe of Gad, Ramoth in Galaad with her ſuburbes, Mahanaim with her ſuburbes, Helebon with her ſuburbes, and Jezer w her ſuburbes.

¶ The pedigrue of Iſacar. Ben Jamin, Nephthali, Manaſſes, Ephzaim, and Aſſer.

CAPI. VII.

A THe ſonnes of Iſacar: Thola, Phuah, Jaſub and Samrom, foure. The ſonnes of Thola: Ozi, Rephaiah, Jeriel, Jathmai, Jebſam and Samuel, which were heades in the auncient houſholdes of Thola, and mē of might amonge their kynredes/ the nombze of them in the dayes of Dauid, were two and twenty thouſande, and ſixe hundzed. The ſonnes of Ozi: Izrahiah. The ſōnes of Izrahiah: Michael, Obadiah, Joel, Jeſiah/ fiue heed men in all. And among them in theyr kynredes and auncyente houſholdes, ſixe and thyrtye thouſande men prepared to warre. For they hadde many wyues and ſonnes. And of their brethrē amonge all the kynredes of Iſacar, were reckened of men of warre, foure ſcoze and ſeuen thouſande in all.

The ſonnes of Ben Jamin: Bale, Bochor and Jadiel, thze. The ſonnes of Bale: Ebon, Ozi, Oziel, Jerimoth and Uri/ fyue heades, auncient houſes, and men of might, and were in nombze, two and twenty thouſande, & four and thyrtye.

C The ſonnes of Bochor: Zamirah, Joas, Eliezer, Elioenai, Amri, Jerimoth, Abiah, Anathoth, and Alamath. All theſe are the childzen of Bochor, and were reckened in their kinredes, with the heedes of the auncyent houſholdes of them that were men of power, twenty thouſand and two hundzed. The ſonnes of Jediael: Balahan. The ſonnes of Balahan: Jeus/ Ben Jami/ Ahud, & Canaanah/ Zethan Tharſis, and Ahiſahar. All theſe are the ſonnes of Jediael, & auncient heedes, and mē of might, xvij. thouſand and two hundzed that went out to battayle. And Suphim and Huphim were the chyldzen of Ir. And the Huſites were the chyldzen of Aher.

The ſonnes of Nephthali: Jahaziel, Guni, Jezer & Selum/ the chyldzen of Balahah. The ſonnes of Manaſſes: Azriel whiche Aramiah his cōcubyne bare/ the bare alſo Machir the father of Galaad. And Machir gaue to Huphim and Suphim wiues. And the name of his ſiſter was Maacah/ and the name of an other ſonne was Zalphahad. And Zalphahad had dughters. And Maacah wyfe of Machir, bare a ſon D and called his name Phares/ and the name of his brother was Zares/ and his ſonnes were Ulam and Rekem. The ſōnes of Ulam were Badan. Theſe are the ſonnes of Galaad the ſonne of Machir, the ſonne of Manaſſes. And his ſyſter Melcath bare Iſchud/ Abiſſer, and Mohotah. And the ſonnes of Hemida: were Ahaian, Sechem, Lekechi, and Aniam.

The ſōnes of Ephzaim: Suthalah, whoſe ſon was Bared, and Thahath his ſonne/ and his ſonne Eladah, and Thahath his ſon/ and Sabad his ſonne, and Suthelah his ſonne/ and Eler and Elead. And the mē of Geth that were bozne in the lande ſlewe them, bycauſe they were come downe to take awaye theyr E cattell. And Ephraim theyr father mourned manye a daye, and his brethren came to comfozte him.

And he laye with his wyfe, whiche conceyued & bare him a ſon/ and he called the name of him Beriah, bicauſe it went euyll with his houſholde. And his doughter was Sarah whi che buylte Bethhoron the nether, and alſo the vpper, and Ozā Sarah. And Raphah was his ſonne: whoſe ſonne was Releph, with his brother Thaleh, whoſe ſonne was Thahan, & his ſonne Laadam, and his ſonne Ammihud, and his ſonne Eliſama, and his ſonne Nun, & his ſonne Joſua.

And their poſſeſſion and habitacion was Bethel, and the townes that appertained therto, and vnto the Eaſt of Naeran/ and on the weſt ſyde of Gazer, with the townes therof/ and Sichem with the townes of the ſame/ & Adaiah with her townes/ and a longe by the bozders of the childzen of Manaſſes/ Bethſeā with her townes, Thaanach with her townes, Magew with her townes, & Dod with her townes. In thoſe dwelt the chyldzen of Joſeph the ſonne of Iſrael. F

The ſonnes of Aſer: Jomnah, Jeſuah, Iſuai, Beriah and Serah theyr ſyſter. The ſonnes of Beriah: Heber and Melchiel whiche was the father of Barſaith. And Heber begat Japhlet, Sommer, Hotham and Sua their ſiſter. The ſonnes of Japhlet: Phiſah, Banahal, and Aſauath. Theſe are the chyldzen of Japhlet. The ſonnes of Somer: Ahi, Rohagah, Jahubah and Eram. And the ſonnes of G his brother Helem: were Zophah, Jemna, Seles, and Amal. The ſonnes of Zophah: Suah, Harnepher, Sual, Beri, Jamrah, Bozor, Hod, Sama, Silla, Jethran, and Beera. The ſonnes of Jether: Jephonneh, Phaſaph, and Ara the ſonnes of Ola: Areh, Haniel, and Rezia. And theſe were the childzen of Aſſer and heedes of auncient houſes & pure perſons, and mē of might, & the heed of Lozdes. And when they were nombzed in aray to battayle, they were in nombze ſixe & twenty thouſande men.

¶ An other Genealogye of the ſonnes of Ben Jamin. Gene. xlvi. d.

CAPI.

CAPI. VIII.

A Genesi.xlvi.b
i.Para.vii.b.

BEnJamin begate Bale his eldest sonne, Asbal the seconde, Aharah the thyrde, Noh hah the fourth, and Raphaph the fyfte. And the sonnes of Bale: were Adar, Gera, Abihud, Abisua, Naaman, Ahohah, Gera, Saphuphan, and Huram. And these are the sonnes of Ahud, auncyent heedes amonge thinhabitauntes of Gabaa, whiche caryed theym to Manahath: Naaman, Ahiah, and Gera, whiche Gera caryed them awaye, and begate Oza and Ahihud. And he begate Hahataim in the countreye of Moab, after he hadde sente them awaye/ Husim and Barah was his wyues. And he begate of Hodes his wyfe Jobab, Zebia, Mosa, Malcham, Jeus, Sachiah and Marma. These are his sonnes, being auncient heades.

B And of Husim he begate Ahithob and Elphaal. The sonnes of Elphaal: were Eber, Misaam, and Hamad which buylt Ono, Lod, and the townes longynge thereto: and Barah and Hama, whiche were auncient heedes amonge the inhabiters of Aialon / and they draue out awaye the inhabiters of Geth. And Haio, Sesac, Jerimoth, Sabadiah, Arod, Edar, Michael, Jespha, and Joha, the sonnes of Bariah: Zabadiah, Mosolam, Hezeki, Heber, Ismarai, Jesiah, Jobab, the sonnes of Elphaal. And Jakim, Zecri, Sabdi, Elianai, Zelethai, Eliel, Adaiah, Baraiah, Zamareth the sonnes of Semei. And Jesphan, Eber, Eliel, Abdon, Zecri, Hanan, Hananiah, Atian, Anthothiah, Jephdaiah, and Phanuel, are the sonnes of Sesac. And Samsari, Sohoziah, Otholiah, Jersiah, Eliah, and Zechri, are the sonnes of Jeroham. These were auncient heedes in theyr kynredes, and dwelte in Jerusalem. And at Gabaon dwelleth ϕ the father of Gabaon, whose wyfe was called Maacah.

C ϕ After the greke, Somerede, Abigabaon.

And his eldest sonne was Abdon, then Sur, Cis, Baal, Nadab, Gedur, Ahaio, and Zachir. And Bakeloth begat Samaah. And these also dwelte with theyr brethren in Jerusalem ouer agaynste them. And Ner begate Cis, and Cis Saul, and Saul begate Jonathan, Melchisua, Abinadab and Ishaal. And the sonnes of Jonathā was Meribbaal, and Meribbaal begate Micah. And the sonnes of Micah were Phithon, Melech, Tharea and Achaz.

i.Parali.ix.f.

D And Achaz begate Joadah. And Joadah begat Elmoth, Asmoth and Zamri. And Zamri begate Moza. And Moza begate Banah, whose sonne was Raphah / and his sonne was Elasah, and his sonne Azel. And Azel had sixe sonnes, whose names are these: Ekricam, Bochru, Ismael, Sariah, Obdiah, and Hanan. All these were the sonnes of Azel. And the sonnes of Asek his brother, were Ulam his eldest, and Jeus the seconde, and Eliphelet the thyrde. And the sonnes of Ulam were myghtye men and bowmen, and hadde many sonnes, and sonnes sonnes, an hundred and fyftye. All these are the sonnes of BenJamin.

¶ Of the preestes, Leuites, and of theyr offyces.

CAPI. IX.

AND all Israel were nōbred by kynredes and lo, they be wrytte in the boke of the kynges of Israel. And Juda were caryed awaye to Babilon for theyr offences, And the olde inhabiters that dwelte in theyr owne possessions and cities were Israel, the preester Leuites and Nathinctites. But in Jerusalem dwelte of the chyldren of Juda, of the chyldre of BenJamin, and of the chyldre of Ephraim and Manasses. Othai the son of Amihud the sonne of Amri the soune of Omrai of the son of Boni of the chyldren of Pharez the sonne of Juda. And of Siloni, Asaiah the eldest, and his sonnes. And of the sonnes of Zarah, Jeuel with theyr brethren sixe hundred and fourscore and ten.

And of the sonnes of BenJamin: Sallu the sonne of Mosolam, the sonne of Hodauiah, the sonne of Hasnuah / and Jobaniah the son of Jeroham. And Elah the sonne of Ozi, the son of Mochori. And Mosolam the sonne of Saphatiah the sonne of Rauel, the sonne of Jebaniah with other theyr brethre in theyr kynredes / nyne hundred fyftye and sixe. And all these were honourable heedes in the auncient houlholdes of them.

And of the preestes: Jedaiah, Jehoiarib and Jacin: Azarias the sonne of Helkiah the son of Mosolam / the sonne of Sadoc / the son of Maraioth the son of Achitob the chyefest in the house of God. And Adaiah the son of Jeroham, the son of Phasehor the sonne of Melchiah / and Maasi the son of Adiel, the son of Jehezrah, the son of Mosolam, the son of Mosolamoth, the son of Emer, with other theyr brethre, heades in the auncient houlholdes of them, a thousande, seuen hundred & three score actiue men in the worke of the seruyce of the house of God.

And of the Leuites: Semeiah the sonne of Hasub, the sonne of Esricam, the son of Hasabiah of the sonnes of Merari. And Bachakar the carpenter, and Galal. And Mathaniah the sonne of Micah, the sonne of Zecri, the sonne of Asaph. Obdiah the son of Semeiah, the sonne of Galal, the son of Jduthun. And Barachiah ϸ son of Asa, the son of Elcanah that dwelte i the villages of the Netophathites.

The porters were Selum, Achub, Talmō, and Ahiman, with theyr brethre, Selum being the chiefe. For vnto that tyme they had watched at the kynges gate Eastwarde, in the tentes of the childre of Leui by companyes. And Selum the son of Coreh, the son of Abiasaph, the son of Coreh with his brethren the Corhites in the house of theyr fathers had theyr businesse and office to kepe the woze of the tabernacle for theyr fathers in the hoste of the Lorde kepte the entreynge. And Phinehes the sonne of Eleazar was ruler ouer them before the Lorde whiche was with him. And Zacharias the sonne of Moselamiah kepte the woze of ϸ tabernacle of wytnesse. All these were chosen men to kepe the trescholdes, two hundred and twelue, and were nombred in theyr vyllages

lages. And them dyd Dauid and Samuel the Hear ordeyn in theyr fidelite. And their childre had the ouerlyghte of the gates of the house of the Lorde, and of the house of the tabernacle to kepe them.

In foure quarters were the kepers: towarde the Eaſte, Weſt, Northe, and Southe/ and theyr brethren that were in the countreye came in theyr wekes as theyr course came aboute with them. For the Leuites were committed to these foure principall porters vpon theyr credence. And they had the ouerlyghte of the bellryes, and treasures of ỹ house of God, and laye all nyghte rounde aboute the house of God: bycause the keppynge therof perteyned to them, and to open it euerye morynge. And certayne of them hadde the rule of the mynistrynge vessellis, and brought them in and oute by tale. And of them were certayne appoynted to ouerse the vessellis, and all holye ornamentes, and of the flour, wyne, oyle, frank incense and swete odoures. But certayne of the sonnes of the preestes were sette to make swete sauoures.

And Mathathiah one of the Leuytes / the eldest sonne of Selum: the Corathite, hadde the ouerlyghte of the thynges that were bake in the fryenge panne. And other of theyr brethren the sonnes of Cahath hadde the ouerlyghte of the shewebreed, to prepare agaynste all Sabothes. These are the syngers, auncyent heedes amonge the Leuites, diuyded by chambers: for they had to do bothe daye and nyght. These were the auncient amonge the Leuites in theyr generations. And these dwelt at Jerusalem.

And in Gabaon dwelte Jeuell the ỹ father of Gabaon, whose wyfe was called Maacah. And his eldest sonne was Abdon, then Zur, Cis, Baal, Ner and Nadab: Gedor, Ahio, Zachariah and Makeloth. And Makeloth begat Semaan. And they also dwelte with their brethren at Jerusalem, euen harde by them. And Ner begate Cis, and † Cis Saul/ and Saul begate Jonathan, Melchisua, Abinadab and Eſhaal/ and the sonne of Jonathan, was Meribbaal. And Meribbaal begate Micah, ỹ the sonnes of Micah, were Phiton, Melech and Thaharea. And Achaz begat Jaarah. And Jaarah begat Alamath, Asmoth, Zamri/ ỹ Zamri begat Moza. And Moza begat Baana, whose sonne was Raphata, and his sonne was Eleasah, and his sonne Azel. And Azel had sixe sonnes, whose names are these: Ezricam, Bochru, Jsmael, Sariah, Obdiah and Hanã. These are the sonnes of Azel.

The battayle of Saul agaynste the Philistines: in whiche he dyeth and his sonnes also.

CAPI. X.

AND the Philistines fought agaynst Jsrael / and the men of Jsraell fledde before the Philistines, and were ouerthrowen and slayne in mounte Gelboe. And the Philistines pursued Saul and his sonnes, and slewe Jonathas, Abinadab, and Melchisua the sonnes of Saul. And the battayle wente sore agaynste Saul / in so moche that the shoters mette hym / and he was wounded of the shoters. Then sayde Saul to his weapon bearer † drawe thy swerde and thrust me thorowe therwith, that these vncircumcised come not and do me shame. And his weapon bearer wolde not, but feared excedyngly. Wherupon Saul caughte a swerde and fell vpon it. And when his harnesbearer sawe that Saul was deed, he fell on a swerde also and dyed. Jud.xv.g i.Regũ.xxxi.B

And thus Saul and his thre sonnes, and all his house dyed togyther. And when all the men that dwelte in the valeyes sawe how they fledde / and that Saul and his sonnes were deed, they forsoke theyr cityes and ran awaye / and the Philistines came and dwelte in them. C

On the morowe when the Philistines came to stryppe the deed bodyes, they founde Saul and his sonnes ouerthrowen in mounte Gelboe. And when they had strypt hym, they toke his heed and his harnesse and sent theym into the lande of the Philistines rounde aboute to shewe tydynges vnto theyr goddes and to the people. And they put his harnesse in the houses of theyr goddes. But his heed they hanged in the house of Dagon. And when all they of Jabes in Galaad herde all that the Philistines had wone to Saul, all the men of warre arose and fette awaye the bodye of Saul, and the bodyes of his sonnes and brought them to Jabes, and buryed the bones of them vnder an oke in Jabes, and fasted seuen dayes. Thus Saul dyed for his trespace that he trespaced agaynste the Lorde, in that he kepte not the worde of the Lorde, and in that he asked counsell of a woman that wroughte with a spirite, and asked not of the Lorde. And therfore the Lorde kylled hym, and tourned the kyngdome vnto Dauid the sonne of Jsai. D

After the deeth of Saul is Dauid annoynted in Hebron. The Jebusites rebell agaynst Dauid, from whiche he taketh the Towre of Sion. His men are nombred.

CAPI. XI.

THen all Jsrael assembled to Dauid vnto Hebron and sayd: se, we be thy bones and thy flesche. And moreouer in tyme past when Saul was kynge, thou leddest Jsrael out and in, and the Lorde thy God sayde vnto the: thou shalte leade my people Jsrael, and shalt be capitayne ouer my people Jsrael. And when all the elders of Jsraell were come to the kynge of Hebron, Dauid made a couenaunt with them there, before the Lorde. And they annoynted Dauid kynge ouer Jsrael, accordyng to the worde of the Lord by the hand of Samuel. Dauid also and all Jsrael went to Jerusalem, whiche is Jebus: for there dwelte the Jebusites the inhabitauntes of the lande. And the inhabitauntes of Jebus sayd to Dauid, thou commest not here. Neuertheselle Dauid A ii.Reg.v.B

Dauid wan the castell of Sion, whiche is called the cytye of Dauid. Then sayde Dauid: who so euer smyte the Jebusites fyrste, shall be the principall capitayne and lorde. And Joab the sonne of Zaruiah went fyrst vp, and was therfore the chiefe capitayne. And bicause Dauid dwelte in the castell, it was called the city of Dauid. And he buylt the city on euery syde from Milo rounde aboute. But Joab repayred the reste of the cytye. And Dauid prospered and waxed great, and the Lorde of hostes was with hym.

¶ 1. Reg. xxiii. a

✻ These are the principall men of power that claue to Dauid in his kyngdome with all Israel, to make him kynge vpon Israel accordynge to the worde of the Lorde, which he spake to Israel. And this is the nombre of the mighty men which Dauid had: Isabaam the sonne of Hachamoni the chyefe of thirtye, he lyfte vp his spere agaynst thre hundred, & slew them at one tyme.

After him Eleazar the son of Dodo his vncle an Ahothite, whiche was one of the thre myghtyest, he was with Dauid at Phasdamin where the Philistines were gathered to battayle. In whiche place was a parcell of grounde full of barleye. and the people fledde for feare of the Philistines. And they stepte forth in the myddes of the grounde, and defended it, and slewe the Philistines. And the Lorde gaue a great victorye.

D

And the thre of the thyrtye chiefe, went to a rocke to Dauid at the caue Odollam, whē the hoste of the Philistines had pitched in the valeye of Raphaim. And Dauid was in an hold. And there was a garrison of the Philistines at Bethlehem the same tyme. And Dauid longed

¶ 1. Reg. xxiii. c

and sayd. ✻ Oh, that one wolde gyue me of the water of the wel of Bethlehem that is in the gate for to drinke. And these. iij. brake thorow the hoste of the Philistines, and drewe of the water of the well of Bethlehem, that was in the gate, and toke it and brought it to Dauid. Neuertheless Dauid wolde not drynke of it, but offered it to the Lorde, and sayd: God forbyd it me that I sholde do this thing, to drinke the blonde of these men ỹ haue put their lyues in leopardye (for with the leopardie of their lyues they brought it) and therfore he wolde not drinke it. This did the thre mightyest.

E

And Abisai the brother of Joab was capitayne of the thre / and he lyfte vp his spere agaynste thre hundred and slewe them, and had a name amonge the thre. And he was moche more noble then any of the thre, & was their capitayne, but was not lyke to any of the thre in actes.

Banaiah, the sonne of Joiada the sonne of a stronge man that had done great deedes, & was of Cabzeel: he slew two strong lyons of Moab, and went downe and slewe a lyon in a pit in tyme of snowe and he slewe an Egyptian, whose stature was fyue cubites longe, and in his hand had a spere like a weuers beame. And

F

the other went to him with a wasser, and plucked the spere out of the Egyptians hand, and slewe him with his spere. Suche thynges dyd Banaiah the sonne of Joiada, and had a name with the thre myghtyest, and was the most glorious of thyrtye: but attayned not vnto the thre. And Dauid made hym of his secret counsell.

And these were the best men of warre of the hoste: Asael the brother of Joab, and Elhanan the sonne of Dodo of Bethlehem. Samoth the Harorite, Helez the Phalonite: Ira the sonne of Akes the Thekuite, Abieser ỹ Anathothite. Sobacai the Husathite, Ilai the Ahohite. Maharai the Nethophathite, and Heled the sonne of Baanah the Nethophathite: Ithai the sonne of Rebai of Gabaah that pertayneth to the chyldren of Benjamin: Banaiah the Pharathonite: Haurai of the ryuer of Gaas and Abiel the Arbathite: Azmoth the Bahurimite. Elahaba the Saalbonite. The sonnes of Hasem the Gezonite, Jonathan the sonne of Sage, an Hararite: Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Ur. Hepher the Mecharathite, Ahiah the Phalonite. Hezro the Carmelite, and Naarai the son of Ezbai. Joel the brother of Nathan: Mibahar the sonne of Gari: Zelec an Ammonite and Naharai a Berothite the bearer of the harnesse of Joab the sonne of Zarutah: Ira the Ithrite, and Gared a Jethrite, Urias the Hethite, Zabad the sonne of Ohlai: Adina the sonne of Siza a Rubenite, and an heed among the Rubenites, and thirty about him: Hanan the son of Maacah, and Jonaphat a Mathanite: Ozeah an Astharothite: Sama & Jahiel the sonnes of Hothan an Aroerite: Jediael the sonne of Zamri and Joha, his brother Thosites: Eliel a Mahumite. And Jeribai and Josoiah the sonnes of Elnaem and Jethma the Moabite. Eliel and Obed, and Jasiel of Mesobaiah.

¶ What they were that went with Dauid when he fledde frome Saul.

CAPI. XII.

AND these folowynge came to Dauid in Zikeleg whyle he yet kepte hym selfe close for feare of Saul the son of Cis, and they were of the men that succoured him in battayle, weaponed with bowes, and could handle stones, arowes and bowe, as well with the lefte hande as with the ryght, and were of Saules brethren, euen of the trybe of Benjamin. The chyefest were Ahiezer and Joas the sonnes of Samaah a Gabaonite, and Jaziel Phalite, the sonnes of Azmoth. Baracah and Jehu of Anathoth / & Ismaiah a Gabaonite as myghty as any of thyrtty, and more myghty. And Jeremiah, Jehaziel, Johanan and Josabad of Gedor, Eleusai, Jerimoth, Baaliah, Semariah and Saphatiah: Haraphites, Elcanah, Jesiah, Azrael, Joezer, Jasebeam of Karehim. And Joelah, and Zabadiah the sonnes of Jeroham of Gedor.

Also certayne of the Gaddites fledde vnto Dauid, when he kepte an holde in the wyldernesse, men of myght, and men apte for warre and coulde handle shylde and spere, whose faces were lyke the faces of lyons / and they

were also as swyfte as the roes of the mountaynes: Ezer the first, Obdiah the seconde, Eliab the thyrde, Malmannah the fourth, Jeremiah the fyfte, Ethi the sixt, Eliel the seuenth, Johanam the eyght, Elsabad the nynth. Jeremiah the tenth, and Macabbanai the eleuēth. These were of the sonnes of Gad, and were capitaynes ouer men of warre, the small ouer an hundred, and the greate ouer a thousande. These are they that went ouer Jordan in the first moneth, when he had fylled ouer all his banke/and they put to flyght them of the valeye, both of the east syde and also the west.

And there came of the chyldren of Benjamin and Juda, to the holde of Dauid. And Dauid went out to them, and answered and sayd to them: Yf ye be come peasablye vnto me, to helpe me, myne herte shall be togyther with you. But yf you come to begyle me, and to be myne aduersarye, sythe there is no wyckednesse in myne handes, the God of our fathers loke theron and rebuke it. And the spirite came vpon Amasai a capitayne ouer thyrtye/ and he sayde/ thyne are we Dauid, and on thy syde thou son of Jsai: ✠peax be with the, and peax with thyne helpers/ for thy God helpeth the. Then Dauid receyued them, & made them heedes of companyes of men of warre.

And there fell of Manasses to Dauid when he went with the Philistines agaynste Saul, to battayle, but holpe them not. For the lordes of the Philistines toke counsell and sente hym awaye, sayinge: he wyll fall to his master Saul to the ieopardie of our heedes. And as he went to Zikeleg, there fell to him of Manasseh: Ednah, Jozabad, Jediel, Michael of Jozabad, Elihu, and Zalthai, heedes of the thousandes of Manasses. And they holpe Dauid agaynst those rouers. For they were all mighty men, and capitaynes in warre. And there came one or other to Dauid daye by daye, to helpe him: vntyll it was a greate hoste, lyke the hoste of God.

And this is the nombre of the heedes prepared to battayle, that came to Dauid to Hebron to turne the kyngdome of Saul to him, accordyng to the worde of the Lorde.

The chyldren of Juda that bare shylde and spere, were sixe thousande and eyght hundred well furnyshed to warre. Of the chyldren of Simeon, men of mighte to warre, seuen thousande, and one hundred. And of the chyldren of Leui, were foure thousande and sixe hundred. And Joiada was the chyefe of them of Aaron, and with him thre thousande and seuen hundred. And Zadock a yonge man of greate power, had his fathers housholde with capitaynes two and twentye. And of the chyldren of Benjamin the brethre of Saul, were thre thousande. And a great part of them dyd yet folow the house of Saul.

And of the chyldre of Ephraim, were twentye thousande, & eyght hundred, men of mighte, and named men in the housholdes of their fathers. And of the halfe tribe of Manasses. xviij thousande, which were appoynted by name to go to make Dauid kynge. And of the chyldren of Jsacar, which were men that had vnderstādyng in the tyme to know what Jsrael ought to doo. The heedes of them were two hundred, and all theyr brethren at theyr wyl. And of Zabulon that went out with the host, and proceded in araye to battayle with all maner of wepons of warre/ fyfty thousande that kepte in araye with one accorde. And of Nephthali a thousande capitaynes/ and with them with shylde and spere seuen and thyrtye thousande. And of Dan prepared to battayle, were eyght and twenty thousande and sixe hundred. And of Asser that wente out with the hoste to make battayle, fourtye thousande. And of the other syde Jordan, of the Rubenites, Gaddites, and of the halfe tribe of Manasses, with al maner of habilimentes of warre an hundred & twentye thousande.

All these beyng men of warre, hable to order the araye, came to Hebron with pure herte, to make Dauid kynge vpon all Jsrael. And more ouer, all the rest of Jsrael was of one accorde to make Dauid kynge. And there they were with Dauid thre dayes eatyng and drynking: for theyr brethren prepared for them. Moreouer they that were nye to them: as Jsacar, Zabulon and Nephthali, broughte breed on asses, camelles, mules, and oxen, and meate: floure, kygges, reasynges, wyne, oyle, oxen, and shepe abundantly. For there was myrthe in Jsrael.

¶ The Arcke is brought agayne from Kariat ḥ Jarim to Jerusalem. Oza dyer ḥ.

CAPI. XIII.

And Dauid counseyled with the graund capitaynes, and petye capitaynes, and with all the lordes / and sayde vnto all the cōgregacion of Jsrael: yf it seme you good and also to be of ḥ Lorde our God, let vs take and sende vnto the remnaunt of our brethren thorowe out all the lande of Jsrael, and to the preestes and Leuites with them in their cities and suburbes, and gather them togyther to vs. and let vs bryng agayne the arcke of God to vs: for we regarded it not in ḥ dayes of Saul. And all the congregacion was contente so to do/ for the thyng semed good in the eyes of al the people.

And Dauid gathered all Jsrael togyther frō ◊ Sihor in Egypt vnto Hemath, to bryng the arcke of the Lorde frome Kariath Jarim. And Dauid went vp and all Jsrael to Baalah, and so to Kariath Jarim that is in Juda, to fet thence the arcke of the God and Lorde that syteth on the Cherubes, where his name is called on. And they carped the arcke of God in a newe carte oute of the house of Aminadab. And Oza and Ahio drawe the cart. And Dauid and al Jsrael played before God with al their myghte, with syngynge, harpes, psalteryes, tymbrelles, and trompettes. And when they came on the threshyng flooze of ℭ hidon, Oza put forth his hande to holde the arcke/ for the oxen stombled. And the Lord was wroth with Oza and smote him, because he put his hande

◊ That is Nilus.

to the Arcke. And there he dyed before God. And Dauid was heuye / because the Lord had rent in peces Oza, and called the sayde place ✠Perez vnto this daye. And Dauid was so a-
✠That is, the deuysyon of Oza.
frayde of God that daye, that he sayde, how shall I bringe the Arcke of God home to me? And so Dauid brought not the Arcke home to him to the cytye of Dauid: But turned it in to the house of Obed Edom a Gethite. And ✠ Arcke of God was with Obed Edom in his house, thre monethes. And ✠ Lorde blessed the house of Obed Edom and all that he had.

¶ Hiram sendeth woode and workemen to Dauid. Dauid begetteth children, after he had taken hym wyues. He hath two victoryes of the Philistines.

CAPI. XIIII.

A
4. Regū. v. b.
THen Hiram kynge of Tyre sent messengers to Dauid, and tymbre of Cedar trees with masons and carpenters, to buylde hym an house. Whereby Dauid perceyued that the Lorde had prepared him to be kynge vpon Israel, in that his kyngdom was lyfte vp on hygh, because of his people Israel. And Dauid toke yet mo wyues at Ierusalem and begat mo sonnes & daughters. And these are the names of his children whiche he had borne him at Ierusalē: Samua, Sobab, Nathan, and Salomon: Jebhar, Elisua, and Elipualet: Noga, Nepheg, and Japhiah, Elisama, Baliada, and Eliphelet.

B
And when it was knowen amonge the Philistines, that Dauid was anoynted kyng vpon all Israel, all the Philistines went vp to seke Dauid. And Dauid herde of it, and went out agaynste them. And the Philistines came & praunsed in the valeye of Raphaim. And Dauid asked God, sayinge: Shall I goo agaynst the Philistines? and wylt thou deliuer them in to myne handes? And the Lorde sayde to him: go, for I will delyuer them into thyne handes. And when they were come as ferre as ✠ Baal Pharazim, Dauid bet thē there. And Dauid sayde: God hathe deuyded myne enemyes with myne hande as a man wold deuide water. And therfore they called the name of the sayde place Baal Pharazim.
C
✠ Some rede, the playne of valley.
And they left theyr gods there, which Dauid bad to be burnt with fyre.

And the Philistines came agayne and ran abrode in the valey. Then Dauid asked God: And God sayd to him go not after them, but turne awaye from them, and come vpon them strayght from the pere trees. And when thou hearest a sounde of one ✠ go in toppes of the pere trees, then goo oute to battayle: for God wyll go out before the to smyte the host of the Philistines. And Dauid did as God cō maunded him. And they smote the host of the Philistines all the waye frome Gabaon to Gazer. and the fame of Dauid went out into all landes, and the Lorde made all nations feare him.

¶ The Leuites bringe agayne the Arcke of the couenaunt of the Lorde. Dauid daunsynge before it is despysed of his wyfe Micholl, the daughter of Saul.

CAPI. XV.

AND Dauid made him houses in the cy-
tye of Dauid, and prepared a place for the Arcke of God, and pitched for it a tent. And then Dauid sayd, the Arcke of God oughte not to be caryed but of the Leuites. For them hath the Lorde chosen to beare the Arcke of the Lorde and to mynyster to him for euer. And therfore Dauid gathered all Israel to Ierusalem, to fetche the Arcke of the Lord vnto the place, whiche he had ordeyned for it. And Dauid brought together the children of Aaron and the Leuites. Of the sonnes of Cahath: Uriel the chiefe, and of his brethren an hundred and twentye. And of the children of Merari: Asaiah the chiefe, and of his brethre two hundred and twentye. And of the sonnes of Gerson Joel the chief, and of his brethren an hundred and thirtye. And of the children of Elizaphan: Semeiah the chiefe, and of his brethrē two hundred. And of the sonnes of Hebron Eliel the chief, and of his brethren foure score. And of the sonnes of Oziel, Ammadab the chiefe, and of his brethren an hundred and twelue.

And Dauid called to Sadock and Abi-
thar the preastes, and to the Leuites Uriel, Asaiah Joel, Semeiah, Eliel, and Ammadab: and sayde vnto them: ye are the principall heedes of the Leuites, sanctifye therfore your selues and your brethrē, and bryng the Arcke of the Lorde God of Israel vnto the place I haue prepared for it. For because ye were not there at the fyrste tyme, the Lorde our God hathe deuyded vs, for that we sought hym not as the fashion ought to be. And the preastes and the Leuites sanctified themselues, to fet the Arcke of the Lorde God of Israel. And the children of the Leuites, bare the Arcke of God vpon theyr shoulders with staues as Moses commaunded, accordynge to the worde of the Lorde. And Dauid spake to the chiefe heedes of the Leuites, that they shulde appoynt of theyr brethren to synge with instrumentes of musycke Psalteryes, Harpes, and Symbales that sounded, and to synge in hygh with ioyfulnesse. And the Leuites appoynted Heman the sonne of Joel: and of his brethren, Asaph the sonne of Barachiah. And of the sonnes of Merari theyr brethren Ethan the sonne of Cusaiahu. And with them theyr brethren the seconde degree: Zacharias, Ben, Jaaziel, Semiramoth, Jahiel, Uni, Eliab, Banaiah, Maasiah, Mathathiah, Eliphelehu, Machamiah, Obed Edom, and Jaiel, porters. Heman, Asaph, and Ethan sange with symbales of brasse to make sound. And Zachariah, Oziel, Semiramoth, Jehiel, Ani, Eliab, Maasaiah, and Banaiah sange with psalteries on an ✠ Almoth. And Mathathiah, Eliphelehu, Makemiah, Obed Edom, Jehiel, and Oziah sange with harpes, and ouer aboue to courage withall. And Conamiah the chiefe of the Leuites was master of the songe, and taught to synge / for he was a man of vnderstandynge.

And Barachias and Elcana kepte the dore of the

of the Arcke. And Sacantiah, Iosaphat, Nathanael, Amasai, Zachariah, Banaiah, and Eliezer Priestes, were blowers with trompettes before the arcke of God. And Obed-Edom and Iahiah were kepers of the wore of the arcke. ✠ And Dauid and the elders of Israell, and the Capitaynes ouer thousandes wente to fet the arcke of the appoyntment of the Lorde oute of the house of Obed Edom with gladnesse. And when God had holpe the Leuites that bare the arcke of the appoyntment of the Lorde, they offered seuen oxen and seuen rammes. And Dauid hadde on hym an albe of bisse, and so had the Leuites that bare the arcke, and so had the syngers, and Conaniah the ruler of the songe and of the syngers. And Dauid had moreouer vpō him an Ephod of lynnen. And all Israell broughte the arcke of the Lordes couenaunt with shoutyng and with blowynge of hornes, and with trompettes and symbales that sounded, and with psalteries and harpes.

And as the arcke of the appoyntment of the Lorde came in to the citye of Dauid, Michol the doughter of Saul loked oute at a wyndowe: and when she sawe kynge Dauid daunsynge and playinge, she despised hym in her herte.

After the Arcke was brought, Dauid ordeyneth Asaph and his brethren to ministre before the Lord. And he prayseth the Lorde God of Israel.

CAPI. XVI.

When they had brought in ꝑ arcke of God, they set it in the tente, that Dauid hadde pitched for it. And they broughte burnt sacrifice and peaxofferynges before God. And when Dauid had made an ende of offeryng of burntofferinges and of peaxofferinges, he blessed the people with the name of the Lord. And he dealte to all Israel bothe man and woman a cracknell of breed, a pece of flesshe, & a messe of soppes.

And he appoynted certayne of the Leuites to ministre before the Lorde, and to repete, and to thanke and prayse the Lorde God of Israell/ that is to wete: Asaph the chefe, and nexte to him Zachariah, then Ieiel. Semiramoth, Iehiel, Mathathiah, Eliab, Banaiah, Obed Edom, and Ieiel with psalteryes and harpes. But Asaph with soundynge symbales and Banaiah & Iahaziel Priestes with trompetts contynually before the arcke of the couenaunt of God. In that tyme Dauid dyd appoynte chefly to thanke the Lorde, Asaph and his brethren. ✠ Thanke the Lorde, call on his name, make his actes be knowen amonge the people.

Syng vnto him and play vnto him, and reorde all his wonderfull dedes. Prayse his holy name, And let the hertes of them that seke the Lord reioyce. Seke the Lord and his strength: seke his presence alwaye.

Remembre his meruayles whiche he dyd, and his wonders, and the iudgementes of his mouth: The seed of Israel are his seruantes: the chyldren of Jacob are his chosen. He is the Lorde our God: & in all landes are his iudgementes. Thynke on his appoyntment euer, & on the word which he commaunded to a thousande generations. Of his couenaunt to Abraham, and of his othe to Isaac: whiche he set before Jacob for a decree, and to Israel for an euerlastyng couenaunt, sayinge: to the I wyll gyue the lande of Canaan, to be the portion of your enheritaunce. When you were a smalle company in nombre, euen but a few, and therto straungers therin. And they went from people to people, and frome one kyngdome to an other nation. He suffered no man to do them wronge: But rebuked kynges for their sakes. Touche not myne annoynted, nor do my Prophetes anye harme. ✠ Synge vnto the Lorde all the erth, and shewe from daye to daye his victoryes. Psal.xcv.a

Tell amonge the Heathen of his glorye: and amonge all nacyons of his wonderfull dedes.

For greate is the Lorde, and to be prayfed excedyngly: and terryble is he aboue all goddes.

For all the goddes of the heathen are ydols: but the Lorde made heuen.

Prayse & honour are in his presence: stregth and gladnes are in his place.

Ascribe to the Lord, o ye kynredes of people: ascribe to the Lorde glory and strength.

Gyue honour vnto the Lordes name: bring presentes and come before him, and bowe to the Lorde in holy apparell.

All the earthe feare hym, he stablysshed the earthe that it can not moue. The heauen reioyce, and the earthe be gladde / and let men tell amonge the nations, that the Lorde is a kynge.

Let the see sounde and his fulnesse, and let the feldes reioyce and all that are therin.

Let the trees of the wod syng at the presence of the Lord: for he commeth to iudge the erth.

Thanke the Lorde for he is good, & his mercye lasteth euer/ and saye: saue vs (o God our sauiour) and gather vs togyther, and deliuer vs from the heathen, that we may thanke thy holy name, and prayse the with prayse that becommeth the. Blessed be the Lorde God of Israel for euer & euer, and all nations shall saye Amen/ so prayesynge the Lorde.

And he lefte there before the arcke of the Lordes couenaunt, Asaph and his brethren, to ministre before the arcke euermore daye by daye. And Obed Edom with his brethren three score and eyght/ and Obed Edom the sonne of Iduthum and Osah to be porters. And Zadock the preeste with is brethren the preestes dyd he set before the tabernacle of the Lorde at the hyll aulter of Gabaon, to offre burntofferynges vnto the Lorde vpon the burntofferynge aulter perpetually at morynge and euenynge: according to all that is wrytten in the lawe of the Lorde whiche he commaunded Israell. And with them Heman and Iduthum, and other that were chosen and named by name, to thanke the Lorde that his mercye lasteth euer. And with the sayde Heman and Exod.xxix.g Nu.xxviii.a

Idithum were trompettes and sounding cymbales, and instrumētes of the melodye of God. And the sonnes of Idithum were porters. And then all the people departed euerye man to his house, and Dauid retourned to loke to his household.

¶ Dauid is forbydden to bylde an house vnto the Lorde. Christ is promysed vnder the figure of Salomon.

CAPI. XVII.

a ¶. Regū. vii. a

AND as Dauid dweite in his house, he sayde to Nathan the Prophete: loo, I dwell in an house of Cedar tree: and the arcke of the Lordes couenaunt dwelleth vnder skynnes. And Nathan sayd to Dauid: wal that is in thyne herte, for God is with the. But the same nyght the worde of God came to Nathan, sayinge: goo and tell Dauid my seruaunt, thus sayth the Lorde: thou shalte not bylde me an house to dwell in. For I haue dwelt in no house sythens I brought out the chyldren of Israell vnto this daye: but I haue gone from tent to tent, and from one tabernacle to an other. Neyther in anye place where so euer I haue walked thorowe out all Israel, spake I euer one worde to anye of the Iudges of Israel which I commaunded to fede my people, sayinge: why bylde ye not me an house of Cedar tree? Now therfore thus saye vnto my seruaunt Dauid: thus sayth ꝑ Lorde of hostes: I toke the out of the pasture where thou keptest shepe, that thou shuldest be capytayne ouer my people Israel. And I haue ben with the in all that thou tokest in hande, and haue wedded out all thyne ennemyes out of thy syghte, & haue made the a name lyke the name of the greatest men of the earthe. And I wold ordeyne a place for my people Israel, and wyl make it faste/ and they shall dwelle vnder it, and shall moue no more. Neyther shall the chyldren of wyckednesse vexe them anye more, as at the begynnynge, and sythens the tyme I commaunded Iudges to be ouer my people Israell/ and wyll brynge vnder all thyne ennemyes, (for I tolde the that the Lorde wyll bylde the an house.) But when thy dayes be exprired that thou muste go after thy fathers, I wyll set vp thy seed after the, whiche shall be of thy sonnes, and wyl settle his kyngdom. He shal bylde me an house, & I wyll stablische his seate for euer. I wyll be his father, and he shall be my sonne, and I wyl not put my mercye awaye from him, as I dyd frome him that was before the. But I wyll set him in myne house, and in my kyngdome for euer, & his seat shall be sure for euer.

B

C

When Nathan had tolde Dauid according to all these wordes, and to all this vision, king Dauid went and sate him before the Lord, and sayd: what am I, O Lorde God, and what is myne household, that thou hast promoted me thus farre. And yet this semed lytle in thyne eyes, O God. But that thou sholdest speake of thy seruantes house for a great while to come: and hast loked vpon me as vpon a mā of high degree, O Lorde God. What can Dauid desire more of the, wherin thou sholdest make thy seruaunt more glorious? Thou knowest thy seruaunte: And Lorde for thy seruauntes sake, euen accordynge to thyne owne herte, thou haste wone all this magnificence, to shewe all bounteousnesse Lorde, there is none lyke the, nor anye God saue thou: accordynge to all that we haue herde with oure eares. Wher ouer what nacyon on the earthe is lyke thy people Israell? whiche God went and redemed to be his owne people, and to make the a name of excellencye and terrydlenesse, with castynge oute nacions before thy people for euer, and thou Lorde, arte become their God.

And now (Lorde) the thynge thou hast spoken concerning thy seruaunt and his house, be it true for euer, and do as thou hast sayd. And thy name continue and waxe greate for euer/ that it be sayd: the Lord of hostes, the God of Israel is God in Israel, and the house of Dauid thy seruaunt be stable before the. For thou Lorde hast tolde thy seruaunt that thou wylt bylde hym an house. And therfore thy seruaunt hath founde in his herte to praye before the. And now Lorde, thou arte the very God, and haste promysed this goodnesse vnto thy seruaunt. Now therfore goo to, and blesse the house of thy seruaunt, that it maye contynue before the for euer. For what thou blessest, O Lorde, that is blessed for euer.

¶ The battayles of Dauid agaynst the Philistines.

CAPI. XVIII.

AFter this, Dauid beat the Philistines, and subdued them/ and toke Geth and the townes thervnto pertaynynge, out of the handes of the Philistines. And he beat the Moabytes, and the Moabytes became Dauids seruauntes, and payde hym tribute. And Dauid beate Hadadezer kynge of Zobah vnto Hemath, as he wente to bynge his dominion vnto the ryuer Euphrates. And Dauid toke from hym a thousande chaarettes, and seuen thousande horsemen, and twentye thousande fotemen, and brake all the chaarettes, saue that he reserued of them an hundred. Then came the Sirians of Damasco to helpe Hadadezer kyng of Zobah. And Dauid slew of the Sirians, two and twentye thousande: and put garisons in Siria Damasco: And the Sirians became Dauids seruauntes, and broughte hym tribute. For the Lorde holpe Dauid in all that he wente about. And Dauid toke the shyldes of golde that were on the the seruauntes of Hadadezer and broughte them to Jerusalem. And frome Thebahath & Chun, cytyes of Hadadezer, broughte Dauid exceedinge moche brasse, Wherwith Salomon afterwarde made the brasen see and the pyllers and the vesselles of brasse.

And when ꝑ Thou kynge of Hemath herde how Dauid had beaten all the hoste of Hadadezer kyng of Zobah, he sent Haduram his sonne to kyng Dauid, to aske his peace, and to praise hym

hym, bycause he had foughte with Hadadezer and beaten hym, (for Thou had warre wt Hadadezer) and sent all maner of iewels of golde syluer and brasse with him. And kynge Dauid dedicated them also vnto the Lorde with the siluer and golde that he brought from all nacions/from the Ewmites, from the Moabites, from the chyldren of Ammon, from the Philistines, and from the Amalekites. And Abisai ℔ sonne of Zaruiah slewe of the Edomites in the salt valeye. xviij. thousand, and put a garrison in Edom. and all Edom became Dauids seruauntes/for the Lorde kept Dauid in all that he toke in hande. And Dauid raygned ouer all Israell, and dyd ryght and equite vnto all his people. And Joab the sonne of Zaruiah was ouer the hoste, and Josaphat the son of Ahilud recorder, and Zadock the son of Achitob, and Abimelech the son of Abiathar were the prestes, and Susa was scrybe/and Banaiah the sonne Joiada was ouer the Cerethites and the Pherethites, and the eldest sonnes of Dauid wayted at the kynges hande.

¶ Hanon kyng of the sonnes of Ammon doth great iniurye to the seruauntes of Dauid.

CAPI. XIX.

AFter this, it chaunsed that Nahas king of the chyldren of Ammon dyed / & his son made kynge in his stede. Then sayd Dauid: I wyll shewe kyndnes vnto Hanon the sonne of Nahas, bycause his father dealt kyndly with me. And therupon Dauid sét messengers to comforte hym ouer the dethe of his father. And when the seruauntes of Dauid were come in to the land of the childre of Ammon to Hanon to comforte hym, the lordes of the chyldren of Ammon sayd to Hanon: thinkest thou that Dauid dothe honoure thy father in thy syght, that he hath sent comforters vnto the? Naye, but it is to serche and ouerthrow and to espye out the land, that his seruauntes be come vnto the.

Wherupon Hanon toke Dauids seruaũtes and shaued them, & cut of their cotes harde by their buttockes, and sent them awaye. Then they departed, and sent Dauid worde how they were serued. and the kynge sent to mete them (for the men were exedryngly ashamed) and sayd: tarye at Jericho vntyll your berdes be growen, and then retourne. And when the chyldren of Ammon perceyued they had wone inmyte vnto Dauid: Hanon and the chyldren of Ammon sente a thousande talentes of syluer to hyre them charettes and horsemen oute of ♁ Mesopotamia and oute of Syria Maacah and oute of Zobah. And they hyred two and thyrtye thousande charettes, and the kynge of Maacah and his people, whiche came & pytched before Medba. And the chyldren of Ammon gathered them selues togither from their cityes, and marched oute to battayle. And as soone as Dauid herde of it, he sent Joab with all the hoste of stronge men. And the childzen of Ammon came out and put them in araye to battayle before the gate of the citye. And the kynges that were come, kepte them by them selues in the felde.

When Joab saw that the front of the battayle was before hym and after, he chose out of all the youthe of Israell, and put them in araye agaynst the Syrians. And the rest of the people he delyuered vnto Abisai his brother, that they shoulde put them selues in araye agaynst the chyldren of Ammon, and sayde: yf the Syrians be to stronge for me, succoure me/ and yf the chyldren of Ammon be to good for the, I wyll helpe the. Plucke vp thyne herte, and let vs playe the men for our peoples sake, and for the citye of our God, and the Lorde wo what semeth hym beste. And Joab and the people that were with hym drewe nye to the Syrians to fyght, and they fledde before hym. And when the cyldren of Ammon sawe that the Syrians were fledde, they ranne awaye lykewyse from Abisai his brother, and gat them in to the citye. And Joab came to Jerusalem. Also when the Syrians sawe that they were put to the worse of Israell, they sente messengers, and set oute the Syrians that are beyonde the ryuer with Sophach the cappytayne of the hoste of Hadadezer before them. Whiche when it was tolde Dauid, he assembled all Israel, and went ouer Jordan, and set vpon them. And Dauid put him selfe in araye agaynste the Syrians, and they foughte with him. But the Syrians fledde before Israel, and Dauid destroyed of the Syrians seuen thousande charettes, and slewe fourtye thousande fotemen, and kylled Sophach cappitayne of the hoste. When the seruauntes of Hadadezer sawe that they were put to the worse of Israel, they made peax with Dauid, and serued hym. Neither wolde the Syrians helpe the chyldren of Ammon any more.

¶ The thyrd most victorious battayle of Dauid.

CAPI. XX.

IN the yere folowynge about the tyme that kynges go out a warrefare, Joab caryed out the armye of the hoste and destroyed the cõtreye of the children of Ammon, and went and beleged Rabah and destroyed it: But Dauid bode at Jerusalem whyle Joab smote Rabah and destroyed it: ✶ And Dauid toke their kynges crowne from his heed, and founde therin the wayght of a talent of golde, & there were precyous stones in it. And it was set on Dauids heed. He brought out also the spoyle of the citye, whiche was exedyng mocke. And he brought forthe the people that were in it, and tamed them with sawes and harowes of yron and with brakes, and so dealt Dauid with all the citycs of the childzen of Ammon. And then Dauid and all the people came agayn to Jerusalem. ✶ After that, there arose warre at Gazer with the Philistines, at whiche tyme Sobocai the Husathite slew Saphai that was of the chyldren of ✶ Raphaim, and they were subdued. And there was battayle agayn with the Philistines / and Elhanan the sonne of Jair slewe Lahemithe brother of Goliath the Gethite.

A ii. Regũ. xi. a

ii. Regũ. xii. g

B

C

ii. Regũ. xxi. d

✶ Gen. xiiii. a

chite, whose spere was lyke a beame of a weuer. And there chaunsed yet agayne warre at
D Geth, where was a mã of a very long stature, with .xxiiij. fyngers & toes, sixe on euery hande, and sixe on euery foote, and was the sonne of Haraphah & defied Israel. And Jonathan the sonne of Samaa Dauids brother, slewe hym. These were borne of Haraphah at Geth, and were ouerthrowen by the hand of Dauid, and of his seruauntes.

¶ The people are punyshed with pestilence, because Dauid caused them to be nombred: so that there dyed thre score and ten thousande men.

CAPI. XXI.

A And Satan stode vp agaynst Israel, and perswaded Dauid to nombre Israell.
☞ And Dauid sayd to Joab and the rulers of the people/ go ye and nombre Israell from Berseabe to Dan, & bringe it to me, that I may knowe the nombre of them. And Ioab answered: the Lord make thy people an hundred tymes so many moo as they be. But my lorde kynge, are they not all my lordes seruauntes? why then dothe my lorde requyre this thynge? why shoulde my lorde be a cause of trespace to Israel?

Neuertheles the kynges wordes preuayled agaynst Joab. And Joab toke his waye & went thorow out all Israel, and came to Jerusalem and gaue the nombre of the count of ỹ people vnto Dauid. And all Israell were in nombre a thousande thousandes, & an hundred thousande men that drewe swerde: and Juda was foure hundred and thre score and ten thousande men that drewe swerde. But the Leuites and Ben Jamin he counted not amonge them. For the kynges dede semed abhominable to Joab. And the Lord was displeased with this thyng, and smote Israell. Then sayde Dauid to God: I haue synned exceadyngly in doynge this thyng. Neuertheles yet doo awaye the wyckednesse of thy seruaunt, for I haue wone aboue measure foolysshly.

And the Lorde spake vnto Gad Dauids
B seear of vysyons, sayinge: goo and tell Dauid
☞ sayinge: Thus saythe the Lorde: I gyue the the choyse of thre thynges: chose the one of them, that I may do vnto the. And Gad came to Dauid, and sayde vnto hym: Thus saythe the Lorde: Chose the, eyther thre yeres famyshement, or thre monethes to be consumed of thyne aduersaries, the swerde of thine ennemies ouertakynge the: or els the swerde of the Lorde thre dayes and pestilence in the lande, the aungell of the Lord destroying thorow out all the costes of Israel. And nowe aduyse thy selfe what worde I shal bryng agayn to hym that sent me. And Dauid said to Gad, I am in exceadynge strayghtes. But let me fall in to the handes of the Lorde / for pasynge greate is his mercye, and let me not fall in to the handes of men.

And the Lorde sente pestilence vpon all Israel, so that there were ouerthrowen of Israel thre score and ten thousande men. And God sente the aungell to Jerusalem to destroye it. And as he was aboute to destroye, the Lorde beheelde, and had compassion on the wretchednesse, and sayde to the aungell that destroyed, it is ynoughe, now cease thyne hande. And the aungell of the Lorde stode by the threshynge flooze of Ornan the Jebusite. And Dauid lyft vp his eyes, and sawe the aungell of the Lord
E stand betwene the erth and heuen with a drawen swerd in his hand, stretched out toward Jerusalem. Then fel Dauid and the elders of
D Israel clothed in sacke vpon theyr faces. And Dauid sayd vnto God: Is it not I that commaunded to nombre the people? And I am he that haue synned and wone euyll in dede. But what haue these shepe wone? let thyne hande therfore, O Lorde God, be on me and on my fathers house, and not on thy people to destroy them.

And the aungell commaunded Gad to saye to Dauid, that Dauid shoulde goo and rere vp an aulter vnto the Lorde in the threshing flooze of Ornan the Jebusyte. And Dauid
F wente at the sayinge of Gad, whiche spake in the name of the Lorde. And Ornan tourned aboute, and sawe the aungell, and his foure sonnes with hym, and hyde them selues: for Ornan was threshynge whete. And Dauid came to Ornan. And when Ornan loked and sawe Dauid, he wente out of the threshynge floore and bowed him selfe to Dauid, with his face to the grounde.

And Dauid sayde to Ornan: gyue me the place of the threshynge flooze, that I maye buylde an aulter therin vnto the Lorde. Let me haue it for as moche money as it is worth, that the plage maye cease frome the people.
D And Ornan sayde to Dauid: take it to the/ and let my Lorde kyng do what semeth good in his eyes: se, I gyue the oxen for a burnt sacrifice, and the threshynge sleades for wode, and whete for meatofferynge: I gyue it all. But kynge Dauid sayde to Ornan: not so/ but I wyll bye it for as moche money as it is worthe. I wyll not take that whiche is thyne for the Lorde, and offre burntofferynges wythoute coste.

And so Dauid gaue to Ornan for the place sycles of golde sixe hundred by waygyte. And Dauid buylte there an aulter vnto the Lorde, and offered burntofferynges and peaxofferynges/ and called vnto the Lorde, and he herde hym frome heauen in fyre vpon the aulter of
G burntofferynge. And the Lorde commaunded the aungell to put vp his swerde agayne into the shethe of it. At that tyme whē Dauid sawe that the Lorde had herd him in the threshing flooze of Ornan the Jebusyte, he vsed to offre there. For the tabernacle of the Lorde whiche Moses made in the wyldernesse, and the aulter of burntofferynge, were at that season in the hyll at Gabaon. And Dauid coulde not goo before it to seke God, bycause he was aferde of the swerde of the aungel of the Lord. And Dauid sayde: This is the house of the Lorde God, and this is the burntofferynge aulter for Israel.

¶ Dauid

¶ Dauid wylleth his sonne Salomon to buylde the temple of the Lorde: whiche thynge he hym selfe was forbydden to do.

CAPI. XXII.

A AND Dauid commaunded to gather the straungers that were in the lande of Israell, and set hewers to hewe stone, to buylde the house of God. And Dauid prepared plentye of yron for nayles to the wyes of the gates, and to ioyne with all, and aboundaunce of brasse without wayght, and of Cedar trees without nombre. For the Zidons & they of Tire brought moche Cedar woode to Dauid. For Dauid thus thought, Salomon my sonne is young and tender, and the house that is to be buylte for the Lorde, muste excede in greatnesse, that it maye be spoken of and praysed in al landes. I wil therfore make ordinaunce for it. And so Dauid made greate prouision before his death.

And he called Salomon his sonne and charged him to buylde an house for the Lord God of Israel: And Dauid sayde to Salomon: ✱ my sonne, I hadde in myne hert to buylde an house vnto the name of the Lorde my God.

But the worde of the Lorde came to me sayenge: thou hast shed moche bloude, and hast made many battelles. Thou shalt not buylde an house for my name, for as moche as thou hast shed so moche bloude to the earthe in my sight. Beholde a sonne shalbe borne the, whiche shalbe a man of reste, for I will gyue him rest from all his ennemyes roundabout. And his name shalbe ✱ Salomon: for I wil send rest and peax vpon Israell in his dayes. He shall buylde an house for my name, & he shalbe my sonne, and I will be his father, and will stablysshe the seate of his kyngdome vpon Israell for euer. Nowe my sonne, the Lorde be with the, that thou mayst prosper & buylde the house of the Lorde thy God, as he hathe sayde of the. And the Lorde gyue the wysdom and vnderstandinge, and make the gouerner of Israel, and to kepe the lawe of the Lorde thy God. For then thou shalte prospere: yf thou shalt be diligent to do the ordinaunces and lawes whiche the Lorde charged Moses with, to delyuer to Israell. Plucke vp thyne hert and be stronge, drede not nor be discouraged. Beholde in myne aduersite I haue prepared for the house of the Lord an hundred thousande talentes of gold, and a thousand thousand talentes of siluer, and as for brasse & yron it can not be numbred, it is so moche. And I haue prepared tymbre and stone, & thou shalt prouyde more therto. Moreouer thou hast workemen ynoughe and masons and carpenters to worke in stone and tymbre, and al maner of wyse men for whatsoeuer worke it be. And of golde siluer, brasse and yron there is no numbre. Aryse therfore and set vpon it, & the Lorde shalbe with the.

And Dauid commaunded al the Lordes of Israel, to helpe Salomon his sonne sayeng, Is not the Lorde youre God with you? and hath he not gyuen you rest on euery syde? for he hath gyuen thinhabitauntes of the lande into myne hande, and the land is subdued before the Lorde and before his people. Nowe therfore set youre hertes and youre soules, to seke the Lorde your God. And aryse & buylde ye the temple of the Lord God, to bringe the arcke of the couenaunt of the Lorde, and the holy vesselles of God into the house so buylte for the name of the Lorde.

¶ Dauid beinge olde ordeyneth Salomon kynge. He causeth the Leuites to be nombred, and assigneth them to their offyces.

CAP. XXIII.

A AND when Dauid was olde and stryken in yeres, he made Salomon his sonne kynge ouer Israel. And then he gathered togither al the Lordes of Israel with the preastes and the Leuites. And the Leuites were nombred frome .xxx. yere and aboue, and the tale of theym in men polle by polle was .xxxviii. thousand. Of which .xxiiij. thousande were set to further the worke of the house of the Lorde. And sixe thousande were officers & iudges. Foure thousand were porters & foure thousand praysed the Lorde with suche instrumentes as Dauid had made to prayse with. And Dauid put an order amonge the children of Leui: Gerson, Cahath and Merari: Of the Gersonites was Laadan & Semei. The sonnes of Laadan: the chiefe was Jehiel, & then Zethan and Joel, three. The sonnes of Semei Salomith, Haziel, and Haran, three. These were the auncient heddes of Laadan. And the sonnes of Semei were also Jahath, Zinah, Jaus and Bariah: these foure were the sonnes of Semei. And Jahath was the chief, Zinah the seconde. But Jaus and Bariah hadde not many sonnes, and therfore they were reckened for one auncient houshoide.

The sonnes of Cahath: Amram, Jsachar, Hebron and Uziel, foure. ✱ The sonnes of Amram: Aaron and Moses. And Aaron was appointed to consecrate in the place most holy with his sonnes for euer: and to burne the of fringes before the Lorde, and to ministre, and to bielle in his name for euer. And the childre of Moses the man of God, were named with the tribe of Leui. The sonnes of Moses: Gerson and Eliezer. And of the sonnes of Gerson: Sabael was the chiefe. The sonnes of Eliezer: Rohabiah the chiefe. And Eliezer hadde none other sonnes: But the sonnes of Rohabiah were verye manye. And of the sonnes of Jsachar: Salomi, the chiefe. The sonnes of Hebron: Jeriahu the first, Amariah the secõd Jahaziel the third and Jecmaam the fourth. The sonnes of Uziel: Micah the first and Jesiah the second. The sonnes of Merari: Mahali: and Musi. The sonnes of Mahali: Eleazar and Cis. And Eleazar dyed and had no sonnes, but doughters onely, and their brethren the sonnes of Cis toke them. The sonnes of Musi: Mahali, Eder, and Jerimuth, three. These are the children of Leui in the householdes of their fathers the auncient heddes, bewed and nombred by name & polle by polle from

Exo. vi. c. and i. Paral. vi. c.

frome. xx. yere and aboue, to worke in the seruice of the house of the Lorde. For Dauid sayd the Lorde God of Israel hath gyuen rest vnto his people, and they shall dwell in Jerusalem for euer.

Moreouer the Leuites shall now no more beare the tabernacle and all the vesselles that D pertayned to the seruice therof. But at the last commaundement of Dauid, the Leuites were nombred frome. xx. yere and aboue, to wayte at the handes of the sonnes of Aaron in the seruice of the house of the Lorde, and to haue the ouersight of the courtes, and of the store houses, and of the purpyrenge of all holy thinges, and of the worke of the thynges that serued for the house of God, as the shewbred, the fyne floure, the meatoffrynges, the flawnes of swete bred, and of the thinges baken in the fryenge pan, or broyled on the gredyron, and on all maner measures and cyse, & to wayte euery morninge to thanke & prayse the Lorde, and lykewyse at euē. And to wayte on euery offerynge of burntsacrifices vnto the Lorde, the Sabbothes and fyrste dayes of the monethes, and other feastfull dayes by nombre and custome, was their office euer before the Lorde. And that they shulde wayte on the tabernacle of wytnesse and on the holy place, and on the sonnes of Aaron their brethren, in the seruice of the house of the Lorde.

¶ Dauid assygneth theyr office to the sonnes of Aaron.

CAPI. XXIIII.

A Leuiti. xvi. a. THe diuision of the sonnes of Aaron: Nadab, Abihu, Eleazar and Ithamar. * But Nadab & Abihu dyed before their father and had no children. And Eleazar and Ithamar were the preastes. And Dauid ordred them on this maner: Zadock of the sonnes of Eleazar and Achimelech of the sonnes of Ithamar to be in office by course. And there were mo myghty heddes founde of the sonnes of Eleazar then of the sonnes of Ithamar. And he diuided them into. xvi. heddes of auncient houshoulde of the sonnes of Eleazar, and eight of the sonnes of Ithamar. And he put B them in order by lot, one with an other to be rulers in the sanctuary & Lordes before God as well of the sonnes of Ithamar as of ỹ sonnes of Eleazar. And Semeiah the son of Nathaneel the Scribe of the Leuites wrote the before the kynge and the Lordes, and before Zadock the preast and Achimelech the sonne of Abiathar, and before the auncient heddes of the preestes and of the Leuites: one principal houshoulde for Eleazar, and one for Ithamar.

And the first lot fell to Jehoiarib. The. ij. to Jedaiah. The. iij. to Harim The. iiij. to Seorim. The. v. to Melchiah. The. vj to Miamin. The. vij to Hakes. The. viij. to Abiah. The. ix. to Jesua. The. x. to Secaniah. The C xj. to Eliasib. The. xij. to Jakim. The. xiij. to Huphah. The. xiiij. to Isbaab. The. xv. to Belgah. The. xvj. to Emer The. xvij. to Hezir. The. xviij. to Haphzez. The. xix. to Pathahaiah. The. xx. to Jehezekiel. The. xxi. to Jachin. The. xxij. to Gamul. The. xxiij. to Delaiah. The. xxiiij. to Maaziah.

This is the order of them in their offices, to come into the house of the Lorde accordyng to their maner vnder Aaron their father, as the Lorde God of Israel commaunded.

The rest of the sonnes of Leui: of the sonnes of Amram, Subael. Of the sonnes of Subael Jehediah. Of the sonnes of Rohabiah the first Jesiah. Of the Izaharites, Salemoth Of the sonnes of Salemoth, Jahath. And the sonnes of Hebron were Jeriah the first, Amariah the. ij. Jahaziel the. iij. Jekameam the. iiij. Of the sonnes of Uziel, Micah. Of ỹ sonnes of Micah, Samir. The brother of Micah was Jesiah. Of the sonnes of Jesiah, Zacharias. The sonnes of Merari, were Mahali, & Musi. The sonnes of Jaaziahu, Beno. The sonnes of Merari by Jahaziahu, Beno, Shoham, Zacur and Ebri.

Mahali had Eleazar which had no sonnes. The sonnes of Kis: Jerahemel. The sonnes of Musi: Mahali, Eder and Jermoth. These are of the children of Leui, in the houshoulde of their fathers. And these cast lottes next to their brethren the sonnes of Aaron, before Dauid the kynge and Zadoc and Achimelec and the auncient heddes and preestes of the Leuites: as well the youngest brother as an auncient hed.

¶ The syngers are appoynted with theyr places, and lottes.

CAPI. XXV.

AND Dauid and the Capitaynes of the host appointed out to do seruice, ỹ sonnes of Asaph of Heman and Jduthun, which shulde prophesie with harpes, Psalteries and Symbales. And the multitude of the were men to doo seruice in their offices. The sonnes of Asaph: Zaur, Joseph, Nathaniah, Asarealah, to wayte on Asaph which prophesied by the kynge.

The sonnes of Jduthun: Godoliah, Zeri, Jsaiah, Hasabiah and Mathathiah, Semei fyue, at the handes of their fathers Jduthun, with harpes: which Jduthun prophesyed for to thanke and prayse the Lorde. The sonnes of Heman: Bukiah, Mathaniah, Uziel, Zubuel, Jerimoth, Hananiah, Hanani, Eliathah Gedalthi, Romanthi, Ezer, Jeshbekasah, Mallothi, Hothir and Mahaziah. All these were the sonnes of Heman the kynges Seer of wordes with the worde of God, to lyft vp the horne. God gaue to Heman. xiiij. sonnes and thre doughters. All these were at the hand of their father to singe in the house of the Lord with Symbales, Psalteries and Harpes, in the seruice of the house of God. And at ỹ hand of the kyng was Asaph, Jduthun and Heman. But the multitude of theym were with their brethren that were connynge in the songe of the Lorde. And the nombre of al that taught were two hundred foure skore and eyght. And they cast lottes indifferently, how they shulde wayte as well the small as the great, as wel the lerned as the vnlerned.

And

¶ And the fyrst lot of Asaph fell to Joseph. The second to Godoliahē with his brethren and sonnes, twelue personnes. The thyrde fell to Zacur with his sonnes and brethren whiche were twelue personnes. The fourthe to Izari with his sonnes and brethrē twelue personnes. The fyft to Nathaniah with his sonnes and brethren twelue personnes. The syxte to Bokiahu with his sonnes and brethren twelue personnes. The seuenth to Jsarelah with his sonnes and brethren twelue personnes. The eyght to Jsaiah with his sonnes and brethren twelue personnes. The .ix. to Mathaniah with his sonnes and brethren twelue personnes. The tenth to Semei with his sonnes and brethren twelue personnes. The leuenth to Azarael with his sonnes and brethren twelue personnes. The twelueth to Hasabiah with his sonnes and brethrē twelue personnes. The thirtene to Subuel with his sonnes and brethren twelue personnes. The fourtene to Mathathiah with his sons and brethren twelue personnes. The fyften to Jermoth with his sonnes & brethren twelue personnes. The sixtene to Hananiah with his sonnes and brethren twelue personnes. The seuentene to Jelbokasah with his sonnes and brethren twelue personnes. The eyghtene to Hanani with his sonne and brethren twelue personnes. The nynetene to Malothi with his sonnes and brethren twelue personnes. The twentye to Eliathah with his sonnes and brethren twelue personnes. The .xxi. to Hothir with his sonnes and brethren twelue personnes. The .xxij. to Gedalthi with his sonnes and brethren twelue personnes. The xxiij.to Mahazioth with his sonnes and brethrē twelue personnes. The .xxiij.to Romāthiezer with his sonnes and brethren twelue personnes.

¶ The porters of the temple are ordeyned euery man to the gate whiche he shulde kepe.

CAPI. XXVI.

¶ The diuision of the porters amonge the Corehites: Meselemiah the son of Kore of the chyldren of Asaph.

And the sonnes of Meselemiah were these: Zachariah the eldest/ Jadiel the seconde, Zabadiah the thyrde/ Jathaniel the fourthe/ Elam the fyfte/ Johanan the syxte/ Elioenai the.vij. And Obed Edom had sonnes Semeiah the eldest/ Josabad the seconde/ Joah the thyrde/ Sacar the fourthe/ Nathanael the fyfte/ Amiel the syxte/ Jssachar the seuenth/ and Polathai the eyghte/ for God hadde blessed him.

And vnto Semeiah his sonne, were sonnes borne that ruled in the house of their father/ for they were men of myghte. The sonnes of Semeiah: Othni, Raphael, Obed and Elzabad, and his brethren men of actiuitie, Elihu and Samachiah. All these were of the chyldrē of Obed Edom, whiche with their brethren and their chyldren, actiue men, and of strength to do seruyce, were thre score and two of Obed Edom. And Meselemiah hadde sonnes and brethren, eyghtene actiue men. And Hosah of the chyldren of Merari had sonnes. Simri the chiefe, yet he was not the eldest, but his father made him the chyefest. Helkiah the seconde. Tabeliah the thyrd/ and Zachariah the fourth: so that all the sonnes and brethren of Hosah were thyrtene.

Vnto these was diuyded the office of the portershyp, as vnto heedes ouer the men that wayted with their brethren, and ministred in the house of the Lorde. And they caste lottes, the smalle as well as the greate in the householdes of their fathers, from gate to gate. And the East lotte fell to Selemeiah. And for Zachariah his sonne a wyse counseyllour, they caste lottes / and his lotte came oute towarde the Northe. And Obed Edoms lot fell to the Southe. And to his sonnes fell ✠ the counsell houses. And to Suphim and Hosah fell the West with the gate Salecheth, where the waye goeth vpwarde, the one waye being fast by the other. ✠ Some rede the howse of Iluphim.

In the East kept sixe Leuites: in the North foure a daye, and in the South foure a daye, & in euery counsell house two, & ✠ in the watche houses on the hygh waye westwarde foure: two in a house. These are the diuisions of the porters amonge the sonnes of Kozeh, and the sonnes of Merari. And of the Leuites Ahiah hadde the ouersyghte of the treasure of the house of God/ and of the treasure of the offered thynges. ✠ Some rede in Parbar.

As concernyng the sonnes of Laadan whiche were Gersonites: Laadan had auncyente fathers. Laadan the Gersonite hadde Jehieli. The sonnes of Jehieli: Zethan and Joel his brother, whiche were ouer the treasures of the house of the Lorde. Amonge the Amramites, Jzaharites, Hebronites, and Ozielites, was Subuel the sonne of Gerson, the sonne of Moses, a ruler ouer the treasure. And of his brethren the sonnes of Eliezer, was Rahabiah, whose sonne was Jsaiah, and his sonne was Joram, and his sonne Zechri, and his sonne was Selomith, whiche Selomith and his brethren were ouer all the treasures of the dedycate gyftes, whiche Dauid the kynge and the auncyente heedes of the Capitaynes ouer thousandes and hundredes, and the captaynes of the hoste had dedicated of the spoyle wonne in battayle, to mayntayne the house, of the Lorde: and ouer all that. Samuel the Sear, and Saul the sonne of Cis, and Abner the sonne of Ner, and Joab the sonne of Zaruiah hadde dedicated. All that was dedicated, was vnder the hande of Selomith, and of his brethren.

Of the Jzaharites, Conaniah and his sonnes were in bulynesses, without forth made officers and iudges ouer Jsraell. And of the Hebronites: Hasabiah and his brethren, men of actiuitie a thousande and seuen hundred were officers in Jsraell on this syde Jordan westwarde, in all affayres of the Lorde and seruyce of the kynge. And Jeriah was the chyefest amonge the kynredes and fathers of the Hebronites. And in the fourty yere of ỹ raigne of Dauid, they were soughte for. And there were

were founde of them men of prowesse at Jezer in Galaad. And his brethren were in men of prowesse, two thousonde and seuen hundred auncient heedes, whiche kynge Dauid made rulers ouer the Rubenites, Gadites, and halfe the tribe of Manasses, in all matters concernynge God bussynesses of the kynge,

¶ Of the prynces and rulers that mynystred vnto the kynge.

CAPI. XXVII.

A TO speake of the chyldren of Israell: in the nombre of them were auncient heedes and capitaynes of thousandes and hundredes, and officers that serued the kynge in all thynge accordynge to the companyes that came in, or wente oute, moneth by moneth throwe oute all the monethes of the yere. And euery company had four and twentye thousande. Ouer the fyrst companye in the fyrst moneth, was Jasoboam the sonne of Zabdiel. And in his nombre wer foure and twenty thousand. And the chyefest of all ꝑ capitaynes in the host of the fyrst moneth was of the children of Phares. Ouer the companye of the seconde moneth, Dodai and Ahohite, and in his holte was Makeloth a ruler. And in his company were foure and twenty thousande. The chyefe Capitayne of the thyrde holte in the thyrde moneth, was Banaiah the sonne of Joiada the preest. And in his host foure & twentye thousande. This is the same Banaias that was myghty amonge thyrtye and aboue thyrtye. And in his parte was Amizabad his sonne.

B The fourth capitayne in the fourth moneth was Asael the brother of Joab, and Zabadiah his sonne after him. And in his holte foure and twentye thousande. The fyfte capitayne in the fyfte moneth was Samahut the Jezrahite: and in his host xxiiij. thousande. The sixt capitayne in the sixt moneth was Ira the son of Akes a Thekuite: and in his host four and twentye thousande.

The seuenth capitayne in the seuenth moneth was Helel the Phalonite, of the children of Ephraim: and in his holte foure and twentye thousande. The eyght capitayne in ꝑ eyght moneth was Sobocai an Husathite of the kin of Sarah: and in his holte foure and twenty thousande. The nynthe capitayne in the nynth moneth: was Abiezer an Anathothite of the sonnes of Jemini: and in his holte xxiiij. thousande. The tenthe capitayne in the tenth moneth, was Mahari the Netophathite of ꝑ Zerahites: and in the holte foure and twentye thousande. The eleuenth moneth was Banaiah the Pharathonite of the children of Ephraim: and in his holte foure and twentye thousand. The twelfte capitayne in the twelfte moneth, was Heldai the Netophathite of Othoniel: and in his holte xxiiij. thousande. And the rulers ouer the tribes of Israell were these:

C Among the Rubenites, was Eliezer the sonne of Zechri. Amonge the Simeonites, was Saphatiah the sonne of Maacah. Among the Leuites: Hasabiah the son of Kamuel. Amonge the Haromites: Zadock. In Juda: Elin of the brethren of Dauid. In Issachar: Amri the sonne of Micyael. In Zabulon: Jesmaiah the sonne of Abdiah. In Nephthalie: Jerimoth the sonne of Aziel. Amonge the chyldren of Ephraim: Hosea the sonne of Oziah. In the halfe tribe of Manasses: Joel the sonne of Phadaiah. Of the halfe tribe of Manasses in Galaad: Jado the sonne of Zachariah. In Benjamin: Jasiel the sonne of Abner. In Dan: Azariel the sonne of Jeroham: These are the Lordes in the tribes of Israel.

But Dauid toke not the nombre of them vnder twenty yere: for the Lord said he wold encrease Israell lyke vnto the sterres of the skye. And Joab the sonne of Zaruiah began to nombre/ & though he finished it not, yet there fell wrathe for that vpon Israel. And therfore the nombre was not put in the Chronicles of kynge Dauid.

Ouer the kynges treasure was Azmoth the sonne of Adiel. And ouer the treasure of the fyldes, in the cityes, byllages, and castelles, was Jonathan, the sonne of Oziah. And ouer the workmen in the feldes that tylled the ground was Ezri the sonne of Chelub. And the ouersyght of the vynyardes had Semeiah the Ramathite. Ouer the winecellers was Sabdi the Saphontte. And ouer the olyue trees and mulbery trees that was in the valeyes, was Baal Hanan the Gadarite. And ouer the treasure of oyle was Joas. And ouer the oxen that fed in Saron was Setari the Haronite. And ouer the oxen in the valeyes, was Saphat the sonne of Adlai. And ouer the camelles Obil the Ismaelite. And ouer the asses was Johadiah the Merothite. And ouer the shepe was Jazis the Hagarite. All these were the rulers of the substaunce of kynge Dauid. And Jonathan Dauids brothers sonne, a man of counsell, a man that taught wysdom, & a writer/ he and Jehiel the sonne of Hachamoni wayted on the kynges sonnes. And Achitophel was of the kynges counsell. And Husai the Arachite was the kynges compaignon. And nexte to Achitophel was Joiada the sonne of Banaiah, and Abiathar. And the capitayne of the kynges warres was Joab.

¶ Because Dauid was forbydden to buylde the Temple, he exhorteth Salomon and the people to perfourme it.

CAPI. XXVIII.

AND Dauid gathered togyther all the lordes of Israel: the lordes of the tribes, the lordes of the companyes that ministred to the kynge by course/ the lordes ouer the thousandes and ouer the hundredes/ and the lordes ouer all the goodes and cattell of the kynge and of his sonnes, with the chamberlaynes, warryours, and all valyaunt men vnto Jerusalem. And kynge Dauid stode vpon his fete and sayd.

Hear

Heare me my brethren and my people: I had in myne herte to buylde an house of reste for the arcke of the couenaũt of the Lorde, and a fote stole for our God, and had made redye to buylde. But God sayde to me: thou shalte not buylde an house for my name / bycause thou art a man of warre and hast shed bloude. Moreouer the Lorde God of Israel chose me of all the house of my father, to be kyng ouer Israel for euer/ for he chose Juda to be a capitayne: and in the house of Juda the house of my father, & of the sonnes of my father he had a lust to me, to make me kyng ouer all Israel. And of all my sonnes, (for the Lorde hath gyuen me many sonnes) he hath chosen Salomõ my sonne, to syt in the seat of the kyngdome of the Lorde ouer Israel. And he sayde vnto me: Salomon thy sonne shall buylde my house and my courtes/ * for I haue chosen hym to be my sonne/ and I wyll be his father, and wyll stablysshe his raygne for euer, yf he wyll harden him selfe to do my commaundementes / and my lawes, as it goeth this daye. And nowe I saye vnto you before all Israel the congregation of the Lorde, and in the audience of oure God: kepe & seke for all the commaundementes of the Lorde your God, that ye maye enioye a good lande, and enherytе your chyldren after you for euer. And thou Salomon my son knowe God thy father, and serue him with a pure hert and lust of soule. * For the Lord sercheth all hertes, and vnderstandeth all the ymaginations of thoughtes. Yf thou shalt seke him, he wyll be founde of the: But yf thou forsake hym, he wyl cast the of for euer. Take hede nowe, for the Lorde hathe chosen the to buylde an house of thy sanctuarye. Be stronge and do it.

And Dauid gaue Salomon his son the paterne of the porche and of the houses that belonged therto / and of the store houses, vpper chambers, inner parloures, and of the house of the mercye seate: and the example of that was in his mynde, bothe in the courtes of the house of the Lord, and of the treasure houses rounde aboute, for the treasures of the house of God, and for the treasure of the dedycate gyftes / and of the companyes of the preestes and Leuytes that wayted by course, and of all workemanshyp that shold serue for the house of the Lorde, and for all vesselles that sholde serue in the house of the Lorde. And appoynted him what wayghte of golde sholde serue for thynges of golde throwe oute all vesselles, for what so euer vse it serued: And what wayghte of syluer shoulde suffyse for all maner vessellles of syluer, for what so euer purpose they serued. And the wayghte of the golden candelstyckes, & of theyr lampes of golde/ the waighe for euery candelsticke, and for their lampes. And for the candelstyckes of syluer by wayght/ both for the candelstycke, and also for ther lampes, accordynge to the office of euerye candelstycke. And the wayght of golde for the tables of shewbreed, table by table: and lykewise syluer for the tables of syluer. And for fleshhokes, basens, and drynkynge pottes of pure golde. And for cuppes of golde by wayght, cup by cup. And for cuppes of syluer by waight, cup by cuppe. And for the aulter of incense of tryed golde by wayghte. And the similitude of the seate of the Cherubes that stretched out theyr wynges and couered the arcke of the couenaũt of the Lorde. All (sayth he) was gyuen me by writynge of the hande of the Lorde, whiche made me vnderstande all the workemanshyp of the paterne.

And Dauid sayde to Salomon his sonne: harden thy selfe and be stronge, and do it/ feare not, nor lette thyne herte dyscourage the. For the Lorde God my God is with the, and shall not leaue the nor forsake the, vntyll thou haste fynyshed all the worke that muste serue for the house of the Lorde. Beholde, the Preestes and Leuytes diuyded in companyes, to do all maner seruyce that pertayneth to the house of God / and besyde that, thou haste with the for all maner of workmanshyp, all that are wyllynge and wise for any maner of seruyce. And the lordes and all the people are at thy commaundement in all thynges.

¶ The offerynges of Dauid and of the prynces for the buyldynge of the temple. Dauid dyeth and Salomon his sonne raygneth in his steade.

CAPL. XXIX.

A Nd Dauid the kynge sayd vnto all the congregacyon: God hathe specyallye chosen Salomon my sonne, whiche is yet yonge and tender, and the worke is great, for the house is not for man, but for the Lord God. Moreouer I haue prepared with all my myghte for the house of God: golde for thyngs ofgolde, and syluer for thynges of syluer, braſſe for thynges of braſſe / yron for thynges of yron / and wodde for thynges of wodde: and onykes stones/ * set stones/ and of other gaye stones/ and all maner precyous stones/ and of marble great abundaunce. And yet bycause I haue luste to the house of my God: I haue seuerall golde and syluer, which I giue to the house of my God aboue all I haue prepared for the holye house; euen three thousande talentes of golde, of Ophir, and seuen thousande talentes of syluer tryed: to syle the walles of the house with golde where it be commeth, and with syluer where syluer is mete, and for all maner of worcke by the handes of artifycers. And lette me se who is wyllynge also to fyll his hande for the Lorde this daye.

* Some rede Carbuncle or another precyous stone called Stibion.

And the auncient lordes, & the lordes of the trybes of Israell, and the capitaynes of thousandes and hundredes, and the lordes ouer the substaunce of the kynge, were wyllynge / and gaue for the seruyce of the house of God, fyue thousande talentes of golde, and tenne thousande peces of golde coynes / and tenne thousande talentes of syluer, and .xbiij. thousande talentes of braſſe / and an hundred thousande talentes of yron. And they that had precyous stones, gaue them for the treasure of the house of the

of the Lorde, vnto the hande of Jeheliel the Gersonite. And the people reioyced that they were so wyllynge; for with a pure herte they were wyllynge vnto the Lorde, And therto Dauid the kyng reioyced with grete gladnesse. And Dauid blessed the Lorde before all the congregacion and sayde: Blessed arte thou Lorde God of Israel oure father, for euer & euer. Thyne (O Lorde) is greatnesse, power glorye, victorye, and prayse: for all that is in heauen and in erthe is thyne and thyne is the kyngdome (O Lorde) and thou arte lyfte vp an heed aboue all. Ryches and honoure come of the, and thou raygnest ouer all and in thine hande is power and strengthe, and in thyne hande it is to make great & to gyue strengthe vnto all. And Nowe oure God, we thanke the, and prayse thy glorpouse name. For what am I? and what is my people? that we shuld obtayne strengthe to be so wyllynge? But all is of the, and of that we receyued of thyne hande we haue gyuē the. For we be but straūgers before the and tenauntes, as were all oure fathers. Oure dayes on the erthe is but a shadowe, and there is none abydynge. O Lorde oure God, al this heape that we haue prepared to buylde the an house for thy holye name, commeth of thyne hande, and is al thyne.

I wote my God, that thou prouest the herte and hast pleasure in playnesse. And in playnesse of myne herte I haue wyllyngly gyuen all this. And now I se thy people whiche are here in gladnesse to offer wyllyngly to the. O Lorde God of Abraham / Isaac and of Israel our fathers / kepe this for euer in the ymaginacyon of the thoughtes of the herte of thy people / and prepare theyr hertes vnto the. And gyue vnto Salomon my sonne / a pure herte to kepe my cōmaundementes / thy testimonyes and thyne ordynaunces / and to do all / & to buylde the house which I entended.

And Dauid sayde to all the congregacyon: blesse the Lorde your God. And all the congregacyon blessed the Lorde God of theyr fathers / and stowped and bowed them selues vnto the Lorde and to the kynge. And they offered offerynges vnto the Lord. And on the morowe after the sayd daye / they offered in burntoffrynges vnto the Lorde a thousande oxen / a thousande rammes and a thousande lam mes with theyr drynkeofferinges. And they slue plenteously thorowoute all Israel, and dyd eate and drynke before the Lorde the same day with great gladnesse. And they made Salomon the sonne of Dauid kynge the second tyme, and anoynted him vnto the Lord to be ruler, and Zadocke to be the preste. And so Salomō sate on the seate of the Lord and was kynge for Dauid his father, and prospered, and all Israel obeyed him. And al the Lordes and men of power, and all the sonnes of kynge Dauid submytted them selues vnder kynge Salomon. And the Lorde magnifyed Salomon on hyghe in the syght of all Israel, and gaue him so glorioule a kyngdome as none of all that were kynges before in Israell had. Now Dauid the sonne of Isai was kynge ouer all Israel. And the space he raygned ouer Israel was fourtie yere: seuen yere in Hebron and .xxxiij. yere in Jerusalem. And he dyed in a good age: olde, ryche and glorioule: And Salomon his sonne raigned in his steade. The actes of Dauid the kyng bothe fyrst and laste, are wryten in the bokes of Samuel the seare and in the boke of Nathan ℔ prophete, and in the boke of Gad the seare of bishons, with all his kyngdome and power & tymes that wēt ouer him & ouer al ℔ kīngdomes of the erth.

(:)

¶ The ende of the fyrste boke of chronicles of kinges of Juda, called Paralipomenon.

THE CHRONYCLES OF THE KYNGES OF IVDA, THE SECONDE BOKE, THE FYRST CHAPTER.

¶ The offeryng of Salomon in the hyllaulter at Gabaon, where he receyueth an aunswere of God what wysdom shulde be gyuen hym with the numbre of his charettes and horsemen.

CAPI. I.

AND Salomon the sonne of Dauid waxed stronge in his kyngdom and the Lorde his God was with him & auaunced him on hyghe. And Salomon comuned wt all Israel, the capitaynes ouer thousandes & hundredes the iudges and al other lordes and auncient hedes thorow out all Israel. And so Salomon and all the congregacion with him went to the hillaultter of Gabaon: for there was the tabernacle of the wytnesse of God, *whiche Moses the seruaunt of the Lorde made in the wyldernesse. But the Arcke of God had Dauid brought frome Kariath Jarim, in to the place he hadde prepared for it. Where he had pytched a tent for it euen at Jerusalem. Moreouer the brasen aulter that Bezeleel the sonne of Ur, the sonne of Hur had made, was at Gabaon also, before the tabernacle of the Lorde. And Salomon and the congregacion went to vyset it. And Salomon offred there before the Lorde vpon the brasen aultare that was by the tabernacle of witnesse, a thousande burntsacrifyces. And the same night God apeared vnto Salomon and sayd to him: aske what shal I gyue the. And Salomon sayde vnto God: thou hast shewed great mercy vnto Dauid my father, and haste made me kynge in his stede *& now Lord God let thy promyse vnto Dauid my father be true for thou haste made me kynge ouer a people lyke the dust of the earth in multitude. Wherfore gyue me wysdome and knowledge howe to behaue my selfe vnto this people: for who is able to iudge this people that is so great?

Then God sayde to Salomō, because thou haddest this in thine hert, and dydest not aske treasure and rychesse, honoure and the lyues of thyne enemyes, neyther yet longe lyfe: but hast asked wysdome and knowledge, to iudge my people, ouer which I haue made the kyng: wysdome and knowledge shalbe gyuen the, & I will gyue the treasure, rychesse, and glorye also, that amonge the kynges before the or after the, none was or shalbe lyke §. And so Salomon came frome the hylaulter that was at Gabaon to Jerusalem frome the tabernacle of wytnesse and raygned at Jerusalē. And Salomon gathered charettes & horsemen: so that he had a thousande and foure hundred charettes, and twelue thousande horsemen, whiche he bestowed in the charet cyties and aboute § kynge at Jerusalem. And the kynge made siluer and golde at Jerusalem as plenteous as stones, and Cedar trees as plentye as the mulberye trees that growe in the valeyes. And the horses which Salomon hadde, were brought him out of Egypte frome Reua. The kynges marchantes fet them out at Reua at a pryce. They came and brought out of Egypte a charet for sixe hundred sycles, and an horse for an hundred and lyxty. And so brought they to all the kynges of the Hethites and to the kynges of Siria thorow the handes of the sayd marchauntes. ii. Regū. i. d.

¶ Salomon sendeth to Hiram the kynge of Tyr for wood and workemen.

CAP. II.

AND Salomon determined to bupld an house for the name of the Lorde, & an house for his kyngdome: and tolde out thre skore and ten thousand men to beare burdens and foure skore thousand to hewe in the mountayne, and thre thousande and sixe hundred to ouerse them.

*And Salomon sente to Hiram kynge of Tire sayenge: As thou dyddest deale with Dauid my father and dyddest sende him Cedar wodde, to bupld him an house to dwell in, euen so deale with me now: that I may bupld an house for the name of the Lorde my God, to consecrate it to him to burne swete odoures and to set shewbred before him perpetually, & for burntsacrifice morninge and euenynge, & on the Saboth dayes, and the first daye of euery new moone, and in the solemne feastes of § Lorde our God, so to continew euer in Israel. And the house whiche I bupld is greate: for great is our God aboue all goddes: So that who can be able to bupld him an house: whe that heauen, neyther heauen aboue all heauens is able to receyue him, what am I then that I shoulde bupld him an house? naye, but to burne sacrifice before him: sende me nowe therfore a connyng man to worke in golde, siluer, brasse, yron, scarlet, cremosyn, and Jacinct coloure, and that can skyll to graue, to be wt the connynge men that are with me in Juda and Jerusalem, whiche Dauid my father dyd prepare. And sende me also Cedar trees, sirre trees and *Algume trees out of Libanon. For I wote well thy seruauntes can skyll to hewe tymbre in Libanon. And loo, my men shalbe with thyne, that they may prepare me tymbre ynough. For the house which I bupld is great and wonderfull. And beholde, I sent for thy seruauntes the cutters and hewers of tymbre twenty thousande quarters of whete, and twentye thousande quarters of barleye, and twentye thousande bathes of wyne, and twenty thousand bathes of oyle. A iii. Regū. v. d. B C *Some rede Cozal or Bzasyll.

And Hyram kynge of Tire answered in wryt-

tynge and sent to Salomon: because the Lorde loueth his people, he hathe made the kynge ouer them. And Hiram sayde moreouer: blessed be the Lorde God of Israell, whiche hath made both heuen and erth, that he hath gyuen Dauid the kynge a wyse sonne ℔ hath discrecion and vnderstandynge, to buylde an house for the Lord, and an other for his kingdome. And nowe I haue sent a wyse man and
D a man of vnderstandynge called Hiram Abi, ℭ is the sonne of a woman of the daughters of Dan (how be it his father was a Tirian) and he can skylle to worke in golde, syluer, brasse, yron, stone, tymbre, scarlet, Jacinct, bysse, and cremosin: and graue all maner of grauinges, and to fynde all maner sotle worke that shalbe set before hym, with thy cunnynge men, ℭ with the connynge men of my Lorde Dauid thy father. And nowe the wheat, barley, oyle and wyne whiche my Lorde hath sayde, lette him sende his seruauntes. And we wyll cutte wood out of Lybane, as moche as thou shalt nede and wyll brynge it to the in shyppes, by see to ports Jabo: and thence thou mayste carye them to Jerusalem. And Salomon nombred all the straungers that were in the lande of Israel, after the tyme his father Dauid had nombred them. And they were founde an hundred and. lij. thousande and sixe hundred. And he set. lxx. thousande of them to beare burthens, and. lxxx. thousande to hew in the mountayne, and three thousande and sixe hundred to encourage and to set the people a worcke.

¶ The temple of the Lorde an the porche are buylded with other thinges therto belongynge.

CAPI. III.

A 2. Reg. vi. a

THen Salomon began to buylde ℔ house of the Lorde, at Jerusalem, in mounte Moriah, which was shewed Dauid his father when he prepared a place in the threshinge floure of Ornan the Jebusite. And he began to buylde the seconde daye of the seconde moneth, the fourthe yere of his raygne. And this is the foundacion of Salomon in buyldinge the house of God. The length was three skore cubites after the old cubyte, ℭ the bredth xx. And the porche at the ende was as large as the house bredth twenty cubytes: ℭ the height was an hundred and twenty cubytes. And he
B ouerlayde it on the vnner syde with pure gold. And the great house he syled with firre tre, and ouerlayde it thorow with good golde, ℭ graued therto palmetrees ℭ cheynes foldinge in with ynches. And he paued the house with precious marbell goodly. And it was gold of Pharuaim. And he ouerlayde the house: both beames, postes, walles and wres with golde, and graued Cherubes vpon the walles.

And he made the house molle holye, whose length was ℔ twēty cubytes lyke to the bredth of the house, and the bredth therof was also twenty cubytes. And he ouerlayde it with the best golde, that drue to the somme of sixe hundred talentes, he made also nayles of golde, ℭ the wayght of euery nayle of golde weyed fifty sycles. And he ouerlayde the vpper chābres with golde.

And he made in the house molt holy two Cherubes of Image worke, and gylded them with golde. And the wynges of the Cherubes were twenty cubytes longe. The one wynge was fyue cubytes and touched the wal of the house, and the other wynge was lykewyse. v. cubytes and touched the wynge of the other Cherub. And the one wynge of the other Cherub was fyue cubytes, and touched the wall of the house, and the other wynge was fyue cubytes also, and reached to the wynge of the other Cherub. So that ℔ wynges of the sayde Cherubes raught twentye cubites. And they stode on their fete and loked inwardes. And he made a fore hangynge of Jacynct colour, of
D scarlet, cremosyne and bysse: and caused Cherubes to be bourdered theron. And he made before the house twoo pyllers of. xxxv. cubytes longe. And the hed that was aboue on the top of one of them was. v. cubytes. And he made suche chaynes as was in the quere, ℭ put them on the heedes of the pyllers, and made an hundred pomegranates, and put them on ℔ cheynes. And he reered vp the pyllers before the temple: one on the righthande and an other on ℔ lefte, and called the right Jachin and the lefte Boaz.

¶ The aulter of brasse, the fire, the vessels to wasshe with, the candelstyckes, ℭc.

CAPI. IIII.

AND he made an aulter of brasse. xx. cubytes longe and. xx. cubytes brode and ten cubytes hyghe. And he cast a brasen see of ten cubytes from brym to brym, and round in compase and fyue cubytes hygh: and a lyne of thirty cubytes might haue cōpased it roūdaboute. And the lykenes of oxen dyd compase it roundabout vnder it: that is to wete, twoo rowes of oxen casse whiche when it was cast dyd compase that see which was ten cubytes wyde, roundeabout. And it stode also vpō. xii. oxen: of which three loked North, three West, three South, and three East, and the see vpon them aboue an hyghe, and the hynder partes of them inward. And the thickest of it was an handebreede, and the brym lyke the brym of a cup, with floures of lylyes. And it receyned ℔ belde the thousand bathes.

And he made ten lauers: and put fyue on ℔ ryghthande and fyue on the left, to wasshe in. And in them they thrust the flesh of the burnt offerynges. But the see was for the preastes, to wasshe in. And he made ten candelstyckes of golde in their facyons, and put them in the temple: fyue on the ryghthande and fyue on the left. And he made also ten tables, and put them in the temple: fyue on the ryghtsyde and fyue on the left. And he made an hundred basens of golde. And he made the courte of the preastes, and the greate courte and dores to it: and ouerlayde the doores of theym, with brasse

ydalle. And he set the see in the ryghtsyde of ꝑ east ende, towarde the south. And Hiram made pottes, shouelles and basens.

And Hiram fynished the worke he made for kynge Salomon vnto the temple of God: The two pyllers with their scalpes of ꝑ two heedes that were on the toppes of the pyllers and the two wrethes to couer the twoo scalpes of the heedes that were on the toppes of the pyllers: and foure hundred pomegranates for the two wrethes, two rowes of pomegranates for euery wrethe, to couer the two scalpes of the heedes that were on the pyllers. And he made bottomes, and lauers vpon the bottomes: and the see with twelue oxen vnder it. And therto pottes, shouelles, flesshe hokes, and all their vessels dyd Hiram Abi make for kyng Salomon for the house of the Lorde, of bryght ydalle. In the playne of Iordan dyd ꝑ kynge cast them, in the thicke earthe, betwene Soroth and Zaredatha. And made of al these vessels so myghty great aboundance, that the wayght of ydalle coulde not be reckened.

And Salomon made all the vesselles that pertayned to the house of God: the golden aulter and the tables with the shewbred vpō thē the candlestickes with their lampes to burne after the maner before the quere, and that of pure golde, and the floures and the lampes, & the snoffers were golde, and that perfect golde: and the dressynge knyues, basens, sponces and censers of pure golde. And the vnner wyes of the place most holy, and the wyes of the temple, were golde. And thus was all the worke ꝑ Salomon made for the house of the Lorde fynished.

And when the worcke that Salomon made in the house of the Lorde was fynished: then Salomon brought in the gyftes dedycate by Dauid his father, the syluer and the gold and all the iewels, and put them amonge the treasure of the house of God.

¶ After the store houses and the Arcke were put in the temple, the glorye of the Lord fylled the temple.

CAPI. V.

A 3. Reg. 8. a

THen Salomon gathered the elders of Israel togither and al the heedes of the trybes and auncient Lordes among the children of Israel, vnto Ierusalem: to bryngе the Arcke of the couenaunt of the Lorde forth of the cytie of Dauid which is Sion. And all the men of Israell resorted vnto the kynge in the feast of the seuenth moneth. And when al the elders of Israell were come, the Leuites toke vp the Arcke, and the preastes and the Leuites brought awaye the Arcke and the tabernacle of wytnesse, and all the holye vesselles B that were in the tabernacle. And kynge Salomon and all the congregacion of Israell that were assembled vnto him before the Arcke, offred shepe and oxen, so many that they coulde not be told or numbred for multitude. And the preastes brought the Arcke of the apoyntemēt of the Lorde vnto his place in the quere of the temple and place moost holye: euen vnder the wynges of the Cherubes, that the Cherubes stretched oute their wynges ouer the place of the Arcke and couered the arcke and her staues aboue on vpgbe. And the staues of the Arcke, were so longe, that they were sene a lytle before the quere, but not farre without. And there it remayneth vnto this daye. Moreouer there was nothinge in the Arcke saue the two tables whiche Moses put therein at Horeb, which the Lorde had wryten to the children of Israel, after their commynge forth frome Egypte. And when the preastes were come oute of the holy place (for all the preastes that were founde there sanctified theym selues and dyd not as yet at that tyme wayte by course) But the Leuites euery one of them that were vnder Asaph, Heman and Iduthun, and amonge their children & brethren, were arayed in lysse and sange with Simbales, Psalteries & harpes standinge east frome the aulter, and with them an hundred & twenty preastes blowinge trompettes. And the trompet blowers and the singers so agreed, that it semed but one voyce D in prayesinge and thankynge the Lorde. And as the voyce of the trompettes, symbales and instrumentes of melody arose, ✳ & as they prayesed the Lorde, that he was good and that his mercy lasteth euer, the house of the Lorde was fylled with a cloude: so that the preastes could not endure to minister by reason of the cloud. For the glorye of the Lorde hadde fylled the house of God.

✳ Psal. cv. a

¶ The wordes of Salomon to the people, and the prayer he made to God.

CAPI. VI.

THen Salomon sayde: The Lorde hathe A spoken, that he wyll dwel in darcknesse. iii. Reg. viii. b
And I haue buylt an habitation for the and a place to dwell in for euer. And the kyng turned his face and blessed the hole congregacion of Israel, and all the congregacion of Israel stode. And he sayde: blessed be the Lorde God of Israel whiche spake with his mouthe to my father Dauid & hathe fulfylled it with his handes, for God sayde: sythens the tyme I brought my people oute of the lande of Egypte, I chose no cytie amonge all the trybes of Israel to buylde an house in, that my name myght be there, neyther chose I anye man to be a ruler ouer my people Israell. But nowe I haue chosen Ierusalem to haue my name there, and haue chosen Dauid to be ouer my people Israel.

✳ And it was in the herte of Dauid my father to buylde an house for the name of the Lorde God of Israel: But the Lorde sayd to Dauid my father: for as moche as it was in thyne herte, to buylde an house for my name, thou dydest well that thou haddest it in thyne hert. Notwithstandinge thou shalt not buylde the house, but thy sonne which shall issue out of thy loynes, he shall buylde an house for my name. And the Lorde hathe made good his

ii. Reg. vii. a
iii. Reg. viii. b
i. Para. xxii. b
B

sayenge that he hathe spoken. For I arose in the rowme of Dauid my father, and sate on the seate of Israell, as the Lorde promysed, & haue buylt an house for the name of the Lord God of Israel. And therin I haue put ỹ aercke wherin the couenaunt of the Lord made with the children of Israel, is. And he stepte forthe before the aulter of the Lorde in the presence of all the congregacion of Israell, and stretched out his handes, for Salomon had made a brasen pulpyt of fyue cubytes longe and. v. cubytes broade, and three of heyght, and had set it in the myddes of the great court, vpon ỹ he stept and kneled downe vpon his knees before all the congregacion of Israel, and stretched out his handes to heauē and sayd: Lord God of Israel there is no God lyke the ether in heauen or in earthe, which kepest couenaūt and shewest mercy vnto thy seruauntes, that walke before the with all their hertes. Whiche hast kept with Dauid my father that thou promysedest him: thou saydest it w̄ thy mouth and hast fulfilled it with thyne hand, as it is to se this daye.

Now Lorde God of Israel kepe with thy seruaunt Dauid my father, that thou promysedest him sayenge: ✱ thou shalt not be without one or other in my sight that shall sit vpō the seate of Israel, vpon this condicion yet, if thy children will take hede to their wayes to walke in my law, as thou hast walked before me. Now Lorde God of Israel let thy saying be true, whiche thou saydest vnto thy seruaūt Dauid. How be it in very dede, cā God dwel with man on earthe? Beholde, neyther heauen or heauen aboue all heauens is hable to contayne the: how shuld the house then whiche I haue buylt for the w̄ it? But turne to ỹ prayer of thy seruaunt and to his supplicatiō (O Lorde my God) to herken vnto the voyce and prayer which thy seruante maketh before the. That thyne eyes be open ouer this house daye and night, and ouer the place of whiche thou hast sayde, that thou woldest put thy name there: to herken vnto the prayer which thy seruaunt prayeth at this place: herkē ther fore vnto the prayers of thy seruaunte and of thy people Israell, whiche they praye in this place. But heare thou it out of thy dwellinge place heauen: and when thou hearest it be mercyfull. ✱ If a man synne againste his neyghboure, & an adiuration be layde to his charge, to adiure him with all, and the adiuration come before thyne aulter in this house: then heare thou from heauen, and worke & iudge thy seruauntes, that thou rewarde the euyll, and bringe his waye vpon his heed, and iustifye the righteous, and gyue him according to his righteousnesse.

Lykewyse yf thy people Israel be put to ỹ worse before their ennemyes, because they haue synned against the: Yet yf they turne & confesse thy name, and make intercession and praye before the in this house: thē heare thou from heauen and be mercyfull vnto the synne of thy people Israel, and bringe them agayne vnto the land which thou gauest to them and to their fathers.

Yf heauen be shut vp, ỹ there be no rayne, & because they haue synned against the: yet yf they praye at this place and confesse thy name and turne from their synnes at thy scourging: then heare thou from heauen and be mercyfull vnto the synne of thy seruauntes and of thy people Israel, that thou shewe thē a good waye to walke in, and sende rayne vpon thy lande which thou hast gyuen vnto thy people for an enheritaunce.

Yf there chaunce darthe in the lande, pestilence, drought, or myldewe, grashoppers or caterpillers, or that their ennemyes besyege them in the cytes of their owne land, or what so euer plage or sickenesse it be. Then all the supplications and prayers that shall be made of all men amonge all thy people Israel, whiche shall know euery man his owne sore and his owne grieke, and shall stretche out their handes towarde this house: thou shalt heare from heauen thy dwellynge place, and shalt be mercyful, and gyue euerye man accordinge vnto all his waye, euen as thou shalt knowe euery mans herte: for thou onely knowest the hertes of the childrē of Adam: that they maye feare the and walke in thy wayes as longe as they lyue vpon the earthe, which thou gauest to our fathers.

Moreouer a straunger whiche is not of thy people Israell, yf he come from a farre lande for thy great names sake & thy myghty hande and stretched out arme, and so come and pray at this house: thou shalt heare him from heauen thy dwellynge place, and shalt do accordinge to all that the straunger calleth to the for: that al the nacyons of the erth may know thy name, and feare the, as doeth thy people Israell: and that it maye be knowen that this house which I haue buylt, is called after thy name.

When thy people shall go out to warre against their enemyes ỹ way ỹ thou shalt sende them: Yf they praye to the the waye towarde this cytie whiche thou hast chosen, and house which I haue buylte for thy name: then heare from heauen, their supplication and prayer, and helpe them in their right.

Yf they shall synne against the (as there is no man but that he shall synne) and thou be angrye with them and delyuer them to their enemyes, and they leade them awaye captiue vnto a lande ferre or neare, yet yf their hertes come to them agayne in the lande, where they be in captiuite, and turne and praye vnto the in the lande where they be in captiuite, sayeng we haue synned and haue done euyll and wickedly, and turne agayne to the, with all their hertes, & all their soules, in the lande of their captiuite where they be kept in bondage, and so praye towarde their lande which thou gauest vnto their fathers, and cytie whiche thou hast chosen, and to this house whiche I haue buylt for thy name: Then heare from heauen thy dwellinge place, their supplication & prayers, and iudge their cause, and be mercyfull vnto thy people, thoughe they haue synned against the.

Noo now my God let thyne eyes be open and

L
ti. Wacha. ii. b
iii. Regū. ii. a and. ix. b
ii. Para. vii. d
D
iii. Reg. viii. d

and thyne eares attent vnto the prayers made in this place. And nowe therfore aryse Lorde God in thy restinge place: bothe thou and the Arcke of thy strength, and let thy preastes put on victory and thy sayntes reioyse in goodnes And Lorde God turne not awaye the face of thyne annoynted: But remembre the mercyes promysed to Dauid thy seruaunt.

¶ The fyre consumeth the sacrifyce. The Lorde appeareth to Salomon the seconde tyme.

CAPI. VII.

a When Salomō had made an ende of prayenge, there came downe fyre frome heauen and consumed the burntoffring and the sacrifices. And the glory of the Lorde fylled the house: that the preastes coulde not go into the house of the Lorde, because the glory of the Lorde had fylled the house of ꝑ Lord.

b And all the children of Israel sawe howe the fyre came downe, and the glorye of the Lorde vpon the house, and stouped with their faces to the earthe vpon the pauement and bowed theym selues, and confessed vnto the Lorde, that he was good, and that his mercye lasted euer.

And the kynge and all the people offred offringes before the Lorde, So that kynge Salomon offred. xxij. thousand oxen, and an hundred and twenty thousande shepe. And so the kynge and al the people halowed the house of God. And the preastes wayted on their offices and the Leuites with instrumentes of musyke of the Lorde whiche kynge Dauid made to confesse vnto the Lorde that his mercy lasteth euer, when Dauid gaue prayse thorow their handes. And the preastes blewe trompettes fast by them: and all Israel stode. Moreouer Salomon halowed the myddle of the courte that was before the Lorde: for there he offred burntofferinges and the fat of the peaceofferinges, because the brasen aulter which Salomō had made, was not hable to receyue ꝑ burntoffringes and the meateoffringes and the fat.

c And Salomon kept a feast the same season of seuen dayes, and all Israell with him, an exceadinge great congregacion, euen from Hemath vnto the ryuer of Egypte. And ꝑ eyght daye they made a gatheringe. For they kepte the halowynge of the aulter seuen dayes and the feast seuen dayes. And the. xxiij. daye of ꝑ seuenth moneth, he let the people departe into their tentes, glad and merye in hert for the goodnesse that the Lorde had shewed to Dauid, to Salomon and to Israel his people.

d e * And so Salomon fynyshed the house of the Lorde, and the kynges house, and all that came in his herte, to make in the house of the Lorde and in his owne house, and that prosperously.

f And the Lorde appeared to Salomon by nyght and sayde to him: I haue herde thy petition and haue chosen this place for my selfe, to be an house of sacrifice. Moreouer yf I shut vp heauen that there be no rayne, or yf I commaunde the grashoppers to deuoure the lande or yf I sende pestilence amonge my people: yet yf my people that are named after my name, shall humble them selues and make intercession and seke my presence, and turne from their wycked wayes, then will I heare frome heauen and be mercyfull to their synnes, and wil heale their lāde. Furthermore myne eyes shal be open and myne eares attent vnto the prayers made in this place. And fynally I haue chosen & sanctified this house, that my name be there for euer, and myne eyes & myne herte shalbe there perpetually.

And yf thou shalt walke before me as Dauid thy father walked, to do accordinge to al that I haue commaunded, and shalte kepe myne ordinaunces and my lawes: then I wil stablyshe the seat of thy kyngdome, accordinge to the couenaunt I made with Dauid thy father sayenge: * Thou shalt haue euer one or other that shall rule in Israel. But yf ye turne awaye and forsake myne ordinaunces and my commaundementes whiche I haue set before you, and shall go and serue other goddes and bowe your selues to them: then wil I plucke them vp by the rootes out of my lande which I haue gyuen them, and will cast this house which I haue sanctifyed for my name oute of my sight, and wil make a prouerbe and a tale of it amonge all nations. And this house that is so hyghe, shall be a wonder to all that passeth therby, that they shall saye: Why hathe the Lorde dealt on this fashion with this land and with this house? And it shall be aunswered them, because they forsoke the Lord God of their fathers whiche brought them out of the lande of Egypte, and claue to other goddes, and bowed to them and serued them: euē therfore brought he on them all this euyll.

* iii. Regū. ii. & and. ix. b
ii. Paral. vi. e

¶ The cities that Salomon buylded after the house of God was fynyshed.

CAPI. VIII.

A After twenty yeres when Salomō had buylte the house of the Lorde, and his owne house: he buylte the cyties that Hiram gaue him, and put certayne of the children of Israel in them. And Salomon wente to Hemath Zobah and strengthed it. And he buylte Thadmor in the wyldernesse and all ꝑ store cyties which he buylt in Hemath. And he buylt Bethhoron the vpper and Bethhoron the nether, and made them stōge cyties with walles, gates and barres. And Baalath and all the store cyties that Salomon had, and all the charet cyties and the cyties of horsmen. & all that Salomon had lust to buylde in Ieruselem and Libanon, and thorowoute all the lande of his dominion.

* iii. Regū. ix. b

B And all the people that were left of the Hethites, Amorites, Pherezites, Heuites and Iebusites, whiche were not of the children of Israel: euen the children of them, whiche were lefte after them in the lande, and were not cōsumed of the children of Israel, vpō Salomō

make tributaries vnto this daye. But of the childzen of Israel dyd Salomō make no bōdmen in his wozke: but they were men of war and rulers and greate Lozdes with him, and capitaynes ouer his charettes and hozsemen. And kynge Salomons officers that ouersawe and ruled the people, were two hundzed and fyftye.

And Salomō brought the wughter of Pharao out of the cytie of Dauid vnto the house þ he hadde made foz her. Foz he sayde: my wyfe shall not dwell in the house of Dauid kynge of Israell, foz it is holy, because the Arcke of the Lozde came into it.

And frome thencefoz the Salomon offered burntoffringes vnto the Lozde on the aultare of the Lozde whiche he hadde buylt befoze the pozche to offer daye by daye accozdinge to the commaundement of Moses, and in the sabbotes and newmones, and the thze solemne feastes of the yere, the feast of swete bzed, þ feast of wekes and the feast of boothes.

And Salomon assigned the pzeastes euerye man to his office as Dauid his father had ozdred them, and the Leuites vnto their office, foz to pzayse and minister befoze the pzeestes daye by daye, and the pozters by course at euery gate. Foz so hadde Dauid the man of God commaunded. And the commaundemente of the kynge vnto the pzeastes and the Leuites concernynge what so euer cause it was, and concernyng the treasures, was not disobeyed.

And all the wozke of Salomon went well fozwarde euen frome the daye of the foundacion of the house of the Lozde was layde: tyll he had fynyshed it, that the house of the Lozd was perfect. And then went kynge Salomon to Azion Gaber, and to Eloth and to the seeside in the lande of Edom. And Hiram sent him by the hande of his seruauntes, shippes & seruauntes that coulde skill of the see: Whiche went with the seruantes of Salomon to Ophir, and brought thence foure hundzed and fyftye talentes of golde, and brought it to kynge Salomon.

¶ The cōmunicacion of Salomon with the quene of Saba, and the gyftes that the one gaue the other. The deth of Salomon: after whome succedeth Roboam.

CAPI. IX.

A

1. Regū. x. a
Math. xii. d
Luc. xi. d

And the quene of Saba herde of þ fame of Salomon and came to proue him with ryddelles at Ierusalem, with a very great companye, and with camelles that bare swete odures and plentye of golde and pzecioule stone. And when she was come to Salomon, she communed with him of al that was in her herte. And Salomon sayled her al her questions, that there was nothinge hyd frome Salomon, which he tolde her not.

And when the quene of Saba had sene the wysdome of Salomon and the house that he had buylt, and the meat of his table and the sittinge of his seruauntes, and the standinge of his wayters, and their apparell, and his buttelars with their apparel, and his pacions out of whiche he went into the house of the Lozde, she was so astonyed that there was no moze heet in her.

And then she sayde to the kynge: the saying whiche I herde in myne owne lande, of thyne actes and of thy wysdome, is truthe. But I beleued not the wozdes of theym, vntyll I came and myne eyes hadde seneit. And lo, the one halfe of thy wysdome was not tolde me: thou excedest the fame that I herde, happy are thy men, and happy are these thy seruauntes which stande befoze the alwaye and heare thy wysdome. Blessed be the Lozde thy God whiche had lust to the, to make the, kynge on his seate, vnto the Lozde thy God. Because thy God loued Israel, to make them continewe euer, therfoze made he the kynge ouer them to weight and equite.

And she gaue the kynge an hundzed and xx. talentes of golde, and of swete odures exceadynge great aboundaunce with pzecioule stones, that there was no such swete odures as the quene of Saba gaue kynge Salomon. And mozeouer the seruauntes of Hiram and the seruauntes of Salomon whiche brought golde frome Ophir, brought also * Algume wood and pzecioule stones. And the kynge made of the Algume wood steyares in þ house of the Lozde and in the kynges palace, & harpes and psalteries foz singers. And there was no suche wood sene befoze in the lande of Iuda. And kynge Salomon gaue to the quene of Saba all her desyre that she asked aboue that she brought vnto the kyng. And so she turned and went awaye to her owne lande with her seruauntes.

The somme of golde that came to Salomon yere by yere, was sixe hundzed. lxbi. talentes of golde, besydes that which chapmen and marchauntes brought, and all the kynges of Arabia, and Dukes of countreyes brought golde and siluer to Salomon. And kynge Salomō made two hundzed bokelers of golde. vj. hundzed sycles of beten golde to a bokelar: and thzee hundzed shyldes of beten golde, thzee hundzed sycles of golde to a shylde, and he put them in the house of the forest of Libanon.

And the kynge made a great seate of Iuory and ouerlayde it with pure golde. And there were sixe steppes to the seate with a fotestole of golde fastened to the seate: and pomelles on eche syde of the sittinge place, and two lyons standinge by the pomelles. And. xij. lyons stoode on the one syde and on the other, vpon sixe steppes, that there was no suche in any kyngdome.

And all the dzynkynge vessels of kyng Salomon were golde, and all the vessels of the house of the fozest of Libanō, were pure gold, & as foz siluer, it was coūted nothinge worth in the dayes of Salomō. Foz the kynges shippes went * to Tharsis with the seruantes of Hirā euery thze yere ones. And the shippes of Tharsis brought golde, siluer, the tethe of elephantes, apes and pecockes.

And kynge Salomon passed al the kynges of the

of the earthe in rychesse and wysdome. And all the kynges of the earthe soughte the presence of Salomon, to heare the wysdome that God hadde put in his herte. And they brought euerye man his presente in vesselles of syluer, and vesselles of golde, and rayment, harnesse, swete odoures, horses and mules, yere by yere.

And Salomon had foure thousande maungers of horses and charettes for them, and .xij. thousande horsemen. And he bestowed them in the charet cityes, and with the kynge at Jerusalem. And he raygned ouer al the kinges from Euphrates, vnto the lande of the Philistines, and so to the borders of Egypt. ✱ And the kinge made syluer in Jerusalem as plenteous as stones, and Cedar trees as plenteous as the mulberye trees that grow in the valeyes. And Salomon had horses brought him out of Egypt, and out of all landes.

✱ The rest of the actes of kynge Salomon bothe fyrste and laste, are wrytten in the boke of Nathan the Prophete, and in the prophesye of Ahiah the Silonite, and in the vysyons of Jadi the sear of vysyons agaynste Jeroboam the sonne of Nabat. And when Salomon had raygned in Jerusalem vpon all Jsraell fourtye yeres, he layde hym to reste with his fathers, and was buryed in the citye of Dauid his father, and Roboam his sonne raygned in his stede.

¶ The folishnesse of Roboam, and the deuysion of his realme.

CAPI. X.

AND Roboam wente to Sichem: for to Sichem were all Jsrael come to make him kynge. And when Jeroboam the sonne of Nabat beynge in Egypt herde it (for he was fled for feare of Salomon the kynge) he returned out of Egypte. And they sent and called him. And so Jeroboam and all Jsraell came and communed with Roboam and sayd. Thy father made vs a greuous yoke: but rempt thou somwhat of the greuous seruyce of thy father, and of his heuye yoke that he put vpon vs, and we wyll serue the. And he sayde to them: come agayne after thre dayes to me. And the people departed.

And kynge Roboam counselled with the elders that stode before Salomon his father, whyle he lyued, and sayde: What counsell geue ye me, to aunswere this people agayne? And they tolde him sayinge: yf thou shalte be kynde to this people and please theym / and shalte speake louynge wordes to them, they wyll be thy seruauntes for euer. But he lefte the counsell whiche the elders gaue him, and take counsell with the younge men that were noursed vp with hym, and hadde stande in his presence, and sayde to them: What aduyse geue ye, that I may answere this people whiche haue communed with me, sayinge: Abate somwhat of the yoke whiche thy father dyd put vpon vs.

And the younge men that were noursed vp with him, talked with him, sayinge: thus answere the people that spake to the, sayinge. Thy father made our yoke heuye: But make thou oure yoke somwhat lighter. Thus wyse aunswere them: My lytle fynger shall be heuyer then my fathers loynes. ✱ For where my father put a heuye yoke vpon you, I wyll put more therto / & where my father chastised you with whippes, I wyl chastise you with Scorpyons. Nowe when Jeroboam and all Jsrael were come the thyrde daye, as the kynge bad, sayinge: come agayne to me the thyrde daye: The kynge answered them cruelly: for kyng Roboam lefte the counsell of the aged men, & answered them after the aduyse of the yonge men, sayinge: Yf my father haue made youre yoke greuouse, I wyll adde therto / and where my father chastised you with whippes, I will chastise you with scorpions. And so the kynge harkened not vnto the people / for the turnyng awaye was of God, that the Lorde myghte make good his sayinge whiche he spake by the hande of Ahiah the Silonite to Jeroboam the sonne of Nabat. And when all Jsrael saw that the kynge wolde not heare them, the people answered the kynge sayinge: what part haue we with Dauid, or enheritaunce with the son of Jsai? let euery mā of Jsrael go to his tent. ✱ And nowe Dauid se to thyne owne house. And therupon all Jsraell gette them to theyr tentes / so that Roboam raygned ouer no mo of the chyldren of Jsrael then dwelte in the cityes of Juda. Then kyng Roboam sent to the Haduram that was ouer the trybute, and the children of Jsrael stoned him with stones that he dyed. But kynge Roboam made spede and gat him vp to his charet to fle to Jerusalem. And so Jsrael departed from the house of Dauid vnto this daye.

¶ Roboam is forbydden to fyghte agaynste Jeroboam. He hathe eyghtene wyues and thre score concubines: and by them eyght and twentye sonnes and three score daughteres.

CAPI. XI.

AND when Roboam was come to Jerusalē, he gathered of the house of Dauid and Benjamin to the nombre of nyne score thousande chosse men of warre to fyght with Jsraell / for to brynge the kyngdome agayn to Roboam. But the worde of the Lord came to Semeiah the man of God, sayinge: speake vnto Roboam the sonne of Salomon kynge of Juda, and to all Jsraell that are in Juda, and to Benjamin, and saye: thus sayth the Lorde. Go not nor fight with your brethre: but returne euerye man to his house / for this thyng is done of me. And they obeyed the wordes of the Lorde, and returned from goynge agaynst Jeroboam.

And Roboam dwelte in Jerusalem & buylt stronge cityes in Juda: as Bethlehem, Etam, and Thekua: Bethzur, Socho, and Odllam: Geth, Mareshah and Ziph: Adurahim, Lachis and Azecah: Zarah, Aialon, & Hebron. Which were the stronge cityes of Juda, & Benjamin.

And

ii. Regū. xii. c

iii. Regū. xii. c

iii. Reg. xii. c

A

B

And when he hadde repayred suche stronge cities, he put capitaynes in them, and store of vitayle, and of oyle, and of wyne. And he ordeyned in all cities shyldes and speres, and made them exceedyng stronge. And so Juda and Benjamin were vnder him.

And the preestes and the Leuites that were
A in all Israell resorted to him oute of all theyr coostes. In so moche that the Leuites lefte their suburbes and possessions and came to Juda and Jerusalem: for Jeroboam and his sonnes had cast them oute from ministringe vnto the Lorde. * And he ordeyned him preestes of
iii.Reg.xii.g hyllaulters, bothe to kylde deuylles, and also to the calues whiche he hadde made. And after them there came of al the tribes of Israel (such as their hertes moued them to seke the Lorde God of Israell) to Jerusalem to offre vnto the Lord God of their fathers, & so they strēgthed the kyngdom of Juda, and made Roboam the sonne of Salomon myghty thre yere long/ for thre yere they walked in the waye of Dauid and Salomon.

And Roboam toke him Mahalath ꝑ doughter of Jerimoth the sonne of Dauid to wife/ And Abihail the doughter of Eliab the sonne of Jsai, whiche bare him chyldren: Jeus, Samariah & Zaham. And after her, he toke Maacah the doughter of Absalom, whiche bare him Abiah, Ethai, Ziza and Salumith. But Roboam loued Maacah the doughter of Absalom aboue all his other wyues & concubynes/ for he toke eyghtene his wiues, & thre score concubynes, and begate thre score doughters, and eyght and twenty sonnes. And Roboam made Abiah the sonne of Maacah the chyefe ruler amonge his brethren, for to make him kynge. And he played a wyse parte, and scattered of al his chyldren thorow out all the countreyes of Juda and Benjamin in euery stronge city. And he gaue them aboundaunce of vitayle, and asked many wyues.

¶ Sesac kynge of Egypt robbeth the temple of the Lorde. Roboam dyeth, and Abiah his sonne succedeth him.

CAPI. XII.

A AND when Roboam had stablysshed the kyngdome and made it stronge he forsoke the lawe of the Lorde, and all Jsrael with him. * Wherfore the fyfte yere of
iii.Reg.xiiii.g kynge Roboam, Sesac the kynge of Egypte came vp agaynste Jerusalem (bicause they had trespassed agaynste the Lorde) with twelue hundred charettes, and thre score thousande horsemen. And the people were without nombre that came with hym forth of Egypte, with them of Libia / and the ꝑ Succhites, and the blackemoores. And they toke the stronge cytyes that were in Juda, and came to Jerusalem.

ꝑ Some rede Troglodites.

Then came Semeiah the Prophete to Roboam, and to the lordes of Juda that were gathered to Jerusalem for feare of Sesac, & sayd to them: thus sayth the Lorde: Ye haue lefte
C me, and therfore wyll I leaue you also in the
B handes of Sesac. Wherupon the lordes of Jsrael and the kyng humbled them selues & sayde the Lorde is righteous. And when the Lorde sawe ꝑ they submitted them selues, the worde of the Lorde came to Semeiah, sayinge: they meke them selues, and therfore I wyll not destroye them. But I wil deliuer them somwhat, and my wrath shall not fall vpon Jerusalem. Neuertheles they shall be his seruauntes, to knowe what difference is betwene my seruyce and the seruyce of the kyngdomes of other landes. So Sesac kynge of Egypte came to Jerusalem, & toke away the treasures of the house of the Lorde, and the treasures of the kynges house, and shortly he toke all. And he toke also the shyldes of golde whiche Salomon made. In stede of whiche kyng Roboam made shyldes of brasse, and put them in the keppynge of the capitaynes of his garde, whiche wayted in the gate of the kynges house. And as often as the kynge went to the house of the Lorde, the garde went and fet them, and brought them ageayne vnto the garde chambre. And so bicause he humbled him selfe, the wrathe of the Lorde turned from him, and destroyed not all together. And moreouer there were many good thinges yet in Juda.

So kynge Roboam waxed myghtye in Jerusalem and raigned. And Roboam was one
D and fourty yeres olde when he was made kynge, and he raigned seuentene yeres in Jerusalem the citye whiche the Lorde had chosen oute of all the tribes of Jsrael, to put his name there. His mothers name was Naamah, an Ammonite. * And he dyd euyll, for he prepared not
his herte to seke the Lorde. The actes of Roboam first and last, are written in the sayinges of Semeiah the Prophete, and of Ado the seer at of bysyons, so moche as they recorde his genealogye, and the perpetuall warre that was betwene Roboam and Jeroboam in
E synge theyr lyfe. And Roboam layd him to slepe with his fathers, & was buryed in the cytye of Dauid, and Abia his sonne raigned in his stede.

¶ The vyctorye of Abia agaynste Jeroboam.

CAPI. XIII.

THe eyghtenth yere of kynge Jeroboam began Abia to raygne ouer Juda, and
F he raigned thre yeres in Jerusalem. His mothers name was Michaiah, the doughter of Uriel of Gabaah. And there was warre betwene Abia and Jeroboam. And Abia made a battayle with an hoste of fyghtynge men, of foure hundred thousande chosen men. And Jeroboam put in araye to fyghte agaynste him, with eyght hundred thousande ryght men and stronge.

And Abia stode vp vpon Zemaraim an hyll in mount Ephraim, and sayd: Heare me thou Jeroboam and all Jsraell. Becommeth it not you to knowe that the Lorde God of Jsrael gaue the kyngdome of Jsraell to Dauid for
G euer: euen to hym and to his sonnes, with a ꝑ salted couenaūt? But Jeroboam the sonne of

Nebat

Nabat, the seruaunt of Salomon, the sonne of Dauid rebelled agaynste the Lorde. And there gathered to hym lewde men and vnthryftes, and preuayled agaynst Roboam the sonne of Salomon: for Roboam was yonge and tender herted, and not stronge ynoughe for them.

And nowe ye thynke to preuayle agaynste the kyngdome of the Lorde in the hande of the sonnes of Dauid, bicause ye be a greate multitude, and haue with you the golden calues whiche Jeroboam made you for goddes. And haue ye not caste oute the preestes of the Lorde the sonnes of Aaron, and the Leuites/ and haue made you preestes lyke the nations of other landes: euen who so euer commeth and consecrateth his hande with an oxe, and seuen rammes, the same is made preest to them that are no goddes.

But with vs is the Lorde our God whom we haue not forsaken / and the preestes of the sonnes of Aaron ministrynge vnto the Lorde/ and the Leuites in office burnynge vnto the Lorde euery morynge and euery euen burntofferynges, & swete incense: and the shewebreed put in order vpon a pure table: and the candel stycke of golde, with the lampes of the same, to be lyght euery euen. For we kepe the watch of the Lorde oure God: But ye haue forsaken him. Moreouer, beholde, God is with vs in the forewarde, and his preestes and the ronynge trompettes to crye alarum agaynste you. Ye chyldren of Israel fyght not with the Lorde God of youre fathers: for it wyll not prospere with you. But for al that, Jeroboam sent men priuily aboute to come behynde vpon them: and so they were before Juda, and the layers in wayte were behynde them. And whe Juda tourned and sawe the battayle behynde and before, they cryed vnto the Lorde, and the preestes blewe the trompettes, and the men of Juda gaue a shoute. And as the men of Juda shouted, God smote Jeroboam and all Israel before Abia and Juda. And the chyldren of Israell fledde before Juda / and the Lorde delyuered them in to the handes of Juda. And Abia and his people slewe a greate slaughter of them: so that there were stryken downe of Israell, fyue hundred thousande chosen men. And so the chyldren of Israell were broughte vnder at that tyme/ and the chyldren of Juda preuayled, bycause they leaned vnto the Lord God of theyr fathers. And Abia folowed after Jeroboam, and wanne certayne cityes from him: Bethel, with townes belongynge therto/ and Jesanah with the townes that longed therto/ and Ephron with her townes. And Jeroboam recouered not strengthe agayne in the dayes of Abia. At laste the Lorde plaged hym that he dyed.

And Abia waxed myghtye, and toke hym fourtene wyues, and begat two and twentye sonnes, and sixtene doughters. The reste of the actes of Abia, and his wayes and doinges, are wrytten in the hystorye of the Prophete Ado. And when Abia was layde to slepe with his fathers, they buryed hym in the citye of Dauid. And Asa his son raygned in his stede. In whose dayes the lande was quyet tenne yeres.

¶ Abia dyeth, after whom succedeth Asa.

CAPI. XIIII.

AND Asa dyd that was good and ryghte in the eyes of the Lorde his God, and toke awaye the aulters of straungers, & the hyllaulters, and brake the ymages, and cut downe the groues, and commaunded Juda to seke the Lorde God of their fathers, and to do accordynge to the lawe and commaundement. And he put awaye oute of all the cityes of Juda, the hylaulters and the ydolles: for ỹ kyngdome was quiet before him. And he buylt stronge cityes in Juda, bicause the land was in reste, & he had no warre in those yeres. For the Lorde had gyuen him rest. A iii. Regũ. xv. b Isa.

And therfore he sayd to Juda: let vs buylde these cityes, and compasse them with walles and towres, gates and barres, whyle we haue the lande quiet. For we haue sought the Lord oure God: and bicause we haue soughte him, he hathe giuen vs reste on euerye syde. And so they buylte and prospered. And Asa hadde an armye that bare shylde and spere, oute of Juda thre hundred thousande/ and oute of Benjamin that bare shilde and drewe bowes, two hundred and foure score thousande, and were all stronge men. B

And there came oute agaynste them Zarah the Morian, with an host of ten hundred thousande, and thre hundred charettes, and came as ferre as Maresa. And Asa wente oute to him, and they put in araye to battayle in the valeye of Zephatah beside Maresa. And Asa cryed vnto the Lord his God, and sayd: Lorde it is all one with the, to helpe them that haue no power, with fewe or with manye: helpe vs O Lorde our God for we truste to the, and in thyne name we be come agaynste this multytude. Thou arte the Lorde oure God, let not man preuayle against the. And the Lord smote the blacke Moren before Asa and Juda, that they fled. And Asa and the people that was wt him, pursued them as farre as Gerar. And the blacke Moren were ouerthrowen, that there remayned none alyue of them, but were destroyed of the Lorde, and of his hoste/ they caried also a mightye great pray. And they smote all the cityes rounde aboute Gerar. For the feare of the Lorde came vpon them. And they robbed all the cityes, for there was exceedynge moche to be robbed in them. Furthermore they smote the tentes of the cattel, and caried away plentye of shepe, and camelles, and so returned to Jerusalem. C. i. Regũ. xiiii. d

¶ Kynge Asa by the monicion of the Prophet Azaria after he had put downe the Idolles, sacrifyseth to the Lorde. He depryueth his mother of her dominion.

CAPI. XV.

And

A AND the spirite of God came on Azaria the sonne of Obed. And he went out agaynst Asa, and sayde to hym: heare me
☞ Asa and all Juda and Ben Jamin. The Lorde is with you whyle ye be with him / and yf ye shall seke him, he wyll be founde of you: but yf ye shall forsake him, he wyll forsake you.
☞ There wyll come manye dayes in Israell, in whiche there shall be no true God nor preeste that teacheth, nor anye lawe. And in theyr tribulacion they shall tourne vnto the Lorde God of Israel, and shall seke him, and he shall be founde of them. And in those dayes there shall be no peax to them that goo oute and in. But great veracion on euery syde vpon the inhabitoures of all landes. For one nacion shall destroye an other, and one citye an other: for God wyll vexe them with all aduersitie. But plucke you vp youre hertes, and let not youre handes faynte, for youre workes shall be rewarded.

B When Asa herde those wordes and the Prophesye of Azaria the sonne of Obed the Prophete, he toke courage & put awaye the abhominacions oute of all the lande of Juda and Ben Jamin, and oute of the cityes whiche he wanne in mounte Ephraim, and renued the aulter of the Lorde that was before the porche of the Lorde. And he gathered all Juda and Ben Jamin, and the straūgers with thē out of Ephraim, Manasses, and Simeon. For there fell manye to him oute of Israell, when they sawe that God was with him. And they
C assembled at Jerusalem the thyrde moneth of the fyftene yere of the raygne of Asa. And they offered vnto the Lorde the same tyme of the spoyle whiche they had broughte, seuen hundred oxen, and seuen thousande shepe. Then they made a couenaunt to seke the Lord God of their fathers, with all theyr hertes, and all their soules: so that all that soughte not the Lord God of Israel, sholde dye for it whether he were small or greate, man or woman. And they sware vnto the Lord with a loude voyce and showtyng, and with trompettes and hornes. And al Juda reioyced in the othe, for they
D had sworne with all theyr hertes, and soughte him with all their luste, and he was founde of them. And the Lorde gaue them rest roundeaboute. ☞ Furthermore kynge Asa put Maacah his mother oute of auctoritie, bycause she had made an vgly in a grove: and brake downe her vgly, and stampte it and burnte it by the brooke Cedron. But they put not the hyllaulters out of Israel: neuertheles the herte of Asa was pure all his lyfe. And he broughte in to the house of God the dedicate gyftes whiche he and his father hadde dedicate, in golde, syluer, and other iewelles. And there was no more warre vnto the fyue and thyrtye yere of the raygne of Asa.

¶ Asa, for feare of Baasa kynge of Israel, maketh a couenaunt with Benhadad kynge of Syria.

CAPI. XVI.

IN the fyue and thyrtye yere of the raygne of Asa, came Baasa kynge of Israell agaynst Juda, and buylte Ramah, to the entent he wolde let none that pertayned to Asa kynge of Juda haue passage in and out. Wherupon Asa fet syluer and golde forth of the treasures of the house of the Lorde, and of the kynges house, and sent it to Benhadad kyng of Syria that dwelt at Damasco, and sayd. There is a leage betwene me and the, and so was betwen my father and thyne, wherfore I haue sent the syluer and golde, that thou goo and breake thyne appoyntment with Baasa kynge of Israel, that he may depart from me. And Benhadad graunted vnto kynge Asa, and sent the capitaynes of his armye agaynst the cityes of Israel. And they beat Ijon, Dan, Abelmaim, and all the store cityes of Nephthali. But whē Baasa herde this, he lefte buyldynge of Ramah, and lette his worke cease. And then Asa the kyng toke al Juda, and caryed away stones and tymbre of Ramah, wherwith Baasa was a buyldynge: and he buylte therwith Gaba and Maspha.

At that same tyme Hanani the sear, came to Asa kynge of Juda, and sayde to hym: bycause thou trustest in the kynge of Syria, and trustest not in the Lorde thy God, therfore is the hoste of he kynge of Syria escaped oute of thyne hande. Were not the blacke Moores and they of Libia a greate hoste, with exceedynge manye charettes and horsemen? And yet bycause thou trustedest in the Lorde, he delyuered them in to thyne hāds. For the eyes of the Lorde beholde all the earthe, to strengthe the hertes of them that are hole with hym. Herein thou haste wone folysshely / and therfore frome henceforthe thou shalte haue warre. Wherupon Asa was wrothe with the Sear, and put him in prysō, for he was displeased with hym bycause of that. Moreouer Asa oppressed certayne of the people the same season.

The dedes of Asa bothe fyrste and laste, are writte in the boke of the kinges of Juda and Israell. And the nyne and thyrtye yere of his raygne, Asa fell sycke of his feete, and that his disease exceded. And besyde this in his sickenesse he asked no counsell of the Lorde, but of physicions. And at the laste Asa fell on slepe with his fathers, and dyed when he hadde raygned one and fourtye yere. And they buryed hym in his owne sepulchre whiche he had made in the citye of Dauid, and layd him in the bed which he hadde filled with swete odoures of dyuers kyndes, made by the craffte of the potecaryes. And they dyd exceadynge great coste aboute burynge of him.

¶ Josaphat succedeth after Asa, whiche caused the feare of the Lorde to be renued among the people.

CAPI. XVII.

AND Josaphat his sonne raygned in his stede, and mightyer then Israell. And he put souldyours in all the stronge cytes

tyes of Juda, & set rulers bothe in the lande of Juda, and also in the cities of Ephraim, which Asa his father had wonne. And the Lorde was with Josaphat, bycause he walked in the olde wayes of his father Dauid, and soughte not Baals: But soughte the Lorde God of his father, and walked in his commaundementes, and not after the doynges of Israell. Therfore the Lorde stablysshed the kingdome in his hande, and all Juda broughte him presentes, that he became exceadynge ryche and glorious. And his herte was courageous in the wayes of the Lorde, and he put downe yet more of the hyllaulters and groues out of Juda.

In the thyrde yere of his raygne he sente of his Lordes: Benhail, Abdiah, Zachariah, Nathanael, and Michaas to teache in the cytyes of Juda: and with them Semeiah, Nathaniah, Zabadiah, Asahel, Semiramoth, Jonathan, Adoniah, Thobiah, and Thobodoniah Leuites: and with them Elisama and Joram preestes. And they taughte in Juda, and had the boke of the law with them, and went aboute thorow out all the cytyes of Juda and taught the people.

And the feare of the Lorde fell vpon all the kyngedomes of the landes that were rounde aboute Juda, that they durst not warre with Josaphat. And the Philistines broughte Josaphat giftes and tribute sluer. And therto ỹ Arabians broughte him of shepe, seuen thousande and seuen hundred rammes, and seuen thousande and seuen hundred he gotes. And so Josaphat prospered and greewe vp on hygh. And he buylte in Juda castelles and store cytyes, and had great substaunce in the cityes of Juda, and fyghtynge men and men of myghte in Jerusalem.

And this is the order in the houses of theyr fathers of the capitaynes ouer thousandes in Juda: Ednah the capitayne, and with him of fyghtynge men, thre hundred thousande. And nexte to him Johanan a capitayne, and with him two hundred and foure score thousande. And by his syde Amasias the sonne of Zechri willynge vnto the Lorde, and with him two hundred thousande mightye men. And of the chyldren of Benjamin, Eliada was a man of myght, and had with him armed with bowes and shyldes, two hundred thousande. And by his syde Josabad, with whom were an hundred and foure score thousande furnysshed for warre. These wayted on ỹ king, besydes those which the king had put in stronge cityes thorow out all Juda.

¶ After Achab had asked counsell of the foure hundred Prophetes, he putteth Micheas in prysone. He dyeth with the shote of an arowe.

CAPI. XVIII.

AND Josaphat became verye ryche & glorious/and ioyned alliaunce with Achab. And after certayne yeres he wēt downe to Achab to Samaria. And Achab slewe shepe and oxen plenteously for him, and for the people that came with him, and intreated him to go vp vnto Ramoth in Galaad. And Achab kyng of Israel sayd to Josaphat kyng of Juda: wilt thou go with me to Ramoth in Galaad? And he answered him, I wyll be as thou, & my people shall be as thyne, and we wyll be with the in the warres.

And Josaphat sayde vnto the kynge of Israel: aske I praye the, the worde of the Lord. And the kynge of Israel gathered togyther of the prophetes foure hundred men, and sayd vnto them: shall we goo to Ramoth in Galaad to fyght, or shall I cease? And they sayde, go: the Lord shal delyuer it in to the kinges hand. And Josaphat sayd: Is there yet here neuer a Prophete more of the Lorde, that we myghte aske of him? And the kynge of Israell sayd to Josaphat: there is yet one, to aske the Lorde by him: But I hate him, for he neuer prophesieth me good, but alwaye euyll, one Micheas the sonne of Jemla. And Josaphat sayde: let not the kynge saye so. Then the kynge of Israell called one of his chamberlaynes, and sayde: fetche hyther quyckly Micheas the son of Jemla. And the kynge of Israell, and Josaphat kyng of Juda, sate eyther of them on his seate in their apparell, in a threshynge flooze besyde the gate of Samaria, and all the Prophetes prophesyinge before them. And one Sedechias the sonne of Chanaana made him hornes of yron, and sayde, thus sayth the Lorde: with these thou shalte pusshe Syria, vntyll thou haste broughte them to noughte. And all the Prophetes prophesied euen so, sayinge: goo vp to Ramoth in Galaad and prospere, for the Lorde shall delyuer it in to the hande of the kynge. And the messenger that wente to call Micheas, spake to him, sayinge: behold the wordes of the Prophetes are pleasaunt to the kynge with one assente, lette thy wordes I pray the, be lyke one of theirs, and speake that whiche is pleasaunt. And Micheas sayde: as truly as the Lord lyueth, euen what my God sayth, that wyll I speake. And when he was come to the kynge, the kynge sayd to him: Micheas, shall we goo to Ramoth in Galaad to fyght, or shall I be in reste? And he answered: go ye and prospere, for the Lorde shall delyuer it in to youre handes. But the kynge sayde to him: how often tymes shall I adiure the that thou saye nothyng but truthe to me in ỹ name of the Lorde.

Then he sayd: I se al Israel scattered in the mountaynes, as shepe that haue no shepeherd. And the Lorde sayd: these haue no master, let them returne euerye man to his house in peace. Then sayde the kynge of Israell to Josaphat: dyd I not tell the that he wolde not prophesye good vnto me, but euyll? And he answered: therfore heare ye the worde of the Lorde. I sawe the Lorde sytte vpon his seate, and all the companye of heuen standynge on his right hande and on his lefte. And the Lorde sayde: who shal discreue Achab kynge of Israel, that he may go and be ouerthrowen at Ramoth in Galaad. And whyle one sayd thus, & an other that, there came out a spirite and stode before the

the Lorde and sayd: I wyll disceyue him. And the Lord sayd to him, how? And he sayd I wyl go out, and wyll be a lyenge spirite in ꝯ mouthes of all the Prophetes. And the Lorde sayd thou shalte disceyue him, and shalte preuayle, go out and do euen so. And nowe beholde the Lorde hath put a lying spirite in the mouthes
F of all these thy Prophetes, and yet the Lorde hath spoken euyll agaynste the. And Sedechias the sonne of Canana went and smote Micheas vpon the cheke, and sayd: by what way wente the spirite of the Lorde frome me, to speake in the? And Micheas sayde: thou shalt se the daye when thou shalte runne from chamber to chambre for to hyde thy selfe. Then sayd the kynge of Israel: take ye Micheas, and deliuer him to Amon the gouernour of the citye, and to Joas the kynges sonne, and saye/ thus sayth the kynge: put this felowe in prysone, & fede him with breed of sorowe, and water of trouble, tyll I come agayne in peax. And Micheas sayd: yf thou come agayne in peax, then hath not the Lorde spoken in me. And Micheas sayd moreouer: harken ye people euery one of you. And so the kynge of Israell and Josaphat the kynge of Juda wente vp to Ramoth in Galaad. Then sayd the kynge of Israel to Josaphat: I wyl chaunge my clothes and get me to battayle, but se thou haue thyne owne apparel vpon the. And the kyng of Israel chan
G ged him selfe, and they went to battayle. But the kynge of Siria commaunded the capitaynes of his charettes, sayinge: se ye fyghte not agaynst small or great, sane agaynst the kynge of Israel onely.

And when the capitaynes of the charettes sawe Josaphat, they had thoughte he had ben the kynge of Israell, and therfore compassed him, to fyghte. But Josaphat cryed oute, and the Lorde holpe him, and God tourned them awaye from him. For when the capitaynes of the charettes perceyued that it was not the kynge of Israell, they tourned backe agayne from him. And a certayne man drewe his bow at auenture, and smote the kynge of Israel betwene the ioyntes of his habergyne. And he sayde to the charet man, tourne thyne hande and carye me oute of the hoste, for I am hurte. And the battayle was sore that daye. How be it the kyng of Israel contynued standynge in his charet agaynste the Sirians vntyll euen. And about the sonne goynge downe, he dyed.

¶ After Josaphat was rebuked by the Prophete Jehu, he called agayne the people to the honourynge of the Lorde God.

CAPI. XIX.

A Jehu THen Josaphat kynge of Juda returned to his house safe and sound to Jerusalē. And Jehu the sonne of Hanani the sear, went out agaynst him, and sayd to kynge Josaphat: oughtest thou to helpe the wycked, and to loue them that hate the Lorde? For this cause is the wrath of the Lorde vpon the. Neuertheles there are good thynges founde in the, in that thou hast put awaye the corrupte groues oute of the lande, and hast prepared thyne herte to seke God. And as Josaphat dwelte at Jerusalem, he wente agayne amonge the people frome Berlabe to mount Ephraim, and broughte them agayne vnto the Lorde God of their fathers. And he set Judges in the lande, throwe oute all the stronge cityes of Juda, citye by citye/ and sayde to the Judges: take hede what ye do, for ye be not Judges in the lawe of man, but of God, whiche is with you in the wordes of the lawe. Wherfore let the feare of the Lorde be with you, and take hede and do it. For there is no vnrighteousnesse in the Lorde our God * nor regardynge of persones, nor takynge of rewardes.

Moreouer in Jerusalem dyd Josaphat ap- poynt certayne of the Leuites & the prestes, and of the auncient heades of Israell, ouer the customes of the Lorde, and causes of strife. Whiche done, they returned to Jerusalem. And he charged them, sayinge: do euen so in the feare of the Lorde, with truthe and perfect herte. And what so euer come to you of your brethren that dwelle in their cytyes/ betwene bloude and bloude, lawe, commaundement, ordinaunces and customes: se ye warne them that they trespace not agaynst the Lorde, lest wrathe come vpon you, and on youre brethren. Thus do, and ye shall not offende. And beholde here Amarias the Prieste, whiche is heade ouer you in all matters of the Lorde, and Zabadias the sonne of Ismael, a ruler in the house of Juda, he is ouer all causes concernynge the kynge, with officers of the Leuites before you. Take courage to you, and goo vpon it, and the Lorde shall be with the good.

¶ The meruelouse victory that the Lorde gaue Josaphat kynge of Juda agaynst the Moabites, and the chyldren of Ammon, and them of Seir.

CAPI. XX.

AFter this came the chyldren of Moab, & the chyldren of Ammon, and with them a companye of the Ammonites agaynst Josaphat to battayle. And there came & tolde Josaphat, saying: there commeth a great multitude agaynste the from the other syde the see out of Siria. And se, they be in Hasason Thamar, whiche is Engadi. Then Josaphat feared and set him selfe to seke the Lorde, and proclaymed fastynge throwe out all Juda. And Juda gathered them selues togyther to aske counsell of the Lorde. Furthermore there came out of al ꝯ cityes of Juda to seke the Lorde. And Josaphat stode in the assemble of Juda and Jerusalem in the house of the Lorde before the newe courte, and sayd: Lorde God of oure fathers, arte not thou God in heuen, and raygnest not thou ouer al the kyngdomes of the Paynyms? And in thyne hande is power and mygh, so that no man can stand before the? Art not thou our God, whiche dyddest cast out thinhabitantes of this lande before thy people Israel, and gaue

gaueſt it to the ſeed of Abraham thy frend for euer? And they dwelte therin, and haue buylt for the a temple therin vnto thy name, & ſayd: when eupll commeth vpon vs, as the ſwerde of iudgement, peſtilence, or hunger: then ye we ſtande before this houſe and before the (for thy name is in this houſe) and ſhall crye vnto the in our tribulacion, thou ſhalt heare and helpe. And nowe beholde, the chyldren of Ammon and Moab, and mount Seir, by whiche thou woldeſt not let Iſracll paſſe, what tyme they came forthe of Egypte: but they departed from them, & deſtroyed them not. And now marke how they rewarde vs/they come to caſt vs out of thy poſſeſſion whiche thou haſte gyuen vs. O oure God, wylte thou not iudge them? for we haue not ſo great puyſſaūce that we can make reſiſtence agaynſt this great compayne that commeth agaynſt vs. Neyther wot we what to do, but our eyes be vnto the. And as all Juda ſtode before the Lorde with their yonglynges, their wyues and their chyldren: the ſpirite of the Lord came vpon Jahaziel the ſonne of Zacharias, the ſonne of Banaia, the ſonne of Jeiel, the ſonne of Mathaniah a Leuite of the ſonnes of Aſaph, euen as he was in the myddes of the company. And he ſaid: harken all Juda, and the inhabitours of Jeruſalem, and alſo kyng Joſaphat. Thus ſayth the Lorde vnto you, be not aferde or kaynte herted bycauſe of this greate multitude. For the warre is not yours, but Gods. And to morow ye ſhall goo downe to them: ſe, they come vp at Ziz, and ye ſhall mete them in the toppe of the brooke of the wyldernelle of Jeruel. For it ſhall not be you that ſhall fyghte in this quarell: but ſtand forth onely, and behold the helpe of the Lorde, whiche is with you: feare not, nor let your hertes faile, O ye of Juda and of Jeruſalem. To morow marche forwarde to them: for the Lorde is with you.

And Joſaphat bowed him ſelf with his face to the cityе, and all Juda and the enhabitours of Jeruſalem fell before the Lorde, and worſhypped him. And the Leuites and the chyldrē of the Cahathites and of the Corahites ſtode vp to prayſe the Lorde God of Iſracll with a loude voyce on hyghe. And ſo they aroſe early in the morninge and gat them out vnto ꝑ wildernelle of Thekua. And when they went out Joſaphat ſtode and ſayd: heare me Juda, and ye inhabitours of Jeruſalem. Bileue in ꝑ Lord your God, and ſo ſhal ye continue: and bileue his Prophetes, and ſo ſhal ye proſpere. And he gaue the people counſell, and let the ſingers of the Lorde, and them that prayſed in holy apparell, to goo oute before the armye, and to ſaye praiſe the Lord, for his mercy laſteth euer. And what time they began to laud and prayſe, then the Lorde ſet their ennemyes vpon their owne ſelues as many as were come to fight agaynſt Juda, euen the chyldren of Ammon and Moab & mount Seir, for the chyldren of Ammon and Moab aroſe agaynſt the inhabitours of mount Seir, to deſtroye them vtterlye, and to wype them awaye. And when they had made an ende of the inhabitoures of Seir, then they holpe to deſtroye eche other.

And when Juda came to Maſphah in ꝑ wildernelle, they loked to the multitude. And beholde, they were dead carkelles fallen to ꝑ erth, and none eſcaped. And Joſaphat and his people went to ſpoyle and ſpoyle the dead, & found amonge them abundance of goodes and rayment and of pleaſaunt iewelles, and caughte from them more then they coulde cary awaye: ſo that they were thre dayes in gatheryng of ꝑ ſpoyle, it was ſo moche. And ꝑ fourth day they aſſembled in ꝑ valey of bleſſyng, for there they bleſſed the Lorde. And therfore they called the name of the ſaid place the valey of bleſſing vnto this daye. And ſo al the men of Juda and Jeruſalem returned, & Joſaphat among the thickeſt of them, for to go agayne to Jeruſalem wt gladneſſe, for the Lord had made thē to reioyſe of their enemyes. And they came to Jeruſalem with pſalteries & harpes and trompettes, euen vnto the houſe of the Lorde, & the feare of God fel in the kyngdomes of all landes, when they had herde that the Lorde fought agaynſt the ennemyes of Iſrael. And ſo the realme of Joſaphat was in tranquilite: for his God hadde gyuen him reſt on euery ſyde.

So Joſaphat raygned vpon Juda, and was xxxv. yeres olde when he began to raygne, and raigned. xxv. yere in Jeruſalē. And his mothers name was Aſuba the doughter of Silhi. And he walked in the waye of Aſa his father, and bowed not thence, but did that was pleaſaunt in the ſyghte of the Lorde. Howbeit they put not downe the hylaulters, neither did the people yet prepare their hertes vnto the God of their fathers. The reſt of the actes of Joſaphat firſt and laſt are written in the workes of Jehu the ſonne of Hanani, which noted them in the boke of the kynges of Iſrael.

After this Joſaphat kynge of Juda ioyned him ſelfe with Ochoziah kynge of Iſracll, whiche was a wycked doar. And he coupled him ſelfe with him to make ſhyppes to goo to Tharſis. And they made the ſhyppes in Azion Gaber. And Eliezer the ſonne of Dodanah of Mareſa prophecied agaynſt Joſaphat, ſaying: bycauſe thou haſt ioyned thy ſelfe with Ochoziah, the Lorde hath broken thy workes. And the ſhyppes were brokē that they were not able to go to Tharſis.

¶ Joſaphat dyeth & Joram ſucceadeth him, which putteth to deathe his brethren/ and is oppreſſed of the Philiſtines/and dyeth of the flyxe.

CAPI. XXI.

JOſaphat layde him to reſt with his fathers, and was buryed with his fathers in the cytye of Dauid, and Joram his ſonne raygned in his rowme, which Joram had other brethē ſonnes of Joſaphat: Azariah, Jehiel, Zacharias, Azariah, Michael, and Sephatiah. All theſe were the ſonnes of Joſaphat kynge of Juda. And their father gaue them many great gyftes in ſyluer, golde, and other precious thinges, wt ſtronge cityes in Juda: but the kyngdome he gaue to Joram becauſe he was the eldeſt. Whē Joram was promoted vpon the kyngdome of

his father and settled, he slew all his other bre-
thren with the swerde, and diuers of the lordes
iiij.Re.xviij.d of Israel also. ✱Joram was two and thirtye
yere olde when he began to raygne, & raigned
B eyghte yeres in Jerusalem. And he walked in
the wayes of the kynges of Israel, lyke as did
the house of Achab (for a doughter of Achab
was his wife) and he wrought euil in the eyes
of the Lorde. How be it the Lorde wolde not
destroye the house of Dauid, because of the
couenaunt he hadde made with Dauid, and as
he promised to gyue a lyght to him and to his
sonnes for euer.

In his dayes the Edomites rebelled because
they wolde not be vnder the hande of Juda, &
made them a kynge. And Joram wente forthe
C with his lordes and al his charettes with him
and rose by nyghte and layde on the Edomy-
tes. Whiche compassed hym in, and the Capi-
taynes of his charettes. And so Edom depar-
ted from the subiection of Juda vnto this day.
That same tyme also dyd Lobnah departe frō
beynge vnder his power, because he lefte the
Lorde God of his fathers. Moreouer he made
hyllaulters in the mountaynes of Juda, and
caused thinhabitauntes of Jerusalem to com-
myt adulterye, and he thrust Juda oute of the
waye.

The lettres of Elias And there came a wryting to him from Eli-
as the Prophete of this tenoure. Thus sayth
the Lorde God of Dauid thy father: because
thou walkedest not in the wayes of Josaphat
thy father, and in the wayes of Asa kynge of
Juda, but walkedest in the wayes of the kyn-
ges of Israel, and hast made Juda & the dwel-
lers of Jerusalem go a whorynge, lyke to the
horing of the house of Achab, & hast therto slayne
thy brethren that were thy fathers house,
whiche were better then thou: Beholde, the
Lorde wyll smyte the with a myghtye plage
in thy folke, in thy chyldren, in thy wyues, and
in thy goodes. And thou shalt haue moche dis-
ease thorowe infirmitie in the bowelles, tyll
thy bowelles fall oute by reason of thy sycke-
nesse daye by daye.

D And the Lorde stered vp agaynst Joram the
spirite of the Philistines and the Arabias that
dwelled on the blacke Mores: Whiche came a-
gaynst Juda and all to tare the lande, and ca-
ryed awaye all the substaunce that was found
in the kynges house/ and moreouer his sonnes
and his wyues, so that there was not one son
lefte him, saue Joachaz his yongest sonne. And
after all this, the Lorde smote him in his bo-
welles with an incurable disease. And in pro-
ces of tyme, euen about the ende of two yeres
his gutes fell oute by reason of his sycknesse:
and so he dyed of euyll diseases. But they made
him no bonefyre lyke the bonefyres of his fa-
thers. When he began to raigne, he was .xxxij.
yere olde, and raygned in Jerusalē eyght yere.
And he walked not pleasauntly, and they bu-
ryed him in the citye of Dauid: but not in the
sepulchre of the kynges.

¶ Ochozias raygneth i the rowme of Joram/ Jehu
kyng of Israel kylleth Ochozias. Athaliah putteth
to deth all the kynges kynage onely Joas escapeth.

CAPI. XXII.

AND the inhabitoures of Jerusalem made
Ochozias his yongest sonne kyng in his
stede. For the men of warre that came
with the Arabians in the hoste, had slayne all
his elder sonnes. And so Ochozias the son of
Joram kynge of Juda was made kynge. Two
and fourtye yere olde was he, when he began
to raygne, and raygned one yere in Jerusa-
lem. His mothers name was Athaliah the
doughter of Amri. And he walked also in the
wayes of the house of Achab / for his mother
was his counsellour for to worcyll. Wherfore
he dyd that displeased the Lorde, lyke to the
house of Achab, for they were his counsellours
after the deth of his father, to his destruction,
and he also walked after their counsell. And
Joram sonne of Achab kyng of Israel went to
fyght with Hazael kynge of Syria at Ramoth
in Galaad/ and they of Ramoth wolded him.
Wherfore he returned to be healed in Jezrael
of the woundes which were gyuen him at Ra-
moth, when he fought with Hazael kynge of
Syria. And Ochozias the son of Joram kyng of
Juda, wente downe to se Joram the son of A-
chab at Jezrael, because he was diseased. For
it was thryste in to Ochozias of God to go to
Joram, and that when he was come, he sholde
go out with Joram, agaynst Jehu the sonne of
Namsi, whom the Lorde hadde annoynted to
destroye the house of Achab.

And as Jehu was executynge iustyce vpon
the house of Achab: he founde the lordes of
Juda, and the sonnes of the brethren of Ocho-
zias, that wayted on Ochozias, and he slewe
them. And he sought Ochozias, & they caught
him where he was hid in Samaria, & brought
him to Jehu. And when they hadde slayne him,
they buryed him: because (sayde they) he was
the son of Josaphat whiche sought the Lorde
with all his herte. And there was none of the
house of Ochozias that coulde obtayne to be
kynge.

D ✱For Athaliah the mother of Ochozias,
when she sawe her sonne was deed, arose and
slewe all the seed of the kyngdom of the house
of Juda. But Josabeth the doughter of the
kynge toke Joas the sonne of Ochozias, and
stale him from among the kynges sonnes that
were slayne, and put him and his nource in a
sleppynge chambre. And so Josabeth the dough-
ter of kynge Joram and wyfe of Joiada the
Preeste (because she was the syster of Ocho-
zias) hyd him from Athaliah that she slewe him
not. And he was with them hydde in the house
of God, sire yere. And Athaliah raygned ouer
the lande.

¶ Joas the sonne of Ochozias is made kynge: Athaliah is put to death.

CAPI. XXIII.

IN the seuenth yere Joiada toke herte, and
made a bonde with the capytaynes of hun-
dredes, Azariah the sonne of Jeroham, Is-
mael the sonne of Johanan, Azariah the sonne
of Obed, Maasiah the sonne of Adaiah, and
Elisa-

Elisaphat the sonne of Zechri. And they went aboute in Juda and gathered the Leuites oute of all the cityes of Juda, and the auncyente headdes of Israell, and came to Jerusalem. And all the congregacyon made a bonde with the kynge in the house of God. And Joiada sayd to them: Beholde, the kinges sonne muste raygne ouer the chyldren of Dauid, as the Lorde hathe sayde. This is it therfore that ye shall do. The thyrde parte of you Preestes and Leuites whiche come in the Sabothe daye, shall kepe the wores, and an other thyrde parte shal be in the kynges house, and an other thyrde parte shall be in the gate of the foundacion, and all the people shall be in the *courtes of the house of the Lorde. And there shall none come in to the house of the Lorde, saue the preestes and the Leuites that ministre. They shall goo in, for they are holye. and all the people shal kepe the watche of the Lorde. And the Leuites shall compasse ꝑ kyng rounde aboute, euerye man his weapon in his hand: and what so euer other man come in to the house of the Lorde, he shall dye for it, and they shal be with the kyng, as he commeth in, as as he goeth out.

And the Leuites and all Juda dyd in all thynges as Joiada the preeste commaunded, and toke euery man his men: both them that came in, and them that went out the Sabothe daye: for Joiada the preest dyd let none of the companyes departe. And Joiada the preest deliuered to the capitaynes of hundredes speres and shyldes, and boukliers that pertayned to kynge Dauid, and were in the house of God. And he sette all the people and euery man his weapon in his hande, from the ryghte corner of the house to the lefte corner of the houle, along by the aulter, and the houle round about the kynge. And they broughte out the kynges sonne, and put on him the crowne and the testimonie, and made him kyng. And Joiada and his sonnes annoynted him and said: God saue the kynge.

When Athaliah herde the noyse of the people runnynge and prayseynge the kynge, she went amonge the people into the house of the Lorde. And when she sawe the kynge stande at his pyller in the enterynge, and the lordes and trompettes aboute the kynge, and all the people of the lande reioysynge and blowynge with trompettes, and the syngers with instrumentes of muscyke teachynge to prayse: She rente her clothes and cryed: treason treason. And Joiada the Preeste wente oute with the capitaynes of hundredes that were appoynted to gouerne the hoste, and sayde to them: haue her oute withoute the araye, and who so euer foloweth her, lette hym be slayne with the swerde. For the Preeste sayde: slee her not in the house of the Lorde. And they layde handes on her, and when she was come out to the enteryng of the horsegate in the kynges house, they slew her there. *And Joiada made a bond bytwene him and all the people and the kyng to be the Lordes people. And all the people wente to the house of Baal and destroyed it, & brake the aulters and ymages, and slewe Mathan the Preeste of Baal afore the aulters. And Joiada put the offices of the house of the Lorde in the handes of the Preestes, the Leuites whiche Dauid hadde diuided in companyes for the house of the Lorde, to offre burnt offerynges vnto the Lord, as is wrytten in the lawe of Moses, with reioysyng and singing, as it was ordeyned by Dauid. And he set porters vnto the gates of the house of the Lord, ꝑ no vncleane person in anye poynte shoulde entre in.

And he toke the capitaynes of hundredes, and the nobles and the gouernours of the people and all the folke of the lande, and brought the kyng downe out of the house of the Lord, and they went thorowe the hyghe gate in the kynges houle, and set the kynge vpon the seat of the kyngdome. And all the people of ꝑ land reioysed, and the cirye was in tranquilitie, but they slewe Athalia with the swerde.

¶ Joas durynge the lyfe of Joiada keyeth the lawe, but after his deathe he regardeth it nat. He killeth Zacharias the Prophete. Joas is killed of his owne seruauntes, after whome raygneth Amazias.

CAPI. XXIIII.

IOas was seuen yere olde when he began to raygne, and raygned fourtye yeres in Jerusalem. His mothers name was Zebia of Bersabe. And Joas dyd that pleased the Lorde all the dayes of Joiada the Preeste. And Joiada gaue him two wyues, and he begate sonnes and doughters. A iiij. Regū. xij. d

It chaunsed after that, that Joas was minded to mende the house of the Lorde. Wherupon he gathered togyther the Preestes & the Leuites, and sayd to them: *go out thorowe the cities of Juda, and gather of all Israel syluer to strengthe the house of your God, yere by yere, and se ye haste the thynge: how be it the Leuites were slacke. Then the kynge called Joiada that was the chyefest, and said to him: Why requyrest thou not of the Leuytes to bringe in, oute of Juda and Jerusalem, the summe appoynted by Moses the seruaunt of the Lorde, and by the congregacion of Israel, for the tabernacle of wytnesse. For wycked Athaliah and her chyldren hadde broken the house of God, and hadde bestowed all the dedicat gyftes of the house of the Lorde, aboute Baals. B

Wherfore at the kynges commaundement they made a cofer, and sette it at the gate of the house of the Lorde: and made proclamacyon thorowe Juda and Jerusalem to bringe in to the Lorde the * taxacion of Moses the seruaunt of God, whiche he set vpon Israel in the wildernesse. And the Lordes and al the people reioysed, and brought in and caste in to the cofer, vntyll it was full. And when the tyme came that the chest shoulde be brought in by the handes of the Leuites at thappoyntmente of the kynge. when they sawe that there was mo the moneye: then came the kynges scrybe, Exod. xxx. b.

and one appoynted by the chiefe Preeſte, and powred out that was in the cofer, and toke it and caryed it to his place agayne, and thus they dyd daye by daye, and gathered moche money.

D And the kyng and Iotada gaue it to workemen that wrought vpon the houſe of ꝑ Lorde, and hyred maſons and carpenters to repayre ꝑ houſe of the Lorde, and artificers in yron and braſſe, to repayre the Lordes houſe. And the workemen wrought, and the worke proſpered thorowe their handes: and they made ꝑ houſe of God as it oughte to be, and ſtrengthed it. And when they had finiſhed it, they brought the reſt of the money to the kyng and Iotada, and therwith were made veſſels for the houſe of the Lorde: that is to ſaye veſſels to miniſtre withall, and to ſerue for burntofferynges, as ladels and veſſels of golde and ſyluer. And they offered burntofferynges in the houſe of ꝑ Lorde continually all the dayes of Iotada. And Iotada waxed olde and full of yeres, and dyed. An hundred and thirtye yere olde was he

E when he dyed. And they buryed him in the city of Dauid amonge the kynges, becauſe he had wone good in Iſrael, and on God, and on his houſe. After the deth of Iotada came the lordes of Juda and made obeyſaunce to the king. And then he harkened vnto them. And ſo they left the houſe of the Lorde God of their fathers, ꝑ ſerued groues & ymages. And then came there wrath vpon Juda and Ieruſalem for this their treſpace. Notwithſtandynge God ſente Prophetes to them, to bringe them agayne vnto the Lorde. And they teſtifyed vnto them. But they wolde not heare.

Zacharias. And the ſpirite of God came vpon Zacharias the ſonne of Iotada the preeſte, and he ſtepte vp aboue the people, and ſayde to them. Thus ſayth God: why breake ye the cõmaundementes of the Lorde? ye ſhall therefore not

F proſpere, but as ye haue forſaken him, ſo ſhall he forſake you. * Wherupon they conſpyred

Math. xxiii. d agaynſte him, and ſtoned him with ſtones, at commaundement of the king, euen in the court of the houſe of the Lorde. And Joas the kynge remembred not the kyndnes which Iotada his father had done to him, but ſlewe his ſon. And when he dyed, he ſayd: the Lorde ſe & requyre a reckenynge.

And when the yere was oute, the hoſte of the Sirians came agaynſte hym: and they came to Juda and Ieruſalem, and deſtroyed all the lordes of the people, and ſente all the ſpoyle of them vnto the kynge to Damaſco. And thoughe the armye of Siria came with a

G ſmall companye of men, yet the Lorde delyuered a verye great hoſte in to their handes, becauſe they had forſaken the Lord God of their fathers, and therto they ſerued Joas according to his deſertes.

And as ſoone as they were departed frome him, thoughe they lefte him in greate diſeaſes, yet his owne ſeruauntes conſpired agaynſte him for the bloude of the chyldren of Iotada the Preeſte, and ſlewe him on his bedde. And when he was deed, they buryed him in the cytye of Dauid, but not in the ſepulchres of the kynges. And theſe are they that conſpyred againſt him: Zabad the ſonne of Samaath an Ammonite, and Joſabad the ſonne of Simeth a Moabite, and his ſonnes. And the ſumme of the taxe that came to him, and the foundacion of the houſe of God, are wrytten in the boke of kynges. And Amazias his ſonne raygned in his ſtede.

¶ Amazias ouercometh the Edomites. And Joas kynge of Iſrael ouercometh and kylleth Amazias.

CAPI. XXV.

AMazias was fiue and twenty yere olde when he began to raygne, and raygned nyne and twentye yere in Ieruſalem. His mothers name was Joiadan of Ieruſalem. And he dyd that pleaſed the Lord, but not with the hole herte. And as ſoone as he was ſettled in the kyngdome, he ſlewe them ꝑ kylled the kyng his father. But he ſlewe not their children, accordynge to that is wrytten in the lawe in ꝑ boke of Moſes, to whom the Lorde commaunded, ſayinge: * the fathers ſhall not dye for the childrens cauſes, nor the childre for the fathers, but euery mã ſhal dye for his owne ſynne. And Amazias aſſembled Juda togither and made capitaynes ouer thouſandes, & ouer hũdredes in the houſes of their fathers thorowout all Juda and Benjamin. And he nombred them from twenty yere and aboue, and founde them thre hundred thouſande ponge luſty men hable to go to battayle, and that could handle ſpere and ſhild. And he hyred therto an hũdred thouſande fyghtynge men out of Iſrael, for an hundred talentes of ſyluer.

But there came a man of God to him and ſayde: Kynge, lette not the armye of Iſrael goo with the, for the Lorde is not with Iſrael neyther with anye of the houſe of Ephraim. Or elles yf thou nedes wylte, then go and do

L it, and make thy ſelfe ſtronge to battayle: and thou ſhalte ſe, that God ſhall make the falle before thyne ennemyes. For God hath power to helpe or to caſte downe. And Amazias ſayd agayne to the man of God, what ſhall we do then for the hundred talentes whiche I haue gyuen vnto the hoſte of Iſrael? And the man of God ſayde: the Lorde is hable to gyue the moche more then that.

Then Amazias ſeuered the armye that was come to him oute of Ephraim, to goo home agayne. Wherefore they were exceedynge wrothe with Juda, and returned home in great angre.

And Amazias toke herte, and caryed oute his hoſte, and wente to Saltdale. * Where he ſlewe of the chyldren of Seir ten thouſande. And other ten thouſande the chyldren of Juda toke alyue, and caryed them vnto the top of a rocke, and caſt them downe from the top of the rocke, that they al to burſt: but the men of the armye whiche Amazias had turned backe and

D wolde not let go with his people to battayle, ran vpon the cities of Juda from Samaria vnto Bethhoron, and ſlewe three thouſande of the and wan moche ſpoyle.

And

And it chaunced, after that Amazias was come from the slaughter of the Edomites, and had brought the goddes of the childre of Seir, he set the vp to be his goddes, and bowed him selfe before them, & burned incense vnto them. Wherfore the Lorde was wrothe with Amazias, and sent to him a Prophete, & said to him: why seketh thou the goddes of the people whiche were not able to deliuer their owne people out of thyne handes? And as the Prophet spake to him, he said to ꝑ Prophete: haue men made the of ꝑ kynges counsel? cease, leest thou be beaten. And the Prophete ceased and sayd: I am sure that God hath taken counsel to destroy the, bicause thou hast wne this, and obeyest not my counsell.

Then Amazias kyng of Juda toke aduyse, and sent to Joas the sonne of Joachaz the son of Jehu kynge of Israell, and sayd: come and let vs se eyther other. And Joas kynge of Israell, sente agayne to Amazias kynge of Juda sayinge: a thystell in Libanon sente to a Cedar tree of Libanon, saying: ✠ giue thy daughter to my sonne to wyfe. But there came the wylde beastes of Libanon, and trode downe ꝑ thystel. Thou thynkest: lo, I haue beaten the Edomites, therfore thyne herte aryseth to glorye thy selfe. Now abyde at home: what needeth the to prouoke to cupl, that thou perisshe and Juda with the?

But Amazias rested not: for it came of God, euen to deliuer them in to the handes of their enmemyes, and that bycause they hadde soughte the goddes of the Edomites. And Joas kyng of Israel came vp: and they sawe eyther other, bothe he and Amazias kynge of Juda at Bethsames in Juda. And Juda was put to the worsse before Israel, and fledde euery man to his tente. And Joas kynge of Israel toke Amazias kynge of Juda the sonne of Joas, the sonne of Ohoziah at Bethsames: and broughte him to Jerusalem, and tare the wall of Jerusalem, from the gate of Ephraim, vnto the corner gate, foure hundred cubytes longe. And he toke all the golde and siluer and all the iewelles that were founde in the house of God with Obed Edom, and the treasure of the kynges house and hostages, and returned to Samaria.

And Amazias the sonne of Joas kynge of Juda lyued after the deathe of Joas sonne of Joachaz kynge of Israell fyftene yeres. The rest of the actes of Amazias fyrst and laste, are wrytten in the boke of kynges of Juda and Israel. And after the tyme that Amazias dyd turne awaye frome the Lorde, they conspyred treason agaynste hym in Jerusalem: and he fledde to Lachis, whyther they sente after him and slew him there, and brought him vp with horses, and buried him with his fathers in the cite of Juda.

¶ After the dethe of Amazias raygneth Oziah whiche is stryken with the lepre, and Joatham raygneth in his rowme.

CAPI. XXVI.

Then all the people of Juda toke Oziah whiche was sixtene yere olde, and made him kynge in the rowme of his father Amazias. And he buylte Eloth and brought it agayne to Juda, after the kynge was layde to reste with his fathers. Sixtene yere olde was Oziah when he began to raygne, and he raygned two and fifty yere in Jerusalem. His mothers name was Jecaliah of Jerusalem. And he dyd that pleased the Lord in all poyntes, as dyd his father Amazias. And he soughte God whyle Zachariah the teacher to se God lued: and as long as he sought the Lord, God made him prosperc.

And he went to battayle agaynste the Philistines, and brake downe the walles of Geth and the walles of Jabneh, and the walles of Asdod / and buylte cityes aboute Asdod, and amonge the Philistines. And God holpe hym agaynste the Philistines, and agaynste the Arabiens that dwelte in Gurbaal, and agaynst the Meunites. And the Ammonites gaue tribute to Oziah, and his name spred abrode euen to Egypt: for he played the man, and exceded. Moreouer Oziah buylte towres in Jerusalem ouer the corner gate, and ouer the valeye gate, and ouer other corners, and made the stronge. And he buylte towres in the wyldernesse, and dygged manye welles. For he hadde moche catteil, bothe in the valeye, and also in the playne, and plowmen and vyne dressers in the mountaynes and in Charmel, for he loued husbandrye.

And Oziah hadde an hoste of fyghtynge men that wente oute to warre in the armye, and were tolde and nombred by Jeiel the scryde, & Maasiah an officer, vnder the hande of Hananiah one of the kynges lordes. And the hole nombre of the auncient heades of the men of myght, were two thousande and fyre hundred, and vnder the handes of them was the armye of the hoste, thre hundred and seuen thousande, and fyue hundred that made warre w̄ myghte and strengthe, to helpe the kynge agaynste his ennemyes. And Oziah prouyded them throw oute all the hoste, shyldes, speres, helmetes, habergynnes, bowes, and slynges for stones. And he made engynes in Jerusalem by the crafte of artificers, to be on the towres and corners, to shote arowes and greate stones with. And his name spred farre abrode / for he was wonderfye holpe, vntyll he was become myghtye.

And in his greatnesse his herte arose, that he was marred, and transgressed agaynste the Lorde his God. For he wente in to the temple of the Lorde to burne incense vpon the auter of incense. But Azarias the preest wente in after him with foure score preestes of ꝑ Lorde that were bolde men. And they stepte to Oziah the kynge, and sayde to him: it pertayneth not the Oziah to burne incense vnto the Lorde, but to the preestes the chyldren of Aaron that are consecrate for to burne incense. Come out of the sanctuarye, for thou hast trespaced, and it shall be no worshyp to the before the Lorde God.

And Oziah was wroth & had incense in his

hande to offre, and in his indignacion agaynste the Preest, * the lepre sprange in his forehead before the Preestes in the house of the Lorde, euen beside the incense aulter. And Azarias the chiefe Preeste with all the other Preestes loked vpon hym: and beholde, he was a lepre in his forehead, and they draue him thence. And therto he was fayne to go oute, because the Lorde hadde plaged him. And Oziah the kynge continued a lepre vnto the daye of his deathe, and dwelt in an house at libertie: how be it he was cast oute of the house of the Lorde. And Joatham his sonne had the gouernaunce of the kynges house, & iudged the people of the lande. 3. Reg. 15. d. a.

The reste of the actes of Oziah bothe firste and laste, dyd Isaias the Prophete, the sonne of Amos wryte. And when Oziah was layde to rest with his fathers, they buryed him with his fathers in the felde of the burial of the kinges. For they sayd: he is a lepre. And Joatham his sonne raigned in his stede.

¶ Joatham raygneth and ouercōmeth the Immonites. Achaz his sonne raygneth after him.

CAPI. XXVII.

1 IOatham was fyue and twentye yere olde when he began to raygne, and raygned sixtene yere in Jerusalem. His mothers name was Jeruiah the doughter of Zadoc. And he dyd that pleased the Lorde in all poyntes as dyd his father Oziah: saue, that he came not to the temple of the Lorde, and that the people dyd yet corrupte theym selues. He buylte 2 the hye gate of the temple of the Lorde, and on the walle Ophel he ouylte mocke. Moreouer he buylte cities in the mountaynes of Iuda, and in the wodde countrey he buylte castels and towres.

And he foughte with the kynge of the chyldren of Ammon, and preuayled agaynst them. And the chyldren of Ammon gaue him 3 tame yere an hundred talentes of syluer, and tenne thousande quarters of whete, and as mocke barley. So mocke also did the chyldren of Ammon gyue him the seconde yere, and the thirde to. And Joatham became myghtye, bycause he dyrected his waye before the Lorde his God.

The reste of the actes of Joatham and all 4 his warres and his wayes are wrytten in the boke of kynges of Israell and Juda. He was fyue and twentye yere olde, when he began to raygne, and raygned sixtene yere in Jerusalem. And when Joatham was layde to reste with his fathers, they buryed him in the city of Dauid: and Achaz his sonne raigned in his stede.

¶ The wyckednesse of Achaz kynge of Juda. After him raygneth Ezechias.

CAPI. XXVIII.

1 AChaz was twentye yere olde when he began to raygne, and raygned sixtene yere in Jerusalem. And he dyd not that pleased the Lorde, as dyd his father Dauid: but walked in the wayes of the kynges of Israel, and made therto Baals of metall. And 2 he offered incense in the valeye of the chyldren of Hennon, and burnte his chyldren in fyre after the abhominacion of the nacyons whiche the Lorde threwe oute before the chyldren of Israel. And he offered burnt incense in hyewlters, and on mountaynes, and vnder euery grene tree.

Wherfore the Lorde his God deliuered him 3 in to the hande of the kynge of the Syrians: whiche beat him, and caryed awaye a great multitude of his captiue in to Damascon. And further, he was delyuered in to the hande of the kyng of Israel, which slewe of his a mighty slaughter. For Phaceh the sonne Romeliah slewe in Juda an hundred and twentye thousande in one daye, and all fyghtyng men: and that bicause they had forsaken the Lorde God of their fathers. And Zechri a mighty man 4 in mount Ephraim slewe Maaliah the kynges sonne, and Aliricam the lorde stewarde of housholde, and Elcanah that was next to the kyng. And the chyldren of Israell toke prysoners of 5 their brethren two hundred thousande wiues, sonnes and doughters, and therto caryed awaye moche spoyle of them, and brought it to Samaria.

But there was a Prophet of the Lordes 6 named Obed, whiche wente oute to the hoste that came to Samaria, and sayd to them: Se, bicause the Lorde God of youre fathers was wrothe with Juda, he delyuered theym in to youre handes. And ye haue slayne them with 7 cruelnye that reacheth vp to heauen. And now ye purpose to kepe vnder the chyldren of Juda and Jerusalem, and to make them bondemen and bondewomen. What other thynge do ye (ye vnhappye) then offende the Lorde youre God? But nowe heare me, and deliuer the pryseners agayne whiche ye haue taken of youre brethren, for the great wrathe of the Lorde is vpon you.

And certayne of the heades of the chyldren 8 of Ephraim: as Azarias the sonne of Johanan, Barachiah the sonne of Mesimeloth, Jehezekiah the sonne of Selum, and Amasa the sonne of Hadalai stode vp agaynste them that came from warre, and sayd vnto them: ye shal not bryng in the captyues hyther. For when 9 we haue offended the Lorde alredye, ye entende to adde moze to oure synnes and trespace. For oure trespace is greate alredye, and there is feare wrathe vpon Israel. Wherupō 10 the men of armes lefte the captyues and the spoyle before the lordes and all the congregacion.

And there arose certayne appoynted therto 11 by name, and toke the pryseners and clothed all that were naked amonge theym, of the spoyle, and arayed them and shoed them, and gaue them to eate and to drynke, & annoynted them, & caried all that were feble of them vpō 12 asses, and brought them to Jericho the cite of palme

palme trees fall by theyr brethren: and the returned to Samaria agayne.

And at that same tyme kynge Achaz sent vnto the kynges of Assur to haue helpe. And the Edomites came yet agayne and slue of Juda and caryed awaye some captyues. And the Philistines inuaded the cytyes in the lowe countrey and the south of Juda: And toke Bethlames, Ataion, Gaderoth, and Socoh: with the townes belongynge therto, and Thimna with the townes of the same. And Gimso with her townes, and dwelte therin. For the Lorde brought Juda lowe, because of Achaz kynge of Juda, whiche made Juda naked and transgressed agaynst the Lorde. And Thiglath palneser kynge of Assur came vpon him and besieged him, but preuayled not agaynste him. For Achaz toke awaye out of the house of the Lorde and oute of the kynges house and out of the Lordes houses and gaue vnto the kynge of Assur, though it holpe him not. And therto in the very tyme of his tribulacion dyd kynge Achaz trespace yet more agaynst the Lorde. For he offred vnto the Gods of them of Damasco which bet him and sayde because the goddes of the Syriens helpe them therfore will I offer to them, that they maye helpe me also. But they were his destruction & the destruction of all Israel. And Achaz gathered togither the vessels of the house of God & brake them, & shut vp the wyes of the house of the Lorde, and made him aultars in all corners of Jerusalem. And in al the cytes of Juda cytie by cytie he made hylaulters to burne incense vnto other goddes, and angred the Lord God of his fathers. The rest of his actes and all his wayes both first and last are writte in the boke of kynges of Juda and Israell. And whē Achaz was layde to rest with his fathers they buryed him in the cytie of Jerusalem: but brought him not vnto the sepulchres of the kynges of Juda. And Ezechias his sonne raigned in his stede.

¶ Ezechias restoreth vnto the temple of the Lorde all the thinges that had not bene regarded of his predecessoures.

CAPI. XXIX.

A Ezechias began to raygne when he was. xxv. yere olde, and raygned. xxix. yere in Jerusalē. And his mothers name was Abia the wyghter of Zachary. And he dyd that was right in the sight of the Lorde in all poyntes, as dyd Dauid his father. He opened the wyes of the house of the Lorde in the fyrste yere and first moneth of his raigne, and repaired them. And he brought in the preastes and the Leuites and gathered theym togyther into the east strete: and sayde vnto them.

Heare me ye Leuites: purifye youre selues and halow the house of the Lorde God of your fathers, and bynge out the fylthynesse out of the holy place. For our fathers haue trespaced and done wyckedly in the eyes of the Lorde our God: and haue forsaken him, and turned awaye their faces from the habitation of the Lorde and turned to their backes. And beside that they haue shut vp the wyes of the porche and quenched the lampes and haue neyther burned incense nor offred burntofferinges in the holy place vnto the God of Israel.

Wherfore the wrathe of the Lorde fell on Juda and Jerusalem: and he scatered theym & made them so thynne that men hisse at it, euen as ye se with youre eyes. For lo, our fathers were ouerthrowen with the swerde, and oure sonnes, our doughters and our wyues were caryed away prysoners for the same. Now haue I in my herte to stryke a couenaunt with the Lorde God of Israel: that his wrathe maye cease. Now therfore my sonnes be not negligent: for the Lorde hathe chosen you to stande before him, and to ministre and burne offringes to him.

Then the Leuites arose: Mahath the son of Amasai and Joel the sonne of Asariah beynge of the children of the Cahathites: and the sonnes of Merari, Kis the sonne of Abdi, and Asariah the sonne of Jalaleel: and of the Gersonites, Joah the sonne of Simma and Eden the sonne of Joah: and of the sonnes of Elizaphan, Simri and Jeiel: and of the sonnes of Asaph, Zachariah and Mathaniah: & of the sonnes of Heman, Jehiel and Semei: & of the sonnes of Jeduthun, Semaiah and Oziel. And they gathered their brethren and purifyed them selues, and then went at commaūdement of the kynge by the worde of the Lord for to clense the house of the Lorde. And the preastes wente into the house of the Lorde to clense it, and brought oute all the vnclennesse they founde in the temple of the Lorde, and in the courte of the house of the Lorde. And the Leuites toke it & caried it oute into the broke Cedron. They began the first daye of the fyrste moneth to purifye, and came the eyght day to the porche of the Lorde: so that they had purged the house of the Lorde in eyght dayes and the. xvj. daye of the first moneth they made an ende.

And then they wēt in to Ezechias the kyng and sayde: we haue clensed all the house of the Lorde, and the aulter of burntofferinges, with all his vessels, and the shewbreed table with all his apparell: and therto all the vessels whiche kynge Achaz dyd cast a syde when he raygned and transgressed, them we haue repayred and sanctified: and se, they are before the aulter of the Lorde. And Ezechias the kynge rose early and gathered the Lordes of the cyty and went vp to the house of the Lorde. And there were brought seuen oxen, seuen rammes, seuen lambes, and seuen kyddes to be a synneoffring for the kyngdom, for the sanctuary and for Juda. And he commaunded the preastes the sonnes of Aaron to offer them on the altar of the Lorde.

And they slewe the oxen: and the preastes receyued the bloude and sprynkled it on the aultare: and they slew the rammes and sprinkled the bloude vpon the aultare: and they slewe the lambes and sprinkled the bloude vpon the aultare. And then they brought forth the kydes of the synneoffringe before the kynge and the

the congregacion which put their handes vpō them. And the preastes slew them and offered the bloude of them vpon the aultare, to make
f satisfaction for all Israel: for the kynge sayd: that the burntoffringe and the synneoffringe shulde serue for all Israel. And they set the Leuites in the house of the Lorde with Symbales. Psalteries and harpes accordynge to the commaundemente of Dauid and of Gad the kynges sear of visions and of Nathan the prophete. For so was the commaundement of the Lorde thorow the hande of his prophetes.
And so the Leuites stode with the instrumentes of Dauid, and the preastes with trompettes. And Ezechias commaunded to offer the burntoffringe vpon the aulter. And when the burntofferinge began, the songe of the Lorde began, and the trompettes with the instrumētes of Dauid kynge of Israel. And all the congregacion bowed theym selues, and the syngers sange, and the trompettes blew, and cōtinued vntyll the burntoffringe was fynysshed.

And when they hadde made an ende of the burntoffringe, the kynge and all that were w̄ him kneled downe, and bowed them selues, & gaue prayse and thankes. And Ezechias the kynge & the lordes bade the Leuites to prayse the Lorde with the wordes of Dauid and of Asaph the sear of vysions. And the Leuites praysed that they reioysed agayne, and the other stouped and bowed them selues.

And Ezechias aunswered and sayde: nowe
6 that ye haue fylled your handes to the Lorde go to and bringe in the sacrifices and thankoffringes into the house of the Lorde. And the congregacion brought in the sacrifices & thankoffringes, and all that were willing brought burntoffringes. And the nombre of the burnt offringes which the congregacion brought in was seuenty oxen, and an hundred rammes & two hundred lambes: and all for burntoffringes to the Lorde. And beside that they dedicated sixe hundred oxen, and three thousande shepe.

But the preastes were to fewe, and were not able to flaye all the burntofferinges. Wherfore their brethren the Leuites holpe them tyll the worke was ended, and vntyll ỹ preastes were sanctified. For the Leuites were purer herted to sanctifie them selues then the preastes. And therto the burntoffringes were manye with the fat of the peaxoffringes and the drynkeoffringes that belonged to ỹ burnt offringes. And so the seruice pertayninge to ỹ house of the Lorde went forwarde. And Ezechias reioysed, and all the people, that God had made the folke so redy: for the thing was sodenly done.

¶ Ezechias remueth the feast of passeouer.

CAPI. XXX.

a AND Ezechias sent to all Israel and Iuda: and therto wrote letters to Ephraim and Manasses, that they shoulde come to the house of the Lorde at Jerusalem, to offer passeouer vnto the Lorde God of Israel. And the kynge helde a counsell with his lordes and all the congregacion at Jerusalē to kepe the feast of passouer in the second moneth. For they coulde not kepe it at that tyme for there were not preastes ynough sanctified, neyther was the people gathered togither to Jerusalem. And the thynge pleased the kynge and all the congregation. And they decreed it shulde be proclaymed thorowe out all Israell frome Berlabe to Dan, that they shuld come and holde the feast of passouer vnto the Lord God of Israell at Jerusalem: for they hadde not often done it, as it is wrytten howe they shulde.

And the messengers went with letters of ỹ hande of the kynge and of his lordes thorow out all Israel and Juda, at the commaundement of the kynge which sayd: children of Israell, tourne agayne vnto the Lorde God of Abraham, Isaac, and Israell, and so will he tourne to the remnaunt of you that are escaped out of the handes of the kynge of Assur. And be ye not lyke youre fathers and youre brethren whiche trespaced againste the Lorde of your fathers, which therfore gaue them vp ỹ they are wasted as ye se. Wherfore be not hyr necked lyke vnto your fathers, but yelde your selues vnto the Lorde, and come to his holye place whiche he hathe sanctified for euer, and serue the Lorde youre God, that his wrathe maye turne frome you. For yf ye tourne vnto the Lorde, youre brethren and youre children shall fynde compassion in the presence of them that holde them captyue, that they may come agayne vnto this lande: for the Lorde youre God is full of mercye and compassion, & will not turne his face frome you, yf ye tourne agayne to him.

And the postes went from cytie to cytie thorow out the lande of Ephraim and Manasses and euen vnto Zabulon. But they laughed them to scorne and mocked theym. Neuertheles yet dyuers of Asser, Manasses and of Zabulon meakened them selues and came to Jerusalem. And therto the hand of God was in Juda, to make them of one accorde to do the commaundment of the kynge and the capitaynes, which was according to the worde of the Lorde. And so there assembled to Jerusalem moche people and a myghtye great congregacion, to holde the feast of swete bred in the seconde moneth.

And they arose and put awaye the aultars that were in Jerusalem. And all the incense
f they dyd awaye and cast theym into the broke Cedron. And they slewe passouer the fourtene daye of the seconde moneth. And the preastes and Leuites sanctified them selues for shame, and broughte in the burntofferinges into the house of the Lorde. And they stode in their ordinge after their maner accordinge to the law of Moses the man of God. And the preastes sprynkled the bloude receyuinge it of the handes of the Leuites. And because there were many in the congregacion that were not sanctified: and therfore dyd the Leuites sley passouer for all that were not cleane to sanctify them

them to the Lorde.

There was very moch people out of Ephza im, Manasses, Jlachar & Zabulon that were not cleane, and therfore dyd eate passeouer o= therwyse then wrytinge specifieth. But Eze= chias prayed for them and sayd: þ good Lorde be mercyful to all that set their hertes to seke the God that is the Lorde God of their fa= thers, thoughe they w it not accordinge to the clennesse of the holy place. And the Lord herd Ezechias and healed the people. And so þ chil dren of Jsrael that were founde at Jerusalem helde the feast of swete bred seuen dayes with great gladnesse, and the Leuites and the prea sts praysed the Lorde day by day with lowde instrumentes.

And Ezechias spake hertely vnto the Leui tes that had good vnderstandinge of þ Lord. And they dyd eate that feast seuen dayes long and offred peaceoffringes & thanked the Lorde God of their fathers. And the hole assemble toke counsell to kepe seuen dayes moo: & they helde those seuen dayes with gladnesse. For Ezechias kynge of Juda gaue for heaueoffrin= ges to the congregacion a thousand oxen and seuen thousande shepe. And the Lordes gaue to the congregacion for heaueoffringes a thou sande oxen and ten thousande shepe. And the preastes sanctified them selues, that they were ynoughe.

And all the congregacion of Juda with the preastes and Leuites, and all the congrega= cion that came out of Jsraell and the straun= gers, both that came out of the lande of Jsrael and that dwelt in Juda, reioysed: and there was greate ioye in Jerusalem. For frome the tyme of Salomon the sonne of Dauid kynge of Jsrael it happened not so in Jerusalem.

And the preastes and the Leuites arose & bles sed the people, and their voyce was herde, and their prayer went vp vnto his holy dwelling place heauen.

¶ After Ezechias had called agayne the people vn= to the waye of the Lorde he ordeyneth the preastes, vnto whome he commaundeth to gyue tythes.

CAPI. XXXI.

AND when they had fynished all this: all Jsraell that were founde in the cy= ties of Juda, went oute and brake the Images and cut downe the groues, and all to brake the hylaultares and the other aultares thorow out all Juda and Ben Jamin, Ephra= im and Manasses, tyl they had made an ende of them. And afterwarde all the children of Jsrael returned euery man to his possession in their owne cyties. And Ezechias set the prea= stes and the Leuites in their ordre to wayte by course, euery e man accordinge to his office whether preast or Leuite: for the burntoffe= ringes and peaceoffringes, and to minister and to thanke & to praye in the gates of the lodge of the Lorde. And the kynge gaue a porcyō of his substaunce for burntoffringes at morninge and euen, and for burntoffringes on the Sab both dayes and new mones, and other solēne feastes, accordinge * as it is wrytten in the lawe of the Lord. And he bad the people that dwelte in Jerusalem to gyue the parte of the preastes & Leuites, that they might be mayn= teyned in the lawe of the Lorde. And as sone as the worde came abrode, the children of Js= raell brought aboundaunce of fyrste frutes of corne, wyne, oyle, and hony, and of al maner of frutes of the felde: and the tythes of al ma ner of thinges brought they in plentcously. And the children of Jsrael and Juda þ dwelt in the cyties of Juda, they also brought in the tythes of oxen and shepe, and tythes of dedi= cate thinges which were dedicate to the Lord their God, and put theym on heapes. In the thirde moneth they began to laye the heapes and fynished them the seuenth.

And when Ezechias and the lordes came & sawe the heapes, they blessed the Lorde and his people Jsraell. And Ezechias questioned with the preastes and the Leuites concerning the heapes. And Azarias the chief preest of the house of Sadoc answered him & sayde: sythens they began to bringe the heueofferinges into the house of the Lorde, we haue eaten & had ynoughe, and yet lefte aboundaunce, for the Lorde hathe blessed his people and therof is this heape left. And Ezechias bad dresse vp þ store houses about the house of the Lorde. And so they dyd, and caryed in the heaueoffe= ringes and the tythes and the dedicat gyftes, euen of fydelitte.

Ouer which Chonanlah the Leuite hadde the rule with Semei his brother nexte to him. And Jehiel, Asarlah, Nahath, Asael, Jerī= moth, Josabad, Eliel, Jesmachiah, Mahath and Bananiah, were ouerseers ordeyned, by Chonaniah and Semei his brother, at the ap poyntement of Ezechias the kynge, and Aza= rias the ruler of the house of God. And Chore the sonne of Jemna the Leuite porter of the East wre had the ouersight of the frewilloffrin ges of God, to gyue peaceoffringes vnto the Lorde, and was ouer thinges most holy. And vnder him were Eden, Miniamin, Jesua, Se metah, Amariah and Sechenlah in the cyties of the preestes of their fidelitte, to gyue to their brethren their portions, as well to the small as to the great.

And to the males also that were reckened from thre yere & aboue amonge all that went into the house of the Lorde daye by day, to w seruice & to wayte by course. And to the prea= stes that were reckened in the housholdes of their fathers from. xx. yere & aboue, to wayte when their courses came. And to theym that were reckened thorow out al their babes, wy ues, sonnes & doughters thorow out al the cō gregacion. For to the fidelitie of them dyd me commit their sanctified gyftes. And therto a= monge the children of Aarō the preastes were men named by name in the feldes of the sub urbes of all their cyties, cytie by cytie, for to gyue portions to all the males of the preastes and to all that were reckened amonge the Le uites.

And on this maner dyd Ezechias thorowe out all Juda, & dyd that was good, ryghte & truth,

Nu. xxviii b.

truthe, before the Lorde his God. And in all the worckes that he began in the seruice of ꝯ house of God, to seke his God after the lawe and commaundement, he dyd with al his hert and prospered.

¶ Sennacherib which shulde haue beseged Jerusalē is stryken of the Aungell. Ezechias dyeth after whom succedeth Manasses.

CAPI. XXXII

A iiij.Re.xviij.c

After these dedes and truthe, Sennacherib kynge of Assur came and entred into Juda and pyeched against the stronge cyties and thought to drawe them to him. But when Ezechias sawe that Sennacherib was come & that he purposed to fight against Jerusalem: he toke counsel with his capitaynes and men of might, to stop the watter of ꝯ fountaynes that were without the cytie: and they were content to helpe him. And so there gathered moche people togither and stopt all the welles and the broke that ran thorow the myddes of the lande, entendinge that the kynges of Assur should not fynde moche water, when they came. And he went to iustely and buylte vp the wall where it was broken, and made towres aboue vpon, & yet an other wal without, and repayred Melo the cytie of Dauid, and made many dartes and shildes.

B And he set capitaynes of warre ouer ꝯ people & gathered theym togither into the large strete of the gate of the cytie and spake gently to them, sayenge. Pluck vp your hertes and be stronge: Be not afrayed or in any wyse discouraged for drede of the kynge of Assur, and iiij.Reg.vj.c. of the great multitude that is with him: for there is one greater with vs then with him. With him is an arme of flesh: but with vs is the Lorde our God for to help vs and to fight our batayles. And the people were well couraged with the wordes of Ezechias kynge of Juda.

After that, Sennacherib kyng of Assur sent of his seruauntes to Jerusalem (he him selfe lyenge before Lachis and all his kyngdome w him) vnto Ezechias kynge of Juda and vnto all Juda that were at Jerusalem, sayenge.

C iiij.Re.xviij.c Thus sayth Sennacherib kynge of Assur: * where in do ye trust O ye that are beseged in Jerusalem? Ezechias deceyueth you, to delyuer you to death, hongre, and thyrst, sayeng: the Lorde oure God shall rydde vs out of the hande of the kynge of Assur. Is it not that Ezechias that put downe his hyll aultares and his other aultares, and commaunded Juda & Jerusalem sayenge: before one aulter ye shal bowe your selues and vpon that offer also?

Moreouer haue ye not herde what I and my fathers haue done vnto the people of all landes? were the gods of the people of other landes able to saue their landes oure of my hande? which of all the goddes of those nacions that my fathers destroyed was it, that coulde delyuer his people out myne hande, that your God shulde be able to delyuer you oute of myne hande? Wherfore nowe let not Ezechias deceyue you ether perswade you on this facion, nor yet beleue him. For as no God amonge so many nations and kyngdomes, was able to rydde his people out of myne hande & the handes of my fathers: euen so moche lesse shall your God kepe you out of myne hande. And yet more dyd his seruauntes speke against the Lorde God and against his seruaunt Ezechias. Furthermore he wrote a letter to raile on the Lorde God of Israel and spake therin sayenge: as the goddes of the nacions of other landes haue not delyuered their people out of myne hande, no more shall the God of Ezechias delyuer his people out of myne hande. And they cryed with a lowde voyce in the iewes speache vnto the people of Jerusalem, ꝯ were on the walles, to feare them and to dismaye theym, that they might haue taken the cytie. And they spake against the God of Jerusalem, as against the goddes of the nations of the earth, which are the workes of the handes of men.

But Ezechias the kynge and the Prophete Isai sonne of Amoz prayed concernynge that thinge and cryed vp to heauen. And the Lord sent an aungell and destroyed all the men of warre and the Lordes and Capitaynes of the host of the kynge of Assur, that he turned his face with shame towarde his owne lande. And when he was come into the house of his God, he was there ouerthrowen w the sweard euen by them that issued out of his bowels. And so the Lorde saued Ezechias and the inhabiters at Jerusalem oute of the handes of Sennacherib kynge of Assur and of all other, and mayntened them on all sydes, In so moch that many brought presentes vnto the Lorde to Jerusalem and precious gyftes to Ezechias kynge of Juda: so that he was magnified in the sight of all nations frome thence forth.

* In those dayes Ezechias was sicke vnto ꝯ death and besought the Lorde: which answered him and shewed him a wonderfull myracle: But Ezechias dyd not accordinge to the curtesye shewed him, for his hert arose: therfore came there wrath vpon him and vpon Juda and Jerusalem. Notwithstanding Ezechias mekened him self for the arysing of his hert bothe he and the inhabiters of Jerusalem. Wherfore the wrath of the Lord fel not vpō them in the dayes of Ezechias.

And Ezechias had exceding moch rychesse and honour. And he gathered him treasure of siluer, golde, precious stones, spices, shildes, and all maner pleasaunt iewelles: and made store houses for the frutes of corne, wyne and oyle: and stables for all maner beastes, & foldes for shepe. And made him townes because he had catel of shepe & oxen great aboundaūce For God had gyuen him substaunce exceading moche. And the same Ezechias stopped ꝯ vpper watersprynges of Gihon & brought them downe to the West syde of the cytie of Dauid And Ezechias prospered in all his workes. But when the Embassadours of the lordes of Babylon were sente to him, to enquyre of the wonder that chaunced in the lande, God left him; to tempte hym that all that was in his herte

hert myght be knowen.

The reste of the dedes of Ezechias and his goodnesse are writtē in the vision of Isai the prophete the son of Amoz in the boke of the kynges of Juda and Israel. And then Ezechias layde him to rest with his fathers, and they buryed him in the hyghest sepulchre of the sonnes of Dauid: and Juda and the inhabitaunts of Jerusalem dyd him worshyppe at his deathe. And Manasses his sonne raygned in his stede.

¶ Manasses is taken prysoner, and after destroyeth the Idoles. He dyeth after him succeadeth Amō. Amō was kylled of his owne people, and Josiah his sonne raygneth for him.

CAP. XXXIII.

MAnasses was .xij. yere old when he was made kynge, and raigned .lv. yere in Jerusalem. And he dyd wyckedlye in the sight of the Lorde, lyke vnto the abominacions of the Paynims which the Lorde cast out before the children of Israel. For he went and buylt agayne the hylaulters which Ezechias his father had broken downe. And he reered vp aulters vnto Baals, and made groues, & bowed him selfe vnto all the host of heauen and serued thē. And he buylt aulters in the house of the Lorde: Of which the Lorde had sayde * in Jerusalem shall my name be for euer. And he made aulters vnto all the host of heauen in the two courtes of the house of ỹ Lorde And he burnt his children in fyre in the valey of the sonnes of Hennon. And he obserued dismal dayes and occupyed wytchecraft and sorcery, and mayntened workers with spirites & fears of fortunes: and wrought moche euyll in the sight of the Lorde, to anger him with. And he put the kerued Image of an Idole which he had made, in the house of God. Of which house God sayde to Dauid and to Salomon his sonne, in this house here in Jerusalem which I haue chosen out of all the tribes, * I wil put my name for euer, & no more remoue the seate of Israell for the of the lande which I haue ordeyned for your fathers, In case they walke dyligent to do all I haue commaunded by Moses in all the lawe ordinaunces and maners. But Manasses made Juda & the inhabiters of Jerusalem to erre, and to do worse then the Heythen which the Lorde destroyed before the children of Israel. And whē the Lorde spake to Manasses and to his people, they attended not to him.

Wherfore the Lorde brought vpon them ỹ Capitaynes of the host of the kynge of Assur, which toke Manasses in an holde and bound him with chaynes and carryed him to Babilon And when he was in tribulacion he besought the Lorde his God, and humbled him selfe exceedyngly before the God of his fathers, and made intercession to him: and he was entreated of him and herde his prayer and brought him agayne to Jerusalem into his kyngdome. Then Manasses knewe how that the Lorde was the very God. After that, he buylt a wall without the cytie of Dauid on the west syde of Gihon in the broke and so forth to fishgate and rounde about Ophel and brought it vp of a very greate heyght, and put Capitaynes of warre in all the stronge cyties of Juda. And he toke away straunge goddes and the Idole out of the house of God, and all the aultares that he had buylt in the mount of the house of God and in Jerusalem, and cast them out of the cytie. And he made an aulter vnto ỹ Lord and sacrificed theron peasoffringes and thanksoffringes, and charged Juda to serue ỹ Lorde God of Israel. Neuertheles the people dyd other syll in the hyllaultars, howbeit vnto the Lorde their God only.

The reste of the actes of Manasses and his prayer vnto his God, and the wordes of the seers of visions that spake to him in ỹ name of the Lorde God of Israell, are written amonge the dedes of the kynges of Israel. And his prayer and how that he was herde, and all his synne and trespace, and the places where he made hyllaulters and set vp groues & kerued Images before he was mekened, are written amonge the dedes of the seers of visions. And when Manasses was layde to rest with his fathers, they buryed him in his own house and Amon his sonne raygned in his rowme. Amon. Amon was .xxij. yeres olde, when he began to raygne, and raygned two yere in Jerusalem. And he dyd that displeased the Lorde lyke vnto Manasses his father, for Amon sacrificed to all the kerued Images whiche Manasses his father made, and serued theym, and mekened not him selfe before the Lorde, as Manasses his father had mekened him selfe: But Amon trespalled greatly. Wherfore his owne seruaūtes conspired against him and slew him in his owne house. And the people of the lande slew all that had conspired against kynge Amon. And therto the people of the lande made Josias his sonne kynge in his rowme.

¶ Josias destroyeth the Idoles and restoreth the temple in whiche is founde the boke of the lawe. He sendeth to Holda the prophetisse for counsell.

CAP. XXXIIII.

IOsias was made kynge when he was .viij. yere olde, and he raygned in Jerusalem .xxxj yeres. And he dyd that pleased the Lorde, & walked in the wayes of Dauid his father bowinge neyther to the ryght hande ne to ỹ left. In so moche that the eyght yere of his raigne, when he was yet a lad, he began to seke after the God of Dauid his father. And in the .xij. yere he began to purge Juda and Jerusalem of hyllaulters, groues, kerued Images, & Images of metall: so that they brake downe ỹ aulters of Baals euen in his presence, and the Idolles that were vpon theym, he caused to be destroyed. And the groues, kerued Images, & Images of metall he brake and made dust of them, and strawed it vpon the graues of them that had offred to them. And he burnt the bones of the preastes vpon the aultars, and clensed Juda and Jerusalem. And euen so dyd he in the

in the cytes of Manasses, Ephraim, Simeon and of Nephthali. And in the wyldernesses of them rounteabout he plucked a sonder the aultares and the groues and dyd beate them and stampe theym to powder, and bet wwne the ydles thorowout all the lande of Israel: and then returned to Jerusalem.

In the.xviij. yere of his raygne when he had purged the lande and the temple, he sent Saphan the sonne of Azalia, and Maasiah the gouernoure of the cytie, and Joah the sonne of Joachaz the recorder, to repayre the house of the Lorde his God. And when they came to Helkiah the hyghe preaste, men delyuered theym the moneye that was brought into the house of God, which the Leuites that kept ꝑ enteryes had gathered of the handes of Manasses and Ephraim and of all that yet remayned in Israel and of all Juda and Ben Jamin and of the enhabiters of Jerusalem. And they put it in the handes of the workmē that had the ouersight of the house of the Lorde, whiche gaue it to the labourers that wrought on the house of the Lorde, to repayre and mende it, and to masons and carpēters to bye hewed stone and tymbre, for to make couples & beames for the houses which the kynges of Juda had destroyed: And the men wrought in ꝑ worke faithfully.

And the ouerseers of them to courage them were Jahath and Obadiah Leuites of ꝑ children of Merari: and Sacharia and Mesulam of the children of the Cahathites, and as many other of the Leuites as couldе skill of instrumētes of Muske. And ouer the bearers of burthens and ouer all that wrought, in what so euer workmanship it were, were there scribes, officers and porters of the Leuites.

The boke of the lawe is founde.

And as they brought out the moneye that was brought into the house, Helkiah ꝑ preast founde the boke of the lawe of the Lorde gyuen by Moses. And Helkiah aunswered and sayde to Saphan the scrybe: I haue founde ꝑ boke of the lawe in the house of the Lorde, & gaue the boke to Saphan. And Saphan caryed the boke to the kynge, and brought ꝑ kynge worde agayne, sayenge: all that was committed to thy seruauntes, that do they. And they haue powred out the money that was founde in the house of the Lorde and haue delyuered into the handes of the ouerseers of the workmen. And then Saphan the scribe shewed the kynge, sayenge: Helkias the preast hath gyuē me a boke, and he red it before the kynge.

And when the kyng had herde the wordes of the lawe, he tare his clothes, and commaunded Helkiah and Ahikam the sonne of Saphā and Abadon the sonne of Micah and the sayd Saphan the scribe and Asaia a seruaunt of the kynges, sayenge: go and enquire of the Lorde for me and for them that are left in Israel and Juda, concernynge the wordes of the booke ꝑ is founde. For great is the wrath of the Lord that is fallen vpō vs, because our fathers kept not the worde of the Lorde, to do after al that is written in this boke. And Helkias with thē that pertayned to the kynge went to Holdah a prophetisse wyfe of Sellum the son of Thekoh ath the sonne of Hasarah keper of the wardrope (which prophetisse dwelt in Jerusalem in the seconde warde) and they communed with her. And she sayde vnto them: thus sayth the Lorde God of Israel, tell ye the man that sent you to me: euen thus sayth the Lorde: lo, I will bringe euyll vpon this place and vpon the enhabiters therof, euen al the curses that are written in the boke whiche they haue red before the kynge of Juda, because they haue forsaken me and haue offred vnto other Gods to angre me with all maner workes of their handes, therfore is my wrathe set on fyre agēst this place and shall not be quenched.

And as for the kynge of Juda whiche sent you to enquire of the Lorde, so shall ye say vnto him: thus sayth the Lorde God of Israell concernyng the wordes which thou hast herd. Because thyne hert dyd melt and thou dydst meke thy selfe before God, when thou herdest his wordes against this place and against the enhabiters therof: and humbledst thy selfe before me, and tarest thy clothes and wepest before me, that haue I herd also sayth the Lord. Beholde I will take the to thy fathers & thou shalt be put in thy graue in peax, & thyne eyes shall not se all the myschefe that I will bring vpon this place and vpō the inhabiters of the same. ✳ And they brought the kynge worde agayne. Then the kynge sent and gathered together all the elders of Juda and Jerusalem. And the kynge went vp into the house of the Lorde, and all the men of Juda and the inhabiters of Jerusalem and the preastes and Leuites and all the people great and small: and red al the wordes of the boke of the couenaūt that was founde in the house of the Lorde. And the kynge stode at his standing and made a couenaunt before the Lorde, to folowe the Lorde and to kepe his commaundmentes, his wytnesses and his statutes with all his herte and with all his soule and to fulfill the wordes of the appoyntement written in the sayde booke.

And he made to come forthe all that were founde in Jerusalem and Ben Jamin, and the inhabiters of Jerusalem promysed to kepe the couenaunt of ꝑ God whiche was the God of their fathers. And Josias put away al maner abhominations out of all landes that pertayned to the children of Israel, and brought all that were founde in Israell to serue the Lorde their God. And they tourned not a syde from the Lorde God of their fathers as longe as he lyued.

¶ Josias holdeth passouer. He fyghteth agaynst the kynge of Egypte / and dyeth. The people bewayle hym.

CAPI. XXXV.

And Josias helde the feast of passouer vnto the Lorde in Jerusalem, and they slewe passouer in the. xiiij. daye of the first moneth. And he set the preestes in their offices and ayded thē in the seruyce of the house of the Lorde. And he sayd to the Leuites that taught

taught thorow out all Israel and were sanctified vnto the Lorde: put the holy arcke in the house which Salomon the son of Dauid kyng of Israell dyd buylde, ye nede not to beare it vpon your shoulders. Wherfore now serue the Lorde your God and his people Israell. And prepare your selues by your auncient housholdes and companyes, accordinge to the writynge of Dauid kynge of Israel, and the writing of Salomon his sonne. And stande in the holy place accordynge to the deuysions of the auncyent housholdes of youre brethren the chyldren of the people, and after the deuyson of the auncyent housholdes of the Leuites, & kyll passouer, sanctyfye and prepare your brethren that they maye doo accordynge to the worde of the Lorde by the hande of Moses.

And Josias gaue to the common people in lambes and kydde, for passe ouer offerynges onely, vnto all that were present thirty thousande by tale, and thre thousande oxen, euen of ꝑ kynges substaunce. And his Lordes gaue willyngly both vnto the people and vnto ꝑ preastes and vnto the Leuites. Helkias, Zacharias & Jehiel rulers of the house of God, gaue vnto the preastes for passe ouer offerynges two thousande and syxe hundred lambes and kydde, and thre hundred oxen. And Conanta with Semeia and Nathaneel his brethren, and Hasabiah and Jaiel and Josabad, Lordes of the Leuites, gaue vnto ꝑ Leuites, fyue thousande passe ouer offerynges, & fyue hundred oxen.

And so the seruyce went forwarde: and ꝑ preastes stode in theyr places, and the Leuites in theyr companyes at the kynges commaundement. And they offered passouer: and the preastes syprynkled the bloude receaupynge it of the Leuites, and the Leuites stryppe the beastes. And they set awaye the burnt offerynges, to gyue them vnto the comme people as they were deuyded by auncient houses, for to offer vnto the Lorde, as is wrytten in the boke of Moses. And so dyd they with the oxe to. And they dressed the passouer with fyre as the maner was. But the other halowed dedicat beastes they sod in pottes, cauldrons and pannes and deled them quickely amenge all the common people. And afterwarde they made redy for them selues and for the preastes and for the children of Aaron, which were buyed in offeringe burnt offerynges and the fat vntyll night. And therfore the Leuites prepared for them selues and for the preastes the sonnes of Aaron. And the singers the chyldre of Asaph stode in their standinge accordinge to the commaundement of Dauid and Asaph, Heman & Jeduthun the kynges sear of visions: and the porters wayted at euery gate, and might not departe frome their seruice: But their brethre the Leuites prepared for them. And so all the seruice of the Lorde went forwarde the sayde daye, in offeringe passouer of burntofferynges vpon the aultare of the Lorde, accordinge to the commaundement of kynge Josias. And so the children of Israell that coulde be founde/ kept passouer the same tyme and kepte the feast of vnsoure breed. vij. dayes. And there was no passouer lyke to that kept in Israel frome the tyme of Samuel the Prophete: neyther dyd any of the kynges of Israel holde suche a passouer as dyd Josias and the preastes & Leuites and all Juda, and almoche of Israel as coulde be had, and the inhabiters of Jerusalem. And this passouer was holden in the xviij. yere of the raygne of Josias.

D iiii. Re. xxiii. &

After all this, when Josias had kynyshed the temple, Necho kynge of Egypte came vp to fight againste Carcamis vpon Euphrates, and Josias went out against him. And the other sent messengers to him, sayenge: what haue I to w with the thou kynge of Juda? I came not against the now at this tyme, but against an house with whome I haue warre, & God bad me haste. Leaue therfore and medle not with God which is with me, least he destroy the. Neuertheles Josias turned not his face frō him, but made him redy to fight with him, & herkened not vnto the wordes of Necho out of the mouthe of God. And when he was come to fight in the valeye of Magew, ꝑ shoters shot against the kynge Josias. And ꝑ kynge sayd to his seruauntes: cary me away, for I am sore hurt. And his seruauntes hadde him out of that charet & put him in an other, and brought him to Jerusalem where he dyed and was buryed in ꝑ sepulchre of his fathers. And all Juda and Jerusalem mourned for Josias. And Jeremye lamented Josias, and all

zacha. xii. d

singynge men and singynge wemen speake of Josias to this daye, and made it an ordinaūce in Israel: and they be wrytten in lamentacions. The rest of the actes of Josias & his goodnes in folowinge the writinge of the lawe, & his dedes first and last are wrytten in the boke of the kynges of Israel and Juda.

¶ After Josias raigned Joachaz, Joakim, Joacin, Sedekias, in whose tyme all the people were caryed away to Babilon and were brought agayne the lxx. yere after, by kynge Cyrus.

CAP. XXXVI.

AND the people of the lād toke Joachaz the son of Josias & made him kyng after his father in Jerusalem. And Joachaz was. xxiij. yere olde when he began to raygne, & raygned thre monethes in Jerusalē. For the kynge of Egypt put him downe at Jerusalem & raunsomed the lande in an hundred talentes of syluer & a talent of golde. And the kynge of Egypte made Eliakim his brother kynge vpon Juda & Jerusalem, & turned his name vnto Joakim, but Joachaz his brother Necho toke & caryed him to Egypte. Joakim was. xxv. yere old when he began to raigne, & raygned. xj. yere in Jerusalē: & he dyd ꝑ displeased the Lord his God. Against him came Nabuchodonozor kyng of Babilō & bouūde him in fetters to cary him to Babilon. Moreouer the kyng Nabuchodonozor caryed of ꝑ vessels of ꝑ house of the Lorde to Babilon & put them in his temple at Babilon. The rest of the actes of Joakim & his abominations, & ꝑ was layd to his charge, are written in the booke of the kynges of Israel: & Joacin his sonne raygned

A Joachaz. iii. Re. xxiii. &

Eliakim.

B

Joacin.

Ee in his

in his steade. Joacin was. viij. yere olde when he began to raygne, and raygned three monethes and ten dayes in Jerusalem / and dyd þ displeased the Lorde. And when the yere was out, kynge Nabuchodonozor sent and fet him to Babilon with the goodly vessels of þ house of the Lorde, and made Sedekias his brother kynge ouer Juda and Jerusalem.

And Sedekias was. xxj. yere olde when he began to raygne, and raygned a. xj. yere in Jerusalem. And he dyd that displeased the Lord his God, and humbled not him self before Jeremy the Prophete at the mouth of the Lord. And therto he rebelled against Nabuchodonozor which had receyued an othe of him by god and was to stynecked and to harde herted to turne vnto the Lord God of Israel. Furthermore all the rulers of the preastes with the people trespaced a pace after all maner of abominacions of the Panyms & poluted þ house of the Lorde whiche he had halowed in Jerusalem.

And the Lord God of their fathers sent to them by his messengers, sendynge them by tymes: for he had compassion on his people and on his dwellynge place. But they mocked the messengers of God and despysed their wordes and mysused his Prophetes, vntyll the wrath of the Lorde so arose againste his people that it was paste remedy. And so he brought vpon them the kynge of Caldey & slew their young men with the swerde in their holy temple, and neyther spared younge man nor mayden, neyther olde man, neyther so moche as him that stowped for age: But gaue al into his hande.

And all the vessels of þ house of God both great and smal, and the treasures of the house of God, and the treasures of the kynge & his Lordes he caryed to Babilon euery whit. And they burnt the house of God and brake downe the walles of Jerusalem, and burnt all the palaces therof with fyre, with all the goodly stuffe therof, and marred it. And he caryed awaye them that had escaped the swerde, to Babilon, where they were seruantes to him and his children, vntyll the kyngdome of Persia began to rule, to fulfill the worde of the Lord by the mouthe of Jeremy, vntyl the land had her pleasure of her Sabbothes: for as longe as she laye desolate, she kept Sabboth vntyll she had fulfilled. lxx. yeres. And the first yere of Cyrus kynge of Persia to fulfyll the word of the Lorde by the mouth of Jeremy, þ Lord stered vp the spirite of Cyrus kynge of Persia that he made a Proclamacion throrow out all his kyngdome, and set it vp in wrytinge, sayenge: Thus sayth Cyrus kynge of Persia, all the kyngdomes of the earth the Lord God of heauen hath gyuen me, whiche hathe charged me to buylde him an house in Jerusalem that is in the lande of Juda. Wherfore who so euer is amonge you of all his people, the Lorde his God be with him, and let him go vp.

The ende of the seconde boke of the Chronycles of the kinges of Juda.

THE FYRST BOKE OF ESDRAS THE PROPHETE.

¶ Cyrus sendeth agayne the people that was in captyuytye, and restored them theyr holy vessells: And commaundeth them to buylde agayne the temple.

CAPI. I.

A IN the fyrste yere of Cyrus kynge of Persia (that the worde of the Lorde spoken by the mouth of Jeremy myght be fulfilled) the Lorde stered vp the spirite of Cyrus kynge of Persia, that he caused it be proclaymed thorow out all his empyre, yea and by wrytinge also, sayenge: Thus sayth Cyrus the kynge of Persia: The Lorde God of heauen hathe gyuen me all the kyngdomes in the lande and B hath commaunded me to buyld him an house at Jerusalem in Juda. Who so euer nowe among you is of his people, the Lord his God be with him, and let him go vp to Jerusalem in Juda, and buylde the house of the Lorde God of Israel. He is the God that is at Jerusalem. And who so euer remayneth yet in any maner of place (where he is a straunger) let ye men of his place, helpe him with syluer and golde, with good and catel, beside that whiche they willyngly offer, for the house of God at Jerusalem.

Then gat vp the principall fathers of Juda and Ben Jamin, and the preastes and Leuites, and all they whose spyrete God had rayssed to goo vp, and to buylde the house of the Lorde at Jerusalem. And all they that were about them, strengthed their handes with vessels of syluer and golde, with good and catell and Jewels, beside that whiche they gaue of their frewill. And kynge Cyrus brought forth of the vessels of the house of the Lorde, whiche Nabuchodonozor had taken out of Jerusalem, and put in the house of his God. But Cyrus the kynge of Persia brought them forthe D by Mithridates the treasurer, and numbred them vnto Sesbazar the prince of Juda. And this is the numbre of them: thirty bases of golde and a thousand basens of syluer, and nyne and twenty knyues, thirty cuppes of golde, and of other syluer cuppes foure hundred and ten, and of other vessels a thousand. So that all the vessels both of golde and syluer, were fyue thousand and foure hundred. Sesbazar brought them all vp, with them that came vp oute of the captiuitie of Babilon vnto Jerusalem.

¶ The nombre of them that returned from captyuytye.

CAPI. II.

A THese are the children of the lande that went vp oute of the captiuitie (whome Nabuchodonozor the kynge of Babilon had caryed away vnto Babilon) and came agayne vnto Jerusalem and in to Juda, euerye one vnto his cytie, and came with Zorobabel Jesua, Nehemiah, Saraiah, Raelaiah, Mardochai, Belsan, Aspharar, Begauai, Rehum, and Baanah. This is now the numbre of the men of the people of Israel: The children of Phares, two thousand, an hundred, and lxxij The children of Saphatiah three hundred and two and seuenty: the children of Araty, seuen hundred and. lxxv. The children of Pahath Moab amonge the children of Jesua Joab, two thousand eyght hundred and twelue: the children of Elam, a thousande, two hundred and foure and fyfty: the children of Zethua, nyne hundred, and fyue and fourty: the children of Sacai, seuen hundred and three score: the children of Bani, fyue hundred and. xlij. The children of Bebai, fyue hundred and. xxiij. The children of Asgad, a thousande two hundred and. xxij. The children of Adonicam, fyue hundred, and. lxvi. The children of Begnai, two thousand and. lvj. The children of Adin, foure hundred and. liij. The children of Ater of Ezechias, eyght and nynety: the children of Bezai, three hundred and three and twenty: The children of Jorath, an hundred and twelue: the children of Hasum, two hundred and three and twenty: The children of Gebar, fyue and nynety: the children of Bethlehem, an hundred and three and twenty: the men of Netopha fyue and fyfty: the men of Anathoth, an hundred and eyght and twenty: the children of Asmaueth, two and fourty: the children of Kariath Jarim, Cephirah and Beeroth seuen hundred and three and fourety: the children of Ramah and Gabaah fyue hundred and. xxj. The men of Machmas, an hundred and two and twenty: the men of Bethel and Ai, two hundred and three and twenty: the children of Nebo, two and fyfty: the children of Magbis, an hundred and fyue and fyfty: the children of the other Elam a thousande, two hundred and foure and fyfty: the children of Harim, three hundred and twentye: the children of Lodhadid and Ono, seuen hundred & fyue and twentye: The chyldren of Jericho, three hundred and fyue and fourty: the children of Senaah, three thousande, fyue hundred, and thirty.

The preastes. The children of Jedaiah of the house of Jesua, nyne hundred and three & seuenty: the children of Emer, a thousande & two and fyfty: The children of Phashur, a thousande and two hundred, & seuen & fourty: The children of Harim, a thousande and seuentene.

The Leuites. The children of Jesua and Cadmiel of the children of Hodauiah, foure and seuenty. The singers, The children of Asaph, an hundred, and eyght and twentye. The children of the wyckepers. The children of Selum, the children of Ater. The children of Talmon, the children of Akub, the children of Hatita, and the children of Sobai: all to-

gyther an hundred and nyne and thirty.

The Nethinims, the children of Ziha, the children of Hakupha, The children of Tabaoth, the children of Ceros, the children of Sieha, the children of Phadon, the children of Lebanah, the children of Hagabah, ℔ children of Acub, the children of Hagab, the children of Samlai, the children of Hanan, the children of Gadel, the children of Gahar, the children of Reaiah, the children of Razin, the children of Necuba, the children of Galan, the children of Usa, the children of Phalleah, the children of Bellat, the children of Asena, the children of Meunim, the children of Nephussim, the children of Bacbuc, the children of Hacupha, the children of Harhur, the children Bezeluth, the children of Mahira, the children of Harsa, the children of Barcom, ℔ children of Sisara, the children of Thamah, the children of Neziah, the children of Hatipha.

The children of Salomons seruauntes, ℔ children of Sotai, the children of Sopheretb the children of Pharuda, the children of Jaalah, the children of Darcon, the children of Gebel, the children of Saphatiah, the children of Hattil, the children of Pocheretb of Zebaim, the children of Ami. All the Nethinims and the children of Salomons seruauntes were all togither, thre hundred and nynety and two.

And these went vp also, Thelmelah, Thel, Harsa, Cherub, Addon & Emer. But they could not shewe their fathers house nor their sede, whether they were of Israel. The children of Dalaiah, the children of Tobiah, the children of Necoda, fyue hundred and two and fyftye.

D And of the children of the preastes. The children of Hobaiah, the children of Hakoz, the children of Berzilai, whiche toke one of the wughters of Berzilai the Galaadite to wyfe, and was counted amonge the same names: these sought the register of their byrth, & fould none, therfore were they put frome the preasthode. And Hathirsatha sayde vnto them, that they should not eate of the most holy, tyl there

Exod. xxviii. c rose vp a preast with the * lyght and perfectnesse.

The hole congregacion as one man, was two and fourty thousande, thre hundred and thre score: beside their seruauntes and maydens, of whome there were seuen thousande, thre hundred and seuen and thirtye. And they had two hundred singynge men and wemen, seuen hundred and fyue and thirty horses, two hundred and fyue and fourtye Mules, foure hundred and fyue and thirty Camels, and .vi. thousande, seuen hundred and twenty Asses. And certayne of the chiefe fathers, when they came to the house of the Lorde at Jerusalem, they offred willyngly vnto the house of God, that it shulde be set in his place, and gaue after their habilitie vnto the treasure of ℔ worke thre score and one thousande drammes, and fyue thousand pounde of siluer, and an hundred preastes garmentes. So the preastes and the Leuites, and certayne of the people, and the syngers, and the porters, and the Nethinims dwelte in their cyties, and all Israell in their cyties.

¶ After the foundacyon of the temple ones renued, they sacrifyse vnto the Lorde.

CAP. III.

When the seuenth moneth came, and the children of Israel were now in their cyties, the people cloustred togither as one man, vnto Jerusalem. And Jesua the sonne of Josedec arose and his brethren the preastes, & Zorobabel the son of Salathiel and his brethren, and buylded the aultar of the God of Israel, to offre burntofferinges thereon, as is written in the law of Moses the man of God and the aultar they dyd set vpon his sockettes (for there was a fearfulnes among them because of the nacions and landes) and offred burntofferinges theron vnto the Lorde in the mornynge and at euen. And helde the feast of Tabernacles (as is written) and offred burnt sacrifices dayly in order, accordinge to the nombre, daye by daye. Afterwarde the dayely burntofferinges also, and of the new Monethes of all the feast dayes of the Lorde that were halowed, and all maner of freewill offringes, whiche they dyd of their owne moeion vnto the Lorde.

Upon the first daye of the seuenth moneth beganne they to offre burnt sacrifices vnto the Lorde. But the foundacion of the temple of the Lorde was not yet layde. Neuertheles they gaue money vnto the masons and carpenters, and meat and drinke and oyle vnto them of Zidon and of Tire, to bringe them Cedre tymbre frome Libanus by see vnto * Joppa, accordinge to the commaundement of Cyrus kynge of Persia.

In the seconde yere of their commynge vnto the house of God at Jerusalem and the seconde moneth, began Zorobabel sonne of Salathiel, and Jesua sonne of Josedec, and the rest of their brethren the preastes and Leuites and all that were come out of captiuite vnto Jerusalem, and appointed the Leuites from twentye yere olde and aboue, to ouersee the worke of the house of the Lorde. And Jesua stode with his sonnes and brethren, and Cadmiel with his sonnes, and the children of Juda, to forther the workemen of the house of God, namely the children of Henadad, with their children, and their brethren the Leuites.

And when the buylders layde the foundacion of the temple of the Lorde, the preastes stode in their araye, with trompettes. And the Leuites the children of Asaph with Cymbales, to praise the Lorde * after the maner of Dauid kynge of Israel. And they sange togither, gyuynge praises and thankes vnto the Lorde, that he is gracious, and his mercy endureth for euer vpon Israel.

And all ℔ people shouted loude in praysinge the Lorde, because the foundacyon of the house of the Lorde was layde. Many also of the olde Preastes and Leuites and auncient fathers

fathers, which had sene the first house: when the foundacion of this house was layde before their eyes, wepte with a loude voyce. And many shouted with ioye, so that the noyse gaue a great sounde, in so moch that the people could not perceyue the ioyfull sounde for the noyse of the weppnge amonge the people: for the people shouted with a loude crye, so that the noyse was heerde farre of.

¶ The buyldynge of the temple is hynderyd.

CAPI. IIII.

A

BVt when the aduersaryes of Juda and Ben Jamin hearde, that the childzen of captiuitie buylded the temple vnto the Lorde God of Jsraell, they came to Zozobabel and to the principall fathers, and sayd to them: We wil buylde with you: for we seke the Lorde youre God as ye do. And we haue vsed sacryfice vnto him, sythens that Asor hadon kynge of Assur brought vs vp hyther. But Zozababel and Jesua and the other auncient fathers of Jsrael answered theym: It belongeth not to you, but to vs to buylde the house vnto our God: for we our selues will buylde alone vnto the Lorde our God of Jsraell, as Esdr.ia Cyrus kynge of Persia hath commaūded vs.

Then the folke of the lande hynddered the people of Juda, & made them afrayde to buyld and hyred counselours against them and hynB dered their deuyse, as longe as Cyrus kynge of Persia lyued, tyll the raygne of Darius kynge of Persia. And whē Aluerus was made kynge, in the begynninge of his raygne they wrote vnto him a complaynt against them of Juda and Jerusalem.

Also in the tyme of Artaxerxes, wrote Bisellam, Mithridates, Tabeel, and the other of their conspiracie vnto Artaxerxes kynge of Persia. But the scripture of the letter, was written in the Syrians speache, and was red in the language of the Syrians. Rehum the chaunceler, and Samsai the scrybe, wrote also an Epistle frome Jerusalem, to Artaxerxes the kynge, of this tenour.

We Rehum the chauncelour, and Samsai the scrybe, and other of the counsel of Dina, of Arphasath, of Tarplat, of Persia, of Arach of Babylon, of Susan, of Deha, and of Elā, and other of the people, whome the great and noble Asenaphar brought ouer, and set in the cyties of Samaria, and other on this syde the water, and in Ceneeth. (This is the summe of the letter that they sente vnto kynge Artaxerxes). Thy seruantes the mē on this syde the water and in Ceneeth to kyng Artaxerxes greC tynge. Be it knowen vnto the kynge, that the Jewes are come vp frome the to vs vnto Jerusalem a cytie seditious and frowarde, and buylde the same, and laye the foundacion of the walles therof, and repayre them. Knowe now therfore, O kynge, that yf this cytie be buylded and the walles made vp agayn, they shall not gyue trybute, tolle, ne yearely custome and so euen vnto the kynges shall this hurt redounde. But now sythe we al are therby, whiche destroyed the temple, we woll no longer se the kynges dishonoure. Therfore we haue sent out, and caused the kynge to be certified therof: that serche maye be made in the Chronycles of thy progenitours, and so shalt thou fynde in the same Chronycles, and perceyue, that this cytie is sedycious and noysom vnto kynges and landes, and that they cause others also to rebell of olde, and for the same cause was this cytie destroyed. Therfore we certyfye the kynge, that yf this cytie be buylded, & the walles therof made vp, thou shalte kepe nothinge on this syde the water by reason of it.

Then sent the kynge an answere vnto Rehum Chaunceler, and Samsai the Scribe, & to the other of their cōsel that dwelt in Samaria, and vnto the other beyonde the water. Dear and salutation. The letters whiche ye sent vs, haue bene openly red before me, and I haue commaunded to make searche: and it is founde, that this cytie of olde hath made insurrection against kynges, and how that sedicion and rebellion hathe bene committed therin. There haue bene myghty kynges also at Jerusalem, whiche haue raigned ouer all that is beyonde the water, and tolle, tribute and yerely custome was gyuen theym. Do ye now after this commaundemente, forbyd the same men, that the cytie be not buylded, tyll I haue gyuen commaundement. Se nowe ye be not negligent here in, least the kynge haue harme by meanes of it. D The kynges answere.

When kynge Artaxerxes letters were red before Rehum the chaunceler and Samsai the Scrybe and their counsell, they went vp in al haste to Jerusalem vnto the Jewes, and forbad them with vyolence and power. Thē ceased the worke of the house of God at Jerusalem, and continued so tyll the seconde yere of Darius kynge of Persia. The worke ceseth

¶ By the exhortacyon of Aggeus and Zachary the temple is reedified.

CAP. V.

THe Prophetes, Aggeus and Zachary ꝑ sonne of Ado, prophecyed vnto the Jewes that were in Juda and Jerusalem, in the name of the God of Jsraell. Then gat vp Zozobabel the sonne of Salathiel, and Jesua the sonne of Josedec, and began to buyld the house of God at Jerusalem, and with thē the Prophetes of God which helped them. At the same tyme came to theym Thathanai the Capitayne on this syde the water, and Sthar buzanai, and their felowes, and sayd thus vn to theym: Who hathe commaunded you to buylde this house, and to make vp the walles thereof? Then tolde we theym the names of the men, that made this buyldynge. But vpon the Elders of the Jewes came the eye of their God, so that they coulde not cause theym to cease, tyll the matter was brought afore Darius, and tyll they had answered by letters therunto. A in Esdr. vi. B

This is the coppe of the letters that Thathanai Capitayne on this syde the water, and Stharbuzanai, and their adherentes of Aphar sach (which were on this syde the water) sent vnto kynge Darius. The wordes they sente vnto him were these: Vnto Darius the kyng All peax. Be it knowen to the kynge, that we came into Jewri to the house of ꝑ great God which is buylded with roughe stone, and beames are layd in the walles, and the worke goeth fast forthe, and prospereth in their handes.

C We asked therfore the elders, and sayde vnto them: Who hath commaunded you to buylde this house, and to make vp the walles therof? We asked their names also, that we myghte certyfye the, and haue written the names of the men that were their rulers. But they answered vs these wordes, and sayde: We are the seruauntes of the God of heauen and earthe, and buylde the house that was buylded many yeres ago, which a great kynge of Israel buylded and set vp. And after our fatheres had sered ꝑ God of heauen vnto wrath, he gaue the ouer into the hande of Nabuchodonozor kynge of Babilon the Caldee, which ouerthrew this house, and caryed the people awaye vnto Babilon. But in the first yere of Cyrus the kynge of Babilon, the same kynge Cyrus commaunded to buyld this house of God, for the vessels of golde and siluer in the house of God, which Nabuchodonozor toke out of the temple at Jerusalem, and brought them into the temple at Babilon, those dyd Cyrus the kynge take out of the temple at Babilon, and deliuered them vnto Salbazar by name, whom he made Capitayne, and sayde vnto him. Take these vessels, go thy waye and bringe them vnto ꝑ temple at Jerusalem, & let the house of God be buylded in his place. Then came the same Salbazar and layd the foundacion of ꝑ house of God at Jerusalem. Sithes that tyme hath it bene in buyldinge, and as yet is not fynysshed. Nowe therfore yf it lyke the kynge, let searche be made in the kynges treasure house at Babylon, whether it was kynge Cyrus cõmaundement, that the house of God at Jerusalem shulde be buylded: and sende vs the kynges pleasure in this behalfe.

iij. Reg. vj. a.
ij. Para. xxxvj. a.
iiij. Re. xxiiij. and. xxv.
i. Eldr. a. i. a.
D
i. Eldr. i. d.

C The cõmaundement of Darius, when the temple was buylded and dedycate, the chyldren of Israel kepe the feast of vnleuend bread.

CAPI. VI.

A Then commaunded kynge Darius, search to be made in the Library of the kynges bookes, whiche laye at Babilon. So at Ecbathanis in a castel that lyeth in the lande of the Medes, was founde a booke, and in it was a recorde written after this maner: In the firste yere of kynge Cyrus, commaunded kyng Cyrus to buylde the house of God at Jerusalem, in the place where ꝑ sacrifice is made and to laye a foundacion of thre shore cubites hyghe, and thre shore cubytes brode, and thre walles of roughe stones, and one wall of tymber, and the expenses shulde be gyuen of the kynges house. And the golde and siluer vessels of the house of God (which Nabuchodonozor toke oute of the temple at Jerusalem, and brought vnto Babilon) shulde be restored agayne, that they may be brought vnto the temple at Jerusalem to their place into the house of God.

ij. Eldr. vi. c.

Nowe therfore thou Thathanai capitayne beyonde the water, & Stharbuzanai, & youre felawes which are beyonde the water, get ye awaye frome theym. Let theym worke in the house of God, that the Capitayne of the Jewes and their elders may buylde the house of God in his place. I haue commaunded also, what shall be wone to the Elders of Juda in the buyldinge of the house of God, that there shall dyligently be taken of the kynges goodes, euen of the reuenues beyonde the water, and gyuen vnto the men, and that they be not hyndred. That yf they haue nede of calues, lambes, or gotes, for burntoffrynge vnto the God of heauen, wheate, salt, wyne and oyle, after the custome of the preastes at Jerusalem be it gyuen them dayly that no complaynt be made herein. And let them offre swete sauoures vnto the God of heauen, and praye for the kynges lyfe, and for his children. This commaundement haue I gyuen. And what man so euer altereth these wordes, there shall a beame be taken frome his house, and set vp, & he shalbe hanged theron, and his house shall be forfayted for the dede. Yea the God that hath made his name to dwell there, destroye all Realmes & people, that put to their hand to alter and breake downe the house of God at Jerusalem. I Darius haue commaunded, that this be diligently wone.

B
C
E
C

Then Thathanai, the Capitayne beyonde the water, and Stharbuzanai with their felowes (to whome kynge Darius hadde sent) dyd their deuour. And the elders of the Jewes buylded, and they prospered thorow ꝑ prophecyenge of Aggeus the prophete and Zacharye the sonne of Aw: and buylded, and set vp the worke, accordinge to the commaundment of the God of Israel, and after the commaundement of Cyrus, Darius and Artaxerres kynges of Persia. And they were in fynysshynge the house vnto the thirde daye of the moneth Adar, that was in the sixte yere of the raygne of kynge Darius.

And the chyldren of Israel, the preastes, the Leuites, and the other chyldren of captyuitie helde the dedication of the house of God with ioye, and offred at the dedicacion of the house of God, an hundred calues, two hundred lambes, foure hundred gotes: and for the synnoffringe for al Israel twelue he gotes, accordyng to the nombre of the trybes of Israel, and set the preastes in their courses, and the Leuites in their offices to ministre vnto God which is at Jerusalem, as is written in the booke of Moses.

D

And the chyldren of captyuite helde passeuer, vpon the fourtenth daye, of the fyrst moneth: for the preastes and Leuites hadde purified

ryhed them selues, so that they were all clene as one man, and offered Passeouer for all the chyldren of captiuitie, and for their brethren the Preestes, and for theym selues. And the chyldren of Israell, whiche were retourned oute of captiuitie, and all suche as hadde seuered theym selues frome the fylthynesse of the Paynmes in the lande to seke the Lorde God of Israel, ate and helde the feaste of vnleuend breed seuen dayed with ioye: for the Lorde hadde made them gladde, and tourned the herte of the kynge of Assur vnto them, so that theyr handes were strengthed in ỹ worke of the house of God, whiche is the God of Israel.

¶ By cõmaundement of Artaxerres/Esdras taketh the chyldren of Israel/ and returneth to Jerusalem.

CAPI. VII.

g After these thynges in the raygne of Artaxerres kynge of Persia, there wente vp frome Babilon, Esdras the sonne of Saraiah, the sonne of Azariah, the son of Helkia, the sonne of Helum, the sonne of Zadoc, the sonne of Achitob, the sonne of Amariah, the sonne of Azaria, the son of Maraioth, the sonne of Zaraiah, the sonne of Ozi, the sonne of Bokt, the son of Abisua, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron the chiefe Preeste. This Esdras was a quicke scribe in the lawe of Moses, * which the Lord God of Israell dyd gyue. And the kynge gaue him all he requyred, accordynge to the hand of the Lorde his God vpon him. So went vp certayne of the chyldren of Israel, and of the preestes, and of the Leuites, of the syngers, of the porters, and of the Nethinims vnto Jerusalem, in the seuenth yere of kynge Artaxerres. And they came to Jerusalem in the fifth moneth, that is the seuenth yere of the kynge. For vpon the first daye of the firste moneth began he to goo vp from Babilon: and on the firste daye of the fifth moneth came he to Jerusalem accordinge to the good hande of God vpon him. For Esdras prepared his herte to seke the lawe of the Lorde, and to wo it, and to teache the precept and iudgement in Israel. This is the coppe of the letter that kynge Artaxerres gaue vnto Esdras the Preest, the scribe, which was a teacher in the wordes of the Lorde, and of his statutes ouer Israell. Unto Esdras the preest and scribe in the lawe of the God of heuen peax and gretynge. I haue commaunded that all they of the people of Israel, and of the preestes and Leuites in my realme, whiche are mynded to go vp to Jerusalem, that they goo with the, beinge sente of the kynge and of the seuen Lordes of the counsell, to vysyte Juda and Jerusalem, according to the lawe of God, whiche is in thy hande: and that thou take with the, syluer and golde, whiche the kynge and the Lordes of his counsell haue gruen of their good wyl vnto the God of Israel (whose habitacion is at Jerusalem) and all the syluer and golde thou canst fynde in all the countrey of Babilon: with that also that the people and Preestes gyue of their good wyl vnto the house of God at Jerusalem. Take thou ỹ same and bye diligently with it, calues, lambes, gotes, and sacrifices, and drynckeofferynges, to be offered vpon the aultare of the house of youre God at Jerusalem. And loke what it lyketh the and thy brethren, to wo with the reste of the moneye, that wo after the wyll of youre God. And the vesselles that are gruen the for the ministracion in the house of thy God, those delyuer thou before God at Jerusalem.

And what so euer thyng more shall be nedfull for the house of thy God, whiche is necessarye for the to spende, let the same be gruen oute of the kynges chamber. I kynge Artaxerres haue decreed and commaunded to all the kepers of our treasour beyond the water, that loke who so euer Esdras the Preest and scryde in the lawe of the God of heuen requyreth of you, that ye fulfyll the same diligentlye, vntyll an hundred talentes of syluer, vntyll an hundred quarters of wheate, and tyll an hundred Batthes of wyne, and tyll an hundred Batthes of oyle, and salte without measure. What so euer belonged to the rytes of the God of heuen, let the same be wone with diligence for ỹ house of the God of heuen, that there come no wrath of, vpon ỹ kinges realme and his chyldren.

And knowen be it vnto you, that ye shall haue no auctorite to requyre taxes and custome and yerely rentes vpon anye of the Preestes, Leuites, syngers, porters, Nethinims, and ministers in the house of this God. But thou Esdras (after the wysdome of the God that is in thy hande) set thou Judges and presidentes to iudge all the people that is beyonde Jordan, euen all suche as knowe the lawe of thy God: and theym that knowe it not, those se that ye teache. And who so euer wyll not dylygentlye fulfyll the lawe of thy God, and the kynges lawe, shal haue his iudgement for the dede, whether it be vnto death or to be banysshed or to be condemned in goodes, or to be put in pryson. iii. Esd. viii. c

* Praysed be the Lorde God of youre fathers, which so hath inspyred the kynges hert to garnysshe the house of God at Jerusalem: and hathe enclyned his mercye vnto me in the presence of the kyng and his counsellours, and before all the kynges hye estates. And I was comforted (accordyng to the hand of the Lord my God ouer me) and so gathered I the heades of Israel togyther, that they myghte goo vp with me.

¶ The nombre of them that returned to Jerusalem with Esdras.

CAP. VIII.

g These are the heades of their fathers that were named, whiche wente vp with me from Babilon, what tyme as kyng Artaxerres raigned. Of the chyldren of Phinees, Gersom: Of the chyldren of Ithamar, Daniel: of the chyldren of Dauid, Hatus: of the chyldren ii. Esd. viii. c

chyldren of Zecaniah, of the children of Pharos, Zacharye, and with him were nombred an hundred and fiftye men: of the chyldren of Pahath, Moab, Elioenai, the sonne of Zaraiah, and with him two hundred men: of the chyldren of Zechaniah the sonne of Jahaziel, and with him thre hundred men: of the chyldren of Adin Abed, the sonne of Jonathan, & with him fiftye men: of the chyldren of Elam Elaiah the sonne of Athaliah, and with hym seuentye men: of the chyldren of Saphatia, Zabadiah the sonne of Michael, and with him. lxx. men.

B Of the chyldren of Joab, Obadiah the son of Jehiel, and with him two hundred & eyghtene men: of the chyldren of Selomith the son of Josphiah, and with hym an hundred & three men. Of the children of Bebai, Zacharye the sonne of Bebai, and with him eyght & twenty men. Of the children of Asgad, Johanan the sonne of Hakatan, and with hym an hundred and ten men. Of the last chyldrē of Adonicam, and these were their names: Eliphelet, Jehiel and Samatah, and with them thre score men. Of the chyldren of Begui, Uthai and Zabud, and with them seuentye men. And I gathered them togyther by the water that renneth towarde Ahaua, and there abode we thre dayes.

C And when I loked amonge the people and the preestes, I founde no Leuites there. Then sent I Elieser, Ariel, Semetah, Elnathan, Jarib, Elnathan, Nathā, Zachary and Mosollam the rulers/and Joiarib and Elnathā the teachers, and those sent I vnto Edw the chiefest at Casphia, that they sholde fetche vs ministers for ꝓ house of our God, and I told them what they sholde saye vnto Edw, and to his brethren the Nethinims at Casphia.

And (accordynge to the good hande of our God vpon vs) they broughte vs a wyse man frome the chyldren of Moholi the sonne of Leui, the sonne of Israell, I meane Sarabia with his sonnes and brethren eyghtene. And Hasabia, and with him Isaiah of the children of Merari, with his brethren and their sonnes, twentye. And of the Nethinims, whome

D Dauid and the Princes gaue to minister vnto the Leuites, two hundred and twenty, all named by name.

A fastynge proclaymed. And euen there at the water beside Ahaua, caused I a fastynge to be proclaymed, that we myght humble our selues before our God, to seke of him a right waye for vs, and oure children, and all our substaunce. For I was ashamed to requyre of the kynge, souldiours and horsemen, and to helpe vs agaynst the ennemy in the waye. For we had sayd vnto the kynge: The hande of our God is vpon all them that seke him in goodnesse, and his violence and wrathe vpon all them that forsake him. So we fasted, and sought this at our God, and he

E herde vs. Then I tooke out twelue of the chief preestes, Sarabia, and Hasabia, & ten of their brethren with them, and weied them there the siluer and golde, and vesselles for the offeryng vnto the house of our God, whiche the kynge and the lordes of his counsell and princes, and all Israel that were at hand, had gyuen to the offeryng: and there weyed I them vnder their hande, fyue hundred and fiftye talentes of syluer, and in syluer vessell an hundred talentes, and in golde an hundred talentes, twenty cuppes of golde of a thousand drammes, and two costly ornamentes of good brasse, as cleare as golde, and sayd vnto them: Ye are holye vnto the Lorde, therfore are the vesselles holy also, F and so is the syluer and golde that is gyuen of a good wyll vnto the Lorde God of your fathers: Watche ye therfore and kepe it, tyll ye weye it downe before the chiefe Preestes and Leuites, and auncient fathers of Israel at Jerusalem in the Thesaurie of the house of the Lorde. Then toke the Preestes and Leuites the weyed syluer and gold and vessell, to bring it to Jerusalem vnto the house of oure God. So we marched forwarde, from the water of Ahaua, on the twelueth daye of the firste moneth, to goo vnto Jerusalem: and the hande of oure God was vpon vs, and delyuered vs frome the hande of the ennemye and lyers in awayte by the waye. And we came to Jerusalem, and abode there thre dayes. But on the G fourth daye was the syluer and golde, and vessell weyed in the house of oure God vnder the hande of Meromoth the sonne of Uria the Preeste, and with him Eleazar the son of Phinees, and with him Josabad the sonne of Jesua, and Noadia the sonne of Benoi the Leuites, accordynge to the nombre and weyght of euery one. And the weyght was all written at the same tyme.

And the chyldren of the captiuytie, whiche were come oute of pryson, offered burntofferynges vnto the God of Israell: twelue bullockes for all Israell, nynetye and fiue rammes: seuentye and seuen lambes, and twelue gotes for a synneofferynge, all to the burntofferynge of the Lorde. And thy delyuered the kynges commyssion vnto the kynges officers, and to the capitaynes on this syde the water. And they auaunced the people, and the house of God.

¶ Esdras complayneth on the people, that had turned them selues from God, and entermaryed with the gentyles.

CAPI. IX.

When all this was performed, the rulers cam to me, and sayde: the people of Israell and the Preestes and Leuites are not seuered from the nations in the landes as touchyng their abhominacions, namely of the Cananites, Hethites, Pherezites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites. * For they haue taken their doughters, and their sonnes/and haue myxte the holye seed with the nacyons of the landes: and moreouer the hande of the prynces and rulers hath ben peynepall in this trespace. * When I herde this, I tare my clothes and my rayment, and plucte of the heere of my heed and of my berde, and sat mournynge. Then resorted vnto me all suche as feared the worde of the Lorde God of Israel, bycause of the great trans-

tranſgreſſion. And I ſate mournynge tyll the euenynge ſacrifice. And aboute the euenynge ſacrifice, I roſe vp fro my heuynesſe, and rente my clothes and my rayment, and fell vpon my knees, and ſpred out my handes vnto ꝯ Lorde my God, and ſayd. My God, I am aſſhamed, and dare not lyfte vp myne eyes vnto the my God: for our wyckednesſe are growen ouer our heed, & our treſpaces are waxen great vnto the heuen: Sithes the tyme our fathers, haue we ben in great treſpace vnto this daye, ✳ and bicauſe of oure wyckednesſe haue we and oure kynges ben gyuen vp in to the hande of ꝯ kynges of the nacions in to the ſwerde, in to bondage, in to ſpoyle, and in to confuſion of face, as it is come to paſſe this daye.

¶ But now a litle and ſodayne graciouſnes is come from the Lord our God, ſo that ſome of vs are eſcaped, that he maye giue vs a nayle in his holy place, that our God maye lyght oure eyes, and gyue vs a lytle lyfe in oure bondage. For we are bondmen, and our God hathe not forſaken vs in our bondage, but hath enclyned mercy vnto vs in ꝯ ſight of the kinges of Perſia, that he ſholde gyue vs lyfe, & auaunce the houſe of our God, and buylde vp the deſolate places therof, and to gyue vs an hedge in Juda and Jeruſalem.

And nowe, O our God: what ſhall we ſaye after this? for we haue forſaken thy commaũdementes, whiche thou haſte commaunded vp thy ſeruauntes the Prophetes, and ſayd: The lande vnto whiche ye go to poſſeſſe, is vncleane thorow the filthynesſe of the people of the landes, by their abhominacions wherwith they haue filled it with vncleannes on euerye ſyde.

D Therfore ye ſhall not gyue your doughters to their ſonnes, and their doughters ſhall ye not take vnto your ſonnes, and ſeke not their peax and welthe for euer, that ye maye be ſtronge and enioye the good in the lande, and that ye and your chyldren may haue the inheritaunce of it for euermore.

And after all this that is come vpon vs, bycauſe of our euyl dedes and great treſpace thou our God haſt ſpared oure wyckednesſes, and haſt gyuen vs a delyueraunce as it is come to paſſe this daye.

And neuertheleſſe we haue tourned backe, and haue let goo thy commaundementes, to make contracte with the people of theſe abhominacions. Wylte thou then be wrothe with vs, tyll we be vtterly conſumed, ſo that nothynge remayne, and tyll there be no delyueraunce? O Lorde God of Iſrael thou art righteous, for we remayne yet eſcaped, as it is this daye. Behold in thy preſence are we in oure treſpace, for bycauſe of it there is no ſtandyng before the.

¶ The people repente them / and put awaye theyr ſtraunge wyues.

CAPI. X.

A Whyle Eſdras prayed after this maner, and knowleged, wepte, and laye before the houſe of God, there reſorted vnto him out of Iſrael a very great nombre of men and women, & chyldren: for the people wepte verye ſore. And Sechanias the ſonne of Jehiel one of the chyldren of Elam, anſwered & ſayd vnto Eſdras: We haue treſpaced agaynſt the Lorde oure God, in ꝯ we haue taken ſtraunge wyues of all the people of the lande. Nowe there is hope yet in Iſraell concernynge this, therfore let vs make a couenaunt nowe with our God, to put awaye all the wyues, & ſuche as are borne of them, accordynge to the counſell of the Lorde, and of them that feare the commaundement of oure God, that we maye do accordynge to the lawe. Get the vp therfore, for the matter belongeth vnto the. We wyll be with the, be of good comforte and do it. ✳ Then roſe Eſdras, and toke an othe of the rulers, Preeſtes and Leuites, and of all Iſraell, that they ſholde do accordynge to this worde: and they ſware. And Eſdras ſtode vp before the houſe of God, and wente in to the chambre of Johanan the ſonne of Eliaſib. And when he came thyther, he ate no breed, nor dranke water: for he mourned bycauſe of the tranſgreſſion of them that hadde bene in captiuitie. iii. Eſdr. ix. B

And they cauſed a proclamation be made thorowe oute Juda and Jeruſalem, vnto all the chyldren which had ben in captiuitie, that they ſholde reſorte vnto Jeruſalem: And that who ſo euer came not within thre dayes, accordyng to the determinacion of the rulers and elders, all his ſubſtaunce ſholde be forfeyt, and he to be put out of the congregacion of the captiue. Then all the men of Juda and Benjamin aſſembled vnto Jeruſalem in thre dayes, that is on the twentye daye of the nyneth monety: and all the people ſate in the ſtrete before the houſe of God, and trembled bycauſe of theyr ſynnes, and for the rayne. And Eſdras ꝯ preeſt ſtode vp and ſayd vnto them: ✳ Ye haue tranſgreſſed, in that ye haue taken ſtraũge wiues, to make the treſpace of Iſraell yet more: confeſſe nowe therfore vnto the Lorde God of youre fathers, and do his pleaſure, and ſeuer your ſelues from the people of the lande, and from the ſtraunge wyues. Then anſwered all the aſſemble, and ſayd with a loud voyce: Let it be done as thou haſt ſayde. But the people are many, and it is a raynye wether, and they can not ſtande here without, neyther is this a worke of one day or two, for we are many that haue offended in this tranſgreſſion. Let vs appoynte oure rulers therfore in all the congregacion, ꝯ all they whiche haue taken ſtraunge wyues in oure cityes, maye come at the tyme appoynted, and the elders of euery cite, and theyr Judges with them, tyll the wrathe of our God be tourned awaye from vs for this offence. *Deut. vii. & Judith. iii. &

Then were appoynted Jonathan the ſonne of Aſahel, and Jahaſia, the ſonne of Thekua ouer this matter: And Moſollam and Sabathai the Leuite holpe them. And the chyldren of the captyuitie, dyd euen ſo. And Eſdra the Preeſt, and the auncient heades thorowe the houſe of theyr fathers, and all that were now reherſed by name, ſeuered them ſelues, and ſat C

them

them downe on the firſt daye of the tenth moneth to examyn this matter. And in the fyrſte daye of the fyrſte moneth they made an ende concernynge all the men þ̄ had taken ſtraunge wyues.

And amonge the chyldren of the Prieſtes there were men founde þ̄ hadde taken ſtraunge wyues, namely amonge the chyldren of Jeſua the ſonne of Joſedec and of his brethren, Maaſiah, Eliezer, Jarib and Godoliah. And they gaue their handes there vpon, that they wolde put awaye their wyues: and for their offering to giue a ramme for their treſpace. Among the children of Emer, Hanani, and Zabadiah. Among the children of Harim, Maaſiah, Eliah, Semeiah, Jehiel. and Oſias. Amonge the children of Phaſhur, Elioenai, Maaſia, Iſmael, Nathanael, Joſabed and Elaſa. Amonge the Leuites, Joſabed, Semei and Kelaia, which ſame is Kalithah, Pathahiah, Juda and Eleazar. Amonge the ſingers: Eliaſib. Amonge the porters: Helum, Telem and Uri.

Of Iſrael. Amonge the children of Pharos: Remiah, Jeſiah, Melchia, Miamin, Eleazar, Melchia, and Banaiah. Amonge the children of Elam, Mathania, Zacharye, Jehiel, Abdi, Jerimoth and Elia. Amonge the chyldren of Zethua, Elioenai, Eliaſib, Mathania, Jerimoth, Zabad and Aziza. Amonge the chyldren of Bebai, Johanã, Hanania, Zabai and Athlai. Amonge the children of Bani: Moſollam, Maluch, Adaia, Jaſub, Saal and Jerimoth. Amonge the children of Pahath Moab, Edna, Calal, Banaiah, Maaſia, Mathaniah, Bezeleel, Benui, and Manaſſes. Amonge the children of Harim, Eliezer, Iſchiah, Melchiah, Semeiah, Simeon, Ben Jamin, Maluch and Samarias. Among the chyldrẽ Haſem, Mathathya, Zabed, Elipheleth, Jeremai, Manaſſe and Semei. Amonge the children of Bani, Madai, Amram, Huel, Baneay, Badaia, Uania, Maremoth, Eliaſib, Mathania, Mathanai, Jaaſan, Banui, Benui, Salamia, Nathan, Adaia, Machnadebai, Saſai, Sarai, Aſarael, Selemiahu, Samaſum, Amariah, and Joſeph. Amonge the children of Nebo, Jaiel, Mathathiah, Zabed, Zebina, Jedai, Joel and Banaiah. All theſe had taken ſtraunge wyues. And among þ̄ ſame wiues there were ſome that had borne children.

The ende of the fyrſte boke of Eſdras.

THE BOKE OF NEHEMIAS, OTHERVVYSE CALLED THE SECONDE BOKE OF ESDRAS.

Nehemy butteler to kynge Artaxerxes, prayeth to god for the people.

CAPI. I.

THese are the actes of Nehemie the sonne of Hachalia. It fortuned in the moneth Casleu, in the twenty yere, that I was in the castell at Sulā: and Hanani one of my brethren came wt certayne men of Juda, and I asked them howe the Jewes dyd that were delyuered and escaped from the captiuitie, and how it wente at Jerusalem. And they sayde vnto me: The remnaunt of the captiuitie are there in the lande in greate myserie and rebuke. * The walles of Jerusalem are broken downe, and the gates therof are brent with fyre.

When I herde these wordes, I sate me downe and wepte, and moumed thre dayes, and fasted and prayed before the God of heauen, and sayd: O Lorde God of heuen, thou greate and terrible God, * thou that kepest couenaunt and mercy for them that loue the, and obserue thy commaundementes: Lette thyne eares harken, and thyne eyes be open, that thou mayste heare the prayer of thy seruaunt, whiche I praye nowe before the, daye and nyght, for the chyldren of Israel thy seruauntes, and knowlege the synnes of the children of Israell, whiche we haue committed agayn̄ the. And I and my fathers house haue synned also. We haue bene corrupte vnto the, in that we haue not kepte the commaundementes, statutes and lawes, whiche thou commaundedst thy seruaunte Moses. Yet call to remembraunce the worde that thou commaundedst thy seruaunt Moses, and saydest: Yf ye transgresse, I wyll scatter you abrode amonge the nacyons. But yf ye tourne vnto me, and kepe my commaundementes and do them: thoughe ye were caste out vnto the vttermost parte of heuen, yet wyll I gather you thence, and bringe you euen vnto the place that I haue chosen for my name, to dwelle there. They are thy seruauntes, and thy people, whome thou haste delyuered thorowe thy greate power, and stronge hande. O Lorde, let thyne eares harken to the prayer of thy seruaunte, and the prayer of thy seruauntes, whose delyre is to feare thy name, and let thy seruaunt prospere this daye, and graunte hym mercye in the syghte of this man: for I was the kynges butler.

After Nehemy had obtayned letters of Artaxerxes, he cōmeth to Jerusalem, and builded the walles.

CAP. II.

IN the moneth of Nisan, in the .xx. yere of kynge Artaxerxes, when the wine stode before him, I toke vp the wine and gaue it vnto the kynge, and I was heuye in his presence. Then sayde the kynge vnto me: why lokest thou so sadly? Thou art not sycke, this is not without cause, but there is somwhat not well in thyne herte. And I was sore afrayde & sayde vnto the kynge: God saue the kynges lyfe for euer: sholde I not loke sadly? the cittye of my fathers burial lieth waste, and the gates therof are consumed with fire. Then sayd the king vnto me: what is thy requeste? thē made I my prayer to the God of heuen, and said vnto the kyng: yf it please the kyng, and if thy seruaūt be fauoured in thy syght: I beseche the sende me in to Juda, vnto the city of my fathers burial, that I may buylde it. And the kynge said vnto me, and also the quene that sate by him: how longe shall thy iourney continue, & when wilt thou come again? And it pleased the king to sende me, and I set him a tyme, and sayd vnto the kyng: yf it please the kyng, let him giue me letters to the captaynes beyonde the water, that they may conueye me ouer, tyll I come in to Juda: and letters vnto Asaph keper of ꝑ kings wod, that he may gyue me wod for beames to the gates of the temple, for the towres of the house, for the walles of the city, and for the house that I shal entre in to. And the kyng gaue me accordyng to the good hande of God vpon me. And when I came to the captaynes beyonde the water, I deliuered them the kynges letters. And the kynge had sent captaynes and horsemen with me. But whē Sanaballat the Horonite, and Tobiah the seruaunt of the Ammonites herde this, it greued thē sore, that there was come a man which sought ꝑ welth of the chyldren of Israel. And when I came to Jerusalem, and had ben there thre dayes, I gat me vp in the night season, and a few men with me: for I tolde no man what God had gyuē me in myne hert to do at Jerusalem, and there was not one beast with me, saue that I rode vpon. And I rode by night vnto valey gate before the dragon well, and to the donge gate, & considered the walles of Jerusalem that were broken downe, and the gates therof consumed with the fyre. And I went ouer vnto the well gate, and to the kinges condite, and there was no rowme for my beast, that it coulde go vnder me. Then went I on in the night by the broke syde, and considered the wall, and turned backe and came home agayne to valeye gate.

And the rulers knewe not wyther I wente, or what I dyd, for hither to had I not tolde ꝑ Jewes and the preestes, the cōsellers and the rulers, & the other that laboured in the worke. And I sayd vnto them: ye se the myserye that we are in, how Jerusalem lyeth waste, & howe the gates therof are brent with fyre, come let vs buyld vp the walles of Jerusalem, that we be no more a reproche. And I tolde them of the good

good hande of my God, whiche was vpon me: and the kynges wordes that he had spoken vnto me. And they said: then let vs arise & build: and their handes were strēgthed to good. But when Sanabalat the Horonite, and Tobias the seruaunt of the Ammonites, and Gesem ỹ Arabian herde this, they laughed vs to scorne, and despised vs and said: what is this that ye do? Will ye fal away agayne from the king? Then answered I them, and sayd: the God of heuē it is that causeth vs to prosper: and we be his seruauntes. Let vs arise and build. As ☞ for you, ye haue no portion nor right nor remēbraunce in Ierusalem.

¶ The nombre of them that buylded the walles.

CAPI. III.

A And Eliasib the high preest gat him vp with his brethren the preestes, and buylded the shepegate. They repayred it, & sette vp the dores of it: euen vnto the tower Meah repayred they it, namely vnto the ✝ tower of Hananeel. Nexte vnto him buylded the men of Jericho. And beside him buylded Zachur the sonne of Amri. But the fyshgate dyd the children of Asanah buylde, they couered it, and set on the dores lockes and barres of it. Nexte vnto him buylded Marimoth the sonne of Uriah the sonne of Hakoz. Nexte vnto him buylded Mosolam the sonne of Barachiah the sonne B of Mesesabeel. Next vnto him buylded Zadoc ỹ son of Baana. Next vnto him buylded they of Thekua. But their great mē put not their neckes to the seruice of their Lorde.

Jere.xxxi.g Zacha.xiiii.c

The oldegate buylded Joiada the sonne of Paseah, and Mosolam the sonne of Besodiah they couered it, and sette on the dores, lockes, and barres. Nexte vnto them buylded Malatiah of Gabaon, and Jadon of Merano, men of Gabaon, and of Maspha for the seate of the capitayne on this syde the water. Nexte vnto him buylded Uziel the sonne of Harhaiah the goldsmyth. Nexte vnto hym buylded C Hananiah the Apotecarys sonne, and they repayred Jerusalem vnto the brode wall. Nexte vnto him buylded Raphaiah the sonne of Hur the ruler of the halfe quarter of Jerusalē. Next vnto him buylded Jedaiah the sonne of Haremaph ouer agaynst his house. Next vnto him buylded Hatus the sonne of Hasabonias. But Melchia the sonne of Harim, and Hasub the son of Pahath Moab buylded the other pece, and the towre beside the fornace. Nexte vnto him buylded Helum the sonne of Halohes the ruler of the halfe quarter of Jerusalem, and his daughters.

The valey gate buylded Hanun, and the citesyns of Zanoah. They buylded it, and set on the dores, lockes and barres, and a thousande cubites on the walle, vnto dongegate. But dongegate buylded Melchiah the sonne of Rechab the ruler of the fourth parte of the vyneyardes: he buylded it, and set on the dores, lockes and barres therof. But the wellgate buylded Helum the sonne of Cholhasah, the ruler of the fourth part of Maspha. He buylded it, and couered it, and set on the dores, lockes, and barres, and the wall vnto the pole Siloah by the kynges garden, vnto steppes that goo downe frome the citye of Dauid. After him buylded Nehemias the sonne of Asbuk, the ruler of the halfe quarter of Bethsur vntyll the other syde ouer agaynst the sepulchres of Dauid, and the pole Asuia, and vnto the house of the myghtye.

After him buylded the Leuites, Rehum the sonne of Bani. Next vnto him buylded Hasabiah the ruler of the halfe quarter of Keila in his quarter. After him buylded their brethren, Bauai the sonne of Henadad, the ruler of the halfe quarter of Keilah. After him buylded Ezer the sonne of Josua the ruler of Maspha, the other pece harde ouer agaynst the harneste corner. After him buylded Baruch the sonne of Zabai the other pece worshyppfully & costly, from the corner vnto the dore of ỹ house of Eliasib the hyghe preest. After him buylded Marimuth the sonne of Uriah the son of Hacos the other pece, from the dore of the house of Eliasib, euen as long as the house of Eliasib extended. After him buylded the preestes, the men of the countrey. After him buylded Benjamin and Hasub ouer against their house. After them Asariah the son of Maasiah the son of Ananiah nexte vnto his house. After him buylded Benui the sonne of Henadad, the other peace frome the house of Asariah, vnto the turnynge, and vnto the corner. After him buylded Phalel the sonne of Usai ouer against the corner and the hye towre, whiche lyeth out ouer from the kynges house, beside the courte of the pryson. After him Phadaiah the sonne of Pharos (as for the Nethinims they dwelte in Ophel, vnto the water gate, towarde ỹ East where the towre lyeth oute.) After him buylded they of Thekua the other pece ouer against the great towre that lyeth outwarde, and vnto the wall of ✝ Ophel.

But frome horse gate forth buylded the preestes, euerye one ouer agaynste his house. After them buylded Zadok the sonne of Emer ouer agaynst his house. After him buylded Semaiah the sonne of Sechaniah keper of Eastgate. After him builded Hananiah son of Helemiah, & Hanun son of Zalaph the sixt, the other pece. After him buylded Mosolam the sonne of Berachiah ouer agaynste his treasurie. After him buylded Melchiah the goldsmythes son, vntyll the house of ỹ Nethinims, and of the marchauntes ouer agaynst the counsel gate, & to the parlour in the corner. And betwene the parlour of the corner vnto shepe gate buylded the goldsmythes and the marchauntes.

¶ The buyldynge of Jerusalem is hyndred and let, but the Jewes buylde it beinge redy harneysed: bycause their enemyes shulde inuade them.

CAPI. IIII.

When Sanabalat herde that we buylded the wall, he was wroth, and toke great indignacion, and mocked the Jewes, and sayd before his brethren and the hoste of Samaria;

gaynst what do the weake Iewes? shall they be thus suffered? shall they offre? shall they perfourme it in one daye? shall they make the stones hole agayne that are brought to dust and dyrt? And Tobias the Ammonite beside him sayd: let them build on, yf a fox go vp he shall breake downe their stony wall. Heare O thou oure God how we are despised, turne their shame vpon their owne heed, that thou maiste gyue them ouer in to despitynge in the lande of their captiuitie. Couer not their wickednesse, and put not oute their synne frome thy presence: for they haue prouoked the build ers. Yet builded we the walle, and ioyned it hole togyther vnto the halfe heygthe. And the people were well mynded to laboure. But when Sanabalat and Tobias, and the Arabians, and Ammonites, and Asdodites herde that the walles of Ierusalem were made vp, and that they had begon to stoppe vp the gappes, they were very wrothe, and conspyred all together to come and fyght against Ierusalem, and to make an hynderaunce therin. Nerthelesse we made our prayer vnto oure God and set watchemen vpon the walle daye and nyght ouer agaynst them. And Juda sayd: the strength of the bearers is to feble, and there is to much dust, we are not able to build vp the wall. And our aduersaryes thought: they shal not knowe neither se, tyll we come in the myddes amonge them, and slee them, and hinder the worke. But when the Iewes ꝑ dwelte beside them came out of all the places where they dwelte aboute vs, and tolde vs as good as ten tymes/ then set I the people after their kynredes with their swerdes, speres and bowes benethe in the lowe places behynde the wall, and loked, and gat me vp, and sayde vnto the chiefe men and rulers, and to the other people: be not ye afrayde of them, ✳ thynke vpon the greate Lorde, whiche ought to be feared, and fyght for youre brethren, sonnes, doughters, wyues, and houses. Neuerthelesse when our ennempes herde that we had goten worde of it, God brought their counsell to nought, and we turned all agayne to the wall euery one vnto his labour. And from that time forde it came to passe, that the halfe parte of the yonge men dyd the laboure, and the other halfe parte helde the speares, shyldes, bowes, and brestplates: and the rulers stode behynde all the house of Juda, whiche builded on the walle, and bare burthens frome those that laded them. With one hande dyd they the worke, and with the other helde they their weapen. And euerye one that builded, hadde his swerde gyrde by his syde, and so builded they/ and the trompetters stode beside me. And I sayde vnto the principall men and rulers, and to the other people: the worke is greate and large, and we are diuided vpon the walle one farre from an other. Loke in what place nowe ye heare the noyse of the trompet, resorte ye thither vnto vs. ✳ Our God shal fight for vs, and we will be labourynge in the worke. And the halfe parte of them helde the speares from the morynge sprynge, tyll the starres came forthe. And at the same tyme sayd I vnto the people: euerye one abyde with his seruaunte at Ierusalem, that in the nyght season, we maye gyue attendaunce to the watche, and to laboure on the daye tyme. Surely I and my brethren and my seruauntes, and the men of the watche behynde me, we put neuer of our clothes, so moch as to washe our selues.

¶ The people are vexed with hoger. Nehemias forbyddeth vsurye. He requyreth not the ryghte of a capitayne.

CAPI. V.

AND there arose a great complaint of the people and of their wyues against their A
brethren ꝑ Iewes. And there were some that sayd: our sonnes and oure doughters are to many, let vs take corne for them and eate, that we maye lyue. Some sayd: let vs set oure landes, vineyardes and houses to pledge, and take vp corne in the derth. But some sayd: let vs borowe moneye of the kynges tribute for our landes and vineyardes. Now are our brethrens bodyes as our owne bodyes, and their children as our children: elles shulde we subdue our sonnes and doughters vnto bondage, and some of oure doughters are subdued alredye, and no strengthe is there in our handes, and other men shall haue oure landes and vineyardes.

But when I herde their complaynte and suche wordes, it displeased me sore, and I reuolued so in my mynde, that I rebuked the B
heades & rulers, and sayd vnto them: ✳ wyll Deute. xxiii. 8
ye requyre vsurye one of an other? And I ꝙ vsurye.
brought a great congregacion agaynste them, and sayd vnto them: we (after our habilitie) haue bought our brethren the Iewes, whiche were solde vnto the Paynimes. And wyll ye sell youre brethren, whome ye haue bought vnto vs? Then helde they their peace, and couldе fynde nothynge to answere.

And I sayde: It is not good that ye wo. D
Oughte ye not to walke in the feare of God, because of the rebuke of the heythen oure ennempes? I and my brethren, and my seruauntes haue lent them money and corne: but as for vsurye, let vs leaue it. Therfore this same E
daye, se ye restore them their landes agayne, their vyneyardes, oyle gardens, and houses, yea, the hundred parte of the money, of the corne, wyne, and oyle, that ye haue wonne of them. Then sayd they: we wyll restore them agayne, and wyll requyre nothynge of them, and wyl do as thou hast spoken. And I called the preestes, & toke an othe of them, that they shulde do so. And I shoke my lappe and sayde: God shake out euery man after the same maner frome his house and laboure, that maynteyneth not this worde: euen thus be he shaken out, and voyde. And all the congregacion sayd, Amen: and praysed the Lorde. And ꝑ people dyd so. And frome the tyme that it was commytted vnto me to be a capytayne in the lande of Juda, namely frome the twentyeth yere vnto the two and thirtyeth yere of kynge

☞ Artaxerxes (that is twelue yere) I and my bre-
thren dyd not eate suche sustenaunce as was
D giuen to a capitayne. For the olde capitaynes
that were before me, had ben chargeable vn-
to the people, and hadde taken of them breed
and wyne, and fourty sicles of syluer: yea and
their seruauntes hadde oppressed the people.
But so did not I, and that because of the feare
of God. I laboured also in the worke vpō the
walle, and boughte no lande. And all my ser-
uantes came thyther together vnto the worke
Moreouer there were at my table an hundred
and fyftye of the Iewes and rulers, whiche
came vnto me from the Panyms that are a-
boute vs, and there was prepared me dayly an
oxe, and sixe chosen sheepe and byrdes, and euer
ones in ten dayes a greate quantite of wyne.
Yet required not I the ryuyng of a capitayne,
for the vondage was greuous vnto the peo-
ii. Esdra. vi. d and. xiii. b ple. ✳ Thynke vpon me God vnto the beste,
accordynge to all that I haue wone for this
people.

¶ The buyldinge is yet agayne hyndred and left.

CAPI. VI.

A And when Sanabalat, Tobiah, and Ge
sem the Arabian, and the other of oure
ennemyes herd that I had buylded the
wall, and that there were no moo breakes
therin (how be it at the same tyme I had not
hanged the dores vpon the gates) Sanabalat
and Gesem sente vnto me, sayinge: come and
let vs mete togyther in the villages vpon the
playne of the citye Ono. Neuertheleſſe they
thoughte to woo me euyll. Notwithstandynge
I sent messengers vnto them, sayinge: I haue
a great busyneſſe to do, I can not come downe.
The worke sholde stande styl yf I were slacke
and came downe to you. How be it they sente
vnto me as good as foure tymes after ỳ same
B maner. And I gaue the same answere. Then
sente Sanabalat his seruaunte vnto me the
fyfth tyme, with an open letter in his hande,
wherin was wrytten: it was tolde the Hey-
then, and Gesem hathe sayde it, that thou and
the Iewes thynke to rebell: for the whiche
cause thou buyldeſt the walle, and wylte be
their kyng in theſe maters, and hast ordeyned
the Prophetes to preache of the at Ieruſalem,
and to saye he is kyng of Juda. Now shal this
come to the kinges eares: come now therfore,
& let vs take hur counsel togyther. Neuerthe-
leſſe I sent vnto him, saying: there is no suche
thynge wone as thou sayeſt: thou haſte fayned
it out of thyne owne herte. For they were
all mynded to make vs afrayde, and thought:
they shall withdrawe their handes frome the
worke, that they shall not laboure. How be it
C I strengthed my hande the more. And I came
vnto the house of Semeiah the sonne of De-
laiah the son of Mehetabeel, and he had shut
him selfe within, and said: let vs come togy-
ther in to the house of God, euen in to the mid-
des of the temple, and shut the dores of the tem
ple: for they will come to sle the, yea euen in
the night will they come to put ỳ to deth. But
I said: sholde any suche man as I flee? Who
that being as I am, that wil go in to the tem-
ple to saue his lyfe? I wyll not go in. For I
perceyued ỳ God had not sent him; Yet spake
he prophesie vpon me, neuertheleſſe Tobias &
Sanabalat had hyred him for money. Therfore
tohe he the money, that throught feare I
sholde so do, and synne: that they might haue
an euill reaporte of me, to blaspheme me. Ye
God thynke thou vpon Tobias and Sanaba-
lat, according vnto theſe their workes, & of the
prophet Noadiah, and of the other prophetes
that wolde haue put me in feare. And the wall
was finyſshed on the fyue and twentye daye
of the moneth Elul, in two and fyftye dayes.
And when all our ennemyes herde therof, all
the Heythen that were about vs, were afrayd
and their courage fayled them: for they per-
ceyued that this worke came of God. And at
the same tyme were there manye of the chefe
of Juda, whole letters wente vnto Tobias, &
from Tobias vnto them (for there were many
in Juda ỳ were swore vnto him: for he was
the sonne in lawe of Sechaniah, the sonne of
Arah, and his sonne Johanan had the dough-
ter of Moſolam the sonne of Barachiah, and
they spake good of him before me and tolde
him my wordes) and Tobias sente letters, to
put me in feare.

¶ After the wall ones buylded the watche is ap-
poynted. They that returned frome the captyuyte
are nombred.

CAPI. VII.

When we hadde buylded the wall I hong
ed on the wores, and the porters, sin-
gers, & Leuites were appoynted. And I
commaunded my brother Hanani and Hana-
niah the ruler of the palace at Ieruſalem (for
he was a faythfull man, and feared God more
then dyd many other,) And I sayd vnto them:
let not the gates of Ieruſalem be opened eyr
the sonne be hote. And whyle they are yet stan-
dynge in the watche the dores shal be shut and
barred. And there were certayne citezins of Je-
ruſalem appoynted to be watchemen, euery
one in his watche, and aboute his houſe. And
the citye, was large of rowme and greate, but
the people were few therin, & the houſes were
not buylded.

And my God dyd put in my herte that I
gathered togyther the principall men, and the
people to nombre them, and I founde a regi-
ſter of the nombre of them, whiche came vp a-
fore oute of the captiuite: and founde writ-
ten therin: ✳ theſe are the sonnes of the lande
that wente vp from the captiuite of the cap-
tinge awaye (whom Nabuchodonozor the king
of Babilon had brought awaye) and came a-
gayne to Ieruſalem and Juda, euery one vn-
to his city, whiche came with Zorobabel: Je-
ſua, Nehemias, Asariah, Raamiah, Nahama-
ni, Mardochee, Belsan, Mesparath, Begual,
Nahum, and Baanah.

This is the nombre of the men of the peo-
ple of Israel. The childre of Pharos were two
thousand

thousande, an hundred and two and seuentye: the chyldren of Saphatiah, three hundred and two and seuentye: the chyldren of Arah, fyue hundred and two and fyftye, the chyldren of Pahath Moab, amonge the chyldren of Jesua and Joab, two thousande, eyght hundred and eyghtene: the chyldren of Elam, a thousande, two hundred and foure and fiftye: the chyldren of Zathua, eyght hundred and fyue and fourty, the chyldren of Zachai, seuen hundred and three score: the chyldren of Banu, fyue hundred and eyght and fourtye: the chyldren of Bebai, fyue hundred and eyghte and twentye: the chyldren of Asgad, two thousande, three hundred and two and twentye: the chyldren of Adonicam, syxe hundred and three score and seuen: the chyldren of Begoai, two thousande and three score and seuen: the chyldren of Adin, syxe hundred and fyue and fyftye: the chyldren of Ater, of Ezechias, eyghte and nynetye.

The chyldren of Halom, three hundred and eyghte and twentye: the chyldren of Bezai, three hundred and foure and twentye: the chyldren of Hariph, an hundred and twelue: the chyldren of Gabaon, fyue and nynetye: the men of Bethlehem and Nethophah, an hundred foure score and eyghte: the men of Anathoth, an hundred and eyghte and twentye: the men of Beth Asmoth, two and fourtye: the men of Kariath Jarim, Cephirah and Beeroth, seuen hundred and three and fourtye: the men of Rama and Gaba, syxe hundred and one and twentye: the men of Hachmas, an hundred and two and twentye: the men of Bethel and Ai, an hundred and three and twentye: the men of Nebo, an hundred and two and fyftye: the chyldren of the other Elam, a thousande, two hundred and foure and fyftye: the chyldren of Harim, three hundred and twentye: the chyldren of Jericho, three hundred and fyue and fourtye: the chyldren of Lodhadid and Ono, seuen hundred and one and twentye: the chyldren of Senaah, three thousande, nyne hundred and thirtye.

The preestes. The chyldren of Jadaiah of the house of Jesua, nyne hundred seuentye and three: the chyldren of Emer, a thousande and two and fyftye: the chyldren of Pashur a thousande, two hundred and seuen and fourtye: the chyldren of Harim, a thousande and seuentene.

The Leuites. The chyldren of Jesua of Cadmiel amonge the chyldren of Hodauah foure and seuentye. The syngers. The chyldren of Asaph, an hundred and eyght and fourty. The porters: The chyldren of Selum, the chyldren of Ater, the chyldren of Talmon / the chyldren of Acub, the chyldren of Hatita, the chyldren of Sobai, all togyther an hundred and eyght and thirtye.

The Nethinims. The chyldren of Ziha, the chyldren of Hasupha, the chyldren of Tebaoth, the chyldren of Ceros, the chyldren of Sia, the chyldren of Phadon, the chyldren of Lebanah, the chyldren of Hagaba, the chyldren of Salmai, the chyldren of Hanan, the chyldren of Gidel, the chyldren of Gaher, the chyldren of Raaia, the chyldren of Rasin, the chyldren of Necoda, the chyldren of Gesem, the chyldren of Uza, the chyldren of Phaseah, the chyldren of Besai, the chyldren of Meunim: the chyldren of Nephusasim, the chyldren of Bachuc, the chyldren of Hacupha, the chyldren of Harhur, the chyldren of Bazlith, the chyldren of Mahida, the chyldren of Harsa, the chyldren of Bercos, the chyldren of Sisera, the chyldren of Thamah, the chyldre of Nesiah, the chyldren of Hatipha.

The chyldren of Salomons seruauntes: The chyldren of Sotai, the chyldren of Sophereth, the chyldren of Pherida, the chyldren of Jaala, the chyldren of Darcon, the chyldren of Gidel, the chyldren of Saphatiah, the chyldre of Hatil, the chyldren of Pochereth of Zabaim, the chyldren of Amon. All the Nethinims & the chyldren of Salomons seruauntes were three hundred, nynetye and two.

And these wente vp also of Thel Mela, Thel Harsa, Cherub, Adon and Emer: but they coulde not shewe theyr fathers house, nor theyr seed, whether they were of Israell. The chyldren of Dalaiah, the chyldren of Tobia, and the chyldren of Necoda, fyue hundred and two and fourtye. And of the Preestes the chyldren of Habaiah: the chyldren of Hacos, the chyldren of Berzilai, whiche toke one of the doughters of Berzilai the Galaadyte to wyfe, and was named after theyr name. These soughte the register of their pedigrue, & when they founde it not, they were put frome the Preesthode. And Hathirsatha sayd vnto them, that they shoulde not eate of the moost holye, tyll there came vp a Preest with the light and perfectnesse,

The hole congregacion as one man, was two and fourtye thousande, three hundred and three score, beside their seruauntes and maydes, of whome there were seuen thousande, three hundred and seuen and thirtye. And they had two hundred and seuen and fourtye syngynge men and women, seuen hundred and fyue and fourtye horses, two hundred and fyue and fourtye mules, foure hundred and fyue and thirtye camelles: fyue thousande, seuen hundred and twentye asses.

And certayne of the auncyent fathers gaue vnto the worke. Hathirsatha gaue to the treasure a thousande drammes, fiftye basens, fyue hundred and thirtye Preestes garmentes. And some of the chiefe fathers gaue vnto the treasure of the worke twentye thousande drammes, two thousande and two hundred pound of syluer. And the other people gaue twentye thousande drammes, and two thousande pounde of syluer, and three score and seuen Preestes garmentes. And the Preestes and Leuites, the porters, the syngers, and the other of the people and the Nethinims, and all Israell dwelte in theyr cities.

¶ Esdras gathereth the people and readeth to them the lawe. They kepe the feast of tabernacles.

CAPI. VIII.

Fol. ij. When

ti.Esdr.iii.a
iii.Esdr.x.c

A When the seuen moneth drewe nye, and the chyldren of Israel were in theyr cytyes, all the people gathered togyther, as one man, vpon the strete before the water gate, and sayde vnto Esdras the scrybe, that he sholde fetche the boke of the lawe of Moses, whiche the Lorde commaunded to Israel.

Deute.xxxi.c
iiii.Re.xxiii.a

* And Esdras the Preeste broughte the lawe before the congregation, bothe of men and women, and of all that coulde vnderstande it, vpon the fyrste daye of the seuenth moneth,

The boke of the lawe is red to the people.

and redde therin in the strete that is before water gate (frome the morynge vntyll the noone daye) before men and women, and suche as coulde vnderstande it: and the eares of all the people were inclyned vnto the boke of the lawe. And Esdras the scrybe stode vpon an hyghe pulpyt of wodde, whiche they hadde made for the preachynge, and beside him stode Mathathiah, Sema, Ananiah, Urias, Helkiah, and Maaseiah on his ryghte hande: and on his lefte hande stode Phadaiah, Misael, Melchiah, Hasum, Hasbadanah, Zacharye and Mosolam.

B And Esdras opened the boke before all the people, for he stode aboue all the people. And when he opened it, all the people stode vp. And Esdras prayse the Lorde the great God. And all the people answered: Amen, Amen/ with theyr handes vp, and bowed them selues, and worshipped the Lorde with their faces to the grounde. And Jesua, Baani, Serabiah, Jamin, Acuba, Sebathai, Hodaiah, Maasiah, Celita, Azariah, Josabed, Hanan, Phalaiah, and the Leuites caused the people to giue hede vnto the law, and the people stode in their place. And they red in the boke of the lawe of God distinctly and playnely, so that men vnderstode the thynge that was redde. And Nehemias (whiche is Hathirsatha) and Esdras the preest and the scrybe, and the Leuites that caused the people to take hede, sayde vnto all the people: this daye is holye vnto the Lorde your God: be not ye sorye therfore, and wepe not. For al the people wepte when they herde the wordes of the lawe.

C Therfore sayde he vnto them: goo youre waye, and eate the fat, and drynke the swete/ and sende parte vnto them also that haue not prepared them selues, for this daye is holy vnto oure Lorde, be not you sorye therfore: for the ioye of the Lorde is youre strengthe. And the Leuites spilled the people, and sayd: hold youre peace, for the daye is holye / vexe not ye your selues. And al the people went their way to eate and drynke, and sende part vnto other, and to make greate myrthe, bycause they hadde vnderstande the wordes that were declared vnto them.

And on the nexte daye assembled the chiefe fathers amonge all the people and the Preestes and Leuites, vnto Esdras the scrybe, that he shoulde teache theym the wordes of the lawe. And they founde wrytten in the lawe

Leuitic.xxiii.f

* how the Lorde hadde commaunded by Moses, that the chyldren of Israel shoulde dwell in boothes in the feast of the seuenth moneth. And so they caused it be declared and proclaymed, in all their cytyes, and at Jerusalem, sayinge: goo vp vnto the mounte and fetche Olyue braunches, Pyne braunches, Myrt braunches, Palme braunches, and braunches of thycke trees, to make boothes, as it is wrytten.

And the people went vp and fet, and made them boothes, euerye one vpon the rofe of his house, and in their courtes, and in the courtes of the house of God. and in the strete by water gate, and in the strete by the gate Ephraim. And all the congregacion of theym that were come agayne oute of the captiuitie, made boothes, and dwelte therin: for sythens the tyme of Josua the sonne of Nun vnto this daye, had not the chyldren of Israell wone so, and there was verye greate gladnesse. And euerye daye frome the fyrst daye vnto the laste, redde he in the boke of the lawe of God. And seuen dayes helde they the feaste, and on the eyghte daye they made a gatherynge, accordynge to the maner.

¶ The people repent and forsake theyr straunge wiues. Esdras reproueth the benefytes of God and the synnes of the people.

CAPI. IX.

IN the foure and twentye daye of this moneth, came the chyldren of Israel togyther with * fastynge and sacke clothes, and erth vpon them, and separated the seed of Israell from all the straunge chyldren, and stode and knowleged their synnes, and the wyckednesses of their fathers, and stode vp in their place, and redde in the boke of the lawe of the Lorde theyr God foure tymes on the daye, and they knowleged, and worshypped the Lorde theyr God foure tymes on the daye. And the Leuites stode on hygh, namelye Jesua, Bani, Cadmiel, Sabaniah, Buni, Sarebiah, Bani and Chanani, and cryed loude vnto the Lord their God. And the Leuites, Jesua, Cadmiel, Bani, Hasabniah, Serebiah, Hodiah, Sebaniah, Phathahiah, sayd: stande vp, prayse the Lord your God for euer: and let thankes be gyuen vnto the name of thy glorye, whiche excelleth all thankesgyuynge and prayse. Lorde, thou alone hast made heuen, and the heuen of all heuens, with all their hoste, the earthe and al that is therin, the see and all that is therin: thou gyuest lyfe vnto all, and the hoste of heuen bowe them selues vnto the. Thou art the Lorde God, that haste chosen Abram, and broughtest him out of * Ur in Chaldea, * and calledst him Abraham, and foundest his herte faythfull before the, * and madest a couenaunt with him to gyue vnto his seed the land of the Cananites, Hethites, Amorites, Pherezites, Jebusites, and Gergesites, and hast made good thy wordes: for thou arte ryghtous, * and hast consydered the myserye of our fathers in Egypte, and herde their complaynt by the red see / and shewed tokens and wonders vpon Pharao, and on all his seruauntes, and on all the people of his land: for thou knewest that

they

they were presumptuous and cruell agaynste theym, and so madest thou the name as it is this daye. And the rede see dyddest thou diuyde in sonder before them, so that they wente thorowe the myddes of the see drye shoed: and their persecuters threwest thou in to the depe as a stone, in the myghtye waters, and leddest them on the daye tyme in a cloudye pyller, and on the nyghte season in a pyller of fyre, to shewe them lyghte in the waye that they went.

L * Thou camest downe also vpon mounte Sinai, and spakest vnto them frome heuen, and gauest them ryghte iudgementes, true lawes, good commaundementes and statutes, and declaredst vnto them thy holye Saboth, and commaundedst them preceptes, ordinaunces, and lawes, by Moses thy seruaut: and * gauest them breed frome heauen when they were hungrye, and * broughtest forthe water for them oute of the rocke when they were thyrstye: and promysedst them that they sholde go in and take possession of the lande, ouer which thou haddest lyfte vp thyne hande for to gyue them.

But oure fathers were proude and hardnecked, so that they folowed not thy commaundementes, and refused to heare, and were not myndeful of the wonders that thou dyddest for theym: but became sturdye and headye, in so moche that they tourned backe to their bondage in their disobedience. But thou my God forgauest, and wast gracious, mercyfull, pacyent, and of greate goodnelle, and forsokest them not. * And thoughe they made a moulten calfe, (and sayd: this is thy God that broughte the oute of the lande of Egypte) and dyd greate blasphemyes, yet forsokest thou them not in the wyldernesse, accordyng to thy greate mercy. * And the cloudye pyller departed not from them on the daye tyme to leade them the waye, neyther the piller of fyre in the nyght season, to shewe them light in the way that they went.

And thou gauest theym thy good spirytе to enfourme them, * and withheldest not thy Manna frome theyr mouthe, * and gauest them water when they were thyrstye. Fourty yeres longe madest thou prouysion for theym in the wyldernesse, so that they lacked nothynge * their clothes wared not olde, and their fete swelled not. And thou gauest them kyngdomes and nacions, and partedst theym accordynge to their portcions, so that they possessed * the lande of Sehon kynge of Hesebon, and the lande of Og the kynge of Basan. And their chyldren multiplyedst thou as the sterres of heauen, and broughtest them in to the lande wherof thou haddest spoken vnto their fathers, that they sholde go in to it, and haue it in possession.

And the chyldren wente in, and possessed the lande, * and thou subduedst before them the inhabiters of the lande, euen the Cananites, and gauest them in to their hande, and theyr kynges and the people of the lande, that they myghte do with them what they wolde. And they wanne theyr stronge cityes, and a fatte lande, and toke possession of houses that were full of all maner goodes, welles dygged oute, vyneyardes, oyle gardens, and manye frutefull trees: and they ate and were fylled, and became fat, and lyued in welthe thorowe thy greate goodnesse. Neuertheleſſe they were disobedient, and rebelled agaynste the, and cast thy lawe behynde their backes, and slewe thy Prophetes (whiche exhorted them so earnestly that they sholde conuerte vnto the) and dyd great blasphemyes. Therfore gauest thou the ouer in to the hande of their ennemyes that vexed them.

And in the tyme of theyr trouble they cryed vnto the, and thou herdest them frome heuen, and thorowe thy greate mercye, thou gauest them sauiours, whiche helped them out of the hande of their ennemies. But when they came to reste, they tourned backe agayne to do euyll before the: therfore lefte̊st thou them in the hande of their ennemies, so that they had the dominion ouer them. So they conuerted, & M cried vnto the, and thou herdest them from heuen, and many tymes hast thou deliuered them accordynge to thy great mercye, and testifiedst vnto them, that they sholde turne agayne vnto thy lawe.

Notwithstandynge they were proude, and hardened not vnto thy commaundementes, but synned in thy lawes, (* whiche a man sholde do, and lyue in them) and toured the shoulder awaye, and were styffenecked, & wold not heare. And manye yeres dyddest thou forbeare them, and diddest witnesse vnto the̊ thorowe thy spirite, euen by the office of thy Prophetes, and yet wolde they not heare. Therfore gauest thou them in to the hande of the nacions in the landes. But for thy greate mercyes sake, thou hast not vtterly consumed the̊, neither forsaken them: for thou art a gracious and mercyfull God.

* Lew. xviii. & Roma. x. a. Galat. iii. b Ezechi. xx. b

* Nowe our God, thou great God, myghtye and dradfull, thou that kepest couenaunt and mercy, regarde not a lytle all the trauayle that hath happened vnto vs, and our kynges, prynces, preestes, prophetes, fathers / and all thy people, frome the tyme of the kynges of Assur, vnto this daye. Thou arte ryghtous in all that thou hast broughte vpon vs: for thou hast wone ryghte. As for vs, we haue ben vngodlye, and oure kynges, prynces, preestes and fathers haue not wone after thy lawe, nor regarded thy commaundementes, and thy ernest exhortacions, wherwith thou hast exhorted theym, and haue not serued the in theyr kyngdome, and in thy great goodes that thou gauest them, and in the large and plentious lande whiche thou gauest them, and haue not conuerted frome theyr wycked workes. Behold, therfore are we in bondage this daye: euen in the lande that thou gauest vnto oure fathers, to enioye the frutes and goodes therof/behold, there are we bondmen. And great is the encrease of it vnto the kynges, whome thou hast set ouer vs bicause of oure synnes, and they haue dominion ouer our bodyes and catell, and we are in greate trouble. Vpon all this therfore we make a sure couenaunt, and

* ii. Esdr. i. b and. iiii. c Daniel. ix. a

wryte it, and let our princes, Leuites and preestes seale it.

¶ The names of them that sealed the couenaunt betweene God and the people.

CAPI. X.

A THese sealers were: Nehemias (that is) Hathirsatha the sonne of Hachaliah and Zedekiah, Saraiah, Asariah, Jeremye, Phashur, Amariah, Malchiah, Hatus, Sebanias, Malluch, Harim, Meremoth, Obadiah, Daniel, Jenthon, Baruch, Mosolam, Abiah, Miamin, Maasiah, Belgai, and Semeiah: these were preestes. The Leuites were: Jesua the sonne of Azaniah, Benui amonge the chyldren of Henadad, and Cadmiel. And their brethren: Sechanias, Hodiah, Celita, Phalaiah, Hanan, Micha, Rohob, Hasabiah, Sachur, Serebiah, Sabanias, Hodiah, Bani and Baninu. The heedes of the people were: Phares, Pahath Moab, Elam, Zathua, Bani, Bonni, Azgad, Bebai, Adonias, Begoai, Adin, Ater, Ezechias, Asur, Hodiah, Hasum, Bezai, Hariph Anathoth, Nebai, Magphias, Mosolam, Hesir, Mesesabel, Zadoc, Jaddua, Phalatia, Hanan, Anaiah, Hosea, Hananiah, Hasub, Haloh es, Phaleha, Hobek, Rehum, Hasebnah, Maasiah, Abiah, Hanan, Anan, Malluch, Harim and Baanah.

B And the other people, the Preestes, Leuites, porters, syngers, Nethinims, and all they that had seuered them selues frome the people in the landes vnto the lawe of God, with their wyues, sonnes, and doughters / as many as couloe vnderstande it, and their lordes that had rule of them, receyued it for their brethren.

Iosu. xxiiii. c. & ii. Para. xv. c. ✳ And they came to sweare, and to bynde theym selues with an othe to walke in Gods lawe, whiche was gyuen by Moses the seruaunt of God, that they wolde kepe and do accordynge vnto all the commaundementes, iudgementes and statutes of the Lorde oure God: ✳ and that we wolde not gyue oure doughters vnto the people in the lande, neyther take their doughters for oure sonnes. And

Deutr. vii. a

ii. Esdr. xiii. c. yf the people of the land brought ware on the Saboth, & all maner of victayles to sell, that we wolde not take it of them on the Saboth and on the holye dayes. ✳ And that we wolde

Leuiti. xxv. a. Deuter. xv. a. let the seuenth yere be free concernyng all maner of charge.

C And we decreed a statute vpon oure selues, to gyue yerely the thyrde parte of a sycle to the ministracion in the house of oure God, namely to the shewbreed, to the dayly meate offerynge, to the dayly burntofferynge of the Sabothes, of the new mones and feast dayes, and to the thinges that were sanctified, and to the synneofferynges, to reconcyle Israel withall, and to all the busynesse in the house of our God.

And we caste the lot amonge the preestes, Leuites, and the people, for offerynge of the wood to be brought in to the house of our God from yere to yere, after the houses of oure fathers, that it myght be brent at tymes appoynted, vpon the aulter of the Lorde our God, as it is wrytten in the lawe: and yerely to bryng the firstborne of our land, and the firstborne of our frutes of all trees, yere by yere, vnto the house of the Lorde: and the firstborne of oure sonnes, and of our cattell, as it is wrytten in the lawe: and the firstborne of oure oxen and of our shepe, that we sholde brynge all this to the house of oure God, vnto the preestes that minister in ỹ house of oure God: and that we sholde bryng the firstborne of our meates, and of oure drynkes, and the frutes of all maner trees, of wyne also and of oyle, vnto the preestes to the chestes of the house of oure God. And the tithes of our lande vnto the Leuites, that the Leuites might haue the tithes in al ỹ cities of our ministracion.

And the Preeste the sonne of Aaron shall with the Leuites haue also of the tythes of the Leuites, so that the Leuites shall brynge vp the tithes of their tithes vnto the house of oure God, to the chestes in the treasure house. For the chyldren of Israel and the children of Leui shall brynge vp the firste frutes of the corne, wyne and oyle vnto the chestes. And there shall be the vesselles of the sanctuarye, and the preestes that minister, and the porters and syngers, that we forsake not the house of our God.

¶ Who dwelled in Jerusalem after it was buylded, and with in the cytyes of Juda.

CAP. XI.

AND the rulers of the people dwelte at Jerusalem. But the other people caste lottes therfore, so that among ten one parte went to Jerusalem in to the holy cyty to dwell, and nyne partes in the cities. And the people thanked al the men that were willing to dwell at Jerusalem.

These are the heades of the lande that dwelte in Jerusalem, and in the cities of Juda. And euerye one dwelt in his possession, and in theyr cityes of Israell, the Preestes, Leuites, the Nethinims, and the chyldren of Salomons seruauntes. And at Jerusalem dwelt certayne of the chyldren of Juda and of Ben Jamin.

Of the chyldren of Juda: Athaiah the sonne of Vsiah the sonne of Zacharye, the sonne of Amariah, the sonne of Saphatiah, the sonne of Mahalaleel, of the chyldren of Phares. And Maasiah the sonne of Baruch, the sonne of Chol Hose, the sonne Hasaia, the sonne of Adaia, the sonne of Jotarib, the sonne of Zachary, the sonne of Siloni. All the chyldren of Phares that dwelte at Jerusalem, were foure hundred thre score and eyght valiaunt men.

These are the chyldren of Ben Jamin: Sallu the sonne of Mesullam, the sonne of Joed, the sonne of Phadaia, the sonne of Colaiah, the sonne of Maasiah, the sonne of Ithiel, the sonne of Isaiah. And after him Abai, Sellai, And nyne hundred and eyghte and twentye.

Joel

Joel the sonne of Zechri had the ouersyghte of them: & Juda the sonne of Senuah ouer ꝑ seconde parte of the cytye.

Of the preestes there dwelte: Idaia the sonne of Ioiarib, Jachin, Saraiah the sonne of Helkia the sonne of Mosolam, ꝑ sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob, was prince in the house of God, and his brethren that perfourmed the worke in the house: of whom there were eyghte hundred and two and twentye. And Adaiah the sonne of Jeroham, the sonne of Plalaliel, the sonne of Amasi, the sonne of Zacharye, the sonne of Phashur, the sonne of Melchiah & his brethren, chiefe amonge the fathers: of whom there were two hundred and two and fortye. And Amasai the son of Asarael the son of Ahasai the sonne of Mosolamoth, the son of Emer: & his brethren were valiaunt men of whome there were an hundred and .xxbiij. And their ouersear was Zabdiel the sonne of Hagdolim.

Of the Leuites: Semeiah the sonne of Hasub, the sonne of Azerikam, the sonne of Hasabiah the sonne of Bont: and Sabathai and Josabad of the chiefe of the Leuites, in ꝑ outwarde busynes of the house of God. And Mathaniah the sonne of Micha, the son of Zabdi, the sonne of Asaph, which was the principal to begyn the thankesgyuyng vnto prayer. And Bakbukiah the seconde amonge his brethren, and Abda the sonne of Sammua, the sonne of Galal, the sonne of Idithun. All ꝑ Leuites in the holy cytie were twoo hundred lxxiiij. And the porters Acub and Talmon, & their brethren that kept the portes, were an hundred leuenty & two. The rest of Israel, the preastes and Leuites, were in al the cyties of Juda, euery one in his inheritaunce. And the Nethinims dwelt in Ophel: and Ziha & Gaspha belonged vnto the Nethinims. The ouersear of the Leuites at Jerusalē, was Uzi the sonne of Baani, the sonne of Hasabia, the son of Mathania, the sonne of Micha.

Of the childrē of Asaph there were singers aboute the ministery in the house of God: for it was the kynges cōmaundement concerning them, that the singers shulde deale faithfully euery daye as was accordinge.

And Pathaia the sonne of Meselabel of ꝑ childzen of Zarah the sonne of Juda next the kynge in all matters concernynge the people and their villages, throw out all their regions. And ꝑ childzen of Juda that were without in the townes of their lande, dwelte some at Kariath Arbe, and in the villages therof, and at Dibon, and in the villages therof: and at Cabzeel, and in the villages therof: and at Jesua, Molada, Bethphalet, Hazersual, Bersabe and in their villages: and at Siklag & Mesonah, and in their villages: And at Enrimon, Zarah, Jermuth, Zanoah, Odlā and in their villages: At Lachis, and in the feldes therof: At Azekah, and in the villages therof: and dwelt from Bersabe vnto the valley of Hennom.

The childrē of Ben Jamin of Gaba, dwelt at Machmas, Aia, Bethel and in their villages. And at Anathoth, Nob, Ananiah, Hazor, Ramah, Gethaim, Hadid, Zeboim, Nabalath, Lod, Ono and in the carpenters valley. And certayne of the Leuites that had portions in Juda, dwelt in Ben Jamin.

¶ The preestes and Leuites which came with Zorobabel to Jerusalem are numbred: and the wall is dedycate.

CAPI. XII.

These are the preastes and Leuites that went vp with Zorobabel the sonne of Salathiel and with Jesua: Saraiah, Jeremy, Esdras, Amariah, Meluch, Hatus, Sechaniah, Rehum, Meremoth. Aw, Genthoi, Abiah, Miamin, Maadia, Belga, Semaiah, Joiarib, Idaia, Salu, Amok, Helkia, and Jadaiah. These were the heades among the preastes and their brethren in the tyme of Jesua. The Leuites were these: Jesua, Bennui, Cadmiel, Sarabiah, Juda and Mathaniah ouer the office of thankesgyuinge, they & their brethren: Bacbukiah and Uni and their brethren, were about them in the watches.

Jesua begat Joakim. Joakim begat Eliasib. Eliasib begat Joiada. Joiada begat Jonathan. Jonathan begat Jadua. And in the tyme of Joakim were these the chiefe fathers amonge the preastes: vnder Saraiah, Maraiah, vnder Jeremy, Hananiah: vnder Esdras Mosolam: vnder Amariah, Joanan: vnder Milico, Jonathan: vnder Sebaniah, Joseph vnder Harim, Edna: vnder Maraioth, Helcai: vnder Adia, Zachary, vnder Genthon, Mosolam: vnder Abia, Zechri: vnder Miniamin and Moadia, Peltai: vnder Belga, Samua: vnder Semeiah, Jonathan: vnder Joiarib, Mathnai: vnder Jadaiah, Uzi: vnder Selai, Kelai: vnder Amok, Eber: vnder Helkia, Hasabiah: vnder Jadaiah, Nathanael.

And in the tyme of Eliasib. Joiada, Johanan and Jadua, were the chief fathers amōg the Leuites, and the preastes written vnder ꝑ raygne of Darius the Persian. The childzen of Leui the principall fathers were writen in the Chronycles, vntyll the tyme of Jonathā the sonne of Eliasib. And these were the chief amonge the Leuites, Hasabiah, Serebiah & Jesua the sonne of Cadmiel, and their brethrē ouer against them, to gyue prayse and thākes according as Dauid the man of God had ordeyned it, one watche ouer against an other. Mathania, Balbukiah, Obadiah, Mosolam Talmon and Abub were porters in the watche at the thresholdes of ꝑ gates. These were in the tyme of Joakim the sonne of Jesua the sonne of Josedec, and in the tyme of Nehemi as the Capitayne and of the preest Esdras the scrybe.

And in the dedication of the wall at Jerusalem, were the Leuites sought out of al their places, that they myght be brought to Jerusalem, to kepe the dedication and gladnesse, wt thankesgyuynges, with singynge with Cymbales, Psalteries and Harpes. And the childzen of the singers gathered theym selues togyther frome the playne countrey about Jerusalē

salem, and frome the villages of Nethophathi, and from the house of Galgal, and oute of the feldes of Geba and Asmaueth: for the singers had buylded them villages about Jerusalem. And the preistes and Leuites purified them selues, and clensed the people, the gates and the wall.

E And I caused the princes of Juda to goo vp vpon the wall, and appoynted twoo greate queers of thankesgeuynge, whiche went on ỹ ryght hande of the wall towarde the Donge gate, and after them went Hosaiah, and half of the princes of Juda, and Azaria, Esdras, Mosolom, Juda, Ben Jamin, Semeiah and Jeremy: and certayne of the preasties childre with trompettes, namely Zachary the sonne of Jonathan, the sonne of Semeiah, the son of Mathaniah, the sonne of Michaiah, ỹ son of Zecur, the sonne of Asaph, and his brethre Semeiah, Azarael, Melalai, Galalai, Maai Nathanael and Juda and Hanani, with the musical instrumentes of Dauid the man of God.

And Esdras the scribe before them, towarde the Welgate, and they went vp ouer against them vpon the steppes of the cyty of Dauid at the goynge vp of the wall to the house of Dauid, vnto the Watergate eastwarde.

The other queer of thankesgyuynge went ouer against them, and I after them, and the half part of the people vpon the wal, toward Fornacegate vpwarde, vntyll the hyde wall, D and to the gate of Ephraim, and to Oldgate, and to the fyshgate, and to the tower of Hananeel, & to the tower of Meah, vntyl shepegate. And in the prysongate stode they stil, and so stode the two queers of thankesgyuynge of the house of God, and I and the halfe of the rulers with me, and the preasties, namely Eliakim, Maasiah, Miniamin, Michaiah, Eliaenai, Zachary, Hananiah, with trompettes and Maasiah, Semeiah, Eleasar, Vsi, Johanan, Melchiah, Elam and Ezer. And the singers sange loude, and Jezraia was the ouerseer.

And the same daye were there great sacrifices offred, and they reioyced: for God had gyuen them great gladnes, so that both the wyues and childre were ioyful, and the myrthe of Jerusalem was herde farre of.

At the same tyme were men appointed ouer the treasure chestes (wherin were the offeringes, firstfrutes, & the tythes) that they shuld gather them out of the feldes about the cyties to deale them vnto the preasties and Leuites, accordinge to the law: for Juda was glad of the preasties, and Leuites, that they stode and wayted vpon the office of their God, and the office of the clensinge. And the singers & porters stode after the commaundement of Dauid and of Salomon his sonne: for in the tyme of Dauid and Asaph, were the chiefe singers ordred, and the songes of prayse and thankesgyuynge vnto God. In the tyme of Zorobabel and Nehemias, dyd all Israel, gyue portions vnto the singers and porters, euery daye his portion, and they gaue thynges halowed vnto the Leuites, and the Leuites gaue thinges that were sanctified, vnto the childre of Aaron.

1.Par.xxiiii.a.

¶ Deuteronompye is redde, and when they haue heardе it, they seuered from them all straungers. &c.

CAPI. XIII.

AND what tyme as the booke of Moses was red in the eares of ỹ people, there was founde written therin, * that the Ammonites and Moabites shulde neuer come into the congregacion of God, becaule they met not the childre of Israel with bred & water, and hyred Balaam against them, that he shulde curse them: neuertheles our God turned the curse into a blessinge. Now whē they herde the Lawe, they seuered from Israel euery one that had myxte him self therin. And before this had the preaste Eliasib ordeyned the chest of the house of our God vnto his kynsman Tobiah: for he had made him a great chest and there had they afore tyme layde the offerynges, frankincense, vessell, and the tythes of corne, wyne and oyle (accordynge to the commaundement gyuen to the Leuites, singers and porters) and the firste frutes of the preasties.

But in all this was not I at Jerusalem: for in the two and thirtyeth yere of Artaxerxes kynge of Babilon, came I vnto the kynge and after certayne dayes I got lycence of the kynge to come to Jerusalem. And I gat knowledge of the euyll that Eliasib dyd vnto Tobiah, in that he hadde made him a chest in the courte of the house of God, and it greued me sore, and I cast forth al the vessels of ỹ house of Tobiah out of the chest, and commaunded them to clense the chestе. And thether brought I agayne the vessels of the house of God, the sacrifice and the incense.

And I perceyued, that the portions of the Leuites were not gyuen them, for which cause the Leuites and singers were fled, euery one to his lande for to worke. Then reproued I the rulers, & sayd: Why forsake we the house of God? But I gathered them together, and set them in their place. Then brought all Juda the tythes of corne, wyne and oyle vnto ỹ treasure. And we ordeyned to be treasurours ouer the treasure, euen Selemiah the preast, & Zadoc the scribe, and of the Leuites Phadaiah and vnder their hande Hanan the sonne of Zacur the sonne of Mathaniah: for they were counted faithfull, and their office was to distribute vnto their brethren. Thinke vpō me O my God herein, and wype not out my mercye, that I haue shewed on the house of my God, and on the officers therof.

At the same tyme sawe I some treadynge wyne presses on the Sabboth and bringynge in clustres, and asses laden with wyne, grapes, frygges, and bryngynge all maner of burthens vnto Jerusalem, vpon the Sabboth daye. And I rebuked them earnestly the same daye that they solde the vytayles. There dwelt men of Tyre also therein, whiche brought fysshe and

and all maner of ware, and solde on the Sabboth vnto the children of Juda and Jerusalē. Then reproued I the rulers in Juda, & sayde vnto them: what euyll thynge is this ye do, & breake ꝑ Sabboth day? Dyd not our fathers euen thus, & our God brought all this plage vpon vs and vpon this cytye? And ye make the wrathe more yet vpon Israell, in that ye breake the Sabboth.

And it fortuned, that when the gates of Jerusalem were couched with the euenynge shadowe on the Sabboth, I commaunded to shut the gates, and charged that they shulde not be opened tyll after the Saboth: & some of my seruantes set I at the gates, that there shulde no burthen be brought in on the Sabboth daye. Then remayned the chapmen and marchauntes ones or twyse ouer nyght with oute Jerusalem, with all maner of wares. Then reproued I them sore, and sayde vnto them: why tarye ye all nyght about ꝑ wall? Yf ye do it ones agayne, I will laye handes vpon you. Frome that tyme forth came they no more on the Sabboth. And I sayd vnto the Leuites which were cleane, that they shulde come and kepe the gates, to halow the Sabboth daye. Thinke vpon me (O my God) concerninge this also, and spare me accordīg to thy great mercy.

And at the same tyme saw I Jewes, that maryed wyues of Asdod, Ammon and of Moab, and their children spake halfe in the speche of Asdod, and coulde not speake in the Jewes language, but by the tonge might a man perceyue euery people. And I reproued them, and cursed them, and smote certayne men of them and pluct them vp, and toke an othe of them by God: ye shall not gyue your doughters vnto their sonnes, nether shal ye take their doughters vnto your sonnes, or for your selues. Did not Salomon the kyng of Jsrael synne therin? & yet amonge many Nacyons was there no kynge lyke him, and he was deare vnto his God, and God made him kynge ouer al Jsrael, and yet neuertheles straunge wemen caused him to synne? And shall we then obey vnto you, to do all this great euyll, to halte before our God, and mary straunge wyues? iii. Regū. iii. b

And one of the children of Jolada the son of Eliasib the hyghe preast, hadde made a contract with Sanabalat the Horonite: but I chaced him frome me. O my God, think thou vpon them that defyle preasthode, and ꝑ lawe of the preasthode and of the Leuites. Thus clensed I them frome all suche as were straungers, and appointed the courses of the preastes and Leuites, euery one to his office, and to offre the wood at tymes appointed, and the fyrste frutes. Thinke thou vpon me (O my God) for the best.

¶ The ende of the boke of Nehemias.

THE BOKE OF ESTHER.

¶ Kynge Asuerus, whiche is called Artaxerxes maketh a royall feaste, wherunto the quene Vasthi wil not come: for whiche cause she is diuorced.

CAP. I.

A IN the tyme of Asuerus which raygned from Inde vnto Ethiopia, ouer an hundred and seuen and twenty landes, what tyme as he sate on his seate royal in the castel of Susan in the thirde yere of his raygne, he made a feast vnto all his princes and seruauntes, namely vnto the myghty men of Persia and Media, to the capitaynes and rulers of his countreyes, that he myght shewe the noble ryches of his kyngdome, and the glorious worshippe of his power, many dayes longe, euen an hundred and foure score dayes.

And when these dayes were ended, ꝑ kynge made a feast vnto all the people that were in the castell of Susan, both vnto great & small, seuen dayes longe in the court of the garden B by the kynges palace: where there hanged whyte, red and yelow clothes, fastened with cordes of lynnen and scarlet in siluer ryngs, vpon pylers of Marble stone.

The benches were of gold and siluer made vpon a pauement of grene, white, yelow and blacke Marble. And the drinke was caryed in vessels of golde, and there was euer chaunge of vessel. And the kynges wyne was exceding moche, accordinge to the great power of the kynge. And no man was appoynted what he shulde drinke: for the kynge had commaunded all the officers of his house, that euerye one shoulde do as it lyked him, And the quene Vasthi made a feast also for the wemen in the palace of Asuerus. And on the .vij. daye when the kynge was pleasauntly merye of the wyne C he commaunded Mehuman, Bartha, Harbona, Bagatha, Abagatha, Zathar and Carcas the .vij. chamberlaynes, that dyd seruice in ꝑ presence of kynge Asuerus, to fetche the quene Vasthi with the crowne regal, that he myght shew the people and princes her fairnesse: for she was bewtyfull. But the quene Vasthi wolde not come at the kynges worde by his chamberlaynes. Then was the kynge verye wrothe, and his indignacion kyndled in him, and he spake to the wyse men that had vnderstandinge in the ordinaunces of the lande, for the kynges matters must be handled before al suche as haue knowledge of the lawe and iugement: and the next vnto him were, Carsena, Sethar, Admatha, Tharsis, Mares, Marsana and Mamucan, the seuen princes of the Persians, and Medes, whiche sawe the kynges face, and were wont to sit first next him, What lawe shulde be execute vpon the quene Vasthi, because she dyd not accordinge to the worde of the kynge by his chamberlaynes.

Then sayde Mamucan before the kynge and D the princes: the quene Vasthi hath not onely hurt the kynge, but also all the princes and al the people in all the prouinces of kynge Asuerus, for this dede of ꝑ quene shall come abrode vnto all wemen, so ꝑ they shall despyse their husbandes before their eyen, and shall saye: ꝑ kynge Asuerus commaunded Vasthi ꝑ quene to come before him, but she wolde not. And by this example shal all the princes wyues of Perse and Media set at naught the commaundement of their husbandes, when they heare of this dede of the quene, thus shall there arise despytefulnes and wrath ynoughe. If it please the kynge, let there go forth a Proclamacion frome him, and let it be written accordinge to the lawe of the Persians and Medians (and not to be transgressed) that Vasthi come no more before kynge Asuerus, and let the kynge gyue the kyngdome vnto another that is better then she.

And that this wrytynge of the kynge whyche shalbe made, be publyshed throwe out all his empyre which is great, that all wyues maye haue their husbandes in honoure, both great & smal. This pleased ꝑ kynge & the princes, & the kynge dyd accordinge to the word of Mamucan. Then were letters sent forth vnto all the kynges landes, into euery lande accordinge to the wrytinge therof, and to euery people after their language, that euerye man shulde be Lorde and chiefe in his owne house. And this caused he to be diuulged amõges all people.

¶ The quene put awaye, certayne goodly younge damoselles are searched out te amonges whome Esther pleaseth the kyng. Mardocheus discloseth to the kynge those that wolde betraye him.

CAP. II.

THese thinges done whē the displeasure of kyng Asuer⁹ was alayed he thought vpon Vasthi, what she had done, & what was concluded concernynge her. Then sayde the kynges seruātes: Let there be fayre yõg virgins sought for the kynge, & let the kynge appoynt ouerseers in all the landes of his empyre, that they maye brynge togyther al fayre younge virgins vnto the castel of Susan to ꝑ wemens lodgynge, vnder the hande of Hegei the kynges chamberlayne, that keepeth ꝑ wemen, and let him gyue them their apparell. And loke which damosell pleaseth the kynge, let her be quene in Vasthis stede. This pleased the kyng and he dyd so.

In the castel of Susan there was a Jewe, whose name was Mardocheus, the son of Jair, the son of Semei, the son of Cis, the son of Jemini, which was caryed away from Jerusalem, whan Jekonias the kynge of Juda was led away, whom Nabuchodonozor kyng of Babylon caryed awaye) & he norysshed Hadasah, otherwyse called Esther, his vncles daughter: for she had neyther father nor mother, & she was a fayre and bewtyfull damesell. And when her father and mother dyed, Mardocheus receyued her, as his owne doughter.

Now

Nowe when the kynges commaundement was publyshed, and accordynge to it manye damsels were broughte to gyther vnto the castell of Susan vnder the hande of Hagei, Esther was taken also vnto the kinges house vnder the hande of Hagei the keper of the women, and the damsell pleased him, and she founde grace in his syght. And he caused her oyntment to be gyuen her, and her gyftes, & gaue her seuen notable gentyl women of the kynges house, and arayed both her & her gentyllwemen veey rychely in the house of the wemen. But Esther shewed not her people nor her kynred: for Mardocheus had charged her, that she shuld not tell it. And Mardocheus walked euery day before the court of the wemens buyldinge, that he myght know howe Esther dyd, and what shulde become of her. And when the appoynted tyme of euery damsel came that she shulde come to the kynge Asuerus, after that she had bene. xij. monethes in the dewkynge of the wemen (for their dewkynge must haue so moche tyme, namely. vj. monethes with Balme and Myrre, and. vj. monethes with good spices, so were the wemen dewtyked) then went there one damsel vnto the kynge, and what so euer she required that must be gyuen her to go with her out of the wemens buyldinge vnto the kynges palace. And when one came in the euenynge, the same went frome him on the morowe into the seconde house of wemen, vnder the hande of Saagas the kynges chamberlayne, whiche kept the concubynes. And she must come vnto the kynge nomore, oneles it pleased the kyng and that he caused her to be called by name.

Nowe when the tyme came of Esther the wughter of Abihail Mardocheus vncle (who he had receyued as his owne wughter) that she shulde come to the kynge, she desired nothinge but what Hagei the kynges chamberlayne the keper of the wemen sayde. And Esther founde fauoure in the sight of all them that loked vpon her. So Esther was take vnto kynge Asuerus into the house royall, in the tenth moneth which is called Tebeth, in the vij. yere of his raygne.

And the kynge loued Esther aboue all the wemen, and she founde grace and mercy in his sight before all the virgines: and he set the quenes crowne vpon her head, and made her quene in stede of Vasthi. And the kynge made a great feast vnto all his princes and seruauntes (which feast was because of Esther): & he gaue rest to all the landes, and gaue royal giftes accordinge to a kynges magnificence.

And whan the virgins were gathered togyther the seconde tyme, Mardocheus sat in the kynges gate. And as yet hadde not Esther shewed her kynred and her people, accordinge as Mardocheus had bydden her: for Esther dyd after the worde of Mardocheus, lyke as whe he was her tutoure. At the same tyme whyle Mardocheus sat in the kynges gate, twoo of the kynges chamberlaynes Bagathan & Thares which kept the dore were wroth, & sought to laye handes on the kynge Asuerus: wherof Mardocheus gat knowledge, and tolde it vnto quene Esther, and Esther certyfyed the kyng therof in Mardocheus name. And when inquyrye was made, it was founde so. And they were both hanged on tre: and it was wryten in the Chronycles, before the kynge.

¶ Haman obtayned of the kynge that all Jewes shulde be put to deeth because Mardocheus hadde not gyuen hym worshyp, as other had.

CAPI. III.

After this the kynge promoted Haman the sonne of Amadatha the Agagite, & set him hyghe, and set his seate aboue all the princes that were with him. And all the kynges seruauntes that were in the gate, bowed their knees, and dyd reuerence vnto Haman: for the kynge had so commaunded. But Mardocheus bowed not the knee, and worshipped him not. Then the kynges seruauntes whiche were in the kynges gate, sayde vnto Mardocheus: why breakest thou the kynges commaundement? And when they spake this dayly vnto him, and he obeyed them not, they tolde Haman, that they myght se whether Mardocheus matters wolde endure: for he had told them that he was a Jewe. And whe Haman sawe that Mardocheus bowed not the knee vnto him, nor worshipped him, he was full of indignacion and thought it to lytel to laye handes onely on Mardocheus: for they had shewed him the nacion of Mardocheus, but he sought to destroy all the Jewes the nacion of Mardocheus, that were in the hole empyre of Asuerus.

In the. j. moneth (that is the moneth Nisan) in the. xij. yere of kyng Asuerus, they cast Phur (that is a lot) before Haman, on what daye and what moneth this shulde be done: and there came out the. xij. moneth that is the moneth Adar. And Haman sayde vnto kynge Asuerus: There is a people scatered abrode & dispeepled from them selues amonge all people in the landes of thyne empire, & their law is contrary vnto all people, and they do not after the kynges lawes, neyther is it the kynges profyt to suffer them after this maner. If it please the kyng, let him inacte, that they be destroyed, and so will I weye downe ten thousande talentes of syluer, vnder the handes of the workmen, to be brought into the kynges chamber. Then toke the kynge his ryng from his hande, and gaue it vnto Haman the sonne of Amadatha the Agagite the Jewes ennemy And the kynge sayde vnto Haman: Let the syluer be gyuen the, and that people also, to do with all what pleaseth the.

Then were the kynges scribes called on the xiij. daye of the fyrste moneth, and there was written (accordinge as Haman commaunded) vnto the kynges princes and to the captynes euery where in the landes, and to the rulars of euery people in the countreyes on euery syde, accordinge to the wrytinge of euery nacion, & after their language in the name of kynge Asuerus, and sealed with the kynges ryng. And the wrytinges were sent by pursyuauntes into all the kynges landes, to rote out: to kyl

and

& to destroy al Jewes, both yong & olde, chyldren and women in one daye, that is to wite vpon the thirteenth daye of the twelueth moneth, which is the moneth Adar and to spoyle theyr goodes.

This was the summe of the lettres, that there shulde be a commaundement gyuen in all landes, to be publysshed vnto all people, that they shulde be readye agaynste the same daye. And the purseuauntes went in all the haste accordynge to the kynges commaundement. And in the castell of Susan was ỹ commaundement dressed. And the kynge and Haman sate and dranke. But the cytie of Susan was disquieted.

¶ Mardocheus gyueth the quene knowlydge of the cruel decree of the kynge agaynste the Jewes.

CAPI. IIII.

A Whē Mardocheus perceyued all that was done, he rent his clothes, & put on sacke clothe, and asshes, and went out into ỹ myddes of the cytie, and cried loude and lamētably, and came before the kynges gate: for there might no man entre within the kynges gate, that had sacke clothe on. And in all landes and places, as farre as the kynges worde & commaundement extended, there was great lamentacion amonge the Jewes and many fasted, wept, mourned, and laye in sacke clothes and in asshes. So Esthers damoselles, & her chamberlaynes, came and tolde it her. Then was the quene exceedingly astonyed. And she sent rayment, that Mardocheus shoulde put B them on, and laye the sacke cloth frome hym. But Mardocheus woulde not take them. Then called Esther Hathath one of the kynges chamberlaynes (whiche stode before her) and gaue him a commaundement vnto Mardocheus, ỹ he myght knowe what it were, and wherefore he dyd so. So Hathath went forth to Mardocheus vnto the strete of the cytie, which was before the kynges gate.

And Mardocheus tolde him of all that had happened vnto him, and of the summe of syluer that Haman had promysed to wepe down in the kynges chamber because of the Jewes for to destroye them, and he gaue him the copy of the commaundement, that was dressed at Susan to destroy them, that he might shewe it vnto Esther, and to speke to her and charge her, that she shulde go in to the kynge, & make her prayer and supplication vnto him for her people.

And when Hathath came in, and tolde Esther the wordes of Mardocheus, Esther spake vnto Hathath, and commaunded him to saye vnto Mardocheus: all the kynges seruauntes, C and the people in the landes of the kynge knowe, that who so euer commeth within the courte vnto the kynge, whether it be man or woman, which is not called, the commaundement is that the same shall dye immediatly oneles the kynge holde out the golden scepter vnto him, in token of clemencie that he maye lyue. As for me, I haue not bene called to come in to the kynge now this thirty dayes.

And when Mardocheus was certyfyed of Esthers wordes, Mardocheus bad saye agayn vnto Esther: thinke not to saue thyne owne lyfe, whyle thou art in the kynges house before all Jewes: for yf thou holdeste thy peace at this tyme, then shal the Jewes haue helpe D and delyuerance oute of an other place, and thou and thy fathers house shalbe destroyed. And who knoweth whether thou art come to the kyngdome, for this tymes sake? Esther bad, gyue Mardocheus this answere: go thou thy waye, and gather together all the Jewes that are founde at Susan, and fast ye for me, that ye eate not and drinke not in thre dayes, neyther daye nor nyght. I and my damoselles will fast lykewyse, and so will I go in to the kynge contrary to the commaundement: yf I perysshe, I perysshe. So Mardocheus went his waye, and dyd all that Esther had commaunded him.

¶ Esther entreth in to the kynge and bydden hym and Haman to a feaste. Haman prepareth a gallowe for Mardocheus.

CAPI. V.

ON the thirde day put Esther on her royall apparell, and stode in the court of F ỹ kynges palace within, ouer against the kynges lodgynge. And the kynge sat vpō his royal seate in his palace ouer against the gate of the house. And when the kynge sawe Esther the quene standinge in the courte, she founde grace in his sighte. And the kynge helde oute ỹ golden scepter in his hande towarde Esther. So Esther stept forth, and touched the toppe G of the scepter. Then sayd the kynge vnto her: What wilt thou quene Esther? and what requirest thou? aske euen the halfe of the empire, and it shalbe gyuen the. Esther sayde: If it please the kynge, let the kynge and Haman come this daye vnto the banket, that I haue prepared. The kynge sayd: Cause Haman to make haste: that he maye do as Esther hathe sayde.

Now when the kynge and Haman came to the banket that Esther had prepared, ỹ kynge sayde vnto Esther after he had largely dronke of the wyne: Esther, what is thy petition? it shalbe gyuen the. And what requirest thou? Yf it be euen the halfe of the empyre, it shalbe done.

Then answered Esther and sayde: my petition and desire is, yf I haue founde grace H in the sight of the kynge, and yf it please ỹ kynge to gyue me my petition, and to fulfill my requeste, then let the kynge and Haman come to the banket that I shall prepare for them, and so will I doo to morowe as the kynge hathe sayde.

Then went Haman forthe the same daye, ioyfull and mery in his mynde. And when he sawe Mardocheus in the kynges gate, that he stode not vp and kneled before him, he was full of indignacion at Mardocheus. Neuertheles he refrayned him selfe: and when he came home, he sent, and called for his frendes and Zares his wyfe, and tolde them of the glory

gloyre of his riches, and the multytude of his chyldren all to gyther, howe the kynge hadde promoted him so greatly, and howe that he was taken aboue the princes and seruauntes of the kynge. Haman sayde moreouer: Yea & Esther the quene let no man come with the kynge vnto the bancket that she had prepared except me, and to morowe am I bidden vnto her also with the kynge. But in all this am I not satisfied as longe as I se Mardocheus the Jewe sittinge at the kynges gate. Then sayd Zares his wyfe and all his frendes vnto him: Let them make a galowes of fyftye cubites hyghe, and to morowe speake thou vnto the kynge, that Mardocheus may be hanged theron, and so thou shalt go merely with the kyng vnto the banket. Haman was well content herewith, and caused a gallowes to be made redy.

¶ The kynge turneth ouer the Chronycles and findeth the hystorye of Mardocheus: and then to the confusion of Haman, he commaundeth Mardocheus to be had in honoure.

CAPI. VI.

The same night could not ꝑ kynge slepe, and he commaunded to bringe the Chronicles and hystories: whiche when they were red before the kynge they happened on the place where it was written, how Mardocheus had tolde, that the kynges two chamberlaynes (which kept ꝑ thresholdes) sought to laye handes on kynge Asuerus. And ꝑ kyng sayde: what worshyp and good haue we done to Mardocheus therfore? Then sayde ꝑ kynges seruauntes that ministred vnto him. There is nothinge done for him. And the kyng sayd: Who is in the court? (for Haman was gone into the court without before ꝑ kynges house that he myght speake vnto the kynge to hang Mardocheus on the tre, that he hadde prepared for him.) And the kynges seruantes sayde vnto him: beholde, Hamā stādeth in the court. The kyng sayd: let him come in. And whē Hamā came in, ꝑ kyng sayd vnto him: what shal be done vnto the man, whō the kynge wolde fayne bringe vnto worshyppe? But Haman thought in his hert: Whome shulde the kyng els be glad to bringe vnto worshyp, but me? And Haman sayde vnto the kynge: Let the man vnto whome the kynge wolde be glad to do worshyp, be brought hither, that he maye be arayed with the royall garmentes whiche the kynge vseth to weare: and the horse that the kynge ryeth vpon, and that the crowne royall maye be set vpon his heed. And let this rayment and horse be delyuered vnder ꝑ hande of one of the kynges princes, that he maye araye the man withall (whō the kynge wolde fayne honoure) and carry him vpon the horse thorow the strete of the cyte, and cause it to be proclaymed before him: thus shal it be done to euery man, whome the kynge wolde fayne honoure.

The kynge sayde: make haste, and take as thou hast sayde, the rayment and the horse: & doo euen so with Mardocheus the Jewe that sitteth before the kynges gate, & let nothinge fayle of all that thou hast spoken. Then toke Haman the rayment and the horse, and arayed him, and brought him on horsbacke thorow the strete of the cyte, and proclaymed before him: Euen thus shall it be done vnto euery man whome the kynge is disposed to honoure. And Mardocheus came agayne to the kynges gate, but Haman gat him home in al the hast mourninge with bare head, and tolde Zares his wyfe & all his frendes, euery thing that had happened him. Then sayde his wise men of his counsayle and Zares his wyfe vnto him: If it be Mardocheus of the sede of ꝑ Jewes, before whome thou hast begon to fal thou canst do nothinge vnto him, but shalte fall before him. Whyle they were yet talking with him, came the kynges chamberlaynes, & caused Haman to make hast to come vnto the bancket that Esther had prepared.

¶ The quene bydeth the king and Haman agayne, and prayeth for her selfe and her people. She accuseth Haman: and he is hanged on the galowse, whiche he had prepared for Mardocheus.

CAPI. VII.

And when the kynge and Haman came to the bancket that quene Esther hadde prepared, the kynge sayde vnto Esther on the seconde daye at the bancket of wyne: what is thy petitiō quene Esther, that it may be gyuen the? And what requirest thou? Yea aske euen halfe of the empyre, and it shall be done. Esther the quene aunswered and sayde: If I haue founde grace in thy sight (O kyng) and yf it please the kynge then graunt me my lyfe at my desire and my people for my petitions sake: for we are solde both I and my people to be destroyed, to be slayne and to perysh. And wolde God we were solde to be bondmē and bondwemē, then wolde I holde my tōge so shoulde not the ennemy be so hyghe to the kynges harme. The kyng Asuerus spake and sayde vnto quene Esther: Who is this? Or where is he that darre presume in his mynde to do suche a thinge after that maner? Esther sayde: the ennemy and aduersary is this wycked Haman. Which thing when Hamā herd he was exceadingly afrayed before the kynge and the quene. And the kynge arose frome the bancket and from the wyne in his displeasure and went in to the palace garden. And Hamā stode vp, and besought quene Esther for his lyfe: for he sawe there was a myschefe prepared for him of the kynge alredy.

And when the kynge came agayne out of ꝑ palace garden into the parler where they had eaten, Haman hadde layde him vpon the bed that Esther sat vpon. Then sayde the kynge, will he force the quene also besyde me in the house? As sone as that worde wēt out of the kynges mouth, they couered Hamans face. And Harbonah one of ꝑ chamberlaynes that stode before the kynge, sayde. Beholde, there standeth a galowes in Hamans house fyftye cubytes hyghe, which he had made for Mardocheus

docheus, that spake good for the kynge. The kynge sayd: hange him theron. So they hanged Hamā on the galowes that he had made for Mardocheus. So was the kynges wrath appeased.

¶ After the deth of Hamā Mardocheus is promoted then are cōfortable letters sēt vnto the Jewes.

CAPI. VIII.

A THe same daye dyd kynge Asuerus gyue the house of Haman the Jewes enemye vnto quene Esther. And Mardocheus came before the kyng: for Esther tolde how he belonged vnto her. And the kynge toke the ryng of his kynger, whiche he had taken frō Haman, and gaue it Mardocheus. Moreouer Esther sette Mardocheus ouer the house of Haman. And she spake yet more before the kynge, and fell downe at his fete, & besought hym, that he wolde put awaye the malice of Haman the Agagite, and his moost vngracious deuises that he had ymagined agaynste the Jewes. And the kynge held out the golden scepter vnto Esther. Then rose Esther, &

B stode before the kynge, and sayde: yf it please the kynge, and if I haue founde grace in his syght, and yf he be conuenient for the kynge, and if it be accepted in his syghte then let it be written, that the letters of the deuyce of Haman the sonne of Hamadatha the Agagite, maye be called agayne: whiche letters he wrote, to destroye the Jewes in all the kynges landes. For howe can I se the cupll that shall happen vnto my people? and how can I loke vpon the destruction of my kyn?

Then sayde the kinge Asuerus vnto quene Esther, and to Mardocheus the Jewe: Beholde I haue gyuen Esther the house of Haman, and hym haue they hanged vpon a tree,

C because he layed hande vpon the Jewes. Wryte ye nowe therfore for the Jewes, as it lyketh you in the kynges name, and seale it with the kynges ryng (for the wryttynges that were written in the kinges name, & sealed with the kynges ryng, durst noman disanull.) Then were the kynges scrybes called at the same tyme in the thyrde moneth, that is the moneth Siuan, on the thre and twentyeth daye.

And it was wrytten accordinge as Mardocheus commaunded vnto the Jewes and to the prynces, to the deputyes and capitaynes in the landes frome Ind vntyll Ethiopia, namely an hundred and seuen and twentye landes, vnto euerye one accordynge to the wryttynge therof, vnto euerye people after theyr speche, and to the Jewes accordynge to

D theyr wryttynge and language. And it was wrytten in the kynge Asuerus name and sealed with the kynges ringe. And by swyft messangers, sent he the wryttynges, wherin the kynge graunted the Jewes (in what cytyes so euer they were) to gather them selues to gyther, and to stande for theyr lyfe, and for to rote oute, to slaye, and to destroye all the power of the people and lande that wolde trouble them, with childzen and women, and to spoyle theyr good vpon one day in all the lādes of kyng Asuerus namely vpon the thirtenth daye of the twelueth moneth, which is the moneth Adar.

The summe of the wryttynge was, howe there was a commaundement geuen in all landes to be publyshed vnto all the people, & the Jewes shulde be redye agaynst that daye to auenge them selues on their enemyes. And the messaungers that bare the tydinges went forth with all spede, accordyng to the kynges worde: and the commaundement was deuised in the castell of Sulan.

And Mardocheus went out from ꝑ kynge in royal apparel of yelowe & whyte & with a great crowne of golde, arayed with a garmēt of lynnen and purple, and the cytye of Sulan reioyced and was glad: but vnto the Jewes there was come lyght and gladnes & ioye & worshyp. And in all landes and cytyes, in to what places soeuer the kynges worde and commaundement reached, there was ioye & myrth, prosperitie and good dayes amonge the Jewes: in so moche that many of the people in the lande became of the Jewes belefe, for the feare of the Jewes came vpon them.

¶ At commaundement of the kynge, the Jewes put their foos to deth. The sonnes of Haman are hanged. The Jewes kepe a feastfull daye in remembraunce of theyr delyuerye.

CAPI. XI.

IN the twelfte moneth (that is the moneth Adar) the thirtenth daye, which, the kinges worde and commaundement had appoynted, that the ennemyes shulde haue destroyed the Jewes, it turned contrarye wyse that the Jewes shulde subdue their ennemyes. Then assembled the Jewes togyther in their cytyes within all the landes of king Asuerus, to lay hand on suche as wold haue done them euil, & no man coulde withstande them: for the feare of them was come ouer all people. And all the rulers in the landes, and prynces and deputies, and officers of the king promoted the Jewes for the feare of Mardocheus came vpō them. For Mardocheus was great in ꝑ kinges house, and the reaporte of him was bruted in al landes, how he encreased and grewe.

Thus the Jewes smote all their ennemyes with a sore slaughter, and slew and destroyed, and did after their wyll vnto suche as were their aduersaries. And at the castel Sulan the Jewes slewe and destroyed fiue hundred men, and slewe ꝑsharsandatha, Delphon, Alphatha, Phoratha, Adalia, Aridatha, Pharmastha, Arisai, Aridai, Maizatha, the ten sonnes of Haman, the sonne of Amadatha the ennemye of the Jewes: but on his goodes they wolde take no botyes. At the same tyme was the king certified of the nombre of these that were slayne at the castell Sulan. And the kynge sayde vnto quene Esther: The Jewes haue slayne and destroyed fyue hundred men at the castell of Sulan, and the ten sonnes of Haman: What shall they do in the other

lande

landes of the kynge? What is thy requeſt, that it maye be gruen the? and what requyeſt thou more to be done? Esther sayde: Yf it pleaſe the kynge, let hym suffre the Jewes tomorowe also to do accordynge vnto this dayes commaundement, that they hange Hamans ten sonnes vpon the tree. And the kynge charged to do so, and the commaundement was deuyſed at Susan, and Hamans ten sonnes were hanged. And the Jewes gathered them selues to gyther at Susan, vpon the fourteenth daye of the moneth Adar, & slewe thre hundreth men at Susan, but theyr godes they wolde not spoyle.

Moreouer the other Jewes in the kynges landes, stode for their lyues, and gat rest from their ennemyes: and slew of their ennemyes lxv. thousande, how be it they layd no hãdes on their goodes. This was done on the. xiij. daye of the moneth Adar, and on the. xiiij. day of the same moneth rested they, whiche daye they ordeyned to be a daye of feastinge & gladnesse. But the Jewes at Susan were come to gyther both on the. xiij. daye and on the. xiiij. and on the. xv. daye they rested, and the same daye ordeyned they to be a daye of feastinge & gladnesse. Therfore the Jewes that dwelt in the villages and vnwalled townes, ordeyned the. xiiij. daye of the moneth Adar, to be a day of feastinge and gladnes, and one sent gyftes vnto an other.

And Mardocheus wrote all these actes, and sent the wryttinges vnto all the Jewes that were in al the landes of kynge Asuerus, both nyghe and farre, that they shoulde yerely receyue and holde the. xiiij. and. xv. daye of the moneth Adar, as the dayes wherin the Jewes came to rest from their ennemyes, and as a moneth wherein their payne was tourned to ioye, and their sorowe into prosperitie: that they shulde obserue the same as dayes of welthe & gladnes, and one to sende gyftes vnto an other, and to distribute vnto the poore.

And the Jewes receyued al that they hadde begon to do, and that Mardocheus had wryte vnto them: how that Haman the son of Hamadatha ennemy to all the Jewes, had deuised to destroye all the Jewes, & caused to cast Phur (that is Lot) for to put them in feare, & to bringe theym to naught: and howe Hester went and spake to the kynge, that thorowe letters his wycked deuyse, whiche he ymagyned against the Jewes, myght be turned vpõ his owne heed, & how he and his sonnes were hanged on the tree. For which cause they called this daye Phurim after the name of Phur accordinge to all the wordes of this wryting: and what they them selues had sene, & what had happened vnto them. Phurim

And the Jewes set it vp, and toke it vpon them and their sede, and vpon all such as ioyned them selues vnto them, that they wolde not mysse to kepe these two dayes yerely, accordinge as they were written and appoynted, how these dayes are not to be forgotten, but to be kept of euerichens childre amonge al kynredes in all landes and cytyes. These are the dayes of Phurim ſ is to saye of lottes, which are not to be ouerslipt among the Jewes, and the memorial of them ought not to perysshe frome their sede.

And quene Hester the doughter of Abihail and Mardocheus the Jewe wrote with al auctorite, to confirme this seconde wryttinge of Phurim, and sent the letters vnto all the Jewes in the. c. and. xvij. landes of the empire of Asuerus, with frendly and faithful wordes to confirme these dayes of Phurim, in their tyme appointed, accordinge as Mardocheus ſ Jewe and Esther the quene had ordeyned in that behalfe: lyke as they vpon their soule & vpon their sede had confirmed the actes of the ✠ fastinges and of her complaynte. And Hester commaunded to stablysshe these actes of this Phurim, and to wryte them in a boke. Hester.iiij.

¶ The glory and noblenes of Asuerus: and auctorite of Mardocheus.

CAPL. X.

AND the kyng Asuerus layd tribute vpõ the lande, and vpon the Iles of the see. But as touchinge all the actes of his power and auctorite, and the great worshyp of Mardocheus, whiche the kynge gaue him, beholde, it is written in the Cronycles of ſ kynges of Media and Persia. For Mardocheus the Jewe was the seconde next vnto kyng Asuerus, and great amonge the Jewes, and accepted amonge the multitude of his brethren, as one that seketh the welthe of his people, and speaketh the best for all his sede.

¶ The ende of the boke of Esther.

¶ Job is plaged of God by the losse of his goodes and chyldren.

CAPI I.

A IN the land of Hus, was a man called Job: a perfect and vpryght man, suche one as feared God, and eschewed euell. This man hadde seuen sonnes, and three daughters. His substaunce was seuen thousand shepe. xij. thousand camels fyue hundred yoke of oxen, fyue hundred Asses, and a verye greate housholde: so that he was one of the myghtyest men amonge all them of the east countrey. And his sonnes went and made bāketes: one daye in one house, and an other daye in an other, and sent for their. iij. sisters, to eate and drynche with them. So when they had passed ouer the tyme of their banketting rounde about, Job sent for them, and clensed them agayne, and gat vp early, and offered for euery one a sacrifice. For Job thought thus: peraduenture my sonnes haue done some offence, & haue bene vnthankefull to God in their hertes. And thus dyd Job euery daye. B Now vpō a tyme, when the seruauntes of God came & stode before the Lorde, Satan came also amonge them. And the Lorde sayd vnto Satā: whence commest thou? Satan answered the Lorde, and sayde: I haue compased the lande and walked thorow it. Then sayde the Lorde vnto Satan: hast thou not consydered my seruaunt Job, howe that he is a perfecte and vpryght man: suche one as feareth God, and eschueth euyll, and that there is none lyke him in the lande? Satan answered, and sayd vnto the Lorde: Doth Job feare God for nought? hast thou not preserued him, his house, and al his substaūce on euery syde? hast thou not blessed the workes of his handes? Is not his possession encreased in the lande? But lay thyne hande vpon him a lytle, and touche ones all ỹ he hath, and yf he curse the not to thy face, I meruayle. And the Lorde sayde vnto Satan: lo al that he hath, be in thy power: only vpō him selfe se thou laye not thyne hande. Then went Satan forth frome the Lorde.

C So vpon a certayne daye when his sonnes and doughters were eatinge, and drynkynge wyne in their eldest brothers house, there cam a messenger vnto Job, and sayde: Whyle the oxen were plowynge, and the Asses goyng in the pasture beside them: the Sabees came in with force, and toke them al away: yea they haue slayne thy seruauntes with the swerde, & I onely haue escaped, to tell the.

And whyle he was yet speakyng, there cam an other, and sayde: The fyre of God is fallen frome heauen, it hath consumed, & brent vp all thy shepe and seruauntes: and I onely am my waye, to bryngе the tydinges In the meane season whyle he was yet speakynge, there came an other, and sayde: The Caldees made thre armyes, and rushed vpon thy camels, which they haue caryed awaye, yea & slayne thy seruauntes with the swerde: and onely am gotten awaye, to bryngе tydinges. Whyle he was speakynge, there came yet an other, and sayde: Thy sonnes and doughters were eatynge and drynkynge wyne in their eldest brothers house, and sodenly there came a myghty great wynde out of the South, and smote the. iiij. corners of the house: which fell vpon thy children, so that they are dead: and I am gotten awaye alone, to bringe tydinges.

Then Job stode vp, and rente his clothes shaued his head, fell downe vpon the ground, worshipped, and sayd: Naked came I out of my mothers wombe, and naked shal I turne thyther agayne. The Lorde gaue, & the Lorde hath taken awaye: now blessed be the name of the Lorde. In all these thinges, dyd Job not offende, ne murmured folysshely against God.

¶ Job is plaged with sore byles, and afterwarde mocked of his wyfe. His frendes vysyte him, and haue compassion on hym.

CAPI. II.

IT happened also vpon a tyme, that when the seruauntes of God came and stode before the Lorde, Satan came amonge them and stode before him. And the Lorde sayde vnto Satan: whence commest thou? Satan answered and sayde: I haue circuyted the lande and walked thorow it. Then sayde the Lorde vnto Satan: hast thou not consydered my seruaunt Job, howe that he is an innocent and vertuous man suche one as feareth God, and eschueth euyl, and that there is none lyke him in the lande? But thou mouedest me against him, to punysshe him: yet is it in vayne, for he contynueth still in his godlynesse. Satan answered the Lorde, & sayd: Skynne for skynne and all that euer a man hath, he wil geue for his lyfe. But lay thyne hand vpon him, touche him ones vpon the bone and flesshe, and thou shalt se he shall curse the to thy face. Then sayde the Lorde vnto Satan: lo, he is in thy power, but spare his lyfe. So went Satan forth frome the Lorde, and smote Job with marueylous sore byles, frō the sole of the foote vnto his crowne: so that he sat vpon ỹ grounde in the asshes, and scraped of the fylthe of his sores with a potsherde. Then sayde his wyfe vnto him: Dost thou continue in thy perfectnes? curse God and dye. But Job sayde vnto her: Thou speakest lyke a folysh woman. Seynge we haue receyued prosperitie at the hand of God, wherfore shoulde we not be content with aduersitie also? In all these thinges dyd not Job synne with his lyppes. Nowe when Jobs frendes hearde of all the trouble, that happened vnto him, there came thre of them, euery one frome his owne place: Eliphas the Thamanite, Baldad the Suhite, and Zophar the Naamathite.

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For they were agreed togyther to come to shewe theyr compassion vpon hym, and to cõfort hym. So when they lyft vp theyr eyes a farre of, they knewe hym not. Then they cryed, and wept: then euery one of them rent his clothes, & sprynkled dust vpon theyr headdes in the ayre. They sat them downe by hym also vpon the grounde seuen dayes and seuen nyghtes. Neyther was there any of them that spake one worde vnto hym, for they sawe that his payne was very great.

¶ The wordes of Job, wherin he declareth that this present lyfe is myserable: and the deth of the ryghteouse ioyouse and fortunable.

CAPI. III.

After this Job opened his mouth, and cursed his daye, and sayde: lost be that daye, wherin I was borne: and the nyght in whiche it was sayde, there is a man chyld conceyued. The same daye be turned to derkenesse, and no regarded of God aboue, neyther be shyned vpon with lyght: but be couered with derkenesse, and the shadowe of death. Let the dymme cloude fall vpon it, and let it be wrapped in sorowe. Let the dercke storme ouercome that nyght, let it not be reckened amonge the dayes of the yere, ne counted in ỹ monethes. Desolate be that nyght, and discommended: let the that curse the daye, those I saye ỹ be redy to rayse vp ✝ Iewiathan gyue ye also their curse. Let the starres be dymme thorow derkenesse of it. Let it loke for lyght, but se none, neyther the rysyng vp of the morning: because it shut not vp the wombe that bare me, ne hyd these sorowes from myne eyen.

Alas, why dyed I not in the matrice? why dyd not I perysh, as sone as I came oute of my mothers wombe? Why set they me vpon their knees? Why gaue they me suck with their brestes? For now I shuld haue lyen still I shulde haue slept, and bene at rest: lyke as the kynges and lordes of the earthe, whiche buylde them selues solytary places: or as the princes that haue great substaunce of golde, & their houses full of syluer. O that I vtterly had no beynge, or were as a thyng borne out of tyme (that is put aside) eyther as younge children, which neuer sawe the lyght. There the wycked do ceasse from their tyranny, there suche as are ouerlaboured be at rest: there are those let out free, whiche haue bene in prison, so that they heare no more the voyce of the oppressour: There are small and great: the bõd man, is fre from his master.

Wherfore is the lyght gyuen him that is in wretchednes? and lyfe them that haue heuye hertes? Whiche longe for deathe, yf it come not: and searche for it more then for treasure and wolde be exceadinge gladde, and reioyce yf they founde their graue. That shulde be ioye to the man whose waye is hyd, whiche God hedeth backe from hym. For my sighes come before I eate, and my roaringe fall out lyke flowynge water. For the thinge I feared, is come vpon me: and the thinge that I was afrayed of, is happened vnto me. Was I not happye? had I not quyetnesse? Was I not in reste? And nowe commeth indignacion vpon me.

¶ Job is by Eliphas reproued of impacience and iniustice, and of the presumption of his owne ryghteousnes.

CAPI. IIII.

Then answered Eliphas the Themanyte and sayde vnto hym: Yf we begynne to commen with the, peraduenture thou wilt be discontent, but who canne withholde hym selfe frome speakynge? Beholde, thou hast bene a teacher of many, and hast comforted the weery handes.

Thy wordes haue set vp those that were fallen, thou hast refreshed the weake knees. But now that the plage is come vpon ỹ, thou shrynkest awaye: now that it hathe touched thy self, thou art fayntharted. Where is thy awe, thy stedfastnesse, thy pacience, and the perfectnesse of thy wayes? Consydre (I pray the) who euer perysshed beynge an innocent? Or, when were the godly destroyed? As I haue sene them that plowe wyckednesse, and sowe malyce reape the same. With the blast of God dyd they perysshe, and with the breth of his anger consumed they awaye. The roaringe of the Lyon, the voyce of the Lyonesse, and the teeth of the Lyons whelpes are broken. The Lyon perysheth, for lacke of pray, and the Lyons whelpes are scatered abrode.

And vnto me was the worde hyd, & myne eare hath receyued a lytell therof. In the phãtasies and thoughtes of the vysions of the nyghte, when slepe commeth on men; feare came vpon me and dred, and made my bones to shake. And when the wynde passed by before my presence, it made the heares of my flesshe stande vp. He stode there and I knewe not his face, an ymage there was before me, & there was sylnes, so that I herde this voyce. 1. Petri, ii. c.

Shall man be more iust than God? Or shall man be purer than his maker? Beholde there is no trust to his seruauntes, and in his aungelles hathe he founde crokednesse. Howe moche more in theym that dwell in houses of claye, whose foundacion is but earthe; whiche shal be consumed by the moth. They shal be smytten frome the morynge vnto the euenynge: they shall perysshe euerlastyngly, and no man thynke theron. Is not their dignytie taken away with them, they shall dye & that er they be ware.

¶ The end of a fole. The ryghtousnes of God. The Lorde chasteneth his, and delyuereth them agayne.

CAPI. V.

Call me one els, yf thou canst fynde anye of the holy men. As for the foolysh man, displeasure kylleth him, and anger slayeth the ignorannce. I haue sene my selfe, when the foolysshe was depe rooted, that his bewtye was

sodenly destroyed, that his chyldre were with out prosperite or helth: that they were slayne in the doze, and no mā to delyuer them: that his harueste was eaten vp of the hungry: that the wealthy man had spoyled it, and that ꝑ thurstye had dronke vp his riches. It is not the earth that bringeth forthe trauayle, neyther commeth lorowe out of the grounde: but it is man, that is borne vnto mysery, lyke as the byrde to flyght.

B The power of God. But nowe wyll I speake of the Lorde, & talke of God: whiche doth thynges, that are vnsearcheable, and maruelous without nombre: which gyueth rayne vpon the earth, and poureth water vpon all thinges: whiche setteth vp them of lowe degre, and sendeth prosperite, to those that are in heynesse: Whiche destroyeth the thoughtes of the wycked, so ꝑ they are not able to performe the thinges ꝑ they take in hande: which compaseth the wyse in their owne craftynesse, and ouerthroweth C the counsell of the wycked. In so moche that they run into darcknesse by fayre daye, and grope about them at the none daye, lyke as in the nyght.

And so he delyuereth the poore frome the swearde, frome the mouth, and frō the hand of the cruel, that the poore maye haue hope, & that the mouthe of the oppressoure maye be stopped.

Beholde, happy is the man, whom God punysheth: therfore, despyse not thou the chastenyng of the almyghty. For though he make a wounde, he gyueth a medicine agayn: though D he smyte, his hande maketh hole agayne.

He delyuereth the out of sixe troubles, so ꝑ in the seuenth there can no harme touche the. In the myddest of honger he saueth the frome death: and when it is warre, from the power of the swerde.

He shall kepe the frome the scourge of the tongue, so that when trouble commeth, thou shalt not nede to feare. In hauocke and derth thou shalt be mery, and shalte not be afrayed of the beastes of the earth: But the stones in the lande shall be confederate with the, & the beastes of the felde shall gyue the peax.

Yea thou shalt know, that thy dwellynge place shalbe in rest: thou shalt behold thy substaunce, and be no more punysshed for synne. Thou shalt se also, that thy sede shal encrease and that thy progenye shalbe as ꝑ grasse vpon the earth. Thou shalt come to thy graue in a fayre age, lyke as ꝑ corne sheues are brought in to the barne in due season. Loo, this is the thinge that we our selues haue proued by experience. Therfore nowe that thou hearest it, take better hede to thy selfe.

¶ Job answereth, that his payne is more greuous then his faute, yet not withstanding he desireth ther in.

CAP. VI.

A Iob answered, and sayde: O that my mysery were wayed, and my punysshement layd in the balaunces: for then shuld it be heuyer, then the sande of the see. This is the cause that my wordes are so sorowfull.

For the arowes of the almyghty are in me, whose indignacion hath dronke vp my spyrite, and the terrible feates of God fyghte against me. Doth the wylde asse roare when he hath grasse? Or cryeth the oxe, when he hath fodder ynoughe? That which is vnsauery, shall it be eaten without salt, or is there any taste in the whyte of an egge? The thinges ꝑ some tyme I myght not awaye with, are now my meate for very sorow. O that I myght haue B my desyre: O that God wolde graunte me ꝑ thinge, that I longe for: That he wolde destroy and smyte me: that he wolde let his hād go, and hewe me downe. Then shulde I haue some comforte: yea I wolde desire him in my payne, that he shulde not spare, for I wil not be against the wordes of the holy one.

What power haue I to endure? Or, what is myne ende, that my soule myght be patient? Is my strength the strength of stones? Or, is my flesh made of brasse? Is it not so that there C is in me no helpe: and that my substaunce is taken frome me? He that is in tribulation ought to be comforted of his neyghbour: but the feare of the Lorde is cleane away: Myne owne brethren passe ouer by me as the water broke, that hastely runneth thorowe the valleyes. But they that feare the hore frost, the snowe shall fall vpon them.

When their tyme commeth, they shall be destroyed and perysshe: and when they be set on fire, they shalbe remoued out of their place for the pathes that they go in, are croked: they haste after vayne thinges, and shall perysshe. Consydre the pathes of Theman, & the wayes of Saba, wherin they haue put their trust. Confounded are they, that put any confidēce in them: For when they came to obtayne the thinges they loked for, they were brought to D confusion.

Euen so are ye also come vnto me: but now that ye se my mysery, ye are afrayde. Dyd I desire you, to come hyther? Or, to gyue me any of your substaunce? To delyuer me from the ennemyes hande, or to saue me frome the power of the myghty? Teache me and I wil holde my tongue: and yf I werre, shewe me wherin.

Wherfore blame ye then the wordes, that are well and truely spoken? which of you can reproue them? Saynge only that ye are subtyll to check mens sayenges, and can speake many wordes in the wynde. Ye fall vpon the fatherlesse, and go about to ouerthrowe your owne frende. Wherfore loke not onely vpon me, but vpon your selues: whether I lye, or no. Turne into your own selues (I pray you) be indifferēt iudges, and consydre myne vnryghtynes: whether there be any vnryghtousnesse in my tongue, or vayne wordes in my mouth.

¶ Job sheweth that this lyfe is but a battayle, or warfare.

CAPI. VII.

A war-

A Warrefare is the lyfe of man vpon earthe, and his dayes are like the dayes of an hyred seruaunte: For lyke as a bonde seruaunt desyreth the shadowe, and as an hyrelynge wolde fayne haue an ende of his worke: euen so haue I laboured hole monethes longe (but in vayne) and many a carefull nyght haue I tolde. When I layd me downe to slepe, I sayde: O when shall I aryse? Agayne, I longed sore for the nyghte. Thus am I replete with sorowes, tyll it be darke. My flesshe is clothed with wormes, filthinesse and dust: my skynne is withered and crompled together: my dayes passe ouer more hastyly, then a weauer can weaue oute his webbe: and are B gone or I am ware. O remembre, that my life is but a wynde, and that myne eye shall no more se the pleasures therof, and that none other mannes eye shall se me any more. For yf thou fasten thyne eyes vpon me, I come to nought, lyke as a cloude is consumed and banished awaye: euen so he that goeth downe to hell, commeth no more vp, ne turneth again in to his house, neither shall his place knowe him any more.

C Therfore I wyll not spare my mouthe, but wyll speake in the trouble of my spirite, in the bytternesse of my mynde wyll I talke. Am I a see or a Whale fysshe, that thou kepest me so in prison? When I saye: my bed shall comforte me: I shall haue some refreshynge by talkynge by my selfe vpon my couche: Then troublest thou me with dreames, and makest me so afrayde therowe visyons, that my lyfe wysheth rather to be strangled, and my bones to be deed.

I can se no remedye, I shall lyue no more: D Spare me then, for my dayes are but vayne. What is man, that thou haste him in suche regarde, and settest so moche by hym? Thou takest diligente care for him, and sodeynly doest thou trye him.

Why goest thou not fro me, ne lettest me alone, so longe tyll I swalowe downe my spettle? I haue offended, what shall I do vnto the, O thou preseruer of men? Why haste thou made me to stande in thy waye, and am so heuye a burthen vnto my selfe? Why doest thou not forgyue me my synne? Wherfore takest thou not awaye my wyckednesse? Behold, nowe muste I slepe in the dust: and yf thou sekest me to morowe in the morynge, I shall be gone.

¶ Job is reprehended and noted to haue deserued his payne. A descryption of hypocrysye.

CAPI. VIII.

A Then answered Baldad the Suhyte, and sayd: Howe longe wylte thou talke of suche thynges? howe longe shall thy mouth speake so proude wordes? Dothe God peruerte the thynge that is lawfull? Or dothe the almyghty destroy the thyng that is right? When thy sonnes synned agaynst him, did not he punysshe theym for their wyckednesse? Yf thou wouldest now resorte vnto God by tymes and make thyne humble prayer to the almyghtye: yf thou wouldest lyue a pure and a godlye lyfe: shulde he not walke vp vnto the forthewith, and gyue the, the beautye of ryghtousnesse agayne? In so moche, that wherin so euer thou haddest a lytle atore, thou shouldest B nowe haue a greate aboundaunce. Enquyre of theym that haue bene before the, searche dylygentlye amonge thy forefathers. (For Psal.cxliii.a. we are but of yester daye, and we knowe not, that our dayes vpon earthe are but a verye shadowe.) They shall shewe the, they shall tell the, yea they shall gladlye counterfe the same.

Maye a russhe be grene without moysture? maye the grasse growe without water? No, (but or euer it be shot forthe, and or euer it be gathered) it withereth, before any other herbe. Euen so goeth it with all theym that forget God, and euen thus also shall the hypocrites Hypocrysye. hope come to nought. His confidence shall be C destroyed, for he trusteth in a spyders webbe. D He leaneth him vpon his house, but he shal not stande: he holdeth him fast by it, yet shal he not endure. Ofte tyme a thyng doth flourysshe, and men thynke that it maye abyde the sunne shyning: it shooteth forthe braunches in his garden, it taketh many rootes, in so moche that it is lyke an house of stones.

But yf it be taken oute of his place, euerye man denyeth it, sayinge: I knowe the not: D Lo, thus is it with him that reioyseth in his owne doinges: and agayne other growe oute of the earthe.

Beholde, God wyll not caste awaye an vpryghte man, neyther wyll he helpe the vngodlye. Thy mouthe shall he fylle with laughynge, and thy lyppes with gladnesse. They that hate the, shall be confounded, and the dwellynges of the vngodlye shall come to nought.

¶ Job declareth the benefytes of God, and howe mannes ryghtousnes is nothynge.

CAP. IX.

IOb answered and sayd: Certes I knowe it A is so of a truthe, that a man compared vnto God, can not be iustifyed. Yf he wyll argue D with him, he shall not be hable to aunswere him, one amonge a thousande. He is wyse of herte, and mighty in strength. Who euer prospered, that toke parte agaynste hym? He translateth the mountaynes, or euer they be ware, and ouerthroweth them in his wrathe. He remoueth the erth out of her place, and her pylers, be all to shaketh. He commaundeth the sonne, and it ryseth not: he closeth vp the sterres, as it were vnder a signet. He him selfe alone spreadeth oute the heauens, and goeth vpon the waues of the see. He maketh the bayres of heuen, the Orions, the seuen sterres, and the secrete places of the southe. He dothe great thinges, suche as are vnsercheable, yea and wonders without nombre.

Yf he came by me, I mighte not loke vpon B him: yf he went his waye, I shoulde not perceyue

repue it. Yf he be hastye to take any thynge awaye, who shall make him restorest agayne? Who shall saye vnto him: what doest thou? He is God, whose wrathe no man can withstande: but the proudest of al must stoupe vnder him? Howe shoulde I then answere him? or what wordes shoulde I fynde out agaynst hiim? Yea, thoughe I be ryghtous, yet wyll I not gyue him one worde agayne, but meekely submyt my selfe to my iudge. All be it that I call vpon him, and he heare me, yet am I not sure that he hathe herde my voyce: he shall trouble me so with the tempest, and wounde me out of measure without cause. He shal not let my spirite be in reste, but fylleth me with bitternesse.

Yf men wyll speake of strengthe, he is the strongest of all, yf men wyll speake of ryghtousnesse, who dare be my recoyre? Yf I wyll iustifye my selfe, my owne mouthe shall condemne me: Yf I wyll put forthe my selfe for a perfecte man, he shall proue me a wycked doer: For that I shoulde be an innocent, my conscience knoweth it not / yea I my selfe am wery of my lyfe.

This one thyng wyll I saye: he destroyeth both the ryghtous and vngodly. And thoughe he slee sodeynly with the scourge, yet laugheth he at the punishment of the innocent. As for the world, he giueth it ouer in to the power of the wicked, suche as the rulers be, wherof all landes are ful. Is it not so? where is there any but he is suche one?

My dayes haue ben more swift then a pursenant: they are gone sodeynly, and haue sene no good thynge. They are paued awaye, as the shyppes that are good vnder sayle, and as the Egle that hasteth to her praye. When I am purposed to forget my complaynynges, to chaunge my countenaunce, and to comfort my selfe: then am I afrayde of all my workes, for I knowe thou fauourest not an euyll doer. D Yf I be then a wicked one, why haue I laboured in vayne? Thoughe I washed my self with snowe water, and made myne handes neuer so clene, yet shouldest thou dyppe me in the myer, and myne owne clothes shoulde defyle me. For he that I muste gyue aunswere vnto, and with whome I go to lawe, is not a man as I am. Neither is there any dayesmen to reproue both the partes, or to laye his hand betwene vs. Let him take his rod away fro me, yea let him make me no more afrayde of hym, and then shall I answere him without feare. For as longe as I am in suche fearfulnesse, I can make no answere. And why? it greueth my soule to lyue.

¶ Iob is wery of his lyfe, and setteth out his frayltye before God. He desyreth time to repent. A discripcion of dethe.

CAPI. X.

A NEuertheles, nowe wyll I put forth my wordes: I wyll speake out of the bytter heuynesse of my soule, and wyl saye vnto God: Ah doo not condemne me, but shewe me the cause why thou iudgest me on this maner? Thynkest thou it well done to oppresse me, to cast me of (beinge a worke of thy handes) and to mayntayne the counsell of the vngodlye? Haste thou fleshly eyen, or doest thou loke as man loketh? Are thy dayes as the dayes of man, and thy yeres as mannes yeres, that thou makest suche inquiry for my wickednesse, and searchest oute my synne? where as thou knowest I am no wycked person / and that there is no mā hable to rescue me out of thyne B hande? Thyne handes haue made me, and facyoned me all togyther rounde aboute, wilt thou then destroye me sodeynly? O remembre (I beseche the) that thou madest me of the moulde of earthe, and shalte bryngе me to earthe agayne. Hast thou not mylked me like mylke, and pressed lyke chese? Thou haste couered me with synne and flesshe, and ioyned me togyther with bones and sinowes. Thou C haste graunted me life, and done me good: and the diligēt kepe that thou takest vpon me, hath preserued my spirite.

Though thou hydest these thynges in thyne herte: yet am I sure that thou remembrest them all. Wherfore diddest thou kepe me, whē I synned, and haste not clensed me fro myne offence? Yf I wo wickedly, wo is me therfore: Yf I be ryghtous, yet dare I not lyfte vp my heed: so full am I of confusion, and so myne owne miserie.

Thou huntest me oute, oppressed with heuynesse, as it were a Lyon, and troublest me beyonde all measure. Thou bryngest freshe witnesses agaynste me, thy wrathe increasest thou vpon me: full many are the plages that I am in. Wherfore haste thou brought me out of my mothers wombe? O that I had perished, and D no eye had sene me. Yf they had caried me to my graue, as sone as I was born, then shoulde I be nowe, as thoughe I hadde neuer ben.

Shall not my shorte lyfe come soone to an ende? O holde thy hand fro me, let me alone, that I maye ease my selfe a lytle afore I goo thether, whence I shall not retourne. Namely to that lande of darkenesse and shadowe of dethe, yea in to the darke clowdye lande and deedly shadow, where as is no order, but terrible feare continually abydeth.

¶ Iob is vniustly reproued of Sophar. God is not reproueable. He is mercyfull to the repentaunt.

CAPI. XL

THen answered Sophar the Naamathite and sayd: shoulde not he that maketh many wordes be aunswered? Shoulde he that babbleth moche be commended therin? Shulde men giue eare vnto the onely? Thou wilt laugh other men to scorne, & shal no body mocke the agayne? Wilt thou saye vnto God: the thyng that I take in hande is perfect, and I am clene in thy sighte? O that God woldē speake, and open his lyppes agaynst the, that he might shewe the out of his secret wisdome, howe manyfolde his lawe is; then shouldest thou

thou knowe that God had forgotten the, by-cause of thy synnes.

Wylte thou kynde oute God with thy se-kynge? wylt thou attayne to the perfectnesse of the almyghtye? He is hygher then heuen, what wylte thou do? Deper then the hell, how wylte thou then knowe him? His length
B exceedeth the lengthe of the earthe, and his breadth the breadth of the see. Thoughe he turne all thynges vp set downe, close them in, or thrust them together, who dare checke him therfore?

For it is he that knoweth the vanitie of men: he seeth their wyckednesse also, shoulde he not then consider it? A vayne bodye vaun-
C teth him selfe, and the sonne of man is lyke a wylde asses foole. Yf thou haddest nowe a right hert, and lyftedst vp thyne handes towarde him: yf thou woldest put awaye the wyckednesse whiche thou haste in hande, so that no vngodlynesse dwelte in thy house: then mightest thou lyfte vp thy face without shame, then shouldest thou be sure, and haue no nede to feare.

Then shouldest thou forget thy miserie, and
D thynke no more of it then of the waters that runne by. Then shoulde thy lyfe be as clere as the noone daye, and sprynge forthe as the morning. Then myghtest thou haue comforte in the hope that thou hast: and slepe quietly when thou arte layde in. Then shouldest thou take thy rest, and no man to make the afrayde, yea many one shulde set moche by the. But the eyes of the vngodlye shall be consumed, and
E not escape: their hope shall be mucry and sorowe of mynde.

¶ Iob in the wynge his patience declareth the might and power of God.

CAPI. XII.

SO Iob aunswered and sayde: Nowe vn-
G doubtedly I se ye are onely men, and that wysdom dye w̄ you? But I haue vnderstan-
ding as wel as ye, and am no lesse then ye. Yea
xii.a who knoweth not these thynges? Thus he
H calleth vpon God, and whome God heareth, is mocked of his neighbour: the godlye and giltles man is laughed to scorne. Godlynesse is the lampe despised in the hertes of the riche, and is set for them to stomble vpon. The hou-
I ses of robbers are in welthe and prosperitie, and they that maliciously medle against God, dwell without care: yea God gyueth al thin-
K ges rychely with his hande. For aske the cattell, and they shall enforme the: the foules of the ayre, and they shall tell the: Speake to the earthe, and it shall shewe the: Or to the
xii.a fyshes of the see, and they shall certifye the.
Who is he that knoweth not that the hande
xxxiii.a of the Lorde made all these? In whose hande is the soule of euery lyuynge thynge, and the
L breth of all men? Haue not the eares pleasure
xxxiii.a in hearynge, and the mouthe in tastynge the thyng that it eateth? Among olde personnes there is wysdome, and amonge the aged is vn-derstandynge. Yea with God is wysdome and strength, it is he that hathe counsell and fore-knowlege. Yf he breake downe a thyng, who can set it vp agayne? Yf he shutte a thynge, who wyl open it? yf he withholde the waters they drye vp: Yf he let them go, they destroye the earthe. With him is strengthe and wys-dome: he knoweth bothe the disceyuer and him that is disceyued.

Esaye.xxii. B. Ipoca.iii.b Esaye.l.a

He carieth awaye the wyse men, as it were
M a spoyle and bryngeth the iudges out of their wyttes: He looseth the bandes of kynges, and gyrdeth their loynes with a bande. He leadeth away the preestes in to captiuitie, and turneth the mighty vp set downe. He taketh the trouth
N out of the mouth, and disappointeth the aged of their wysdome. He poureth out confusyon vpon princes, and comforteth them that haue ben oppressed. Loke what lyeth hyd in darke-nesse, he declareth it openly: and the derke shadowe of deathe bryngeth he to lyghte. He
O bothe increaseth the people, and destroyeth them: he maketh them to multiplye, and driueth them awaye. He chaungeth the herte of the princes and kynges of the earthe, and disappointeth them: so that they goo wan-dryng out of the waye, and grope in the darke withoute lyghte, staggerynge to and fro lyke dronken men.

ii.Par.xxii.c Ezech.xxxi.b Luc.xii.a

¶ Iob repreueth his frendes with theyr owne sayinges, and condemneth hypocrysy.

CAPI. XIII.

LO, all this haue I sene with myne eye,
A hero with myne eare, and vnderstande it. Loke what ye know, that same I knowe also, neither am I inferiour vnto you. Neuer-theles I am purposed to talke with the al-myghtye, and my desyre is to commen with God. As for you, ye are workemasters of lies, & vnprofitable phisicians all togither. Wolde God ye kepte youre tonge, that ye myghte be taken for wyse men. Therfore heare my wor-des, and ponder the sentence of my lyppes.
B Wyll ye make aunswere for God with lyes, and mayntayne him with disceyte? Wyll ye accepte the person of God, & intreate for him? Shall that helpe you, when he calleth you to accomptes? Thynke ye to begyle him, as a mā is begyled? He shal punysshe you, and reproue you, yf ye do secretly accepte anye person.
Shall he not make you afrayde, when he shew-eth him selfe? Shall not his terryble feare fall vpon you? youre remembraunce shall be lyke dust, and pryde shall be coumed to claye.
Holde your tonges nowe, and let me speake, for there is some thynge come in to my mynde.
Wherfore do I beare my flesshe in my tethe, and my soule in myne handes? Loo, there is
C neither comforte or hope for me, yf he wyll slee me. But yf I vtter & reproue myne owne wayes in his syghte, he is euen the same that maketh me hole: and why? there maye no dissembler come before hym. Heare my wor-des, and ponder my sayinges with youre ea-res. Beholde, nowe haue I prepared my iudgement, and knowe that I shall be founde

ryghtous. What is he, that wyll goo to lawe with me? For yf I holde my tonge, I shall dye. Neuertheleſſe graunte me two thinges, and then wyll I not hyde my ſelfe from the.

D Withdrawe thyne hande from me, and let not the fearefull dreade of the, make me afeayde. And then ſende for me to the law, that I maye aunſwere for my ſelfe: or els, let me ſpeake, and gyue thou thy aunſwere. Howe greate are my myſdedes and ſynnes? Let me knowe my tranſgreſſions and offences. Wherfore hydeſt thou thy face, and holdeſt me for thyne ennemye? Wylte thou be ſo cruell and extreme vnto a flyenge leafe, and folow vpon drye ſtubble, that thou layeſt ſo ſharply to my charge, and wylt vtterly vndo me for the ſynnes of my youthe? Thou haſt put my foote in toe ſtockes, thou lokeſt narowly vnto all my pathes, & markeſt the ſteppes of my fete: where I muſt conſume lyke a foule carcon, and as a clothe that is motbe eaten.

¶ Job deſcribeth the lyfe of man, and prophecieth of the reſurrection. Hope luſtayneth the godly, tyll they haue that they loke for.

CAPI. XIIII.

A MAn that is borne of a woman, hath but a ſhorte tyme to lyue, and is full of dyuers miſeryes. He commeth vp, and falleth awaye lyke a floure. He fleeth as it were a ſhadowe, and neuer continueth in one ſtate. Thynkeſt thou it nowe well doone, to open thyne eyes vpon ſuche one, and to bringe me before the in iudgement? Who can make that cleane, that commeth of an vncleane ſede? No body. The dayes of man are ſhorte, the nombre of his monethes are knowen onely vnto the. Thou haſt appoynted him his bounds, he can not goo beyonde them. Goo fro me him, that he maye reſte a lytle: vntyll his day come wherin he loketh for, lyke as an hyre-lynge doth.

Yf a tree be cut downe, there is ſome hope B yet that it wyll ſprout and ſhote forthe the braunches agayne: For though the roote be waren olde and dred in the grounde, yet when the ſtocke getteth the ſente of water, it wyll budde and bringe forth bowes, lyke as when it was firſt planted. But man when he is dead, periſſhed and conſumed awaye, what becommeth of him? The fiſhes when they be dried vp, and the riuers when they be emptye, are filled agayne therowe the flowyng waters of the ſee: but when man ſleepeth, he ryſeth not agayne, but vntyll the heuen peryſſhe: he ſhal not L wake vp, ne ryſe out of his ſlepe. O that thou wouldeſt kepe me, and hyde me in the hell, vntil thy wrathe were ſtylled: and to appoynt me a tyme, wherin thou mighteſt remembre me. May a dead man lyue agayne? All the dayes of this my pylgrymage, am I lokinge when my chaūging ſhall come. Yf thou wouldeſt but call me, I ſholde obeye the: only deſpiſe not the worke of thyne owne handes.

D For thou haſt nombred all my goinges, yet be not thou extreme vpon my ſynnes. Thou haſte ſealed vp myne offences, as it were in a bagge: but be mercyful vnto my wickednes. The mountaynes fall awaye at the laſte, the rockes are remoued out of theyr place, the waters pearſe thorowe the verye ſtones by lyfe and lyfell, the ſtoudes waſhe awaye the grauell and earthe: Euen ſo deſtroyeſt thou the hope of man. Thou preuayleſt agaynſte him, ſo that he paſſeth a waye: thou chaungeſt his ſtate, and putteſt him keome the. Whether his chyldren come to worſhyp or no, he can not tell: And yf they be men of lowe degree, he knoweth not. Whyle he lyueth, his fleſh muſt haue trauayle: and whyle the ſoule is in him the muſt be in ſorowe.

¶ Eliphas reproueth Job because he aſcribeth wyſdome and pureneſs to hym ſelfe. He declareth the curſe that tarieth on the wycked, reckenynge Job to be one of that nombre.

CAP. XV.

THen aunſwered Eliphas the Themanite, and ſayd: Sholde a wyſe man aunſwere as the ſcyence of the wynde, and fill his belye with the wynde of the Eaſt? Thou reprouest with wordes that are nothyng worth, and ſpeakeſt thynges whiche can do no good. As for ſhame thou haſte ſet aſyde, els wouldeſt thou not make ſo manye wordes before God: but thy wyckednes teacheth thy mouth, and ſo thou haſt choſen the a craftie tonge. Thyne owne mouthe condemneth the, & not I: yea thyne owne lyppes ſhape the an aunſwere. Art thou the firſte man that euer was borne? Or A was thou made before the hylles? haſte thou herd the ſecrete counſel of God, that al wyſdome is to lyte for the? What knoweſt thou that we knowe not? What vnderſtandeſt thou but we can the ſame? With vs are olde and aged men, yea ſuche as haue liued longer then thy fore fathers.

Thynkeſt thou it a ſmalle thynge of the conſolacions of God? and are they with the a lytinge worde? why doth thyne hert make the ſo proude? Why ſtandeſt thou ſo greatly in thyne owne conceyte? Wherevnto loke thyne eyes, that thy mynde is ſo pukte vp agaynſt God, and letteſt ſuche wordes goo oute of thy mouth? What is man, that he ſholde be clene? what haly ye (whiche is borne of a woman) wherby he myght be knowen to be ryghtous? Beholde there is no truſt to his ſayntes: yea the very heuēs are not clene in his ſight. How mooche more then an abhommable & vile man, whiche drynketh wickednes lyke water? I wil tell the, heare me: I wyl ſhewe the a thyng that I knowe, which wiſe men haue tolde, and C hathe not ben hyd frome their fathers: vnto whom only the land was giuen, that no ſtraunger ſholde come among them.

The vngodly diſpayreth al the dayes of his lyfe, and the nombre of a tyraunts yeres are vnknowen. A fearefull ſounde is euer in his eares, and when it is peax, yet feareth he deſtruction: He diſcreth neuer to be deliuered out

out of darkenesse, the swerde is alway before his eyes. When he goeth forthe to get his lyuynge, he thynketh playnely that the daye of darkenesse is at hande. Sorowe and carefulnesse make him afrayde, and compasse hym rounde aboute, lyke as it were a kynge with his hoste redye to the battayle. For he hathe stretched out his hande agaynst God, and armed him selfe agaynst the almyghty. He runneth proudly vpō him, and with a stiffe necke fyghteth he agaynste him: where as he couereth his face with fatnesse, and maketh his bodye well lykynge. Therfore shall his dwellynge be in desolate cities, and in houses, whiche no man inhabiteth, but are become heapes of stones.

He shall not be ryche, neither shall his substaunce continue, nor encrease vpon earthe. He shall neuer come oute of darkenesse, the flame shall drye vp his braunches, with the blaste of the mouth of God shall he be taken away. He will neyther applye hym selfe to faythfulnesse ne truthe, so sore is he disceyued with vanite.

He shall perisshe afore his tyme be worne out, and his hande shall not be grene. He shall be pluckte of as an vntymely grape from the vine, and shall let his floure fall as the olyue dothe. For the congregacion of hypocrites is vnfruteful, and the fyre shall consume the houses of suche as are gredy to receyue giftes. He conceyueth trauayle, he beareth mischiefe, and his body bringeth forth disceyte.

¶ Job repetynge his mysserye, sayth that he suffreth more then his wyckednesse hath deserued.

CAPI. XVI.

IOb answered and sayd: I haue ofte times herde suche thynges. Miserable gyuers of comforte are ye, all the sorte of you. Shall not thy vayne wordes come yet to an ende? Or what thou yet anye more to saye? I coulde speake as ye doo also. But wolde God that youre soule were in my soules steade: then shoulde I heape vp wordes agaynste you, and shake my heed at you. I sholde comforte you with my mouth, and release your payne with the talkynge of my lyppes. But what shall I do? For all my wordes, my sorowe will not cease: and thoughe I holde my tonge, yet will it not departe fro me. And nowe that I am full of payne, and all that I haue destroyed (wherof my wyfes neyghbours beare witnesse) there standeth vp a dissembler to make me answere with lyes to my face. He is angrye at me, he hateth me, and gnasheth vpon me with his teth. Myne ennemye scoureth vpon me with his eyes.

They haue opened their mouthes wide vpō me, and smytten me vpon the cheke despytefully, they haue eased the selues thorow myne aduersitie. God hath giuen me ouer to the vngodly, and deliuered me in to the handes of the wicked. I was somtyme in welthe, but sodeynly he hath brought me to nought. He hath taken me by the necke, he hath rēt me, and set me as it were a marke for him to shote at: he hath compassed me rounde aboute with his dartes, he hath wounded my loynes, and not spared. My bowels hath he poured vpon the grounde. He hath gyuen me one wounde vpon an other and is fallen vpon me like a giaunt. I haue sowed a sacke clothe vpon my skynne, and lye wt my strength in the dust.

My face is swollen with weping, and mine eyes are waxen dymne. Howe be it there is no wyckednesse in my handes, and my prayer is cleane. O erth couer not my bloud, and let my crynge synde no rowme. For loo, my witnesse is in heauen / and he that knoweth me, is aboue in the heygthe. My frendes laughe me to scorne, but myne eye poureth oute teares vnto God. Thoughe a bodye myght pleat with God as one man dothe with an other, yet the nombre of my yeres are come, and I muste goo the waye, from whence I shall not turne agayne.

¶ Job sayth that he consumetha waye and yet doth paciently abyde it.

CAPI. XVII.

MY breth sayeth, my dayes are shortened. I am harde at dethes doze. I haue disceyued no man, yet muste myne eye continue in heuinesse. O deliuer me and set me by the: who shall then be able to thruste my handes together? Thou hast withholden their hertes frome vnderstandynge, therfore shall they not be sette vp on hye. He promyseth his frendes parte of his good, but his owne chyldren spende it. He hathe made me as it were a by worde of the common people. I am his gestynge stocke amonge them. My countenaunce is heuye for verye anger, and the membres of my bodye are become lyke a shadowe. Vertuous men therfore shal wel consider this, and the innocent shall take parte agaynste the hypocrite.

The ryghtous wyll kepe his waye, and he that hathe cleane handes, wyll euer be stronger and stronger. As for you, tourne you and get you hence, for I can not se one wyse man amonge you. My dayes are past, my thoughtes are vanysshed awaye, whiche haue vexed myne herte chaungynge the nyght in to daye, and the lyghte in to darckenesse. Thoughe I tary neuer so moche, yet ỹ graue is my house, and I muste make my bedde in the darcke. I call corrupcion my father, and the wormes call I my mother and my syster. What helpeth then my longe tarynge? Or who wyll fulfyll the thynge that I loke for? All that I haue shall goo downe in to the pit, and lye with me in the dust.

¶ Baldad reherseth the paynes of the vnfaythfull and wycked.

CAPI. XVIII.

Then

A Then answered Baldad the Suhite, and
sayd: when will ye make an end of your
wordes? Marcke well and consider, we
wyll speake also. Wherfore are we counted
as beestes, and reputed so vyle in youre syght?
Why destroyest thou thy selfe with anger?
Shall the earthe be forsaken, or the stones re-
moued oute of their place bycause of the?
B Shall not the lyghte of the vngodlye be put
out? yea the flame of his fyre shall not burne.
The lyght shall be darke in his dwellyng e, &
his candle shall be put oute with him. His
presumptuous gopnges shall be kepte in, and
his owne counsell shall caste him downe. For
his fete shall be taken in the net, and he shall
walke in the snare. His fote shall be holden in
the trap, and the thyefe shal catche him. The
snare is layd for him in the ground, and a pit-
fall in the waye.
Fearefulnesse shall make him afrayde on e-
uery syde, that he shall not knowe, where to
get out. Honger shall be his substaunce, & mis-
C fortune shall hange vpon him. He shall eate
the strengthe of his chynne, the fyrste borne of
deth shall eate his membres. All his comforte
and hope shall be rotted out of his dwelling,
very tearefulnesse shal bryng him to the king.
Other men shall dwell in his house (whiche
nowes none of his) and brymstone shal be sca-
tered vpon his habitacion. His rotes shall be
dryed vp beneth, and aboue shal his harnest be
cut downe. His remembraunce shall perysshe
D from the erth, and his name shall not be prays-
sed in the stretes: he shal be dryue from light
in to darkenesse, and be caste clene oute of the
worlde, he shal neyther haue children nor kyns-
folkes amonge his people/no, ne any posterite
in his countrey: ponge and olde shall be asto-
nished at his deth. Suche are now the dwel-
lynges of the wicked, and this the place of him
that knoweth not God.

¶ Job receyueth his mysseryes and greuouse paynes.
The Prophesyeth of the generall resurrection.

CAPI. XIX.

A IOb answered and sayde: howe longe wyll
ye vexe my mynde, and trouble me with wor-
des? Loo, ten tymes haue ye reproued me:
are ye not ashamed to laughe me to scorne? yf
I go wronge, I go wronge to my selfe. But
yf ye wyll enhaunce youre selues agaynste me,
and accuse me to be a wycked person bycause
of the shame that is come vpon me: knowe
this then, that it is God which hath handled
me so violently, and hath compassed me about
with his scourges. Beholde, though I crye yet
violence is done vnto me, I can not be herde:
Thoughe I complayne, there is none to gyue
sentence with me. He hathe hedged vp my
pathe, I can not get awaye, he hathe set dark-
nesse in my gate. He hath spoyled me of myne
B honoure, and taken the crowne awaye fro
my heed. He hathe destroyed me on euerye
syde, and I am vndone: My hope hathe he
taken awaye fro me. as it were a tree pluckt
vp by the roote. His wrathe is kyndled a-
gaynst me, he taketh me as though I were
his enemye.
His men of warre came togyther, and
made theyr waye ouer me, and besyeged my
dwellynge rounde aboute. He hathe put my
brethren farre awaye fro me, and suche as
were of myne acquayntaunce, are become
straungers vnto me. Myne owne kynsfolkes
haue forsaken me, and my frendes haue put
me out of remembraunce. The seruauntes and
maydens of myne owne house, take me for a
straunger, and I am become as an alyeaunt in
their syght.
When I call vpon my seruaunt, he gyueth
me no answere: no though I praye him with
my mouth. Myne owne wyfe maye not abyde
my breth, I am layne to speake layre vnto the
chyldren of myne owne bodye. Yea the very
fooles despyse me, and when I am gone from
them, they speake euyll vpon me. All suche as
were my moost familiars abhorre me: & they
whome I loued beste, are tourned agaynst
me. My bone hangeth to my skynne, and my
flesshe is awap, onely there is left me the skyn
about my teth, haue pitye vpon me, haue pi-
tye vpon me (O ye my frendes) for the hande
of the Lorde hathe touched me. Why do ye
persecute me as God, and are not satisfyed of
my flesshe?
O that my wordes were wrytten, O that
they were put in a booke: would God they
were grauen with an yron penne in lead or in
stone. For I am sure that my redemer liueth,
and that I shall ryse out of the earthe in the
latter daye: that I shall be clothed agayne
with this skynne, and se God in my flesshe.
Yea I my selfe shall beholde hym, not why
other, but with these same eyes. My reynes
are consumed within me, when ye saye: Why
wo not we persecute him? we haue founde an
occasion agaynste him. But beware of the
swerde, for the swerde wyll be auengyd of
wyckednesse, and be sure that there is a iudge-
ment.

¶ Sophar sayeth, that the vnkaythfull, the con-
tentious, and the wycked, shall haue a shorte ende.

CAPI. XX.

THen answered Sophar the Naama-
thite, and sayde: For the same cause do
my thoughtes compell me to answer.
And why? my mynde is tossed here and there.
I haue sufficiently herde thy checkynge and re-
proffe, therfore am I purposed to make an-
swere after myne vnderstandynge. Knowest
thou not this, namely that frome the begyn-
ninge (euer sithens the creation of man vpon
erth) the prayse of the vngodly hath ben short,
and that the ioye of hypocrites continued but
the twynklynge of an eye? Though he be mag-
nified vp to the heuen, so that his heed reach-
eth vnto the cloudes: yet he perysheth at
the last like dong: in so moche that they whi-
che haue sene him, saye: Where is he? He ve-
nisheth as a dreame, so that he can no more
be found, and passeth awaye as a vision in the
night.

nyght. So that the eye whiche sawe him before, getteth now no syght of him, & his place B place knoweth him no more. His chyldren goo a beggyng, their handes bryng them to sorow and heynelle.

From his youth his bones are full of vice, whiche shall lye downe with him in the earth. When wickednelle is swete in his mouth, he hydeth it vnder his tonge. That he fauoureth that will he not forsake, but kepeth it close in his throte. The meate that he eateth shall be turned to the poyson of serpentes within his body. The ryches that he deuoureth, shall he perdyake agayn, for God shal draw them out of his belly, he shall sucke the serpentes heed, & L the adders tong shall slee him: so that he shal no more se the ryuers and brookes of hony and butter: But labour shall he, and yet haue nothynge to eate. Greate trauayle shall he make for ryches, but he shall not enioye them. And why? he hath oppressed the poore, and not helped them: houses hath he spoyled, & not builded them. His bely could neuer be filled, therfore shall he perysshe in his couetyse. He deuoured so gredyly that he left not hyng behynde/ therfore his goodes shal not prosperr. Though he hadde poyson of euerye thynge, yet was he poore, and therfore he was but a wretche on D euery syde.

For thoughe the wycked haue neuer so moche to fyll his belye, yet God shall sende his wrathe vpon him, and cause his battayle to raygne ouer him: so that yf he flee the yron weapons, he shall be shotte with the stele bowe. The arowe shall be taken forthe, and go oute at his backe, and a glysterynge swerde thorow the gall of him, feare shall come vpon him. There shall no darckenelle be hable to hyde him. And vnkyndled fyre shall consume him, and loke what remayneth in his house, it shall be destroyed. The heauen shall declare his wyckednelle, and the earthe shall take parte agaynste him. The substaunce that he hathe in his house, shall be taken awaye and perisshe, in the daye of the Lordes wrath. This is the portion that the wicked shal haue of God, and the heritage that he maye loke for of the Lorde.

¶ Iob reciteth the prosperitie of the wycked, and after declareth their lodayne ruyne & destruction.

CAPI. XXI.

IOb answered and said: O heare my wordes A and amende youre selues. Suffre me a litle, þ I may speake also, and then laugh my wordes to scorne yf ye wyll. Is it with a man that I make this disputacion? Which if it were so, holde not my spirite be then in sore trouble? Marke me well, be abasshed, & laye youre hand vpon youre mouth. For when I ponder and cõsider this, I am afrayde, and my flesh is smitten with feare. Wherfore do wycked men liue in healthe and prosperitie come to their olde age, and increase in rychelle? Their chylders chyldren lyue in their syght, and their generacion before their eyes. Their houses are safe frome all feare, for the rod of God dothe not smyte them. Their bullocke gendreth, & that not oute of tyme: their cowe calueth, and is not vnfrutefull.

They sende forth their chyldren by flockes, and their sonnes leade the daunce. They beare with them tabrettes and harpes, and haue in- B strumentes of muslyke at their pleasure. They spende their dayes in welthe: but sodeynlye they goo downe to hell. They saye vnto God: goo frome vs, we desyre not the knowlege of thy wayes. What maner felowe is the almightye, that we shoulde serue him? What profyte shoulde we haue to submyt our selues vnto him? Lo, there is vtterly no goodnelle in them, therfore wil not I haue to do with the counsel of the vngodly. How oft shal the candle of the wicked be put out? how oft cõmeth their destruction vpon them? O what sorowe shall God gyue theym for their parte in his wrathe? Yea they shall be as chaffe before the wynde, and as duste that the storme carryeth awaye.

And though God saue their chyldren from suche sorow, yet wil he so rewarde them selues that they shall knowe it. Their owne destruction and mislerye shal they se with their eyes, and drinke of the fearful wrath of the almightye. For what careth he what becommeth of C his household after his deth? whose monethes passe away swifter then an arow. In as moch then as God hath the hyest power of al, who can teache him any knowlege? One dieth now when he is mightye, and at his best, riche, and in prosperitie: euen when his bowelles are at the fattest, & his bones full of mary. An other dyeth in sorowe and heynelle, and neuer had good dayes: Nowe slepe they bothe alyke in the earthe, and the wormes couer them. But I know what ye thynke, yea & what ye ymagin agaynste me vnryghtousnye. For ye saye: where is the Princes palace? Where is the D dwellyng of the vngodly? Aske any man that goeth by the waye, and (yf ye wil not regarde their tokens and dedes) he shall tell you, that the wicked is kepte vnto the daye of destruction, and that the vngodly shalbe brought forth in the daye of wrathe. Who dare reproue him for his wayes to his face? who rewardeth him for the vngraciousnelle that he dothe? Yet shall he be broughte to his graue, and watche among the heape of the dead. Then shal he be layne to be buryed amonge the stones by the brooke syde. All men muste folowe hym, and there are innumerable gone before him. O howe vayne is the comforte that ye gyue me? Are not youre aunsweres cleane contrarye to ryght and truthe?

¶ Eliphaz reprehendeth Iob of vnmercyfulnesse.

CAPI. XXII.

THen Eliphas the Themanite gaue answere and sayd: Maye a man be compared vnto God in wysdome, thoughe he seme to hy him

him selfe for to be lyke hym? What pleasure hath God in that thou art rightous? Or what dothe it profyte him, that thy wayes are perfect? Is he afrayde to reproue the, and to step forthe with the in to iudgement? Commeth not this for that greate wyckednesse, and for thyne vngracious dedes, whiche are innumerable? Thou hast taken the pledge frome thy brethren for nought, and robbed the naked of their clothynge: To suche as were wery, hast thou gruen no water to drynke, thou haste withdrawen bread from the hungrye: Sholde
B suche one then as vseth violence, wronge, and oppression (doynge all thynge of partialitie, and haupnge respecte of personnes) dwell in the lande? Thou haste sente wydowes awaye emptye, and oppressed the poore fatherlesse.

Therfore arte thou compassed aboute with snares on euery syde, and sodeynly vexed with feare. Shouldest thou then se no darckenesse? Sholde not the water flou de runne ouer the? Nowe bycause that God is hyer then the heuēs, and bicause thou seest that the sterres are so hye, wylte thou therfore saye: Tussche how shoulde God knowe? Dothe his dompnion reache beyonde the cloudes? Tussche the cloudes couer him that he may not se, for he dwelleth in heuen. Well, thou wylte kepe the olde
C waye that all wycked men haue gone: bothe olde and younge, whose foundacion is a runnynge water, which saye vnto God: go from vs, and after this maner: Tush, what wil the almightye do vnto vs? where as he (notwithstandynge) filleth their houses with all good. Whiche meaninge of the vngodly be farre fro me. For with ioye shal the godly, & with gladnesse shall the innocente se, that their increase shal be hewen downe, and their posterite consumed with fyre.

Therfore reconcyle the vnto God, and be content, so shal all thynges prospere with the ryght well. Receyue the lawe at his mouthe, and laye vp his wordes in thyne herte. For yf
D thou wylt tourne to the almyghty, thou shalt stand faste, and all vnrygbtousnesse shall be farre from thy dwellynge: He shall gyue the an haruest, whiche in plenty and aboundaunce shall excede the dust of the earthe, and the golde of Ophir lyke ryuer stones. Yea the almyghtye his owne selfe shall be thyne harueste, and the heape of thy monye. Then shalte thou haue thy delyte in the almyghtye, and lyfte vp thy face vnto God. Then shalte thou make thy prayer vnto him, and he shall heare the, and thou shalte kepe thy promyses. Then, loke what thou takest in hande, he shall make it to prospere with the, and the lyghte shall shyne in thy wayes. For who so humbleth him selfe, hym shall he set vp: and who so loketh mekely, shall be healed. Yf thou be innocent, he shall saue the: and thorowe the vngyltynesse of thyne handes shalte thou be deliuered.

¶ Job affyrmeth that he both knoweth and feareth the power and sentence of the iudge, and sayth that he hath walked in his ryghtousnes.

CAPI. XXIII.

IOb answered and sayd: My sayinge is yet
A this daye in bytternesse, and my hande heupe amonge my groninges. O that I mighte se him and fynde him: O that I myght come before his seat, to pleade my cause before him, and to fyll my mouth with argumentes, that I myght knowe what answere he wold giue me: and that I mighte vnderstande, what he wolde saye vnto me. Wyll he pleade agaynst me with his great power and strength, or wil he leane him selfe vtterly vpon me? Oh no, let him not doo so with me. But let him gyue me B lyke power to go to the lawe, then am I sure to wynne my matter. For though I go before I fynde him not: Yf I come behynde, I can gette no knowlege of him: Yf I goo on the lefte syde to ponder his workes, I can not atteyne vnto theym. Agayne, yf I goo on the ryghte syde, he hydeth hym selfe that I can not se him: but as for my way he knoweth it, and trieth me as the golde in the fyre.

Neuertheles my fete kepe his pathe, his
C hyghe strete haue I holden, and not gone oute of it: I haue not forsaken the commaundement of his lyppes, but loke what he charged me with his mouthe, that haue I shut vp in my herte. It is he hym selfe alone, who shall tourne hym backe? He dothe as him lusteth, and bryngeth to passe what he wyll. He rewardeth me in to my bosome, and many other thynges mo doth he, as he was by his power. This is the cause that I shrinke at his presence, D so that when I consider him, I am afrayde of him. For in so moche as he is God, he maketh my herte softe: and seynge that he is almightie, he putteth me in feare. Thus can not I get out of darckenes, the cloude hathe so couered my face.

¶ Job describeth the wycke dues of men, and sheweth what curse belongeth to the wycked.

CAPI. XXIIII.

COnsyderynge then there is no tyme hyd
A from the almyghtye, how happeneth it that they whiche knowe him, wyll not regarde his dayes? For some there be that remoue other mennes landemarkes: that robbe theym of their cattell, and kepe the same for theyr owne: that dryue awaye the asse of the fatherlesse: that take the wydowes oxe for a pledge: that thruste the poore oute of the waye, and oppresse the symple of the worlde togyther. Beholde, the wylde asses in the desserte goo by tymes, as theyr maner is, to
B spoyle: Yea the berye wyldernesse ministreth foode for theyr chyldren. They repe the corne felde that is not theyr owne: and gather the grapes out of his vyneyarde, whom they haue oppressed by violence. They are the cause that so many men are naked and bare, haupnge no clothes to couer them & kepe them from colde: So that when the showers in the mountaynes haue rayned vpon them, and they be all wet,

they

they haue none other succour, but to kepe them amonge the rockes.

They spoyle the suckynge fatherlesse chyldren, and put the poore in pryson: in so moche that they let them goo naked withoute clothynge, and yet the hungrye beare the sheues. The poore are fayne to labboure in theyr oyle mylles, yea and to treade in their wyne presses, and yet to suffre thyrst. The hole cytye cryeth vnto the Lorde with syghynge, the soules of the slayne, make their complaynte: But God destroyeth them not for al this, where as they (notwithstandynge) are rebellious & disobedient enemies, which leke not his light and waye, ne turne againe in to his pathe. Timely in the mornyng do they aryse to murther the L. symple and poore, and in the nyght they go a stealynge.

The eye of the vngodly is lyke the aduoutrer, that wayteth for the darckenesse, and sayth thus in him selfe: Tush, there shall no man se me, and so he disguyseth his face. In the nyght season they searche the houses, and hyde them selues in the dayetyme, but wyll not knowe the lyght. For as soone as the daye breaketh, the shadowe of deth commeth vpon them, and they goo in horrible darckenesse. The vngodlye is very swyfte O that his portion also vpon earthe were swyfter then the runnyng water, which suffereth not the husbandman to beholde the fayre and pleasaunt vineyardes: O that they (for the wickednesse whiche they haue done) were drawen to the hell sooner then nowe meeteth at the heate. O that all compassion vpon theym were forgotten: that theyr dayntes were wormes, that they were cleane put oute of mynde, and vtterlye hewen downe lyke an vntruthful tre. For they mayntayne the bareyn, & make them that they can not beare, and vnto wydowes they do no good. They plucke downe the mightye with theyr power, and when they them selues are gotten vp, they are neuer withoute feare, as long as they lyue. And though they might be safe, yet they wil not receyue it, for their eyes loke vpon their owne waies. They are exalted for a litle, but shortly are they gone, brought to extreme poouertie, and taken oute of the waye: yea and vtterly plucte of, as the eares of corne. Is it not so? Who wyll then reproue me as a lyar, and saye that my wordes are nothynge worth?

¶ Baldad proueth that no man is cleane and without synne before God.

CAPI. XXV.

THen aunswered Baldad the Suhite, and saith: Power and feare is with him aboue, that maketh peace, sytting in his highnesse, whose men of warre are innumerable, and whose light ariseth ouer al. But how may a man compared vnto God be iustyfyed? Or how can he be clene, that is borne of a woman? Beholde, the moone shyneth nothing in comparison to him, and the sterres are vncleane in his sight. How moch more then man that is but corruption: and the sonne of man, whiche is but a worme?

¶ Job sheweth that man can not helpe God, and proueth it by his myracles.

CAPI. XXVI.

IOb aunswered and sayde: O howe helpest thou the weyke? what comfort giuest thou vnto him that hath no strength? Where is the counsel that thou sholdest gyue him which hath no wysdome? Wyth whom spakest thou so hewye thyne excellent ryghtousnesse, before whome haste thou spoken these wordes? Who made the brethe to come oute of the mouthe? The gyauntes and worthyes that are slayne, and lye vnder the worlde with their companions, yea and all they whiche dwell benethe in the hell are not hyd from him, and the verye destruction selfe can not be kepte oute of his syght. He stretcheth oute the northe ouer the empetye, and hangeth the earthe vpon nothynge. He byndeth the water in his cloudes, that they fall not downe together. He holdeth backe his stoole, that can not be sene, and spredeth his cloudes before it. The wōders of God.

He hath compassed the waters with certayne boundes, vntyll the daye and nyghte come to an ende. The verye pyllers of heauen tremble and quake at his reproffe. He stilleth the see with his power, and thorowe his wysdome hath he set forthe the worlde. With his spirite hathe he garnysshed the heauens, and with his hande hathe he wounded the rebellyous serpente. This is nowe a shorte somme of his doynges. But who is hable sufficyently to rehearse his workes? Who can perceyue and vnderstande the thonder of his power?

¶ The constancye and perfectnes of Job, and the parte of the vnfaythfull with god.

CAPI. XXVII.

AND Job went forthe in his communication, sayinge: as truely as God lyueth (whiche hathe taken awaye my power fro me) and the almyghtye, that hathe vexed my mynde: my lyppes shall talke of no vanitie, and my tonge shall speake no discrete, whyle my brethe is in me, and as long as the wynde (that God hath gyuen me) is in my nostrels.

God forbyd I shoulde graunte youre cause to be right. As for me, vntyll myne ende come, wyll I neuer goo fro myne innocencye. My ryghtous dealynge kepe I faste, whiche I wyll not forsake: my herte shall not reproue me of my dayes. Therfore myne ennemy shal be founde as the vngodly, and he that taketh parte agaynste me as the vnrighteous. What hope hathe the hypocryte, thoughe he haue greate good, and thoughe God gyue him ryches after his hertes desire? Dothe God heare him the soner, when he cryeth vnto him in his

nede? Hathe he suche pleasure and delyte in the almyghtye, that he dare alwaye cal vpon God? I will teache you in the name of God, and the thynge that I haue of the almyghtye wyll I not kepe from you. Beholde ye stande in your owne conceyte, as thoughe ye knewe all thynges. Wherfore then do ye go aboute with suche vayne wordes? sayinge: This is the porcion that the wicked shal haue of God, and the herytage that tyrauntes shall receyue of the almyghtye. Yf he get manye chyldren, they shall perysshe with the swerde, and his posteritie shall haue scarcenesse of breed. Loke whom he leaueth behynde hym, they shall dye and be buryed, and no man shall haue pitye of his wydowes. Thoughe he haue as moche money as the dust of the earth, and rayment as redye as the claye, he maye well prepare it: but the goulye shall put it vpon him, and the innocent shall deale oute the moneye. His house shall endure as the moth, & as a boothe that the watchman maketh. When the ryche man dyeth, he caryeth nothynge with him: he is gone with the twynclynge of an eye. Destruction taketh holde vpon hym as a water floude, and the tempest stealeth him awaye in the nyght season. A vehement wynde caryeth him hence, and departeth: a storme plucketh him out of his place. It ruysheth in vpon him and spareth him not, he maye not escape from the power therof. Then clap men their handes at him, yea and iest of him when they loke vpon his place.

¶ Job sheweth that the wisdome of God is vnsearcheable.

CAPI. XXVIII.

THere are places where siluer is molten, and where golde is tryed: where yron is dygged oute of the grounde, and stones resolued to metall. The darkenesse shall ones come to an ende, he can seke out the ground of al thinges: the stones, the darke, and the horrible shadowe. With the ryuer of water parteth he asunder the straunge people, that knoweth no good neyghbourheed: suche as are rude, vnmanerly, and boystours. He bringeth foode oute of the earth, and that which is vnder, consumeth he with fyre. There is founde a place, whose stones are clene Saphirs, and where the clottes of the erth are golde. There is a waye also that the byrdes knowe not, that no vultures eye hathe sene: wherin the proude and hye minded walke not, and where no lyon commeth. There putteth he his hande vpon the stonye rockes, and ouerthroweth the mountaynes. Ryuers flowe oute of the rockes, and loke what is pleasaunt, his eye seeth it. Out of droppes bryngeth he great floudes togyther / and the thynge that is hydde, bringeth he to lyghte. How commeth a man then by wysdome? Where is the place that men fynde vnderstandynge? Verely no man can tell how worthy a thyng she is, neither is she founde in the lande of the lyuynge. The depe sayth: she is not in me. The see saith: she is not with me. She can not be gotten for the most fyne golde, neither maye the pryce of her be bought with anye moneye. No wedges of golde, of Ophir, no precious Onix stones, no Saphirs maye be compared vnto her. No, neither gold, ne christal, neither swete owntz, ne golden plate. There is nothynge so worthy, or so excellet, as is ones to be named vnto her: for perfect wysdome goeth farre beyonde them all. The Topas that commeth oute of Inde, maye in no wyse be lykened vnto her, yea no maner apparell, howe pleasaunte and fayre so euer it be.

Whence then commeth wysdome? & where is the place of vnderstandynge? She is hydde from the eyen of all men, yea & from the foules of the ayre. Destruction and deathe saye: we haue herde tell of her with our eares. But God seeth her waye, and knoweth her place. For he beholdeth the endes of the worlde, and loketh vpon all that is vnder heauen. When he weyed the wyndes, and measured the waters: when he set the rayne in order, and gaue the myghty floudes a lawe, then dyd he se her, then declared he her, prepared her, and knewe her. And vnto man he sayd: Beholde to feare the Lorde is wysdome: and to forsake euyll, is vnderstandynge.

¶ Job complayneth of the prosperitie of the tyme past, subtelly reprouynge his frendes of iniurye, because they sayde that Job suffred accordynge to his deserynge.

CAPI. XXIX.

SO Job proceded and wente forthe in his communicacion, sayinge: O that I were as I was in the monethes paste, and in the dayes when God preserued me: when his lyght shined vpon my heed: when I went after the same lyghte, and shynynge euen thorowe the darckenesse. As it stode with me, when I was welthye and hadde ynoughe: when God prospered my house: when the almyghtye was with me: when my houshold folkes stode aboute me: when my wayes ran ouer with butter, and when the stonye rockes gaue me ryuers of oyle: when I went thorowe the citye vnto the gate, and when they sette me a chayre in the strete: when the younge men (as soone as they sawe me) hydde theym selues, and when the aged arose, and stode vp vnto me: when the Princes left of their talkynge, and layde their hande to their mouthe: when the myghtye kepte styll their voyce, and when their tonges cleaued to the rofe of their mouthes. When all they that herde me, called me happye: and when all they that sawe me, wysshed me good. For I delyuered the poore when he cryed, and the fatherlesse that wanted helpe. He that shoulde haue ben lost, gaue me a good worde, and the wydowes herte praysed me. And why? I put vpon me ryghtousnesse, whiche couered me as a garmente, and equytie was my crowne. I was an eye vnto the blynde, and a fote to the lame, I was a father vnto the poore, and

and when I knewe not their causes, I sought it oute diligently. I brake the crafftes of the vnryghtous, and pluckte the spoyle oute of theyr tethe.

Therfore I thought vetily, that I shoulde haue dyed in my neste: and that my dayes shoulde haue ben as manye as the sondes of the see. For my roote was spredde oute by the water syde, and the dewe laye vpon my corne. Myne honour encreased moze and moze, and my bowe was euer the stronger in my hande. Vnto me men gaue eare, me they regarded, and with sylence they tarped for my counsell. Yf I hadde spoken, they wolde haue it none other wayes, my wordes were so well taken amonges them. They wayted for me as the earthe dothe for the rayne: and gaped for me, as the grounde dothe to receyue the latter showe. When I laughed, they knewe well it was not earnest: and this testimonye of my countenaunce fall not to the earth. When I agreed vnto theyr waye, I was the chyefe, and sate as a kynge amonge his seruauntes: Or as one that comforteth suche as be in heuynesse.

¶ The great dyspytynge of men and curse of God that Job suffreth.

CAPI. XXX.

BVt nowe they that are myne inferyoures and yonger then I, haue me in derysyon: yea euen they, whose fathers I wold haue thought scorne to haue set with the dogges of my cattell. The power and strengthe of theyr handes myghte do me no good, and as for their age, it is spente and paste awaye without anye profyte. For verye mysery and honger, they wente aboute in the wildernesse lyke wretches and beggers, plucknge vp herbes amonge the bushes, and the Iunipers roote was theyr meate. And when they were dryuen forth, men cryed after them, as it had ben after a theefe. Their dwellynge was beside foule brookes, yea in the caues and dennes of the earthe. Vpon the brye heth wente they aboute cryinge, and in the bryme hylles they gathered them togyther. They were the chyldren of fooles and vylaynes, which are deed awaye from the worlde. Now am I their songe, and am become their tessting stocke: they abhorre me, they flee farre fro me, and spayne my face with spettle. For the Lorde hathe opened his quyuer, he hathe hyt me, and put my bridle in my mouthe. Vpon my ryghte hande they rose togyther agaynste me, they haue hurte my feete, made awaye to destroye me, and my pathe haue they clene marred. It was easye for theym to doo me harme, that they neded no man to helpe them. They fell vpon me, as it hadde ben the breakynge in of waters, and came in by heapes to destroye me. Fearefulnesse is tourned agaynste me.

Myne honoure vanysheth awaye moze swyftely then wynde, and my prosperitie departeth hence lyke as it were a cloude. Therfore is my mynde poured full of heuynesse, and the dayes of my trouble haue taken holde vpon me. My bones are pearsed thorowe in the nyghte season, and my synowes take no reste. With all their power haue they chaunged my garment, and gyrded me therwith as it were with a cote. I am euē as it were claye, and am become like asshes and dust. When I crye vnto the, thou doest not heare me: and thoughe I stande before the, yet thou regardest me not. Thou art become myne enemy, and with thy violent hande, thou takest parte agaynst me. In tymes past thou dyddest set me vp on hye, as it were aboue the wynde, but nowe haste thou gyuen me a verye sore fall. Sure I am that thou wylt delyuer me vnto deth: where as a lodgynge is prepared for all thynge lyuynge. Now vse not men to do violence vnto them that are destroyed allredye: but where hurte is wone, there vse they to helpe. Dyd not I wepe in the tyme of trouble? hadde not my soule compassion vpon the poore? Yet neuertheless, where as I loked for good, euyl happened vnto me: and where as I waited for lyghte, there came darckenesse. My bowelles sethe within me, and take no reste, for the dayes of my trouble are come vpō me. Mekely and lowly came I in, yea and without anye displeasure: I stode vp in the congregacion and communed with them. But nowe, I am a companion of Dragons, and a felowe of Estriches. My skynne vpon me is tourned to blacke, and my bones are brent with heate: my harpe is tourned to sorow, and my pype to weppynge.

¶ Job recyteth the innocencye of his lyuynge, and nombre of his vertues.

CAPI. XXXI.

I Made a couenaunt with myne eyes, that I wolde not loke vpon a damosell. For howe greate a portion shall I haue of God from aboue? and what enheritaunce frome the almyghtye on hye? As for the vngodlye, and he that torneth him selfe to the company of wicked doers, shall not destruction and mysery come vpon him? Dothe not he se my wayes, and tell all my goynges? Yf I haue cleued vnto vanite, or yf my fete haue runne to discyuer: lette me be weyed in an euen balaunce, that God maye se myne innocencye. Yf so be that I haue withdrawen my foote out of the right waye: yf myne herte hath folowed myne eye syght, yf I haue stayned or defyled my handes: O then is it reason, that I sowe, and an other eate / yea that my generacion and offsprynge be cleane rooted oute. Yf myne herte hathe lusted after my neyghbours wyfe, or yf I haue layde wayte at his doze: O then lette my wyfe be an other mannes harlot, and let other lye with her. For this is a wyckednesse and synne that is worthy to be punisshed, yea a fyre that vtterly shold consume me, and rote oute all my substaunce. Dyd I euer thynke scorne to do ryghte vnto my seruauntes and maydens, when they had any matter agaynst

me? But seynge that God wyll syt in iudgement what shall I doo? And for so moche as he wyll nedes vysyt me, what answere shall I gyue him? He that fashioned me in my mothers wombe, made he not him also? were we not bothe shapen alyke in oure mothers bodyes? When the poore desyreth any thyng at me, haue I denyed it them? Haue I caused ỹ wydowe stande waytynge for me in vayne? Haue I eaten my porcion alone, that the fatherlesse hath had no part with me? for mercy grewe vp with me fro my youth, and compassion fro my mothers wombe. Haue I sene any man perisshe thorow nakednesse and want of clothyng? Or any poore man for lacke of rayment, whose syde thanked me not, because he was warmed with the wolle of my shepe?

Dyd I euer lyfte vp my hande to hurte the fatherlesse? yea in the gate where I sawe my selfe to be in auctoritie: then let myne arme fall fro my shoulder, and myne arme holes be broken frome the ioyntes. For I haue euer feared the vengeaunce and punyshement of God, and knewe verye well, that I was not able to beare his burthen. Haue I put my trust in golde? Or haue I sayde to the fynest golde of all: thou arte my confidence? Haue I reioyced because my substaunce was greate, and because my hande gat so moche? Dyd I euer greatly regarde the rysynge of the sonne? or hadde I the goynge downe of the moone in greate reputacion? Hathe my herte medled pryuyly with any discevte? Or dyd I euer kisse myne owne hande? that were a wyckednesse worthye to be punyshed, for then shoulde I haue denyed the God that is aboue. Haue I euer reioyced at the hurte of myne ennemye? Or was I euer glad that anye harme happened vnto him? Oh no. I neuer suffered my mouthe to wo suche a synne as to wysshe him euyll. Yet they of myne owne housholde saye: who shall lette vs to haue oure bellye full of his flesshe? I haue not suffered a straunger to lye without, but opened my doores vnto him. Haue I euer done anye wicked dede, where thorowe I shamed my selfe before men: or anye abhominacion, that I was fayne to hyde it? For yf I hadde feared anye greate multytude of people: or yf I hadde ben despysed of the symple: O then shoulde I haue bene afrayde. Thus haue I quietly spente my lyfe, and not gone out at the doore. O that I hadde one whiche wolde heare me. Loo, this is my cause. Lette the almyghtye gyue me aunswere: and let him that is my contrarye partye, sue me with a lybell. Then shall I take it vpon my shoulder, and as a garlande aboute my heed. I haue tolde the nombre of my goinges, and delyuered them vnto him as to a prynce. But yf case be that my lande crye agaynste me, or that the forowes therof make anye complaynte: Yf I haue eaten the frutes therof vnpayed for, yea yf I haue greued anye of the plowemen: then lette thystles growe in stede of my whete, and thornes for my barleye.

Here ende the wordes of Job.

¶ Eliu after the other had fynyshed their communycacyon, reproueth them of foolishnes. Zeg maketh not a men wyse, but the spirite of God.

CAPI. XXXII.

SO these thre men wolde stryue no more with Job, bycause he helde him selfe a righteous man. But Eliu the sonne of Barachell the Bussite of the kynred of Ram, was very sore displeased at Job, that he called him selfe iust before God. And vp Jobs three frendes he was angrye also, bicause they hadde founde no reasonable aunswere to ouercome hym. Nowe tarved Eliu tyll they hadde ended their communicacion with Job, for why they were elder then he. So when Eliu the sonne of Barachell the Bussite sawe that these thre men were not able to make Job answere, he was mysconteut, so that he gaue answere him selfe and sayde: Lonly be yonge that I am younge, and ye be men of age, I was afrayde, e durste not shewe for the my mynde, for I thoughte thus within my selfe: It becommeth olde men to speake, and the aged to teache wysdome. Euery man (no doubte) hathe a mynde, but it is the inspiracion of the almyghtye that giueth vnderstandynge. All men are not wyse, neither dothe euerye aged man vnderstande the thynge that is lawfull. Therfore wyll I speake also (in so farre as I maye be herde) and wyll shewe you myne opinion. For when I hadde wayted tyll ye made an ende of your talkynge, and herde youre wysdome, what argumentes ye made in your communicacion: yea when I hadde diligently pondred what ye sayd: I founde not one of you that made any good argument agaynste Job, or that directly coulde make answere vnto his wordes: leste ye sholde prayse your selues to haue founde oute wysdome: bycause it is God that hath caste hym oute, and no man. Neuertheles seynge he hathe not spoken vnto me, therfore wyll not I answere hym as ye haue done (for they were so abashed, that they coulde not make aunswere, nor speake one worde) but sythe ye wyll not speake, standynge styll lyke domme men, and makinge no answere: I haue a good hope for my parte to shape him an aunswere, and to shewe him my meanyng. For I am full of wordes, and the spirite that is within me, compelleth me.

Beholde, I am as the newe wyne, whiche hath no vente, and bursteth the newe bottels in sunder. Therfore wyl I speake, that I may haue a vente: I wyll open my lyppes, and make answere. I wyll regarde no maner of personne, no man wyll I spare. For yf I wold go aboute to please men, I knowe not howe sone my maker wolde take me awaye.

¶ Eliu sheweth wherin Job offendeth. With God maye we not stryue, nor curyously searche oute his workes.

CAPI. XXXIII.

A Wherfore heare my wordes (O Job) and herken vnto me all that I wyll saye: Beholde, I wyll open my mouthe, and my tonge shall speake oute of my chawes. My herte shall ordre my wordes a right, and my lyppes shall talke of pure wysdome. The spirite of God hath made me, and the breth of the almyghty hath gyuen me my life. Yf thou canst, then gyue me answere: prepare thy self to stande before me face to face. Beholde betwe God am I euē as thou, for I am fashioned and made euen of the same moulde. Therfore thou nedest not be afrayde of me, neither nedest thou to feare, that my authoryte shalbe B to heuy for the. Nowe hast thou spoken in myne eares, and I haue herd the voyce of thy wordes: I am clene without any faute, I am innocent, and there is no wyckednes in me. But lo, he hath pyked a quarell agaynste me, and taketh me for his ennemye: he hath put my fote in the stockes, and loketh narowlye vnto all my pathes. Beholde, vnto these vnresonable wordes of thyne wyll I make aunswere.

Sholde God be reproued of man? Why doest thou then stryue agaynst him bicause he giueth the no accomptes of all his doinges?

C For when God doth ones commaūde a thing there shold no man be curious, to serche whether it be right. In dreames and visions of the night season (when slombring commeth vpon men that they fall a slepe in their beddes) he rowneth them in the eares, he informeth the and theweth them playnely that it is he whiche withdraweth man from euill, deliuereth him from pryde kepeth his soule from destruction, and his lyfe from the swerde. He chasteneth him with sycknesse, and bringeth him to his bed: he layeth sore punishment vpon his bones, so ꝓ his lyfe may awaye with no bred, and his soule abhorreth to eate anye dayntye meat: in so moche that his body is clene consumed awaye, and his bones appere no more. His soule draweth on to destruction, and his lyfe to deth. Now if there be a messenger (one amonge a thousande) sent for to speake vnto man, and to shewe him the right waye: then the Lorde is mercyfull vnto him, and saythe: he shall be deliuered, that he fall not downe D to destruction. for I am sufficiently reconcyled. Then his flesshe (whiche hath ben in misery & trouble) shal be as it was in his youth. For yf he yelde him selfe vnto God, he is gracyous, and sheweth him his countenaūce ioyfully, and rewardeth man for his righteousnesse. Suche a respecte hathe he vnto men. Therfore let a man confesse (and saye) I offended, but he hathe chastened and reformed me: I did vnrightously, neuertheles he hath not recompenced me therafter. Yea he hath deliuered my soule from destruction, and my lyfe that it seeth the light. Lo, thus worketh God alwaye with man, that he kepeth his soule frome perysshynge, and letteth him enioye the lyghte of the lyuynge. Marke well (O Job) and heare me: holde the styll, vntyll I haue spoken. But yf thou hast any thynge to saye, then answere me, and speake, for thy answere pleaseth me. Yf thou hast nothing, then heare me, & holde thy tonge, so shall I teache the wysdome.

¶ Eliu prayseth the iustice of God, whiche iudgeth the worlde, and gouerneth all.

CAP. XXXIIII.

A Eliu proceadinge forth in his communication, sayd: heare my wordes (O ye wyse men) herken vnto me, ye that haue vnderstandynge. For lyke as the mouth tasteth the meates, so the eare proueth and discerneth the wordes. As for the iudgement, let vs seke it out amonge our selues, that we may knowe what is right. And why? Job hath sayde: I am righteous, but God dothe me wronge. I muste nedes be a lyer, thoughe my cause be right, and violently I am plaged where as I made no faute: where is there suche one as Job, that drynketh vp scornefulnesse like water? whiche goeth in the company of wycked B doers, and walketh with vngodly men? For he sayethe: Thoughe a man be good, yet is he nought before God. Therfore herke vnto me ye that haue vnderstandyng.

Farre be it from God, that he shold medle with wickednes: and farre be it from the almighty, that he shold medle with vnrighteous dealyng: but he rewardeth the workes of mā and causeth euery man to fynde accordinge to his wayes. For sure it is that God condēneth no man wrongfully, and the iudgemēt of the almighty is not vnryghteous. Who ruleth the earthe in his stede? Or whome hathe he set to gouerne the hole worlde? To whome hathe he giuen his bert, for to drawe his spirite and breth vnto him? All flesshe shall come togyther vnto nought, and all men shall turne agayne vnto earthe. yf thou now haue vnderstandyng, heare what I say, and harken to the voyce of my wordes.

Maye he be made whole, that loueth no right? Yf thou were a very innocent man, shuldest thou then be punyshed? For he is euē the same, that knoweth the rebellyons kynges, and sayth to Prynces: Vngodlye men are ye. He hath no respecte vnto the personnes C of the lordlye, and regardeth not the ryche more then poore. For they be all the worcke of his handes. In the twinclynge of an eye shall they be slayne: and at mydnyght, when the people and the tyrauntes rage, then shall they perisshe and be taked awaye withoute handes. And why? his eyes loke vpon the wayes of man, and he seeth all his goynges. There is no darcknesse nor thycke shadowe, that can hyde the wycked doers frome hym. For no man shal be suffered to go in to iudgement with God.

Many one, yea innumerable dothe he punysshe, and setteth other in their stedes for he knoweth their euyll and darke workes, therfore shall they be destroyed. They that were in the stede of Sears, dealte lyke vnhodlye men. Therfore turned they backe crapterously and vnfaythfully from him, and wold not receyue his

his wayes. In so moch ꝑ they haue caused ꝑ voyce of the poore to come vnto him, & nowe he heareth the complainte of suche as are in necessitie. Yf he delyuer and graunte pardon, who will iudge or condemne? But yf he hyde awaye his countenaunce, who will turne it about agayne, whether it be to the people or to any man? For the wyckednelle and synne of the people, he maketh an hypocrite to reygne ouer them. For so moche then as I haue begon to talke of God, I will not hynder ꝯ. Yf I haue gone a mylle, enfourme me: yf I haue done wronge, I wil leaue of. Wilt thou not gyue a reasonable answere? Art thou afrayed of any thinge, seynge thou begannest first to speake, and not I? For els the men of vnderstandinge and wyldome, that haue herd me, myght saye: What canst thou speake? As for Iob he hath neyther spoken to the purpose nor wysely. O father, let Iob be well tryed, because he hath turned him selfe to the wycked: yea aboue his synnes he hathe blasphemed, which offence he hath done euen before vs, in that he stryueth against God with his wordes.

¶ Neyther doth godlynes profyte, or vngodlynes hurte to God, but to man.

CAPI. XXXV.

ELiu spake more ouer, and sayde: Thinkest thou it ryght that thou sayest: I am ryghteous before God? Seinge thou sayest so, howe west thou knowe it? What thinge hast thou more excellent then I, that am a synner? Therfore will I gyue answere vnto the and thy frendes: loke vnto the heauen, and beholde it: consydre the cloudes, how they are hygher then thou. Yf thou synnest, what doest thou vnto him? Yf thyne offences be many, how gettest thou his fauoure? Yf thou be ryghteous: what gyuest thou him? Or what receyueth he of thy handes? Of suche an vngodly personne as thou, and of the sonne of man that is righteous as thou pretendest to be: there is a great crye and complaynt made by them that are oppressed with violence, yea euery man complayneth vpon ꝑ cruell arme of tyrauntes. For suche one neuer sayth: Where is God that made me? & that styrreth vpon vs, that we myght prayse him in the nyght? Which gyueth vs more vnderstandinge, then he doeth the beastes of the earth, and teacheth vs more then the foules of heauen.

Yf any suche complayne, no man gyueth aunswere, and that because of the wyckednesse of proude tyrauntes. But yf a man call vpon God, doeth not he heare hym? Doeth not the almyghty accepte his crye? When thou speakest then, shulde not he pardon the, yf thou open thy selfe before him, and put thy trust in him? Then dieth he no violence in his wrathe, neyther hath he pleasure in curyous and depe inquysicions. Therfore hathe Iob opened his mouth but in vayne, and folyshly hath he made so many wordes.

¶ Eliu sheweth wherfore God punysheth and correcteth.

CAPI. XXXVI.

ELiu proceded forthe in his talkynge and sayde: Holde the styll a lytle, and I shewe the, what I haue yet to speake on Gods behalfe. I will open vnto the yet more of myne vnderstanding, and proue my maker ryghteous. True are my wordes, and no lye: and the knowledge, wherwith I argue against the, is perfect. Beholde, God castyth not away the myghty, for he him selfe is mighty in power and wyldome.

As for the vngodly, he preserueth them not but helpeth the poore to their right. He turneth not his eyes awaye frome the ryghteous he setteth vp kynges in their trone, and setteth them, so that they alwaye sit therin. But yf they be layde in pryson and cheynes, or bounde with the bondes of pouertie: then sheweth he them their workes and dedes and the synnes wherwith they haue vsed cruell violence.

He with punyshyng and nurtring of the, roundeth them in the eares, warneth them to leaue of frome their wyckednelle, and to amende. Yf they now will take hede and be obedient, they shall weare out their dayes in prosperitie, and their yeres in pleasures ioye. But yf they will not obeye, they shall go thorowe the swearde, and perysshe, or they be ware. As for suche as be fayned, dissemblers, and hypocrites, they heape vp wrath for them selues: for they call not vpon him, thought they be his prysonners. Thus their soule perysheth in folye, and their lyfe with the condemned. The poore deliuereth he out of his straytnelle, and comforteth suche as be in necessitie and trouble. Euen so shall he kepe the (yf thou wilt be content) frome the bottomlelle pytte that is beneth: and yf thou wilt holde the quyete, he shall fyll thy table with plentye.

Neuertheleſſe thou hast condemned the iudgement of the vngodly, yea euen suche a iudgement and sentence shalt thou suffre. For thou shall not thy cause be styled with cruelte, nor pacyfyed with many gyftes. Hath God ordened then, that the glorious lyfe of the, and all suche myghty men, shoulde not be put downe? Prolonge not thou the tyme, till there come a nyght for the, to set other people in thy stede. But beware that thou turne not aſyde to wyckednelle and synne, whyche hytherto thou hast chosen more then meknesse. Beholde, God is of a myghty hyghe power: Where is suche a gyuer and lawe gyuer as he? Who shal reproue him of his wayes? Who wyll saye vnto hym: thou hast doone wrong?

O consydre how great and excellent his workes be, whome all men loue and praise: yea and wonder at him, and yet they se hym but afarre

aware of. Beholde, so great is God, that he passeth our knowledge, neyther are we hable to come to the experience of his yeres. He turneth the water to small droppes, he dryueth his cloudes together for to rayne, so that they powre vpon and drop vpon men. He cā spreade out the cloudes (a couering of his tabernacle) and cause his lyght to shyne vpon them, and to couer the botome of the see. By these thinges gouerneth he his people, and gyueth the aboundaunce of meate. In the turnyng of an hande he hydeth the lyght, and at his commaundement it commeth agayne. The rysing vp therof sheweth he to his frendes and to the catell.

¶ Elihu proueth that the wysdome of god is vnsearcheable.

CAP. XXXVII.

1 AT this, my hert is astonyed, and moued out of his place. Heare then the sounde of his voyce, and the noyse that goeth out of his mouth. He gouerneth euery thinge vnder the heauen, and his lyght reacheth vnto the ende of the worlde. A roaring voyce followeth him: for his glorious maiestie gyueth suche a thonder clap, that (though a man heare it) yet maye he not perceyue it afterwarde. It gyueth an horrible sounde, whē God sendeth out his voyce: greate thinges doth he, which we can not comprise. Whē he commaundeth the snowe, it falleth vpon the earth: As sone as he gyueth the rayne a charge, forthwith the showers haue their stregth and fall downe. He sendeth feare vpon euery man, that they myght knowe their owne workes. The beastes crepe into their dennes, and take their reste. Oute of the Southe, commeth the tempeast, and colde oute of the 9 North.

At the breth of God, the froste commeth, and the waters are shed abrode. The cloudes doo their labour in gyuynge moystenesse, the cloudes powre downe their rayne. He distributeth also on euery syde, according as it pleaseth him to deale oute his workes, that they maye do, what so euer he commaundeth them thorow the hole worlde: whether it be to punyth any lande, or to doo good vnto theym, that seke hym.

14 Herken vnto this (O Job) stande styll, and consydre the wondrous workes of God. Arte thou of counsell with God, when he doeth these thinges? When he causeth the lyght to come forthe of his cloudes? Arte thou of his counsell when he spreadeth out the cloudes? Hast thou the perfect knowledge of his wonders? and howe thy clothes are warme, whē the lande is styll thorow the South wynde? Hast thou helped hym to spreade out the heauen, which is to loke vpon, as it were cast of cleare metall? Teache vs what we shall saye vnto him, for we are vnmete because of darkenesse.

Shal it be tolde him what I saye? Shuld a man speake, or shulde he kepe it backe? For euery man seyth not the lyght, that he keepeth cleare in the cloudes, which he clenseth whan he maketh the wynde to blowe. Golde is brought out of the North, but the prayse and honoure of Gods feare commeth frome God him selfe. It is not we that can fynde out the almyghty: for in power, equitie, and righteousnesse, he is hygher than can be expressed. Sythe then that euery body feareth him, why shoulde not all wyse men also stande in awe of him?

¶ The wonders that the Lorde hath done frome the begynnynge.

CAPI. XXXVIII.

THen spake the Lorde vnto Job oute of the storme, and sayde: what is he that hydeth his mynde with folysh wordes? Gyrde vp thy loynes lyke a man, for I will question the, se thou gyue me a direct answer. Where wast thou, when I layde the foundacions of the earth? Tell playnly yf thou haste vnderstandynge. Who hath measured it, knowest thou? Or, who hath spred the lyne vpō it? Wherevpon stande the pylers of it? Or, who layd the corner stone? Where wast thou when the morynge starres praysed me togyther, and all the children of God reioysed triumphantely? Who shut the see with dores, when it brake forth as a childe out of his mothers wombe? When I made the cloudes to be a couerynge for it, and swadled it with the darcke? When I gaue it my commaundement, makynge dores and barres for it, sayenge: Hytherto shalt thou come, but no further, and here shalte thou laye downe thy prowde and hyghe waues? Hast thou gyuen the morynge his charge, (as soone as thou wast borne) and shewed the daye spryngne his place, that it might take holde of the corners of the earthe, and that the vngodly myghte be shaken out? Their tokens and weapons, hast thou turned lyke claye, and set theym vp agayne as the chaungynge of a garment. Yea thou hast spoyled the vngodly of their lyght, and broken the arme of the prowde. Camest thou euer into the grounde of the see? or hast thou walked in the lowe corners of the depe? Haue the gates of death bene opened vnto the? or hast thou sene the dore of euerlastyng treasure? Haste thou also perceyued how broade the earth is? Now yf thou hast knowledge of all, then shew me where lyght dwelleth, and where darckenes is: that thou mayste bringe vs vnto their quarters, yf thou canst tell the waye to their houses.

Knewest thou (when thou wast borne) how olde thou shuldest be? Wentest thou euer into the threasauries of the snowe? or hast thou sene the secrete places of the hayle, whiche I haue prepared against the tyme of trouble, against the tyme of batayle and warre? By what

what waye is the lyght parted, and the heate dealt out vpon the earthe? Who diuideth the aboundaunce of waters into ryuers, or who maketh a waye for the stormey wether, that it watereth and moysteneth the drye and baren grounde: to make the grasse growe in places where no body dwelleth, and in the wyldernesse where no man remayneth? Who is the father of rayne? Or who hathe begotten the droppes of dewe? Out of whose wombe came the yse? Who hathe gendred the coldenes of the ayre? that the waters are as harde as stones, and lye congeled aboue the depe.

Hast thou brought the seuen starres togither? Or art thou able to breake the circle of heauen? Canst thou bringe forth the morninge starre or the euenynge starre at conuenient tyme, and conueye them home agayne? Knowest thou the course of heauen, that thou mayst set vp the ordinaunce thereof vpon the earthe? Moreouer, canste thou lyfte vp thy voyce to the cloudes, that they maye powre downe a greate rayne vpon the? Canste thou thondre also that they maye goo their waye, and be obedient vnto the, sayenge: Lo here are we? Who gyueth sure wysdome or stedfast vnderstandinge? who nombreth the cloudes in wysdome? Who spilleth the vehement watres of the heauen? Who turneth the clottes to dust, and then to be clottes agayne?

Huntest thou the praye frome the Lyon? or fedest thou his whelpes lyenge in their dennes and lurkynge in their couches? Who puruayeth meat for the rauen, when his younge crye vnto God, and flycker aboute for wante of meate?

¶ God speaketh vnto Job, shewynge him by the examples of his workes, that his ryghteousnes is vnsearcheable.

CAPI. XXXIX

KNowest thou the tyme when the wylde gotes bringe forth their younge among the stony rockes? Or layest thou wayte when the hyndes bie to yawne? reckenest thou the monethes after they engendre, that thou knowest the tyme of their bearinge? or when they lye downe, when they cast their younge, and when they are delyuered of their trauayle and payne? How their younge growe vp, and waxe great thorow good feedynge? Who letteth the wylde asse go free? or who loseth the bondes of the mule? Vnto whom I haue gyuen the wyldernesse to be their house, and the vntylled lande to be their dwellynge place. That they maye gyue no force for the multitude of people in the cyties, neyther regarde the crienge of the dryuer: but seke their pasture about the mountaynes, and folowe the grene grasse.

Vnycorne. Wyll the Unicorne be so tame as to do the seruice, or to abyde styll by thy crybbe? Canst thou bynde the pocke aboute him in thy forowes, to make hym plowe after the in the valleyes? Mayste thou trust him (because he is stronge) or commyt thy laboure vnto him? Mayst thou beleue him, that he will bringe home the corne? or to carye anye thinge vnto the barne?

The Estrych (whose fethers are fayrer then the wynges of the sparowe hauke) when he hath layde his Egges vpon the grounde, he bredeth them in the dust, and forgetteth that so that they myght be troaden with fete, or broken with some wylde beast. So harde is he vnto his younge, as though they were not his, & laboureth in vayne without any feare. And that because God hathe taken wysdome frome him, and hath not gyuen him vnderstandinge. When his tyme is, he mounteth vp on hyghe, and careth neyther for horse ne man.

Hast thou gyuen the horsse his strength, or lerned him to bow downe his neck with feare that he letteth him selfe be dryuen forth lyke a grashopper, where as the stoute neyenge that he maketh, is fearfull? He breaketh the grounde with the hoffes of his fete cherefully in his strength, and runneth to mete the harnessed men. He layeth aside all feare, his stomack is not abated, neyther starteth he a back for any swerde. Thoughe the quyuers rattle vpon him, though the speare and shylde glystre: yet rusheth he in fearsely, and beateth vpon the grounde. He feareth not the noyse of the trompettes, but as sone as he heareth the shawmes blowe, thush (sayth he) for he smelleth the batayle a farre of, the noyse, the Captaynes and the shoutinge.

Commeth it thorow thy wysdome, that the Gosshauke flyeth towarde the South? Doth the Egle mount vp, and make his nest on hye at thy commaundement? He abydeth in the stonye rockes, and vpon the hyghe toppes of harde mountaynes, where no man can come. Frome thence maye he beholde his praye, and loke farre aboute with his eyes. His younge are fed with bloude, and where any deed body lyeth, there is he forthwith.

Moreouer, God spake vnto Job and sayd: Can he that stryueth with the almyghty, be at rest? Shulde not he which disputeth with God, gyue hym an aunswere? Job aunswered the Lorde, sayenge: Beholde, I am to vyle a personne, to answere the, therfore will I laye my hande vpon my mouthe. Once or twyse haue I spoken, but I wyll saye no more.

¶ Job humbleth hym selfe vnto God, the description of an Elephant. Leuiathan.

CAPI. XL.

THen spake the Lorde vnto Job out of the storme, and sayde: Gyrde vp thy loynes lyke a man, and tell me the thinges that I wyll aske the. Wilte thou defete my iudgement? Or wylte thou condemne me, that thou thy selfe mayste be made

ryghteous? Is thyne arme then lyke the arme of God? Maketh thy voyce suche a sounde as his doth? Then arme thy selfe with thyne owne power, aryse, decke the in thy holy araye, powre out the indignation of thy wrathe: se that thou cast downe all the proude, looke thou maiest all suche as be stubbourne, to ouerthrowe: Treade all the vngodly vnder thy fete cast them downe into the myre, & couer their faces with darckenesse: Then will I confesse also, that thyne owne ryght hande hath saued the.

Beholde, ℣ Behemoth (whom I made with the) whiche eateth haye as an oxe: lo, howe stronge he is in his loynes, and what power he hath in the Nauell of his bodye. He spreadeth out his tayle lyke a Cedre tree, all his synnes are styfe. His shynnes are lyke pypes of brasse, his rygge bones are lyke staues of yron. First when God made him, he ordeyned the wyldernesse for him, that the mountaynes shulde gyue him grasse, where all the beastes of the felde take their pastyme. He lyeth amonge the reedes in the Mosses, the fennes hyde him with their shadowe, and the wylowes of the broke couer him rounde aboute. Lo, without any labour may he drynke out of the hole floude, and suppe of Iordan without any trauayle. Who darre laye hande vpon him openly, and vndertake to catche him? Or, who darre put a hooke thorow his nose, and laye a snare for him?

Darrest thou drawe out ℣ Leuiathan with an angle, or bynde his tongue with a snare? Canst thou put a rynge in the nose of him? or bore his chaftes thorow with a naule? Will he make many fayre wordes with the, (thinkest thou) or flatter the? Will he make a couenaunt with the? Or art thou able to compell him to do vnto the continual seruice? Wylt thou take thy pastyme with him as wyth a byrde? or gyue him vnto thy maydens, that thy companyons maye hew him in peces, to be parted amonge the marchaunt men? Canst thou fyll the net with his shynne, or the fysshpannier with his heed? Darrest thou laye hande vpon him? It is better for the to consyder what harme myght happen the there thorow, and not to touche him. For when thou thinkest to haue holde vpon him, he shall beguyle the: Euery man also that seyth him, shall go backe. And why? there darre none be so bolde, as to rayse him vp.

¶ Of the same Leuyathan wherof is mencyoned in the chapter afore.

CAPI. XLI.

WHo is able to stande before me? Or, who hathe gyuen me anye thinge afore hand, that I am bound to rewarde hym agayne? All thynges vnder heauen are myne. I feare him not, whether he threaten or spyke fayre. Who lyfteth hym vp, and strypeth him out of his clothes? Or who taketh hym by ℣ bryt of his brydle? Who openeth the doore of his face? for he hathe horrible teth rounde aboute. His bodye is couered with scales, as it were with shyldes, lockt in, kepte, and well compact togyther. One is so ioyned to an other, that no ayre can come in: Yea one hangeth so vpon an other, and stycketh so togyther, that they can not be sundered. His neesing is lyke a glystrynge fyre, and his eyes lyke the morynge shyne. Out of his mouthe go torches and fyre brāds, out of his nostrels there goeth a smoke, lyke as out of an hote sething pot. His breth maketh the coles burne, the flamme goeth out of his mouth. In his necke remayneth strēgth, and before his face sorow is tourned to gladnesse. The membres of his body are ioyned so strayte one to an other, and cleue so fast togyther, that he can not be moued.

His hert is as herde as a stone, and as fast as the stithye that the hammer man smyteth vpon. When he goeth: the myghtyest of all are afrayed, and the waues heup. If he draw out the swerde, there maye neyther speare, ne brest plate, abyde him. He setteth as moch by a strawe as by yron, and as moche by a rotten stocke as by metall. He starteth not away for him that bendeth the bowe: and as for slynge stones, he careth as moche for stubble as for them. He counteth the hammer no better then a strawe, he laugheth him to scorne ℣ shaketh the speare. He treadeth the golde in ℣ myre lyke the sharpe potsherdes. He maketh ℣ depe to sethe and boyle lyke a pot, and stereth the see togyther lyke an oyntement. The waye is lyght after him, the depe is his walkynge place. Upon earthe is there no power lyke vnto his, for he is so made that he feareth not. If a man wyll consydre all myghty thinges, this same is a kynge ouer all the children of pryde.

¶ The repentaunce of Iob. He prayeth for his frendes, and his goodes are restored double vnto hym.

CAPI. XLII.

THen Iob answered the Lord, and sayd: I knowe that thou hast power ouer all thinges, and that there is no thought hyde vnto the. For who can kepe his owne counsell so secrete, but it shall be knowen? Therfore haue I spoken vnwysely, seynge these thinges are so hygh, and passe myne vnderstandynge. O herken thou vnto me also, & let me speake: answere vnto the thinge that I will aske the. I haue gyuen dylygent eare vnto the, and now I se the with myne eyes. Wherfore I gyue myne owne self the blame, and take repentaunce, in the duste and asshes. A Esay. xxviii. c. 1. Regū. xvi. b.

Nowe when the Lorde hadde spoken these wordes vnto Iob, he sayde vnto Eliphas the Themanite: I am displeased with ℣ and thy two fredes, for ye haue not spoke ℣ thyng that is ryght

is right before me, lyke as my seruaunt Job hath done. Therfore take seuen oxen and seuē rammes, and go to my seruaunt Job, offre vp also for your selues a brentoffringe: and let my seruaunt Job praye for you. Him will I
Marche. v.c. accepte, and not deale with you after youre folysshnesse: in that ye haue not spoken ỹ thing whiche is ryghte, lyke as my seruaunte Job hath done.

So Eliphas the Themanite, Baldad the Suhite and Sophar the Naamathite wente
C their waye, and dyd accordinge as the Lorde commaunded them. The Lorde also accepted the personne of Job, and the Lorde tourned him vnto Job, when he prayed for his frendes: Yea the Lorde gaue Job twyse as moch as he had afore.

And then came there vnto him all his brethren, all his sisters, with all theym that had bene of his acquayntaunce afore, and ate bred with him in his house, wondringe at him, & comfortynge him ouer all the trouble, that ỹ Lorde hadde brought vpon him. Euery man gaue him a shepe and a Jewell of golde

And the Lorde made Job rycher then he was before: for he hadde fourtene thousande shepe, fyue thousande Camels, a thousande yoke of oxen, and a thousande asses. He had children also, seuen sonnes and three daughters. The first called Daye: the seconde Kesia: the thirde All pleasousnes. In all the lande were none founde so fayre, as the doughters of Job, & their father gaue them enheritaunce amōg their brethren. After this lyued Job fourtye yeres, so that he sawe his children, and his childrens children to the foureth generacion. And so he dyed, beynge old and of a perfect age.

PSAL. I.

BLessed is ỹ man, that goeth not in the counsell of the vngodly: that abydeth not in the way of synners, and sytteth not in ỹ seate of the scornefull.

But delyteth in the lawe of the Lorde, and exercyseth him selfe in his lawe, daye and nyght.

Suche man is lyke a tree planted by the waters syde, that bryngeth forth his frute in due season.

His leaues shall not fall of, and what soeuer he doth, shall prosperre.

Not so with the vngodly, not so but they are lyke dust, which the wynde scattereth away from of the grounde.

Therfore the vngodly shall not stande in ỹ iudgement, nyther the synners in the congregacion of the righteous.

For the Lorde alloweth the way of the righteous: but the waye of the vngodly shall perysshe.

PSAL. II.

WHy do the Heythen grudge? why do the people ymagyne vayne thinges?

The kynges of the earth stande vp, & the rulers are come togither, against ỹ Lorde and against his annointed.

Let vs breake their bondes asunder, and cast awaye their yocke from vs.

But he ỹ dwelleth in heauen, shall laughe them to scorne: the Lorde him selfe shal haue them in derysion.

The shal he speake vnto them in his wrath and vexe them in his sore displeasure.

Yet haue I set my kynge vpon my holy hill of Sion.

As for me, I will preache the lawe, whereof the Lorde hath sayde vnto me: Thou arte my sonne, this daye haue I begotten the.

Aske of me, and I shall geue the the Heythen for thyne enheritaunce, Yea the vttemoste partes of the worlde for thy possession.

Thou shalt rule theym with a rod of yron, and breake them in peces lyke an earthen vessell.

Be wyse now therfore, O ye kynges, be warned, ye that are iudges of the earth.

Serue the Lord with feare, and reioyse before him with reuerence.

Embrace instruction, least the Lorde be angry, and so ye perysh from the right waye.

For his wrath shalbe kyndled shortly: blessed are all they that put their trust in him.

PSAL. III.

A Psalme of Dauid when he fledde from the face of Absalom.

WHy are they so many, O Lord, that trouble me? a great multitude are they that ryse against me. A

Many there be that saye of my soule: there is no helpe for him in God. Selah.

But thou, O Lorde, art my defender, my worshyp, and the lyfter vp of my head.

I call vpon the Lorde with my voyce, and he heareth me out of his holy hill. Selah.

I layde me downe and slept, but I arose vp agayne, for the Lorde sustayned me.

I am not afrayd for thousandes of people, B that compasse me rounde about.

Aryse Lorde, and helpe me, O my God: for thou smytest all myne ennemyes vpon the cheke bones, and breakest the teth of the vngodly.

Helpe belongeth vnto the Lorde, therfore let thy blessynge be vpon thy people.

PSAL. IIII.

To the chaunter in Neginoth, a Psalme of Dauid.

HEare me when I call, O God of my righteousnes: thou that comfortest me in my trouble: haue mercy vpon me, & herken vnto my prayer. A

O ye sonnes of men, how longe will ye blaspheme myne honour? why haue ye such pleasure in vanitie, and seke after lyes? Selah.

Knowe this, that the Lord dealeth marueylously with his sayntes: and when I cal vpon the Lorde, he heareth me.

Be angry, but synne not: comune with your owne hertes vpon your beddes, and remembre your selues. Selah. B

Offre the sacrifice of righteousnes, and put your trust in the Lorde.

There be many that saye: who will do vs any good? Lorde lyft vp vpon vs the lyght of thy countenaunce.

Thou reioycyste myne herte, thoughe theyr encrease be greate both in corne and wyne.

Therfore will I lay me downe in peace, and take my rest: for thou Lorde only settest me in a sure dwellynge.

PSAL. V.

To the chaunter by Nehiloth, a Psalme of Dauid.

HEare my wordes (O Lord) consydre my callinge. A

Marke the voyce of my petition, my kynge and my God, for vnto the, wil I make my prayer.

Heare my voyce by tymes (O Lord) for early in the morninge will I get me vnto the, & that with diligence.

For thou art not the God that hath pleasure in wyckednesse, there maye no vngodly personne dwell with the.

Suche as be cruell maye not stande in thy

ryght, thou art an ennemye vnto all wycked doers.

Thou destroyest the lyers: the Lord abhorreth the vloudethursty and disceytful.

But I will come into thy house, euen vpon
B the multitude of thy mercye: and in thy awe will I worshyp towarde thy holy temple.

Leade me (O Lorde) in thy ryghteousnesse because of myne enemyes, and make thy way playne before me.

For there is no kaythfulnesse in their mou-
Roma.iii.b thes: they dissemble in their heertes: their throte is an open sepulchre: with their tongues they disceyue.

Punysh them (O God) that they may pe-
C ryssh in their owne ymagination: cast the out because of the multitude of their vngodlynes for they rebell against the.

Agayne, let all them that put their trust in the, reioyse: let them euer be gruynge of thākes, because thou defendest them: that they which loue thy name, may be ioyfull in the.

For thou Lorde gyuest thy blessinge vnto ȳ righteous: and with thy fauorable kyndnes thou defendest him, as with a shylde.

PSAL. VI.

¶ To the chaunter by Neginoth vpon Shemynith, a Psalme of Dauid.

A LOrd rebuke me not in thyne anger: chasten me not in thy heuy displeasure.

Haue mercy vpon me (Oh Lorde) for I am weake: Lorde heale me, for all my bones are vexed.

My soule also is in great trouble, but Lord how longe?

Turne the (Lorde) and deliuer my soule: saue me for thy mercyes sake.

For in death no man remembreth the: Oh who will gyue the thankes in the hell?

B I am wery of groonynge: euery nyght wash I my bedde, and water my couche with my teares.

My countenaunce is chaunged for very inwarde griefe, I consume away, I haue so many ennemyes.

Awaye frome me all ye wycked doers, for the Lorde hathe hearde the voyce of my weepynge.

The Lorde hath herde myne humble petitiō the Lorde hath receyued my prayer.

All myne ennemyes shalbe confounded and sore vexed: they shalbe turned backe and put to shame, and that right sone.

PSAL. VII.

1. Regū.xv. ¶ Sigaion of Dauid, whiche he sange for the wordes of Cus the sonne of Jemini.

A OLorde my God, in the do I trust: saue me frome all them that pursue, and deliuer me.

Least he hantche vp my soule lyke a Lyon, and teare it in peces, whyle there is none to helpe.

O Lorde my God, yf I haue wrought any such thynge, yf there be any vnrighteousnes in my handes,

Yf I haue rewarded euyll vnto them that dealt frendly with me, or hurt the that without cause are myne ennemyes.

Then let myne enemy persecute my soule & take me: yea let him treade my lyfe downe in the earth, & laye myne honour in the dust. Selah.

Stande vp (Lorde) in thy wrathe, lyft vp ȳ thy self ouer the furyous indignatiō of myne ennemyes: aryse vp (for me) in the vengeaūce that thou hast promysed.

That the congregacion of the people may come about the, for their sakes therfore lyft vp thy selfe agayne.

The Lorde is iudge ouer the people: iudge me then (O Lorde) accordinge to my righte- C ousnes and innocency.

Let the wyckednes of the vngodly come to an ende: but mayntayne the iust, thou righteous God, that tryest the very heertes and reynes.

My helpe commeth of God, which preserueth them that are true of hert.

God is a righteous iudge, and God is euer threatnynge.

Yf men will not turne, he hathe whet his D swerde: he hathe bent his bowe and made it redy.

He hath prepared him the weapōs of death, and ordeyned his arowes to destroye.

Beholde, he trauayleth with myschefe, he hathe conceyued vnhappynesse, and brought forth a lye.

He hath graue and dygged vp a pyt, but he shall fall him selfe into the pyt that he hathe made.

For his vnhappynes shall come vpon his owne hed, and his wyckednes shal fall vpon his owne pate.

But, I wyll gyue thankes vnto the Lorde for his righteousnes sake, and wil prayse the name of the most hyghe Lorde.

PSAL. VIII.

¶ To the chaunter vpon Githith, a Psalme of Dauid.

O Lorde our gouernour: howe wonder- I full is thy name in all the worlde? howe excellent is thy glory aboue the heauens?

Out of the mouth of the very babes & sucklynges thou hast ordeyned prayse, because of thyne ennemyes, that thou myghtest destroye the ennemy and the auenger.

For I consyder thy heauens, euen ȳ worcke of thy fingers: the mone and the starres whiche thou hast made.

What is man, that thou art so myndefull of hym? eyther the sonne of man that thou vi- F sitest him?

After thou haddest for a season made him lower then the aungels, thou crowndest him with honour and glory.

Thou

Thou hast set him about the woꝛkes of thy handes: and thou hast put al thinges in subiection vnder his feete.

All theyꝛ and oxen, yea the beastes of the felde.

The foules of the ayꝛe, the fiſſhe of the ſee, and what ſo euer walketh thoꝛow the wayes of the ſee.

O Lorde our gouernour, how wonderfull is thy name in all the woꝛlde?

PSAL. IX.

¶ To the chaunter vpon Almuth Laben, a Pſalme of Dauid.

I Will gyue thankes vnto the (O Lorde) with my hole heꝛte, I will ſpeake of al thy meruelous woꝛkes.

I will be glad, and reioyce in the, yea my ſonges will I make of thy name, O thou moſt hyghe.

Becauſe thou haſte dꝛyuen myne enemyes backe, they were diſconfyted, and peryſſhed at thy preſence.

Foꝛ thou haſt mayntayned my right & my cauſe: thou ſittest in the thꝛone that art the true iudge.

Thou rebukeſt the heythen, and deſtroyeſt the vngodly, thou puttest out their name foꝛ euer.

The enemyes ſwoꝛdes are come to an ende, thou haſt ouerthꝛowen their cyties, their memoꝛial is peryſſhed with them.

But the Lorde endureth foꝛ euer, he hath pꝛepared his ſeate vnto iudgement.

He gouerneth the woꝛlde with righteouſnes, and miniſtreth true iudgement vnto the people.

The Lorde is a defence foꝛ ỹ poꝛe, a defence in the tyme of trouble.

Therfoꝛe they ỹ know thy name, put their truſt in the: foꝛ thou (Lorde) neuer fayleſt them, that ſeke the.

Pꝛayſe ye the Lorde, which dwelleth in Sion, ſhewe the people of his wynges.

And why? he maketh inquiſition foꝛ their bloude, and remembꝛeth them: he foꝛgetteth not the complaynt of the poꝛe.

Haue mercy on me (O Lorde) conſydꝛe the trouble that I am in amonge myne ennemyes, thou that lyfteſt me vp frome the gates of death.

That I maye ſhew all thy pꝛayſes within the gates of the wughter of Sion, and reioyſe in thy ſaupnge healthe.

But the Heythen, are ſuncken downe in the ỹt that they made: in the ſame nette whiche they ſpied oute pꝛyuely, is their owne feete taken.

Thus the Lorde is knowne to execute true iudgement, when the vngodly is trapped in the woꝛkes of his owne handes. Selah.

The wycked muſt be turned vnto hell, and all the heythen that foꝛget God.

But the poꝛe ſhall not alwaye be out of remembꝛaunce, the patient abydinge of ſuch as be in trouble ſhal not peryſh foꝛ euer.

Aryſe Lorde, let no man haue the vppeꝛ hande, let the Heythen be condemned befoꝛe the.

O Lorde ſet a φ ſcolemaiſter ouer them, that the Heythen maye knowe them ſelues to be but men. Selah. φ A lawe maker.

¶ There is no Tytle in the Hebꝛue.

Here the Hebꝛues begyn the tenth Pſalme.

Why art thou gone ſo farre of, O Lorde? wilt thou hyde thy ſelfe in tyme of trouble? א

Whyle the vngodly hath the ouerhande, ỹ poꝛe muſt ſuffer perſecution.

O that they were taken in the ymaginacõ which they go about.

Foꝛ the vngodly maketh booſt of his owne hertes deſire, the couetous bleſſeth him ſelfe, and blaſpheмeth the Lorde.

The vngodly is ſo pꝛoude and full of indignacion, that he careth not: neyther is God befoꝛe his eyes. ב

His wayes are alway filthy, thy iudgemẽtes are farre out of his ſight, he defyeth all his ennemyes.

Foꝛ he ſaith in his hert: Tuſh, I ſhall neuer be caſt downe, there ſhal no harme happẽ vnto me.

His mouthe is full of curſinge, fraude and diſceyte: vnder his tongue is trauayle and ſoꝛow.

He ſitteth lurkyng in the gardens, that he maye pꝛyuely murther the innocent, his eyes are ſet vpon the poꝛe. ג

He lyeth in awayte ſecretly, as it were a lyon in his denne.

He lurketh that he maye rauyſh the poꝛe, yea to rauyſh the poꝛe, when he hathe gotten him in to his net.

Then ſtoupeth he, then oppꝛeſſeth he & caſteth downe the poꝛe with his auctoꝛite.

Foꝛ he ſayth in his hert: Tuſh, God hath foꝛgotten, he hath turned awaye his face, ſo that he will neuer ſe it. ד

Aryſe O Lorde God, lyft vp thyne hande, and foꝛget not the poꝛe.

Wherfoꝛe ſhoulde the wycked blaſpheme God and ſaye in his hert: tuſh, he careth not foꝛ it.

This thou ſeyſt, foꝛ thou conſidꝛeſt the myſery and ſoꝛow.

The poꝛe gyueth him ſelf ouer into thy hãd and committeth him vnto the, foꝛ thou art ỹ helper of the frendleſſe. ה

Bꝛeake thou the arme of the vngodly and malicious, ſearche out the wickednelle which he hath done, that he maye peryſh.

The Lorde is kynge foꝛ euer, the heythen ſhall peryſh out of his lande.

Lorde, thou heareſt the deſirous longynge of the poꝛe: their hert is ſure, that thyne eare herkeneth therto.

Helpe the fatherleſſe and poꝛe vnto their right, that the vngodly be no moꝛe exalted vpon earth.

PSAL. X.

After the Hebꝛues.xi.

¶ To the chaunter, of Dauid.

A IN the Lorde put I my truſt: how wyll ye then ſaye to my ſoule: that ſhe ſhoulde flee as a byrde vpon your hyll?

For lo, the vngodly haue bent their bowe, and made redye their arowes in the quyuer, that they maye prpuely ſhote at them, which are true of hert.

The very foundacion haue they caſt downe what can the ryghteous then do with all?

B But the Lorde is in his holy temple, ℣ Lor
Ibat.i.d des ſeate is in heauen: he conſydereth it with his eyen, his eye lyddes beholde the childzen of men.

The Lorde ſeyth both the ryghteous & vngodly, but who ſo delyteth in wickednes, him his ſoule abhorreth.

Upon the vngodly he ſhal rayne ſnares, fire brymſtone, ſtorme and tempeſt: this rewarde ſhall they haue to dryncke.

For the Lorde is ryghteous, and he loueth ryghteouſnes: his countenaunce beholdeth the thinge that is iuſt.

After the Hebrues.xii. PSAL. XI.

¶ To the chaunter vpon Sheminith, a Pſalme of Dauid.

A HElpe Lorde, for there is not one ſainct more: very few faithful are there amõg the childzen of men.

Euery man telleth lyes to his neyghbour, they do but flatter with their lyppes and diſſemble in their herte.

O that the Lorde wolde rote out all diſcept full lyppes, & the tongue that ſpeaketh proude thinges.

Which ſaye: our tong ue ſhulde preuayle we are they that ought to ſpeake, who is lord ouer vs?

Now for the troubles ſake of the oppreſſed
B and becauſe of the complaynte of the pore, I will aryſe (ſayth the Lorde) I wil helpe the and ſet them at reſt.

The wordes of the Lorde are pure wordes: euen as the ſiluer, which frome earth is tryed and purpfyed ſeuen tymes in the fire.

Kepe them therfore (O Lorde) and preſerue vs from this generacion for euer.

For when vanite and prines getteth the ouerhande amonge the childzen of men, al are full of the vngodly.

After the Hebrues.xiii. PSAL. XII.

¶ To the chaunter, a Pſalme of Dauid.

A HOw longe wilt thou forget me, Lorde? for euer? how longe wilt thou hyde thy face from me?

How longe ſhall I ſeke counſell in my ſoule? how longe ſhall I be ſo vexed in myne herte? howe longe ſhall myne ennemy tryumphe ouer me?

Conſydre, and heare me, O Lorde my God lyghten myne eyes, that I ſlepe not in death.

Leaſt myne ennemy ſay: I haue prenayled
B againſt him: for yf I be caſt downe, they that trouble me ſhall reioyſe at it.

But my truſt is in thy mercye, and my hert is ioyfull in thy ſauinge health.

I will ſinge of the Lorde, that dealeth ſo louingly with me.

Ye I will prayſe the name of the Lorde the hygheſt.

PSAL. XIII.

¶ To the chaunter, of Dauid.

THe folyſh bodyes ſaye in their hertes: there is no God.

They are corrupt, and become abhominable in their wynges, there is not one
℣ doth good.

The Lorde loked downe frome heauen, Rom.
vpon the chyldzen of men, to ſe yf there were anye that wolde vnderſtande and ſeke after God.

But they are all gone out of the waye, they are all togithr become vnprofitable: there is none that doth good, no not one.

Howe can they haue vnderſtandinge, that worke myſcheſe, eatynge vp my people, as it were bred, and call not vpon the Lorde?

Therfore ſhall they be brought in greet feare for God ſtandeth by the generacion of the ryghteous.

As for you, ye haue made a mocke at ℣ cõſell of the pore, becauſe he putteth his truſt in the Lorde.

Oh that the ſaufynge helth were gyuen vnto Iſrael out of Sion.

Oh that the Lorde wolde deliuer his people out of captiuitie.

Then ſhuld Jacob reioyſe, and Iſrael ſhuld be ryght glad.

PSAL. XIIII.

¶ A Pſalme of Dauid.

LOrde, who ſhal dwell in thy tabernacle? who ſhall reſt vpon thy holy hyll?

Euẽ he that leadeth an vncorrupt lyfe
℣ that doth the thinge which is right, and that ſpeaketh the truthe from his hert.

He that vſeth no diſcept in his tongue: he that doth no euyll to his neyghbour, & ſclaun
℣ dreth not his neyghbours.

He that ſetteth not by the vngodly, but ma
℣ keth moche of them that feare the Lorde: he that ſweareth vnto his neyghboure, and diſ
℣ poynteth him not.

He that gyueth not his moneye vpon vſu
℣ ry, and taketh no rewarde againſte the inno
℣ cent.

Who ſo doth theſe thinges, ſhall neuer be remoued.

PSAL. XV.

¶ Michtam of Dauid.

pre

PReserue me (O God) for in the wo I trust.

I haue sayde vnto the Lorde: thou art my God, my goodes are nothinge vnto the.

All my delyte is vpon the sayntes that are in the earth, and vpon suche lyke.

But they that runne after an other, shall haue great trouble.

Their sacrifices of blonde will not I offre, neyther make mencyon of their name in my mouth.

The Lorde him selfe is my good and my porcyon, thou mayntaynest myne enheritaunce.

The lot is fallen vnto me in a fayre ground yea I haue a goodly heritage.

I wyl thanke the Lord for gyuyng me warnynge: my reynes also haue chastened me in the nyght season.

Afore hande sawe I God allwayes before me, for he is on my righthande, that I shulde not fal.

Therfore dyd my hert reioyce, and my tongue was glad, my flesshe also shall rest in hope.

For thou shalte not leaue my soule in hell, neyther shalt thou suffre thy sayncte to se corruption.

Thou haste shewed me the wayes of lyfe: thou shalt make me full of ioye with thy countenaunce.

At thy right hande there is pleasure & ioye for euermore.

PSAL. XVI.

¶ A prayer of Dauid.

HEare the right (O Lorde) consydre my complaynte: herken vnto my prayer, that goeth not out of a fayned mouth.

Let my sentence come forth frome thy presence: and loke vpon the thinge that is equall.

Thou hast proued and vysited myne hert in the nyghte season: thou haste tryed me in the fyre: and hast founde no wyckednesse in me: for I vtterly purposed that my mouth shulde not offende.

Because of the wordes of thy lyppes, I haue kept me frome the workes of men: in the waye of the murtherer.

Order thou my goynges in thy pathes: that my fote steppes slippe not.

For vnto the I crye: heare me O God: enclyne thyne eares to me: and herken vnto my wordes.

Shewe thy maruelous louynge kyndnesse, thou that sauest them which put their trust in the, frome suche as resist thy right hand.

Kepe me as the balle of an eye, defende me vnder the shadow of thy wynges.

Frome the vngodly that trouble me, from myne enemyes which compasse my soule round about.

Which mayntayne their owne welthynesse with oppression, and their mouth speaketh prowde thinges.

They lye in wayte in our way on euery side turnyng their eyes vnto the grounde.

Lyke a Lyon that is gredy of his pray, and as it were a Lyons whelpe lurkynge in his denne.

Aryse Lorde, disapoynte him and cast him vnder: delyuer my soule with thy swerde from the vngodly.

From the men of thy hande (O Lord) from the men of the worlde, which haue their porcion in this lyfe: whose belyes thou fyllest with thy treasure.

They haue children at their desire, and leaue the rest of their substaunce for their babes.

But I will beholde thy presence in righteousnesse: and when thy glorye appeareth, I shall be satisfyed.

PSAL. XVII.

After the Hebrues. xviii.

¶ To the chaunter of Dauid seruaunt of the Lord whiche sayde vnto the Lorde the wordes of this songe, on the daye in whiche the Lorde delyuered hym frome the hande of all his enemyes, and frome the hande of Saul, and sayde.

I Wyll loue the (O Lorde) my strength.

The Lorde is my succour, my refuge, my Sauiour: my God, my helper in whom I trust: my buckler, the horne of my helth, and my protection. Heb. ii.

I will prayse the Lorde, and call vpon him, so shall I be safe from myne ennemyes.

The sorowes of death compassed me, & the brookes of vngodlynes made me afrayed.

The paynes of hell came about me, & snares of death toke holde vpon me.

Yet in my trouble I called vpon the Lord, and complayned vnto my God.

So he herde my voyce out of his holy temple, and my complaynte came before him, euen into his eares.

Then the earthe trembled and quaked, the very foundacions of the hylles shoke & were remoued, because he was wroth.

There went a smoke out of his nostrelles & a consuminge fire out of his mouth, so that coles were kyndled at it.

He bowed the heauens and came downe, & it was darcke vnder his fete.

He rode vpon the Cherubyns and dyd fle: he came flyenge with the wynges of the wynde.

He made darknes his pauylyon rounde about him, with darcke water and thicke cloudes to couer him.

At the brightnes of his presence the cloudes remoued, with hayle stones and coles of fyre.

The Lorde also thondred out of the heaue and the heygth gaue his thondre with hayle stones and coles of fyre.

He sent out his arowes and scatered them, he caste fore lyghtenynges, and destroyed them.

The springes of waters were sene, and the foundacyons of the rounde worlde were discouered at thy chyding (O Lorde) at the blaJi. iij. stynge

stynge and breth of thy displeasures.

He sent downe frome the heygth to fetche
L me, and toke me out of great waters.

He delyuered me frome my stronge ennemyes, and from my foes which were to migh ty for me.

They preuented me in the tyme of my trou ble, but the Lorde was my defence.

He brought me forth also into libertie: and delyuered me, because he had a fauoure vnto me.

The Lorde shall rewarde me after my rygh teous dealynge, & accordinge to the clennesse of my handes shall he recompence me.

For I haue kept the wayes of the Lord: & haue not behaued my selfe wyckedly against my God.

I haue an eye vnto all his lawes, and caste not out his commaundementes frome me.

Uncorupt will I be before him, and wyll
D eschew myne owne wyckednes.

Therfore shall the Lorde rewarde me after my ryghtuous dealynge, and according vn to the clennesse of my handes in his eye sight.

With the holy thou shalt be holy, & with the innocent thou shalt be innocent.

With the cleane thou shalt be cleane, and with the frowarde thou shalt be frowarde.

For thou shalt saue the pore oppressed, and bringe downe the byghe lokes of the proude.

Thou lightest my candle, O Lord my God thou makest my darckenes to be light.

E
F For in the I can discomfort an host of men: yea in my God I can leape ouer the wall.

The waye of God is a perfect waye: the wordes of the Lorde are tryed in the fyre: he is a shylde of defence, for all them that trust in him.

For who is God, but the Lorde? Or, who hath any strength, but our God?

It is God that gyrded me with strength, & made my waye vncorupt.

He hath made my fete lyke hertes fete, & set me vp on byghe.

He teacheth myne handes to fight, and ma
1.Regū.xxii.c keth myne armes to breake euen a bowe of stele.

Thou hast gyuē me the defence of thy helth thy righthande vpholdeth me, and thy louing correction maketh me great.

Thou hast made rowme ynough vnder me for to goo, that my foote steppes shoulde not slyde.

I wyll folowe vpon myne ennemyes, and take them: I wyll not turne tyll they be dis comforted.

I wyll smyte them, they shal not be hable to stande, but fall vnder my fete.

F Thou hast gyrded me with strength vnto ꝑ batell, thou hast throwen them al downe vn der me, that rose vp against me.

Thou hast made myne enemyes to tourne their backes vpon me, thou hast destroyed the that hated me.

They cryed, but there was none to helpe them: yea euen vnto the Lorde, but he herde them not.

I will beate them as small as the dust clay in the wynde, I will cast them out as the clay in the stretes.

Thou shalt delyuer me from the stryuinges of the people, thou shalt make me the head of the heythen.

A people whome I haue not knowen shall serue me.

As sone as they heare of me, they shal obey me, but the straunge children dissemble with me.

The straunge children are waxen olde, and go haltinge out of their pathes.

The Lorde lyueth: and blessed be my hel- G per, praysed be the God of my helth.

Euen the God which seyth that I be auen ged, and subdueth the people vnto me.

It is he that delyuereth me frome my cruell ennemyes: thou shalt lyft me vp frome them that ryse against me, thou shalt ryd me frome the wycked man.

For this cause I wyll gyue thankes vnto ꝑ (O Lorde) amonge the gentyles, and synge prayses vnto thy name. 1.Reg. Rom.

Great prosperitie gyueth he vnto his kynge and sheweth louynge kyndnesse vnto Dauid his annoynted, yea and vnto his sede for euer more.

PSAL. XVIII.

To the chaunter, a Psalme of Dauid.

The heye heauens declare the glorye of God, and the very firmament sheweth A his handy worke.

One daye telleth an other, and one nyght certifieth an other.

There is neyther speache ne language, but their voyces are herde amonge them.

Their sounde is gone oute in to all lan- Rom.
des, and their wordes in to the endes of the worlde.

In theym hathe he set a tabernacle for the B Sunne, which commeth forth as a bridgrom out of his chambre, and reioyseth as a gyaunt to run his course.

It goeth forth from the one ende of the hea uen, and runneth about vnto the same ende a gayne, and there maye no man hyde him selfe frome the heate therof.

The lawe of the Lorde is a perfect lawe, it C quickeneth the soule.

The testimony of the Lorde is true, and gy ueth wysdome euen vnto babes.

The statutes of the Lorde are ryght, and C reioyse the herte: the commaundement of the Lorde is pure, and gyueth lyght vnto the eyes.

The feare of the Lorde is cleane, and endu reth for euer: the iudgementes of the Lorde are true and righteous all togither.

More pleasaunt are they then golde, yea then moche fyne gold: sweter then hony and the hony combe.

These thy seruaunt kepeth, and for keping of them there is great rewarde.

Who can tell, how oft he offendeth? clense D thou

thou me fro my secrete faultes.

Kepe thy seruaunt also frome presumptuous synnes, lest they get the dominiō ouer me: so shall I be vndefyled, and innocent frome the greate offence.

Yea the wordes of my mouthe, and the meditacion of my herte shall be acceptable vnto the, o Lorde, my helper and my redemer.

PSAL. XIX.

¶ To the chaunter, a Psalme of Dauid.

THe Lorde heare the in the tyme of trouble: the name of the God of Jacob defende the.

Sende the helpe frome the sanctuarye: and strengthe the out of Syon.

Remembre all thy offerynges, and accepte thy brente sacrifyce. Selah.

Graunte the thy hertes delyre, and fulfyll all thy mynde.

We wil reioyse in thy helthe, and triumphe in the name of the Lorde our God: the Lorde performe all thy petitions.

Nowe knowe I, that the Lorde helpeth his annoynted, and wyll heare him frome his holye heauen: myghtye is the helpe of his ryghte hande.

Some put theyr truste in charettes, and some in horses: but we wyll remembre the name of the Lorde oure God.

They are broughte downe and fallen, but we are rysen and stande vpryght.

Saue Lorde, and helpe vs, o kyng, when we call vpon the.

PSAL. XX.

¶ To the chaunter, a Psalme of Dauid.

LOrde, howe ioyfull is the kynge in thy strengthe? O howe exceadynge glad is he of thy saufynge helthe?

Thou haste gyuen him his hertes delyre, and haste not put hym from the requeste of his lyppes. Selah.

For thou haste preuented him with lyberall blessynges: and sette a crowne of golde vpon his heed.

He asked lyfe of the, and thou gauest him a longe lyfe, euen for euer and euer.

His honour is great in thy saufynge helthe: gloyre and greate worshyp shalte thou laye vpon him.

For thou shalte gyue hym euerlastynge welthe: and make him glad with the ioye of thy countenaunce.

And why? bycause the kynge putteth his truste in the Lorde: and in the mercye of the hyest he shall not mysscarye.

Lette all thyne ennemyes fele thy hande: let thy ryghte hande fynde oute all them that hate the.

Thou shalte make them lyke a fyre ouen in tyme of thy wrathe: the Lorde shall destroye theym in his displeasure, and the fyre shall consume them.

Theyr frute shalte thou roote oute of the earthe: and theyr sede frome the chyldren of men.

For they purposed myschyefe agaynst the: and ymagined suche deuises, as they were not able to performe.

Therfore shalte thou put them to flyght: with thy strynges thou shalt make redy thyne arowes agaynst the faces of them.

Be thou exalted, Lorde, in thyne owne strengthe: so wyll we synge and prayse thy power.

PSAL. XXI.

After the Hebrues. xxii.

¶ To the Chaunter vpon Hieleth, of the morynge starre, a Psalme of Dauid.

MY God, my God: why hast thou forsaken me? the wordes of my complaynte are farre fro my helthe. A

O my God, I crye in the daye tyme, but thou hearest not: and in the night season also I take no reste.

Yet dwellest thou in the sanctuarye, o thou worshyp of Israel.

Oure fathers hoped in the: they trusted in the, and thou dyddest delyuer them.

They called vpon the, and were helped: they put theyr trust in the, and were not confounded.

But as for me, I am a worme and no man: a verye scorne of men and the oute caste of the people. B

All they that se me, laughe me to scorne: they shoute oute their lyppes, and shake their heedes. Mat. xxvii. d Mar. xv. c

He trusted in God, let him deliuer him: let him helpe him, yf he wil haue him.

But thou art he that toke me out of my mothers wombe: thou wast my hope, whē I hanged yet vpon my mothers brestes.

I haue ben lefte vnto the, euer sythens I was borne: thou arte my God, euen fro my mothers wombe.

Go not fro me then, for trouble is harde at hande, and here is none to helpe me. C

Great bulles are come about me: fat oxen close me in on euery syde.

They gape vpon me with theyr mouthes: as it were a rampynge and rorynge lyon.

I am poured oute lyke water: all my bones are oute of ioynte: my herte in the myddest of my bodye, is euen lyke meltynge waxe.

My strengthe is dryed vp lyke a pottesherde, my tonge cleaueth to my gommes: and thou haste brought me in to the dust of deathe. D

For dogges are come aboute me: the counsell of the wycked hathe layde siege agaynste me.

They perseb my handes and my fete, I might haue tolde all my bones: but they stode starynge and lokynge vpon me. Mat. xxvii. d. Iohn. xix. d

They haue parted my garmentes amonge them, and cast lottes vpon my vesture.

But

But be not thou farre fro me, o Lord: thou art my succour, hast the to helpe me.

Deliuer my soule from the swerde, my derlynge from the power of the dogge.

Saue me from the lyons mouth: and heare me bitwene the hornes of the vnicornes.

So wyll I declare thy name vnto my brethren: in the middest of the congregacion wyl I prayse the.

Prayse the Lord ye that feare him: magnifie him all ye seed of Jacob, and let all the seed of Israel feare him.

For he hath not despised ne abhorred the miserable state of the poore: he hath not hyd his face fro me, but when I called vnto hym, he herde me.

I wil prayse the in the great congregacion, and performe my vowes in the sight of al the that feare the.

The poore shall eate and be satisfied: they that seke after the Lord shal prayse him: our herte shall lyue for euer.

All the endes of the worlde shall remembre them selues, & be turned vnto the Lorde: and all the generacions of the Heythen shall worshyp before him.

For the kingdom is the Lordes: and he shal be the gouernour of the Heythen.

All suche as be fatte vpon earthe: shall eate also and worshyp: all they that lye in the dust and lyue so hardly, shall fall downe before him.

The seed shall serue him, and preache of the Lorde for euer.

They shall come and declare his rightousnesse: vnto a people that shal be borne, whom the Lorde hath made.

After the Hebrues.xxiii.

PSAL. XXII.

A Plalme of Dauid.

Elaye.xl. Hierem.xxiii. Ezech.xxxiiii. John.x.a 1.Pet.ii.

THe Lord is my shepherde: I can want nothynge.

He fedeth me in a grene pasture, and leadeth me to a fresh water.

He quickneth my soule, and bringeth me forth in the waye of righteousnesse for his names sake.

Though I sholde walke now in the valey of the shadowe of deth, yet I feare no euyll, for thou art with me: thy staffe and thy shepehoke comfort me.

Thou preparest a table before me agaynste myne ennempes: thou annoyntest my heed with oyle, and fyllest my cup full.

Oh let thy louynge kyndnes and mercye folow me all the dayes of my lyfe, that I maye dwell in the house of the Lorde for euer.

After the Hebrues.xxiiii.

PSAL. XXIII.

A Plalme of Dauid.

THe erth is the Lordes, and al that therin is: the compasse of the worlde, and al that dwell therin.

1.Cor.x.k. For he hath founded it vpon the seas: and buylded it vpon the floudes.

Who shal go vp in to the hyll of the Lorde or who shall remayne in his holy place?

Euen he that hath innocent handes and a clene hert: which lifteth not vp his mynde vnto vanitie, and sweareth not to disceyue.

He shal receyue the blessing from the Lord and mercy from God his sauyour.

This is the generacion of them that seke him: of them that seke thy face, O Jacob. Selah.

Open your gates (o ye princes) let the euerlastyng dores be opened, that the kyng of glorye maye come in.

Who is this kyng of glory? It is the Lorde stronge and mighty, euen the Lorde mighty in battayle.

Open your gates (o ye princes) let the euerlasting dores be opened, that the kyng of glory maye come in.

Who is this king of glory? It is the Lorde of hostes, he is the king of glory. Selah.

PSAL. XXIIII.

Of Dauid.

VNto the, O Lorde, I lyfte vp my soule: my God, I truste in the, let me not be confounded, lest myne ennemyes triumphe ouer me.

For all they that hope in the, shall not be ashamed: but suche as be scornefull despysers without cause, shall be put to confusyon.

Shewe me thy wayes (Lorde) and teache me thy pathes.

Leade me in thy truthe, and lerne me: for thou arte the God of my helthe, and in the is my hope all the daye longe.

Call to remembraunce, O Lorde, thy tender mercyes, and thy louynge kyndenesses, which haue ben euer of olde.

Oh remembre not the synnes and offences of my youthe, but accordynge vnto thy mercye: thynke vpon me, O Lorde, for thy goodnesse.

O how frendly and righteous is the Lorde: therfore wil he teache synners in the waye.

He leadeth the symple a right: and suche as be meke, them lerneth he his wayes.

All the wayes of the Lorde, are very mercy and faythfulnesse, vnto suche as kepe his testament and couenaunt.

For thy names sake, o Lorde, be mercyfull vnto my synne, for it is great.

What so euer he be that feareth the Lorde: he shall shewe hym the waye that he hathe chosen.

His soule shall dwell at ease: and his seed shall possesse the lande.

The secrete of the Lorde is amonge them that feare him: and he sheweth them his couenaunt.

Myne eyes are euer lokynge vnto the Lorde: for he shall plucke my feate out of the nette.

Turne the vnto me, and haue mercye vpon me:

me.for I am desolate and in mysery e.
The sorowes of my herte are great, bringe
D me out of my troubles.
Loke upon myne aduersitie and woo: and
forgyue me all my synnes.
Consider how myne ennemyes are many, & beare a malicious hate agaynst me.
Kepe my soule, and delyuer me: lette me not be confounded, for I haue put my truste in the.
Lette innocencye and ryghtous dealynge wayte upon me, for my hope is in the.
Delyuer Israell, O God, oute of all his trouble.

PSAL. XXV.

Of Dauid.

A Be thou my iudge, o Lorde, for I walke
inocently: my trust is in the Lord, therfore shall I not fall.
Examin me, o Lord, and proue me: enserche
my reynes and my hert.
For thy louynge kyndnesse is before myne eyes: and I walke in thy truthe.
B I syt not amonge vayne persons, and haue no felawshyp with the disceptfull.
I hate the congregacion of the wicked, and I wyll not syt amonge the vngodly.
I washe my handes with innocencye, O Lorde, and so go I to thyne aulter.
That I may shewe the voyce of thy prayse: and tell of all thy wonderous workes.
Lorde, I loue the habytacyon of thy house, and the place where thy honour dwelleth.
Destroye not my soule with the synners: ne
C my lyfe with the bloudthurstye.
In whose handes is wyckednesse, and their ryght hande is full of gyftes.
But I wyll walke innocently: delyuer me, and be mercyfull vnto me.
My fote standeth ryght: I wyll prayse the (Lorde) in the congregacions.

PSAL. XXVI.

Of Dauid.

A The Lorde is my lyghte and my helthe:
whome then shulde I feare? the Lorde is the strength of my life, for whom then shulde I be afrayde?
Therfore when the wycked, euen myne ennemies came vpon me to eate vp my flesshe, they stombled and fell.
B Though an hoste of men were layde against
C me, yet shal not my hert be afrayd: and though there arose vp warre agaynste me, yet wyll I put my trust in him.
One thing haue I desyred of the Lord, whiche I wil requyre: namely, that I maye dwell in the house of the Lorde all the dayes of my life, to beholde the fayre beautie of the Lorde, and to vysit his temple.
For in tyme of trouble he hath hydde me in his tabernacle, yea in the secrete place of his dwellyng hath he kepte and set me vp vpon a rocke of stone.
And nowe hathe he lyfte vp my heed aboue myne ennemyes, that compassed me rounde aboute.
Therfore wyll I offre in his dwellynge, the
E oblacion of thankesgyuyng: I wyll syng and speake prayses vnto the Lorde.
Herken vnto my voyce, O Lorde, when I crye vnto the: haue mercye vpon me and heare me.
My hert speaketh vnto the: my face seketh the: yea Lorde thy face will I seke.
Hyde not thou thy face fro me: cast not thy seruaunt of in displeasure.
Thou art my succour, leaue me not, neither forsake me, o God my sauiour.
For my father and my mother haue forsake me: but the Lorde hath taken me vp.
Shewe me thy waye, O Lorde: and leade
D me in the ryght pathe, because of myne ennemyes.
Delyuer me not in to the wyles of myne aduersaryes: for there are false wytnesses risen vp agaynste me: and they ymagen mischiefe.
Neuertheles I byleue verily to se the goodnesse of the Lorde, in the lande of the lyuynge.
Tary thou the Lordes leysure: be stronge, let thyne herte be of good comfort, and wayte thou styll for the Lorde.

PSAL. XXVII.

After the Hebrues. xxvii.

Of Dauid.

VNto the wyll I crye, O my stronge de-
fence: thyncke no scorne of me, leest yf
A thou make that as though thou herdest not, I become lyke them that go downe in to the pytte.
Heare the voyce of my humble peticyon, when I crye vnto the: and hold vp my handes towarde thy holy temple.
Plucke me not awaye amonge the vngod-
B ly and wicked doers, whiche speake frendly to their neighboure, but ymagen mischiefe in their hertes.
Rewarde theym accordynge to their dedes, and wyckednesse of their owne inuencyons.
Recompence theym after the workes of
C their handes: paye them that they haue deserued.
For they regarde not the workes of the Lorde, ne the operacion of his handes: therfore shall he breake them downe, & not buylde them vp.
Prayed be the Lorde: for he hath herde the voyce of myne humble petycion.
The Lorde is my strengthe and my shylde: my hert hoped in him, and I am helped: therfore my hert daunseth for ioye, and I wil sing prayses vnto him.
The Lorde is the strengthe of his people: he is the defender and sauyoure of his annoynted.

Helpe

Helpe thy people, gyue thy blessynge vnto thyne enheritaunce: fede them and set them vp for euer.

After the Hebrues. xxix.

PSAL. XXVIII.

¶ A Psalme of Dauid.

A Ascrybe vnto the Lorde, O ye myghtye: ascribe vnto the Lorde worshipp & strengthe.

Gyue the Lorde the honoure of his name: bowe your selues to the holye maiestie of the Lorde.

It is the Lorde that commaundeth the waters: It is the gloryous God that maketh the thonder, it is the Lorde that ruleth the see.

B The voyce of the Lorde is myghtye in operation: the voyce of the Lorde is a gloryous voyce.

The voyce of the Lorde breaketh the Cedar trees: yea the Lorde breaketh the Cedars of Libanus.

He maketh them to skyp lyke a calfe: Libanus and Sirion lyke a yong vnycorne.

The voyce of the Lorde diuydeth the flames of fyre: the voyce of the Lorde shaketh ℣ wyldernesse: yea the Lorde shaketh the wyldernesse of Cades.

The voyce of the Lorde moueth the hyndes: and discouereth the thycke bushes: in his temple shall euerye man speake of his honoure.

The Lorde sytteth the water floude: & the Lorde remaynyth a kyng for euer.

The Lorde shal gyue power vnto his people, the Lorde shall gyue his people the blessynge of peace.

After the Hebrues. xxx.

PSAL. XXIX.

¶ A Psalme and songe of the dedycation of the house of Dauid.

A I Wyll magnifye the, O Lorde, for thou hast set me vp: and not suffred my foes to tryumphe ouer me.

O Lorde my God, I cryed vnto the: & thou hast healed me.

Thou Lorde hast brought my soule oute of hell: thou hast kepte my lyfe, where as they go downe to the pyt.

Sing prayses vnto the Lorde (o ye sayntes of his) gyue thankes vnto him for a remembraunce of his holynesse.

For his wrath endureth but the twynckling B of an eye, and his pleasure is in life: heuinesse maye well endure for a nyghte, but ioye commeth in the mornyng.

As for me, when I was in prosperite, I sayd: tushe, I shall neuer fall more.

And why? thou Lorde of thy goodnes hadest made my hyll so stronge.

But as soone as thou turnedst thy face fro me, I was brought in feare.

C Then cryed I vnto the, O Lorde, yea vnto the Lorde made I my prayer.

What profyte is there in my bloude: yf I go downe to corruption?

Maye the dust gyue thankes vnto the? or shall it declare thy faythfulnesse?

Heare, O Lorde, and haue mercye vpon me: Lorde be thou my helper.

D And so thou hast turned my heuynesse in to ioye: thou hast put of my sackclothe, and gyrded me with gladnesse.

That myne honour myght syng prayses vnto the without ceasing: O Lorde my God, I wyll gyue thankes vnto the for euer.

PSAL. XXX.

After the Hebrues.

¶ To the chaunter, a Psalme of Dauid.

I N the, O Lorde, is my trust: let me neuer be put to confusion, but delyuer me in thy E ryghtousnesse.

Bowe downe thyne eare to me, make haste to delyuer me: be thou my stronge rocke and a house of defence, that thou mayste saue me.

For thou arte my stronge holde and my castell: be thou my guyde, and leade me for thy names sake.

Drawe me oute of the nette that they haue layde prpuely for me, for thou arte my strengthe.

In to thy handes I commende my spirite: F thou hast delyuered me, o Lorde, thou God of truthe.

I hate them that holde of vanities: and my trust is in the Lorde.

I wil be glad and reioyce in thy mercy: for thou hast cõsidered my trouble, thou hast knowen my soule in aduersitie.

Thou hast not delyuered me ouer in to the handes of the ennemye, but hast set my fete in a large rowme.

Haue mercy vpon me, o Lorde, for I am in trouble, myne eye is consumed for very heuynesse, yea my soule and my body. G

My lyfe is waxen olde with heuinesse: and my yeres with mournynge.

My strength faileth me because of myne aduersitie, and my bones are corrupte.

I am become a verye reproche amonge all myne ennemyes: my neyghbours and they of myne owne acquayntaunce are afrayde of me: they that se me in the streete, conuey them selues fro me.

I am cleane forgotten and oute of mynde, as a dead man: I am become lyke a broken vessell.

For I haue herde the blasphemye of H the multytude: euerye man abhorreth me, they haue gathered a counsell togyther agaynste me, and are purposed to take awaye my lyfe.

But my hope is in the Lorde, and I saye: thou art my God.

My tyme is in thy hande: delyuer me from the hande of myne ennemyes, and from them that pursue me.

Shewe thy seruaunt the lyght of thy countenaunce: helpe me for thy mercyes sake.

Let

Let me not be confounded, O Lorde: for I call vpon the: let the vngodlye rather be put to confusyon, and broughte vnto the hell.

Let the lyeng lyppes be put to syleence: whiche cruelly, disdaynfully, & despitefully speake agaynst the ryghteous.

Howe greate and manyfolde is thy goodnesse: whiche thou haste hydde for them that feare the?

O what thinges bryngest thou to passe for them that put their trust in the: euen before the sonnes of men?

Thou hydest them priuely by thyne owne presence from the proude men: thou kepest them secretly in thy tabernacle, from the strife of tonges.

Thankes be to the Lorde: for he hath shewed me excedynge great kyndnes in a stronge cyte.

For when the sodeyn feare came vpon me, I sayd: I am cast out of thy sight.

Neuertheleese thou herdest myne humble prayer: when I cryed vnto the.

O loue the Lorde (all ye his saynctes) for the Lorde preserueth the faythful, and plentiously rewardeth the proude wer.

Be stronge therfore and take good herte vnto you: all ye that put youre truste in the Lorde.

PSAL. XXXI.

A Instruction of Dauid.

BLessed are they, whose vnryghtousnesse is forgyuen: and whose synnes are couered.

*Blessed is the man, vnto whom the Lorde imputeth no synne: in whose spirite there is no gyle.

For whyle I helde my tonge: my bones consumed awaye, thorowe my daylye complaynynges.

And because thy hand was so heuy vpon me both daye and nyght: my moysture was lyke the drouth in sommer. Selah.

Therfore I confessed my synne vnto the: & hyd not myne vnryghtousnesse.

I sayd, I wyll knowlege myne offence, and accuse my selfe vnto the Lorde: and so thou forgauest me the wyckednesse of my synne. Selah.

For this shall euerye saynt make his prayer vnto the in due season: therfore shall not the great water floudes come nye him.

Thou arte my defence in the trouble that is come aboute me: compasse thou me aboute also with the ioye of delyueraunce. Selah.

I wil enforme the, and shewe the the waye wherin thou shalte goo: I wyll fasten myne eyes vpon the.

Be not ye now lyke horses & mules, which haue no vnderstandyng.

Whose mouthes thou muste holde with byt and dydle, yf they wyll not obeye the.

Greate plages shall the vngodly haue, but who so putteth his truste in the Lorde, mercy shall compasse him on euery syde.

Be glade, O ye ryghtous, and reioyce in the Lorde: be ioyfull all ye that are true of herte.

PSAL. XXXII.

After the Hebrues. xxxiii.

REioyce in the Lorde, O ye ryghtous, for it becommeth well the iuste to be thankfull.

Prayse the Lorde with harpe: synge psalmes vnto him with the lute and instrumẽt of ten strynges.

Synge him a newe songe, yea sing lustely vnto him with a lusty courage.

For the worde of the Lorde is true: and all his workes are faythfull.

He loueth mercy and iudgement: the erth is full of the goodnesse of the Lorde.

By the worde of the Lorde were the heuens made: and all the hostes of them by the breth of his mouthe.

He gathereth the waters together as it were in a bottell: and layeth vp the depe in secrete.

Let all the earthe feare the Lorde: and let all them that dwell in the worlde, stande in awe of him.

For loke what he sayeth, it is done: and loke what he commaundeth, it standeth fast.

The Lorde bringeth the counsel of the heythen to nought, and turneth the deuises of the people.

But the counsell of the Lorde endureth: and the thoughtes of his herte frome generacion to generacion.

Blessed are the people that holde the Lorde for their God: and blessed are the folke whom he hath chosen to be his heritage.

The Lorde loketh downe from heuen, and beholdeth all the chyldren of men: from his strong seat he consydereth all them that dwell in the worlde.

He onely hath facioned al the hertes of the, and knoweth all their workes.

A kynge is not holpen by his owne greate hoste: neither is a gyaunte saued thorowe the might of his owne strength.

A horse is but a vayne thing to saue a man, it is not the power of his strength that can deliuer him.

Beholde, the eye of the Lorde loketh vnto them that feare him, and put their trust in his mercy.

That he may deliuer their soules from deth: and to fede them in the deare tyme.

Let our soule patiently abide the Lorde: for he is our helpe and shylde.

So shall our hertes reioyce in him: because we haue hoped in his holy name.

Let thy mercyfull kyndnesse, O Lorde, be vpon vs: lyke as we put our trust in the.

PSAL. XXXIII.

After the Hebrues. xxxiii. 1. Regi. xxi. d.

* Of Dauid, when he fayned hym selfe to be madde before Abimelech: whiche droue hym awaye and he departed.

I wyll

A I Wyll alwaye gyue thankes vnto the Lord, his prayse shall euer be in my mouthe.

My soule shall make her boste in the Lorde: the humble shall heare therof, and be glade.

Prayse ye the Lorde with me: & let vs magnifye his name togyther.

I sought the Lorde, and he herde me: yea he deliuered me out of all my feare.

They that haue an eye vnto hym, shall be lyghtened, and theyr faces shall not be ashamed.

B This poore man cryed vnto the Lorde: and he herde hym, yea and deliuered hym out of all his troubles.

The aungell of the Lorde pitched his tente rounde aboute hym that feare hym, and delyuereth them.

Taste and se how frendly the Lord is: blessed is the man that trusteth in hym.

Feare the Lorde ye that be his sayntes: for they that feare hym lacke nothyng.

The riche shall want and suffre hunger: but they wiche seke the Lorde shall want no maner thing that is good.

C Come hyther, o ye children, herken vnto me: I wil teache you the feare of the Lorde.

1. Petri. iii. Who so lyketh to lyue, and wolde fayne se good dayes.

Let him refrayne his tonge from euill: and his lyppes that they speake no gyle.

Eccles. xv. d. Let him eschewe euyl and do good: let him seke peax and ensue it.

Hebru. iiii. c For the eyes of the Lorde are ouer the righteous: and his eares are open vnto their prayers.

D But the face of the Lorde beholdeth them that do euyll, to destroye the remembraunce of them out of the erth.

When the righteous crye, the Lord heareth them: and delyuereth them oute of all theyr troubles.

The Lorde is nye vnto them that are contryte in herte, and wil helpe suche as be of an humble spirite.

Great are the troubles of the righteous, but the Lorde deliuereth them out of all.

He kepeth al their bones, so that not one of them is broken.

But misfortune shall slee the vngodly, and they that hate the righteous shall be gilteye.

The Lorde deliuereth the soules of his seruauntes, and all they that put their truste in him shal not offende.

PSAL. XXXIIII.

After the Hebrues. xxxv.

¶ Of Dauid.

A STryue thou with them, o Lorde, that stryue with me: fyght thou agaynste them, that fyght agaynst me.

Laye hande vpon the shylde and spere: and stande vp to helpe me.

Drawe out thy swerde and stop the way agaynste them that persecute me: saye vnto my soule, I am thy helpe.

Let them be confounded and put to shame, that seke after my soule: let them be turned backe and be brought to confusion, that ymagen mischiefe for me.

Lette theym be as the duste before the wynde: and the aungell of the Lorde scatteryng them.

Lette theyr waye be darcke and slyppery: and the aungell of the Lorde to persecute them.

For they haue pryuyly layde their net to destroye me without cause: yea & made a pyt for my soule whiche I neuer deserued.

Let a sodein destruction come vpon hym vnwares, and the net that he hathe layde pryuyly catche hym selfe, that he maye fall into his owne mischiefe.

But let my soule be ioyfull in the Lorde: & reioyse in his helpe.

All my bones shal saye: Lorde who is lyke vnto the? which deliuerest the poore fro those that are to stronge for hym, yea the poore and the nedy from his spoylers.

False witnesses are rysen vp, and lay to my charge thynges that I knowe not.

They reward me euil for good, to the great discomfort of my soule.

E Neuertheless when they were sycke, I put on sackclothe: I humbled my soule with fastyng, and my prayer turned in to myne owne bosome.

I behaued my self as though it had ben my frende or my brother: I went heuyly, as one that mourneth for his mother.

But in myne aduersite they reioyce & gather them togither: yea the very lame come togyther against me vnwares, makinge mowes at me, and cease not.

With the gredye and scornefull hypocrites they gnasshed vpon me with their teth.

Lorde whan wilt thou loke vpon this?

Reskue my soule from the wicked rumout of them, my derlynge from the lyons?

So wyll I gyue the thankes in the greate congregation: and prayse the amonge moche people.

Let them not tryumphe ouer me, that are myne ennemyes for noughte: lette them not wynke with theyr eyes that hate me without cause.

And why? their commening is not for peax, but they ymagen false wordes againste ȳ outcastes of the lande.

They gape vpon me with their mouthes, sayinge: there, there: we se it with our eyes.

This thou seest, o Lord: hold not thy tong then: go not farre fro me, o Lorde.

Awake Lorde and stande vp: auenge thou my cause my God and my Lorde.

Judge me, o Lorde my God, accordinge to thy righteousnesse, that they tryumphe not ouer me.

Let them not say in their hertes, there there so wold we haue it: let them not say: we haue ouercome him.

Let them be put to confusion & shame, that reioyse at my trouble: let them be clothed with rebuke and dishonour, that boste them selues agaynst me.

Let

Lette them also be glad & reioyce, that fauoure my ryghtous dealynge: yea lette them saye alwaye: blessed be the Lorde, whiche hath pleasure in the prosperitie of his seruaunt.

And as for my tonge, it shall be talkynge of thy ryghtousnesse and of thy praise, all the day longe.

PSAL. XXXV.

¶ To the chaunter, of Dauid the seruaunte of the Lorde.

My herte sheweth me the wyckednesse of the vngodly: that there is no feare of God before his eyes.

For he dissembleth before his face, so longe till his abhominable synne be found out.

The wordes of his mouthe are vnryghtousnesse and disceyte: he wyll not be lerned to do good.

He ymagineth mischiefe vpon his bed: he will come in no good waye, ne refuse the thing that is euill.

Thy mercye, O Lorde, reacheth vnto the heauen: and thy faythfulnesse vnto the cloudes.

Thy righteousnes standeth like the stronge mountaynes: and thy iudgement lyke the great depe.

Thou, Lorde: preseruest bothe men and beastes.

How precious is thy mercy, o God, that the children of men may put their trust vnder the shadow of thy wynges?

They shal be satisfied with the plentifousnes of thy house: and thou shalt giue them drinke of the ryuer of thy pleasures.

For by the is the well of life: & in thy light, shal we se light.

Stretche forth thy louing kindnesse vnto the that know the, and thy righteousnesse vnto the that are true of hert.

Lette not the foote of pryde ouertake me: let not the hande of the vngodly caste me downe.

As for wicked doers, they fall: they are cast downe, and are not hable to stande.

PSAL. XXXVI.

¶ A Psalme of Dauid.

Fret not thy self at the vngodly: be not thou enuyous agaynst the euill doers.

For they shall soone be cut downe lyke the grasse: and be withered euen as the greene herbe.

Put thou thy trust in the Lorde, and be doing good: so shalt thou dwel in the land, and verily it shall fede the.

Delite thou in the Lorde: and he shal giue the thy hertes desyre.

Commyt thy waye vnto the Lorde, lette thy hope in hym: and he shall bringe it to passe.

He shall make thy ryghtousnesse as cleare as the lyght: and thy iust dealing as the noone daye.

Holde the styll in the Lorde, and abyde patiently vpon him: but greue not thy selfe at one that hath prosperous, and lyueth in abhominacion.

Leue of from wrath, let go displeasure: let not thy gelowsye moue the also to do euil.

For wicked wers shal be roted out, but they that patiently abyde the Lorde, shal enherite the lande.

Suffre yet a lytle whyle, and the vngodlye shall be clene gone: thou shalt loke after his place, and he shall be awaye.

But the meke spirited shall possesse the erth: and haue pleasure in moche rest. Matth. v.

The vngodly layeth wayte for the iust, and gnasheth vpon him with his teth.

But the Lorde laugheth him to scorne: for he seeth that his daye is comming.

The vngodly drawe out their swerde and bende their bowe: to caste downe the symple and poore, and to slee suche as goo the ryght waye.

Neuertheles, their swerde shall goo thorowe their owne herte: and their bowe shall be broken.

A small thyng that the righteous hathe: is better then great riches of the vngodly.

For the armes of the vngodlye shall be broken: but the Lorde vpholdeth the ryghteous.

The Lord knoweth the dayes of the godly: and their inheritaunce endureth for euer.

They shall not be confounded in the perilous tyme: and in the dayes of dert, they shal haue ynough.

But the vngodly shal perish: and when the enemies of the Lord are in their flowers, they shal consume, yea euen as the smoke shal they consume awaye.

The vngodlye boroweth, and payeth not agayne: but the ryghteous is mercyfull and lyberall.

Suche as be blessed of him, shal possesse the lande: and they whom he curseth, shall be roted out.

The Lord ordreth a good mans going: and hath pleasure in his way.

Though he fall, he shal not be hurt: for the Lorde vpholdeth him with his hande.

I haue ben yong and now am old: yet saw I neuer the righteous forsaken, ne his seed to seke their breed.

The righteous is euer mercifull, and lendeth gently: therfore shal his seed be blessed.

Flee from euil, and do that is good: so shalt thou dwell for euer.

For the Lorde loueth that is right, he forsaketh not his saynctes, but they shall be preserued for euermore: where as the seed of the vngodly shal be roted out.

Yea the ryghteous shall possesse the lande: & dwell therin for euer.

The mouthe of the ryghteous is practised in wysdome: and his tonge talketh of iudgement.

The law of his God is in his hert: therfore shal not his fote slippes slyde.

The vngodly seeth the rightous, and goeth about to slee him.

But the Lorde will not leaue hym in his handes: ne condemne hym when he is iudged.

Hope thou in the Lorde, and kepe his way, and he shall so promote the, that thou shalte haue the lande by enheritaunce, and se when the vngodly shal perisshe.

I my selfe haue sene the vngodly in greate power: and flourysshynge lyke a grene baye tree: but when I wente by, loo, he was gone, I soughte hym, but he couldē no where be
G founde.

Kepe innocencye, and take hede vnto the thynge that is ryghte: for that shall bringe a man peax at last.

But the transgressours shall perysshe together: and the vngodlye shall be rooted out at the last.

The helpe of the rightous commeth of the Lorde: he is their strength in tyme of trouble.

The Lorde shall stande by them, and saue them: he shal deliuer them from the vngodly, and helpe them, bycause they put theyr trust in him.

PSAL. XXXVII.

After the Hebrues. xxxviii.

¶ To the chaunter, to bringe to remembraunce.

A PUt me not to rebuke, oh Lorde, in thyne anger: chasten me not in thy heuy displeasure.

For thyne arowes sticke fast in me, and thy hande pressith me sore.

There is no hole parte in my body, bycause of thy displeasure: there is no rest in my bones by reason of my synnes.

For my wickednesses are gone ouer my hed: and are like a sore burthen, to heuy for me to beare.

My woundes styncke and are corrupt, thoB rowe my foly shamefully.

I am brought in to so greate trouble and myserye: that I goo mornynge all the daye longe.

For my loynes are clene dryed vp: and there is no hole parte in my body.

I am feble and sore smytten: I rore for the verye disquietnesse of my hert.

Lorde, thou knowest all my desire: and my groninge is not hyd from the.

My herte panteth, my strength he hathe fayled me: and the lyghte of myne eyes is gone fro me.

My louers and frendes stande lokynge vpon my trouble: and my kynsmen are gone a
C farre of.

They that sought after my lyfe, and to woe me euyl: spake of lyes and ymagined dyscrete all the daye longe.

As for me, I was lyke a deafe man and herde not: and as one that were dom, not openyng his mouthe.

I am become as a man that heareth not: and that can make no resystence with his mouthe.

For in the, o Lorde is my trust: thou shalte heare me, o Lorde my God.

My desire is that myne ennemies triumphe D not ouer me: for yf my fote slyp, they reioyse greatly agaynst me.

I am redye to suffre trouble: and my heuynesse is euer in my sight.

For I confesse my wickednesse: & my synne greueth me.

But myne ennemyes lyue, and are mighty: and they that hate me without cause, are many in nombre.

They that rewarde me euyll for good: speake euyll of me, bycause I folowe that good is.

Forsake me not (O Lorde my God) go not farre fro me.

Haste the to helpe me: Lorde, my sauE coure.

PSAL. XXXVIII.

After the Hebrues.

¶ To the chaunter for Idithun, a Psalme of Dauid.

I Sayd: I will kepe my wayes that I offend not in my tonge. F

And so I shut my mouth, whyle the vngodly sayd wayt for me.

I held my tong, I was domme, I kept silence yea euen from good wordes, but it was payne and grefe to me.

My hert was hote within me: and while I was thus musing, the fyre kyndled, so that I spake with my tonge.

Lorde, let me knowe myne ende, & the nombre of my dayes: that I may be certified what I want.

Beholde, thou haste made my dayes a span B longe: and my lyfe as it were nothynge before the.

O howe vayne, are all men lyuynge? Selah.

Yea euery mā walketh as it were a shadow, and disquieteth him self in vayne: he heapeth vp ryches, and can not tell to whome he gathereth them. D

And nowe Lorde, wherin shall I comforte me? my hope is in the.

Deliuer me from al myne offences: & make me not a scorne vnto the foolish.

I kepe silence, and open not my mouth: for thou hast done it.

Turne thy plages awaye fro me: for I am E consumed thorow the feare of thy hande.

When thou punisshest man for synne, thou chastenest him: so that his beautie consumeth away, lyke as it were a moth.

O how vayne are all men? Selah.

Heare my prayer, o Lorde, and consider my callynge: shewe not thy selfe as though thou sawest not my teares.

For I am a steauenger and pilgrim with the as all my fore fathers were.

Oh spare me a lytle that I maye refreshe my

my selfe before I goo hence: and be no more seene.

PSAL. XXXIX.

¶ To the chaunter, a Psalme of David.

I Wayted patiently for the Lorde, whiche enclyned him selfe vnto me: and herde my callynge.

He brought me out of the horrible pit, out of the myre and claye: he set my fete vpon the rocke, and ordred my goinges.

He hath put a new song in my mouth, euen a thankesgyuing vnto our God.

Many men seing this shal feare the Lorde: and put their trust in him.

Blessed is the man that setteth his hope in the Lorde: and turneth not vnto the proude, & to suche as go about with lyes.

O Lorde my God, great are thy wonderous workes whiche thou hast done: and in thy thoughtes rowarde vs, there may none be likened vnto the.

I wolde declare them and speake of them: but they are so manye, that they can not be tolde.

Sacrifyce and offerynge thou woldest not haue, but a body thou hast ordeyned me: burnt offerynges and sacrifyce for synne thou hast not alowed.

Then sayde I: lo I come. In the begynnynge of the boke it is wrytten of me, that I shulde fulfyll thy wyll, o my God, and that am I content to do: yea thy lawe is within my hert.

I wyll preache of thy ryghteousnesse in the greate congregacion: loo, I wyll not refrayne my lyppes, o Lorde, and that thou knowest.

I doo not hyde thy ryghteousnesse in my hert: my talkyng is of thy truthe and sauynge helthe: I kepe not thy louynge mercye and faythfulnesse backe from the greate congregacion.

Turne not thou thy mercy fro me, o Lorde: but let thy louing kyndnes and truth alwaye preserue me.

For innumerable troubles are come aboute me: my synnes haue taken suche hold vpō me that I am not able to loke vp: yea they are mo in nombre then the heeres of my heed, and my hert fayled me.

O Lorde, lette it be thy pleasure to deliuer me: make haste (O Lorde) to helpe me.

Let them be ashamed and confounded that seke after my soule to destroye it: let them fal backwarde and be put to confusion, that wish me euyll.

Let them soone be brought to shame, that crye ouer me: there there.

But lette all those that seke the, be ioyfull and glad in the: and let all suche as delyte in thy sauynge helthe, saye alwaye: the Lorde be praysed.

As for me, I am poore and in myserye: but the Lorde careth for me.

Thou art my helper and redemer: make no long taryeng, o my God.

PSAL. XL.

After the Hebrues. xli.

¶ To the chaunter, a Psalme of Dauid.

BLessed is he that considereth the poore: the Lorde shall deliuer hym in tyme of trouble. A

The Lorde shal preserue him, and kepe him alyue: he shal make him to prosper vpō erth and shal not deliuer him in to the wyll of his ennemyes.

The Lorde shall refresh him when he lyeth sicke vpon his bed, yea thou makest his bed in all his sickenesse.

I sayd: Lorde be mercyfull vnto me: heale my soule, for I haue synned agaynst the.

Myne ennemies speke euil vpon me: when shal he dye, and his name perysshe?

Thoughe he came in to se, yet meaned he falsehed in his herte: heapyng mischiefe vpon him selfe. B

All they that hate me, run togyther agaynst me: and ymagen euil against me.

They haue gyuē a wicked sentence vpō me: when he lyeth, he shal ryse vp no more.

Yea euen mine owne familiar frende whom I trusted, which did eate my breed, hath lyfte vp his hele agaynst me. Math xxvi.b Jhon.xiii.b Act.i.c

But be thou mercyfull vnto me, o Lorde: rayse thou me vp, and I shal rewarde them. C

By this I know thou fauourest me that my ennemy shal not triumphe ouer me.

Thou haste vpholden me bycause of myne innocencye: and sette me before thy face for euer.

Blessed be the Lorde God of Israell: from hence forth, and for euermore, Amen, Amen.

PSAL. XLI.

After the Hebrues. xlii.

¶ To the chaunter a monicion of the sonnes of Corah.

LYke as the harte desyreth the water brookes: so longeth my soule after the, O God. A

My soule is a thurst for God, yea euen for the lyuinge God: when shal I come & beholde the face of God?

My teares are my meate daye and nyghte, while it is dayly said vnto me: where is now thy God?

Now when I thinke therupon, I poure out my hert by my self: for I wold fayne go hence with the multitude, and passe ouer with them vnto the house of God, in the voyce of prayse and thankesgyuinge, amonge suche as kepe holy daye. B

Why arte thou so full of heuynesse (o my soule) and why arte thou so vnquiete within me?

Put thy truste in God, for I will yet gyue him thanckes for the helpe of his countenaunce.

My God, my soule is vexed within me therefore I remembre the land of Jordan, and the lytle hyll of Hermonim.

L One depe calleth an other with the voyce of the whystles: all the waues and water floudes are goue ouer me.

The Lorde hath promised his louing kyndnesse daylye, therfore wil I prayse him in the nyghte season, and make my prayer vnto the God of my lyfe.

I wyl saye vnto God my stony rocke: why hast thou forgotten me? why go I thus heuily whyle the ennemy oppresseth me?

While my bones are brokē, and while mine D ennemies cast me in the tethe dayly, saying vnto me: where is now thy God?

Why art thou so heuy, o my soule? and why art thou so disquieted within me?

Put thy trust in God: for I wil yet thanke him for the helpe of his countenaunce, and because he is my God.

After the Hebrues.xlii. PSAL. XLII.

A Gyue sentence vpon me (o God) and defende my cause agaynst the vnholy people: delyuer me from the disceytful and wicked man.

For thou (o God) art my strength: why hast thou shot me from the? why go I then so heuily, whyle the ennemy oppresseth me?

Send out thy light and thy truth, that they may lead me and bring me vnto thy holy hyll, and to thy dwellyng.

That I may go in to the aulter of God, euē B vnto the God which is my ioye and pleasure: and vpon the harpe to giue thankes vnto the, o God, my God.

Why art thou so heuy (o my soule) and why art thou so disquieted within me?

Put thy truste in God, for I will yet gyue him thankes for the helpe of his countenaūce, and because he is my God.

After the Hebrues.xliii. PSAL. XLIII.

To the chaunter an instruccion of the sonnes of Korah.

A We haue herd with our eares, o God, our fathers haue tolde vs, what thou hast wrought in their time of olde.

Howe thou hast dryuen oute the Heithen with thy hande, and planted them in: howe thou hast destroyed the nacyons and caste them out.

For they gat not the land in possession thorowe their owne swerde, neither was it their owne arme that helped them.

But thy right hand, thyne arme & the lyght of thy countenaunce, bicause thou hadest a fauour vnto them.

Thou art the kyng and my God: thou sendest helpe vnto Jacob.

Thorow the, wyl we ouer throw our ennemies: and in thy name wil we tread them vnder, that aryse vp agaynst vs.

For I will not trust in my bowe: it is not my swerde that shall helpe me.

But it is thou that sauest vs frome oure ennemies: and puttest them to confusion that B hate vs.

We wil alwaye make our boste of God: & prayse thy name for euer. Selah.

But nowe thou forsakest vs, and puttest vs to confusyon, and goest not forthe with oure hostes.

Thou makest vs to turne our backes vpon our ennemyes, so ỹ they which hate vs spoyle our goodes.

Thou lettest vs be eaten vp like sheepe: and scatteredst vs among the Paynims.

Thou sellest thy people for nought: and takest no money for them.

Thou makest vs to be rebuked of oure L neyghboures, to be laughed to scorne, and hadde in derision, of them that are rounde about vs.

Thou hast made vs a bery byworde amonge the Heithen: and that the people shake their heedes at vs.

My confusion is daylye before me: and the shame of my face couereth me.

For the voyce of the sclaūderer and blasphemer: for the ennemy and auenger.

All this is come vpon vs: and yet haue we not forgotten the, nor behaued our selues vnfaythfully in thy couenaunt.

Our herte is not turned backe, neither oure steppes gone out of the waye.

For thou hast smitten vs in the place of dragons, and couered vs with the shadow of deth.

If we had forgotten the name of our God: and holden vp oure handes to anye straunge God. D

Shold not God find it out? for he knoweth the very secretes of the herte.

But for thy sake we are kylled all the daye longe: and are counted as sheepe appoynted to be slayne.

Vp Lorde, why slepest thou? awake, & caste vs not of for euer.

Wherfore hydest thou thy face? wylte thou cleane forget oure mysery and oppression?

For our soule is brought low euen vnto the dust, and our belye cleueth vnto the ground.

Arise, o Lord, helpe vs and deliuer vs for thy mercy sake.

PSAL. XLIIII. Ad

To the chaunter vpon Solanim, an instruction of the chyldren of Korah, a songe of loue.

My herte is endytynge good matter: I A speake of that whiche I haue made of the kynge: my tonge is the pen of a redye wryter.

Thou art the fayrest among the children of men, ful of grace are thy lippes, therfore God blesseth the for euer.

Gyrde the with thy swerde vpon thy thigh (O thou myghtye) with worshyp and renowne.

Good lucke haue thou with thyne honour, ryde on

ryde on with the truthe, mekenesse and rygh-
toulnesse: and thy right hand shal teache won
derfull thinges.

Thy arowes are sharpe, the people shall be
subdued vnto the: euen in the myddest among
the kinges ennemyes.

Thy seat (God) endureth for euer: the scep
ter of thy kyngdome is a right scepter.

Thou hast loued ryghtousnesse, and hated
iniquite: wherfore God (whiche is thy God)
hath annoynted the with the oyle of gladnes
aboue thy felowes.

All thy garmentes are lyke Myrre, Aloes, &
Cassia, when thou commest out of thyne yue-
ry palaces in thy beautifull glory.

Kynges doughters go in thy goodly araye,
and vpon thy right hande standeth a quene in
a garment of moost pure golde.

Harken (o wughter) considre & bowe downe
thyne eare: forget thine owne people, and thy
fathers house.

So shall the kynge haue pleasure in thy
beautye, for he is thy Lorde, and thou shalte
worship him.

The doughters of Tire shall be there with
gyftes, the ryche among the people shal make
their supplicacion before the.

The kynges doughter is all glorious with-
her clothing is of wrought golde.

She shall be brought vnto the kynge in
raymente of nedle worke, and maydens af-
ter her: suche as be nexte her shall be brought
vnto the.

With ioye & gladnesse shal they be brought:
and go in to the kinges palace.

In stede of thy fathers thou haste gotten
children, whom thou shalte make prynces in
all landes.

I wyll remembre thy name frome one ge-
neracion to an other: therfore shall the peo-
ple gyue thankes vnto the, worlde without
ende.

PSAL. XLV.

To the chaunter, a songe of the childzen of Corah
vpon Almuth.

IN our troubles & aduersite, we haue founde
that God is oure refuge, our strength and
helpe.

Therfore we wil not feare, though the erth
fell, and though the hylles were caryed in to
the myddest of the see.

Though the waters of the see raged and
were neuer so troublous, and though the
mountaynes shooke at the tempeste of the
same.

For there is a floude whiche with his riuers
reioyseth the citye of God, the holy dwellyng
of the hyest.

God is in the middest of her, therfore shall
she not be remoued: for God helpeth her, and
that ryght early.

The Hethen are mad, the kyngdomes make
moche a wo: but when he sheweth his voyce,
the erth melteth awaye.

The Lorde of hostes is with vs; the God
of Jacob is oure defence.

Come hyther and behold the workes of the
Lorde: what destructions he hathe brought
vpon the earth.

He hathe made warres to cease in all the
world: he hath broke the bow, he hath knap-
ped the speere in sonder, and brent the charettes
in the fyre.

Be styll then, and confesse that I am God:
I wil be exalted amonge the Gentiles, and I
wil be exalted vpon erth.

The Lorde of hostes is with the: the God
of Jacob is our defence. Selah.

PSAL. XLVI.

After the He-
brues, xlvii.

To the chaunter, a Psalme of the childzen of Co-
rah.

CLap your handes together (all ye peo-
ple) synge vnto God with the voyce of
thankesgyuynge. A

For the Lorde most hye is to be feared: and
he is the great kyng vpon all the erth.

He shal subduc the people vnder vs, and the
Panyms vnder our fete.

He choseth vs for an heritage the beautie of
Jacob whom he loued. Selah.

God is gone vp with a mery noyse: & the Lord
with the sounde of the trompet. B

Synge prayses, synge prayses vnto God:
synge prayses, synge prayses vnto our kynge.

For God is kyng of all the erth: sing pray-
ses vnto him with vnderstanding.

God is king ouer the Hethen: God sitteth
in his holy seate.

The princes of the people are gathered to-
gither vnto the God of Abraham: for God is
farre hyer exalted, then the mighty lordes of
the earthe.

PSAL. XLVII.

After the He-
brues, xlviii.

A songe of a Psalme of the childzen of Corah.

GReat is the Lorde and hylye to be pray-
sed, in the citye of our God: euen vpon A
his holy hyll.

The hyll of Sion is like a fayre plant wher-
of all the lande reioyseth: vpon the north syde
lyeth the citye of the great king.

God is wel knowen in her palaces: that he
is the defence of the same.

For lo, kynges are gathered, and gone by
together.

They marueyled to se suche thynges: they B
were astonied, and sodeynly cast downe.

Feare came vpon them: and sorow as vpon
a woman in her trauayle.

Thou shalte breake the shyppes of the see:
thorow the East wynde.

Lyke as we haue herde, so se we in the
citye of the Lorde of hostes, in the citye of
oure God: God vpholdeth the same for euer.
Selah.

We wayt for thy louing kindnesse (o God) C
in the myddest of thy temple.

O God, according vnto thy name, so is thy prayse vnto the worldes ende: thy right hand is full of righteousnesse.

Oh lette the mounte Sion reioyse: and the doughters of Juda be glad, because of iudgementes.

Walke about Sion: go rounde aboute her and tell her toures.

Marcke well her walles, sette vp her houses: that it maye be tolde them that come after.

For this God is our God for euer and euer, and he shall alwaye be our gyde.

PSAL. XLVIII.

After the Hebrues, xlix.

¶ To the chaunter, a Psalme of the childzen of Corah.

A HEare this, all ye people: ponder it well all ye that dwell vpon the erth.

High and lowe, riche and poore: one with an other.

Psal. lxxviii. My mouth shal speake of wisdome, and my hert shall muse of vnderstanding.

I wil enclyne myne eare to the parable, and shewe my darke speache vpon the harpe.

B Wherefore sholde I feare cupll dayes, when the wyckednesse of my helers compasseth me round about?

They that put theyr truste in their good: and bosse theym selues in the foyson of theyr ryches.

No man maye deliuer his brother: ne make agrement vnto him for God.

For it costeth more to redeme their soules: so that he must let ꝑ alone for euer, yea though he lyue long, and se not the graue.

For it shall be sene, that suche wyse men shal dye and perysshe togyther, as well as the ignorant and folysshe, and leue their goodes for other.

Loke what is in their house, it continueth styll: their dwellinge places endure from one generacion to an other, & are called after theyr owne names vpon erth.

C Neuertheles man abideth not in suche honour, but is compared vnto the brute beestes, & becommeth like vnto them.

This waye of theyrs is verye foly, and yet their posteritie prayseth it with theyr mouthe. Selah.

They lye in the hell lyke shepe, death shall gnaw vpon them, & the righteous shal haue dominacion of them in the morynge by tymes: their strength shall consume, and hell shall be their dwellynge.

But God shall delyuer my soule frome the power of hell, when he receyueth me. Selah.

Be not thou afrayd whē one is made ryche: and the glory of his house increased.

* Job. xxvii. d D For he shall carye nothynge awaye with him when he dyeth, neither shall his pompe folowe him.

Whyle he lyueth he is counted an happye man: and so longe as he is in prosperitie men speake good of him.

But when he foloweth his fathers generacion, he shall neuer se light any more.

When a man is in honoure, and hathe no vnderstandynge, he is compared vnto the brute beestes, and becommeth like vnto them.

PSAL. XLIX.

¶ A Psalme of Asaph.

THe Lorde euen the mightye God hath spoken and called the worlde frome the ryssinge of the sunne, vnto the goynge downe of the same.

Out of Sion appereth the glorious beautye of God.

Oure God shall come, and not kepe silence: there goeth before him a consumynge fyre, and a myghtye tempest rounde aboute hym.

He shall call the heuens from aboue: & the erth, that he may iudge his people.

Gather my sayntes togither vnto me: those that sette more by the couenaunt then by any offerynge.

And the heauens shall declare his righteousnesse: for God is Judge hym selfe. Selah.

Heare, o my people: let me speake, let me testifie amonge you, o Israel: I am God, euen thy God.

I reproue the not because of thy sacrifice, thy burntofferinges are alwaye before me.

I wyll take no bullockes out of thy house: ne gotes out of thy foldes.

For all the beestes of the feld are myne, and thousandes of catell vpon the hylles.

I knowe all the foules vpon the mountaynes: and the wylde beestes of the felde are in my sight.

Yf I be hungrye, I wyll not tell the: for the hole worlde is myne, and all that therin is.

Thinkest thou that I will eate the fleshe of oxen, or drynke the blonde of gotes?

Offre vnto God prayse and thankesgyuynge: and paye thy vowes vnto the moost hyest.

And call vpon me in the tyme of trouble: so wyll I heare the, that thou shalte thanke me.

But vnto the vngodly saith God, why wilt thou preache my lawes, and takest my couenaunt in thy mouth?

Where as thou hatest to be reformed: and castest my wordes behynde the?

Yf thou seest a thefe, thou runnest with him: and art partaker with the aduoutrers.

Thou lettest thy mouth speake wickednesse: and thy tonge paynteth disceyte.

D Thou syttest and speakest agaynste thy brother: yea and slaunderest thyne owne mothers sonne.

This thou doest, whyle I holde my tonge, and thynkest me to be euen suche one as thy selfe: but I wyll reproue the, and set my selfe agaynst the.

Consider

Consyder this, ye that forget God: least I pluckr you awaye, and there be none to delyuer you.

Who so offreth me thankes and prayse, he honoureth me: and this is the waye, whereby I will shewe him the sauinge health of God.

PSAL. L.

¶ To the chaunter, a Psalme of Dauid, when the Prophet Nathan came vnto him, after he had lyen with Bethsabe.

1 HAue mercy vpon me (O God) after thy goodnes, and accordinge vnto thy great mercyes, do awaye myne offences.

Washe me wel from my wyckednesse, and clense me frome my synne.

For I knowledge my faultes, and my synne is euer before me.

Against the onely, against the haue I synned, and done euyll in thy sight: ℣ thou mightest be iustified in thy sayenges, and shouldest ouercome, when thou art iudged.

5 Beholde, I was borne in wyckednesse, and in synne hath my mother conceyued me.

6 But lo, thou hast a pleasure in the truthe, & hast shewed me secrete wysdome.

7 Purge me with Isope, and I shal be cleane washe thou me, and I shall be whyter then snowe.

8 Oh let me heare of ioye and gladnesse, that the bones whiche thou hast broken, maye reioyse.

9 Turne thy face frome my synnes, and put out all my misdedes.

10 Make me a cleane hert, O God, and renue ryght spirite within me.

11 Cast me not awaye from thy presence, and take not thy holy spirite from me.

12 Gyue me the comfort of thy helpe agayne, and stablyth me with thy free spirite.

13 Then shall I teache thy wayes vnto the wycked, that synners maye be conuerted vnto the.

14 Delyuer me frome bloude gyltynesse, O God, thou that art the God of my healthe, that my tongue maye prayse thy ryghteousnesse.

15 Open my lyppes, O Lorde, that my mouth maye shewe thy prayse.

16 For yf thou haddest pleasure in sacrifice, I wolde gyue it the: but thou delytest not in burntofferinges.

17 The sacrifice of God is a troubled spirite, a broken and a cõtrite hert, O God, shalt thou not despyse.

18 Be fauorable and gracious vnto Sion, that the walles of Ierusalem maye be buylded.

19 For then shalt thou be pleased with the sacrifice of righteousnesse, with the burntoffe-rynges and oblacions: then shall they lay bullockes vpon thyne aulter.

PSAL. LI.

¶ To the chaunter, an exhortacion of Dauid, when Doeg the Edomite came to Saul, and shewed him, sayinge: Dauid is come to the house of Achimelech. 1. Regũ. 22.

1 WHy boastest thou thy selfe, thou tyrãt, that thou canst do myscheefe?

Where as the goodnesse of God endureth yet daylye.

2 Thy tongue ymagineth wyckednesse, and with lyes it cutteth lyke a sharpe rasoure.

3 Thou louest vngratiousnes more the good, to talke of lyes more then righteousnesse. Selah.

4 Thou louest to speake all wordes that may do hurt, O thou false tongue.

5 Therfore shal God cleane destroye ℣, smyte the in peces, plucke the out of thy dwellyng, and rote the out of the lande of the lyuynge. Selah.

6 The righteous shall se this, and feare, and laughe him to scorne.

7 Lo, this is the man, that toke not God for his strengthe, but trusted vnto the multitude of his ryches, and was myghty in his wyckednesse.

8 As for me, I am lyke a greene olyue tre in ℣ house of God: my trust is in the tender mercy of God for euer and euer.

9 I will alwaye gyue thankes vnto the, for that thou hast done: & wil hope in thy name, for thy sayntes lyke it well.

PSAL. LII.

After the Hebrues. liii.

¶ To the chaunter vpon Mahalath, an instruccion of Dauid:

1 THe folysh bodyes saye in their hertes: there is no God.

Corrupt are they, and become abominable in their wyckednesses: there is not one, that doth good.

2 God loked downe frome heauen vpon the children of men, to se yf there were anye that wolde vnderstande, or seke after God.

3 But they are all gone out of the waye, they are all become vnprofitable: there is none ℣ doth good, no not one.

4 How can they haue vnderstandinge, that are ℣ workers of wyckednes, eatynge vp my people as it were bread, and call not vpon God?

5 They are afrayd, where no feare is: for God breaketh the bones of them that besiege the: thou puttest them to confusion, for God despyseth them.

6 Oh that the sauinge health were gyuen vnto Israel out of Sion: Oh ℣ the Lord wolde delyuer his people out of captiuite.

Then shulde Iacob reioyse, & Israel shulde be right glad.

PSAL. LIII.

After the Hebrues. liiii.

¶ To the chaunter in Neginoth, an instruccion of Dauid, when the Zephites came and sayde vnto Saul: Dauid is hydde amongest vs.

Helpe

A HElpe me (O God) for thy names sake, and delyuer me in thy strength.

Heare my prayer (O God) consydre the wordes of my mouth.

For straūgers are ryssen vp against me, and and the myghty (which haue not God before their eyes) seke after my soule. Selah.

B But lo, God is my helper: it is he that vpholdeth my soule.

He shall rewarde cupll vnto myne ennemies: and in thy trouth shalte thou destroye them.

A free wyll offerynge wyll I gyue the, and prayse thy name, O Lorde, because it is so cōfortable.

For thou hast delyuered me out of all my trouble, so that myne eye seyth his desire vpō myne ennemyes.

After the Hebrues.lv.

PSAL. LIIII.

To the chaunter vpō Neginoth, an instruccion of Dauid.

A HEare my prayer, O God, and hyde not thy selfe from my petition.

Take hede vnto me & heare me, howe pytefully I mourne and complayne.

The ennemy cryeth so, and the vngodly cōmeth on so fast: for they are mynded to do me some myschefe, so maliciously are they set against me.

My herte is trouy within me, and the feare of death is fallen vpon me.

Fearfulnesse and tremblynge are come vpō B me, and an horrible dreade hathe ouerwhelmed me.

And I sayde: O that I had wynges lyke a doue, that I myght flee somewhere, and be at rest.

Lo, then wolde I get me awaye farre of, & remayne in the wyldernesse. Selah.

I wolde make hast to escape, from the for my wynde and tempest.

Destroye their tongues (O Lorde) and dyuyde them, for I se vnrighteousnes and strife in the cyte.

This goeth daye and night about the walles, myschefe and vyce are in the myddest of it.

C Wyckednesse is therin, discept and gyle go not out of her stretes.

Yf it were myne ennempe that reuyled me, I could beare it: or yf one that ought me euel wyll, dyd threaten me, I wolde hyde my selfe from him.

But it is thou my companyon, my gyde & myne owne familiar frende.

We had swete and secrete communication togither in the house of God.

Let death come hastely vpon them, and let them go downe quyck in to hell, for wyckednes is amonge them in their dwellynges.

But I will call vnto God, and the Lorde shall helpe me.

In the euenynge, mornynge & at none daye will I mourne and complayne: and he shall heare my voyce.

It is he that delyuereth my soule in peace, from them that lye in wayte for me: for they are many against me.

Yea euen God that endureth for euer, shall D heare me, and brynge them downe.

For they will not turne: & why? they feare not God.

Yea they laye handes on such as be at peace with him, and so they breake his couenaunt.

Their mouthes are softer then butter, and yet haue they battel in their mynd: their wordes are smoother then oyle, & yet be they very swordes.

Cast thy burthen, or care, vpon the Lorde, he shall norysh the, and not leaue the righteous in vnquyetnesse.

But as for them, thou (O God) shalt cast downe into the pyt of destruction.

The bloudthursty and discepteull shall not lyue oute halfe their dayes: neuertheles my trust is in the.

PSAL. LV.

To the chaunter, vpon the dumme stocke doue whiche tyeth farre of, Michtam of Dauid, when the Philistines toke him in Geth.

BE mercyfull vnto me (O God) for men E will treade me downe: they are dayely fyghtinge and troublinge me.

Myne enemyes treade me dayly vnder their fete, for they be many that proudly fight against me.

Neuertheles, when I am afrayed, I put my trust in the.

I will comfort my selfe in Gods word, yea I will hope in God, and not feare: what can fleshly then do vnto me?

They vexe me dayly in my wordes: all that they ymagine, is to do me euell.

They holde all togither, and kepe themselues close: they marke my steppes, howe they F maye catche my soule.

But in vayne, for it shall escape them: and why? thou (O God) in thy displeasure shalt cast downe suche people.

Thou tellest my syttynges, thou puttest my teares in thy bottell, and nombrest them.

When so euer I call vpon the, myne ennemyes are put to flight: whereby I know thou G art my God.

In Gods worde will I reioyce, in the Lordes worde will I comfort me.

Yea in God do I trust, and am not afrayd what can man then do vnto me?

Vnto the (O God) wyll I paye my vowes, vnto the wyll I gyue thankes and prayse.

For thou haste delyuered my soule from deathe, and my feete from fallynge, that I maye walke before God in the lyght of the lyuynge.

PSAL. LVI.

C To

¶ To the chaunter, destroye not Michtam of David, when he fled from Saul in to the caue.

A BE mercyfull vnto me, O God, be mercyfull vnto me, for my soule trusteth in the: and vnder the shadowe of thy wynges shall be my refuge, vntyll wyckednesse be ouerpast.

I call vnto God the hyghest, euen the God that shal helpe me vp agayne.

He shall sende frome heauen, and saue me frome the reproofe of him that wolde swalow me vp.

B This shall God sende, for his mercy & faithfulnes sake.

I lye with my soule amonge the cruell Lions: euen amonge the childrē of men, whose tethe are speares and arowes, and their tōge a sherpe swerde.

Set vp thy selfe, O God, aboue ȳ heauens and thy glory aboue all the earth.

They haue layed a net for my fete, and prest downe my soule: they haue dygged a pyt before me, and are fallen into it them selues. Selah.

My hert is redy, O God, my hert is ready to singe and gyue prayse.

Awake, O my glory, awake lute & harpe, I my selfe will awake right early.

I will gyue thankes vnto the, O Lorde, amonge the people, I will singe prayses vnto the amonge the Heythen.

For the greatnes of thy mercy reacheth vnto the heauens, and thy faithfulnesse vnto ȳ cloudes.

Set vp thy selfe, O God, aboue the heauens, and thy glory aboue all the earth.

PSAL. LVII.

¶ To the chaunter, Destroye not Michtam of David.

A YF your myndes be vpon righteousnesse in dede, then iudge the thinge ȳ is right, O ye sonnes of men.

But ye ymagen myschefe in your hertes, & your handes deale with wyckednes.

The vngodly are frowarde, euen frō their mothers wombe: as soone as they be borne, they go a strape and speake lyes.

They are as furyous as the serpent, euen lyke the deaf Ader that stoppeth her eares.

That she shulde not heare the voyce of the charmer, charme he neuer so wysely.

B Breake their teth (O God) in their mouthes, smyte the chaft bones of the Lyōs whelpes in sonder, O Lorde.

That they maye fall away, lyke the water that runneth a pace: and that whē they shote their arowes, they maye be broken.

Let them consume awaye lyke a snayle, & lyke the vntymely frute of a woman, and let them not se the sunne.

Or euer your thornes be sharpe, the wrath shall take them awaye quycke, lyke a stormy wynde.

The righteous shall reioyce when he seeth the vengeaunce, and shall washe his fete in the blonde of the vngodly.

So that men shall saye, verely there is a rewarde for the righteous: doubtles, there is a God that iudgeth the earth.

PSAL. LVIII.

After the Hebrues.lix.

¶ To the chaunter, Destroye not, Michtam of David, when Saul sende to watche the house, to thynke to kyll him. 1. Regum. xix

A DElyuer me frome myne ennemyes (my God) and defende me frome them that ryse vp against me.

Delyuer me from the wycked wers, & saue me from the bloudthurstye men.

For lo, they lye waytinge for my soule: the myghty men are assembled against me, wout any offence or faute of me, O Lorde.

They run, and prepare them selues, without my faute: Aryse, come thou helpe me, & beholde.

B Stande vp O Lorde God of hostes, thou God of Israell to vyset all Heythen: be not mercyfull vnto theym that offende of malicious wyckednesse. Selah.

Let them go to and fro, and run about the cytie, howlynge lyke dogges.

Beholde they speake against me with their mouthe, swerdes are vnder their lyppes, for who regardeth them?

But thou (O Lorde) shalte haue theym in derysyon, thou shalte laughe all Heythen to scorne.

My strength wil I ascribe vnto the, for thou (O God) art my defender.

God sheweth me his goodnes plenteously God letteth me se my desire vpon myne ennemyes.

C Sleye theym not, least my people forget it: but scatter theym abroade with thy power, and put theym downe, O Lorde my defence.

For the synne of their mouthe, for the wordes of their lyppes, and because of their pryde let them be taken: and why? their preaching is of curssing and lyes.

Consume them in thy wrathe, consume thē that they maye perysshe, and knowe that it is God, whiche ruleth in Jacob and in all the worlde. Selah.

Let them go to and fro, and run about the cytie, howlynge lyke dogges. D

Let theym runne here and there, for meate, and grudge when they haue not ynoughe.

As for me, I will singe of thy power, and prayse thy mercy by tymes in the mornynge: for thou art my defence and refuge in tyme of my trouble.

Vnto the (O my strength) will I singe, for thou (O God) art my defence, and my mercyfull God.

PSAL. LIX.

After the Hebrues.lx.

¶ To

¶ To the chaunter, vpon the rose of witnes, Michtam of Dauid, for to teach: when he fought against Syria of Mesopotamia, and Syria of Zoba: and when Ioab turned backe, and slue twelue thousand Edomytes, in the valley of Salt.

א O God, thou that haste caste vs out and scattered vs abroade, thou that hast ben so sore displeased at vs, comforte vs agayne.

Thou that hast remoued the lande and deuyded it, heale the sores therof, for it shaketh.

Thou hast shewed thy people heuy thinges thou hast geuen vs a dranke of wyne, that we slombre with all.

Yet hast thou geuen a token for such as feare the, that they maye call it vp in the truthe. Selah.

That thy beloued might be deliuered, helpe them with thy right hande, and heare me.

ב God hathe spoken in his Sanctuarye, (whiche thynge reioyseth me) I wyll diuide Sichem, and meate out the valleye of Suchoth.

Galaad is myne, Manasses is myne, Ephraim is the strength of myne heade, Iuda is my Capitayne.

Moab is my washepot, ouer Edom will I stretche out my shoue, Philistea shall be glad of me.

ג Who wyll leade me into the stronge cytie? Who wyll bringe me into Edom?

ד Shalte not thou do it, O God, thou that hast cast vs out: thou God, that wentest not out with our hostes?

O be thou our helpe in trouble, for vayne is the helpe of man.

Through God we shall doo greate actes, for it is he that shall treade downe oure ennemyes.

After the Hebrues .lxi.

PSAL. LX.

¶ To the chaunter vpon Neginoth, of Dauid.

א Heare my crienge (O God) geue hede vnto my prayer.

From the endes of the earthe will I call vnto the, when my herte is in trouble: O set me vp vpon an hye rocke.

For thou art my hope, a stronge tower for me against the ennemy.

I wyll dwel in thy tabernacle for euer, that I maye be safe vnder the couerynge of thy wynges. Selah.

For thou, O Lorde, hast heede my desires, ב thou hast geuen an heritage vnto those that feare thy name.

Thou shalt graunt the kynge a longe lyfe, that his yeres maye endure throw out all generacions.

That he maye dwell before God for euer: O set thy louynge mercy and faithfulnes preserue him.

So will I allwaye synge prayses vnto thy name, that I maye dayely performe my vowes.

PSAL. LXI.

¶ To the chaunter, for Idithun, a Psalme of Dauid.

א My soule wayteth onely vpon God, for of him commeth my helpe.

He onely is my strength, my saluacion, my defence, so that I shall not greately fall.

Howe longe will ye ymagen mischefe against euery man? ye shalbe slayne all the sort of you: yea as a tottringe wall shall ye be, & lyke a broken hedge.

Their deuyce is onely how to put him out, their delyte is in lyes: they geue good wordes with their mouthe, but curse with their herte. Selah. ב

Neuertheles, my soule abydeth onely vpō God, for he is my God.

He onely is my strength, my saluacion, and my defence: so that I shall not fall.

In God is my health, my glory, my might and in God is my trust.

Put your trust in him allwaye (ye people) poure out your hertes before him, for God is our hope. Selah.

As for men, they are but vayne, men are disceytfull: vpon the weyghtes they are altogyther lyghter then vanitie it selfe. ג

Trust not in wronge and robbery, geue not your selues vnto vanite: yf ryches encrease, set not your hert vpon them.

God spake once a worde, twyse haue I herde the same: that power belongeth vnto God. ד

That thou Lorde art mercyfull, and that thou rewardest euery man accordynge to his workes.

PSAL. LXII.

¶ A Psalme of Dauid, when he was in the wyldernes of Iuda.

א O God, thou arte my God: early will I seke the.

My soule thyrsteth for the, my flesh longeth after the in a dazen and dyre lande, where no water is.

Thus doo I loke for the in thy Sanctuarye, that I myghte beholde thy power and glorye.

For thy louynge kyndnesse is better then lyfe, my lyppes shall prayse the.

As longe as I liue will I magnifye the, & lyfte vp my handes in thy name.

My soule is satisfyed euen as it were with marye and fatnesse, when my mouth prayseth the with ioyfull lyppes. ב

In my bed will I remembre the, and when I wake my talkynge shalbe of the.

For thou hast bene my helper, and vnder the shadowe of thy wynges will I reioyse.

My soule hangeth vpon the, thy right hād vpholdeth me.

They seke after my soule, but in vayne, for they shall go vnder the earth.

Ther

They shall fall into the swerde, & be a porcion for foxes.

But the kynge shal reioyse in God: al they that sweare by him, shall be commended, for the mouth of lyers shall be stopped.

PSAL. LXIII.

To the chaunter, a Psalme of Dauid.

A HEare my voyce, o God, in my complaint preserue my lyfe frome feare of the enemy.

Hyde me frome the gatherynge togyther of the frowarde, frome the heape of the wycked wers.

Which whet their tongues lyke a swerde, & shute with their venymous wordes lyke as vpon arowes.

That they maye pryuely hurte the innocent, and sodeynly to hyt him withoute anye feare.

They haue stirred myscheefe, and communed amonge theym selues, howe they maye laye snares: Tushe, (saye they) who shall se them?

They ymagen wyckednes, and kepe it secret among them selues, euery mã in the depe of his hert.

But God shal sodenly shute with an arow that they shalbe wounded.

Yea their owne tongues shall make theym fall, in so moche that who so seyth them, shal laugh them to scorne.

And all men that se it, shall saye: this hath God wone, for they shal perceyue that it is his worke.

The righteous shall reioyse in the Lorde, and put his trust in him, and al they that are true of hert, shalbe glad therof.

PSAL. LXIIII.

To the chaunter, a Psalme and songe of Dauid.

A THou, O God, art prayed in Sion, and vnto the is the vowe performed.

Thou hearest the prayer, therfore cõmeth all flesh vnto the.

Our myserdes preuayle against vs, Oh be thou mercyfull vnto our synnes.

Blessed is the man whome thou chosest and receyuest vnto the, that he maye dwell in thy courte: he shall be satisfyed with the pleasures of thy house, euen of thy holy temple.

Heare vs, accordynge vnto thy wonderfull ryghteousnesse, O God our saluacion: thou B that art the hope of all the coostes of the erth and of the brode se.

Which is in his strength setteth faste the mountaynes, and is gyrded aboute with power.

Which stilleth the ragynge of the see, the roaring of his waues, and the woodnes of ỹ people.

They that dwell in the vttermost partes, are afrayde at thy tokens, thou makest bothe the morynge and euenynge starres to prayse the.

Thou visitest the earth, thou waterest it, & C makest it very plenteous.

The ryuer of God is full of waters, thou preparest man his corne, and thus thou prouidest for the earth.

Thou waterest her forowes, thou breakest the harde clottes therof, thou makest it softe with the droppes of rayne, and blessest the increase of it.

Thou crownest the yeare with thy good, & thy fotesteppes drop fatnesse.

The dwellynges of the wyldernesse are fat also, that they drop with all: and the lytle hylles are pleasaunt on euery syde.

The foldes are full of shepe, the valleyes stande so thicke with corne that they laugh & synge.

PSAL. LXV.

After the Hebrues. lxvi.

To the chaunter, a Psalme of Dauid.

O Be ioyfull in God, all ye landes, singe prayses vnto the honour of his name, A make his prayse to be glorious.

Saye vnto God: O howe wonderfull are thy workes? thorowe the greatnesse of thy power shall thyne ennemyes be confounded.

O that all the worlde wolde worshyppe the, synge of the, and prayse thy name. Selah.

O come hyther and beholde the workes of God, which is so wonderfull in his doynges amonge the children of men.

He turned the see into drye lande, so ỹ they B went thorow the water on fote: therfore wil we reioyse in him.

He ruleth with his power for euer, his eyes beholde the people: the rennagates shall not be hable to exalte them selues. Selah.

Magnify our God, ye people, make ỹ voyce of his prayse to be herde.

Which holdeth our soule in lyfe, and suffreth not our fete to slyp.

For thou, O God, hast proued vs, thou hast tryed vs lyke as siluer is tryed.

Thou hast brought vs into bondage, & layd trouble vpon our loynes.

Thou hast suffered men to ryde ouer oure headdes, we went thorowe fyre and water, C but thou hast brought vs oute, and refreshed vs.

Therfore wyll I goo in to thy house with brenteofferynges, to paye the my vowes, whiche I promysed with my lyppes, and spake with my mouthe, when I was in trouble.

I will offre vnto the fat brent sacrifices with the smoke of Rammes, I will offre bullockes and gotes. Selah.

O come hyther and herken, al ye that feare D God, I will tell you, what he hath wone for my soule.

I called vnto him with my mouth, & gaue him prayses with my tongue.

yf

Yf I enclyne vnto wyckednesse with my herte, the Lorde will not heare me.

Therfore God hath herde me, & consydred the voyce of my prayer.

Praysed be God, whiche hathe not cast oute my prayer, ne tourned his mercy frome me.

PSAL. LXVI.

After the Hebrues. lxvii.

¶ To the chaunter, in Neginoth, a Psalme & songe.

A GOd be mercyfull vnto vs, blesse vs, and shew the light of his countenaunce vpō vs. Selah.

That we maye knowe thy waye vpon earthe, thy saufynge healthe amonge all heythen.

Let the people prayse the, O God, yea let all people prayse the.

O let the people reioyse and be glad, that thou iudgest the folke righteously, and gouernest the nations vpon earth.

Let the people prayse the, O God, let all people prayse the.

God, euē our owne God, gyue vs his blessinge, that the earth maye bringe forthe her encrease.

God blesse vs, and let all the endes of the worlde feare him.

PSAL. LXVII.

After the Hebrues. lxviii.

¶ To the chaunter, a Psalme and songe of Dauid.

A LEt God aryse, so shall his ennemyes be scattered, and they that hate him, shall flee before him.

Lyke as the smoke vanysheth, so shalt thou dryue them away: and lyke as waxe melteth at the fyre, so shall the vngodly perysshe at ỹ presence of God.

But the ryghteous shall be gladde and reioyse before God, they shall be mery and ioyfull.

Synge vnto God, synge prayses vnto his name: magnyfy him that rydeth aboue ỹ heauens (whose name is the Lorde) and reioyse before him.

He is a father of the fatherlesse, he is a defender of wydowes: euen God in his holy habitation.

B He is the God that maketh men to be of one mynde in a house, and bringeth the prysonners oute of captyuytie in due season, but letteth the renneagates contynue in scarcenesse.

O God, when thou wentest forth before ỹ people, when thou wentest thorow the wyldernesse. Selah.

The earthe shoke, and the heauens dropped at the presence of God in Sinai, at the presence of God, whiche is the God of Israel.

Thou O God sendest a gracious rayne vpō thyne enheritaunce, and refreshest it, when it is drye.

That thy beastes maye dwell therin, whiche thou of thy goodnesse hast prepared for the poore.

The Lorde shall gyue the worde, with great C hostes of Euangelistes.

Kynges with their armyes shall flee, and they of the householde, shall dyuyde the spoyle.

Yf so be that ye lye amonge the pales, the wues fethers shal be couered with syluer, and her wynges of the colour of golde.

When the almyghtye setteth kynges vpon the earthe, it shall be cleare euen in the darcknesse.

The hyll of Basan is Gods hyll, the hyll of Basan is a plenteous hyll.

Why hoppe ye so, ye great hylles?

It pleaseth God to dwell vpon this hyll, yea the Lorde will abyde in it for euer.

The charettes of God are many thousande tymes a thousand, the Lorde is amonge them D in the holy Sinai.

Thou art gone vp on hyghe, thou hast led captiuite captiue, and receyued gyftes for me Yea euen for thyne enemyes, that they might dwell with the Lorde God.

Praysed be the Lorde dayely, euen the God which helpeth vs, and poureth his benefytes vpon vs. Selah.

The God that is our Sauiour, euen God the Lorde by whome we escape death.

The God that smyteth the enemyes vpon E the heades and vpon the heary scalpes: suche as go on still in their wyckednes.

The Lorde hath sayde: some will I bring agayne frome Basan, some will I bringe agayne frome the depe of the see.

That thy fote maye be dypped in the blood of thyne ennemyes, and that thy wyues may lycke it vp.

It is well sene, O God, howe thou goest, how thou my God and kyng goest in the Sanctuary.

The syngers go before, and then the mynstrelles amonge the maydens with the tymbrels.

Gyue thankes vnto God the Lorde in the congregacion, for the welles of Israel.

There lytle Ben Jamin, the Prynces of F Juda, the Prynces of Zabulon, and the Prynces of Nephthaly beare rule amonge them.

Thy God hathe committed strength vnto the, stablysshe the thinge, O God, that thou hast wrought in vs.

For thy temples sake at Jerusalem shal kyn- G ges bringe presentes vnto the.

Reproue the beastes amonge the reedes, the heape of bulles with the calues: those that dryue for money.

Oh scatter the people that delyte in battayle.

The princes shall come out of Egypte, the Morians lande shall stretche out her handes vnto God.

Synge vnto God, O ye kyngdomes of the earth: synge prayses vnto the Lorde. Selah.

Which sitteth in the heauens ouer all from the be-

the begynnynge: Lo, he shall sende oute his voyce, and that a myghty voyce.

Ymbute the power vnto God, his glory is in Israel, and his might in the cloudes.

God is wonderfull in his sanctuarye, he is the God of Israel, he will gyue strength and power vnto his people. Blessed be God.

PSAL. LXVIII.

¶ To the chaunter vpon Solanim of Dauid.

A HElpe me, O God, for the waters are come in euen vnto my soule.

I stycke fast in the depe myre, where no grounde is: I am come into depe waters, & the floudes will drowne me.

I am wery of cryeng, my throte is drye, my sight fayleth me, for waytinge so longe vpon my God.

They that hate me without cause, are mo then the heares of my head: they ꝑ are myne ennemyes and wolde destroye me gyltlesse are myghty: I am fayne to paye the thynges that I neuer toke.

God thou knowest my simplenesse, and my B faultes are not hyd from the.

Let not them ꝑ trust in the, O Lorde God of hoostes, be ashamed for my cause: let not those that seke the, be confounded thorow me O God of Israel.

And why? for thy sake wo I suffre reproke, shame coureth my face.

I am become a straunger vnto my brethren, and an aleaunt vnto my mothers children.

For the zele of thyne house hath euen eaten me, and the rebukes of them that rebuked ꝑ, is fallen vpon me.

I wept and chastened my selfe with fasting and that was turned to my reproke. C

I put on a sack clothe, and therfore they iested vpon me.

They that sate in the gate, spake against me, and the dronkardes made songes vpon me.

But Lorde I made my prayer vnto the in an acceptable tyme.

Heare me, O God, with thy great mercy & sure helpe.

Take me out of the myre, that I sinke not: D Oh let me be delyuered frome them that hate me, and out of the depe waters.

Lest the water flonde drowne me, that the depe swalow me not vp, and that ꝑ pyt shut not her mouth vpon me.

Heare me, O Lorde, for thy louynge kyndnesse is comfortable: turne the vnto me accordinge vnto thy great mercy.

Hyde not thy face from thy seruaunt, for I am in trouble: haste the to helpe me.

Drawe nyghe vnto my soule, and saue it: E delyuer me because of myne ennemyes.

Thou knowest my reproke, my shame and my dishonour: myne aduersaries are al in thy sight.

The rebuke breaketh my hert, and maketh me heuy: I loke for some to haue pitie vpon me, but there is no man: and for some to comforte me, but I fynde none.

They gaue me gall to eate, & when I was thurstie, they gaue me vyneger to drinke. Roma.xi.d

Let their table be made a snare to take them selues with all, an occasion to fall and a rewarde vnto them.

Let their eyes be blynded, that they se not: and euer bowe downe their backes.

Powre out thyne indignacion vpon them, and let thy wrathful displeasure take hold of them.

Let their habitation be voyde, and no man to dwell in their tentes. Act.i.d

For they persecute him whō thou hast smyten, and beside thy woundes they haue gyuē him mo. F

Let theym fall frome one wyckednesse to an other, and not come into thy ryghteousnesse.

Let them be wyped out of the booke of the lyuynge, and not be writen amonge the righteous.

As for me, I am poore and in heynesse, let thy helpe defende me, O God.

That I may prayse the name of God with a songe, and magnifye it with thankesgyuinge.

This shall please the Lorde better then a bullocke, that hath hornes and hookes.

O consydre this and be glad (ye that be in adulterie) seke after God, & your soule shall lyue. G

For the Lorde heareth the poore, and despyseth not his prysoners.

Let heauen and earth prayse him, the see & all that moueth therin.

For God will saue Sion, and buylde the cyties of Juda, that men maye dwell there, & haue them in possession.

The sede of his seruauntes shall inheret it and they that loue his name, shall dwell therin.

PSAL. LXIX.

After the Hebrues.lxx.

¶ To the chaunter, of Dauid to bringe to remembraunce.

HAst the, O God, to delyuer me, and to helpe me, O Lorde. A

Let them be shamed and confounded that seke after my soule: ✳let them be turned backwarde, and put to confusion, that wysh me euyll. ✳Psalm.xl.e

Let them sone be brought to shame, ꝑ crye ouer me, there there.

But let all those that seke the, be ioyfull and glad in the: and let all suche as delyte in thy sauynge healthe, saye alwaye: the Lorde be praysed.

As for me, I am poore and in mysery, hast ꝑ God for to helpe me.

Thou art my helpe, my redemer & my God O make no longe tarynge.

PSAL. LXX.

After the Hebrues.lxxi.

A IN the, O Lorde, is my truſt, let me neuer be put to confuſion, but rydd me, & delyuer me thorow thy righteouſnelle: enclyne thyne eare vnto me, and helpe me.

Be thou my ſtronge holde (where vnto I maye alwaye fle) thou that haſte promyſed to helpe me: for thou art my houſe of defence & my caſtell.

Delyuer me, O my God, out of the hande of the vngodly, out of the hande of ꝑ vnrighteous and cruell man.

For thou, O Lorde God, art the thing that I longe for, thou art my hope euen frome my youth.

I haue leaned vpon the euer ſythēs I was borne, thou art he that toke me out of my mothers wombe, therfore is my prayſe alwaye of the.

B I am become a wonder vnto the multitude but my ſure truſt is in the.

O let my mouth be fylled with thy prayſe and honour all the daye longe.

Caſt me not awaye in myne olde age, forſake me not when my ſtrength fayleth me.

For myne ennemyes ſpeake againſt me, and they that laye wayte for my ſoule, take their councell togither, ſayenge: God hath forſaken him, perſecute him, take him, for there is none to helpe him.

Go not farre frome me, O God: my God, haſte the to helpe me.

Let them be confounded and peryſhe, that are againſte my ſoule: let theym be couered with ſhame and dyſhonoure, that ſeke to do me eupll.

C As for me I will pacyently abyde alwaye, and will euer encreaſe thy prayſe.

My mouth ſhal ſpeake of thy righteouſnes and ſauinge helth all daye longe, for I know no ende therof.

Let me go in (O Lorde God) and I will make mencion of thy power and righteouſnes onely.

Thou, O God, haſt lerned me frō my youth vp vntyll now, therfore will I tel of thy wōderous workes.

Forſake me not, O God, in myne olde age, when I am graye headded: vntyll I haue ſhewed thyne arme vnto chylders chyldren, and thy power to all them that are yet for to come.

Thy ryghteouſnelle, O God is very hyghe, thou that deſt great thinges: O God, who is lyke the?

D O what great troubles and aduerſities haſt thou ſhewed me? and yet dydeſt thou tourne and refreſh me: and broughteſt me frome the depe of the earth agayne.

Thou haſt brought me to great honoure, & comforted me on euery ſyde.

Therfore will I prayſe the and thy fayth-fulnelle, O God, playenge vpon the lute, vnto the will I ſinge vpon the harpe, O thou holy one of Iſrael.

My lippes wolde fayne ſinge prayſes vnto the: and ſo wolde my ſoule whom thou haſt delyuered.

My tongue talke th of thy ryghteouſnelle all the daye longe, for they are confounded & brought vnto ſhame, that ſought to do me eupll.

PSAL. LXXI.

Of Salomon.

GYue the kynge thy iudgement, O God, & thy righteouſnelle vnto the kynges ſonne. E

That he may gouerne thy people accordyng vnto right, and defende thy poze. F

That the mountaynes maye bringe peace, & the lytle hylles righteouſnelle vnto the people.

He ſhal kepe the ſimple folke by their right defende the childzen of the poze, and punyſhe the wzonges doer.

Thou ſhalt be feared as longe as the ſonne and mone endure, from one generacion to an other.

He ſhall come downe lyke the rayne into a fleſe of wolle, and lyke the droppes that water the earth.

In his tyme ſhall ryghteouſnes flozyſh, yea and aboundaūce of peace, ſo longe as ꝑ mone endureth.

His dominion ſhall be from the one ſee to the other, and frome the floude vnto ꝑ wozldes ende. B

They that dwell in the wyldernelle ſhall knele befoze him, and his ennemyes ſhal lyck the duſt.

The kynges of the ſee and of the Iles ſhal bzinge preſentes, the kynges of Araby & Saba ſhall offre gyftes.

All kynges ſhall wozſhyp him, and all paynyms ſhall do him ſeruice.

For he ſhall delyuer the poze when he cryeth, and the nedy that hath no helpe. G

He ſhalbe fauorable to the ſimple & poore, he ſhall preſerue the ſoules of ſuche as be in aduerſitie.

He ſhall delyuer their ſoules frome extorcion and wzonge, and deare ſhal their bloud be in his ſight.

He ſhall lyue, and vnto him ſhall be gyuen of the golde of Arabia: Prayer ſhall be made euer vnto him, and dayly ſhall he be prayſed.

There ſhalbe an heape of cozne in the earth hyghe vpon the hylles, his frute ſhall ſhake lyke Libanus, and ſhall be grene in the cytie, lyke graſſe vpon the earth.

His name ſhall endure for euer, his name ſhall remayne vnder the ſunne amonge ꝑ poſterities, which ſhalbe bleſſed thorow him, & all the heythen ſhall prayſe him. D

Bleſſed be the Lorde God, euen the God of Iſraell, whiche onely doeth wonderous thinges.

And bleſſed be the name of his mateſtye for euer, and all landes be fulfilled with his glory. Amen, Amen.

Here ende the prayers of Dauid, the ſonne of Jeſſe.

PSAL. LXXII.

¶ Psalme of Asaph.

A How louynge is God vnto Israel, to
such as are of a cleane hert?
Neuertheleſſe my feete were almoſt
gone, my treadinges had well nyghe ſlypte.
And why? I was greued at the wycked, to
ſe the vngodly in ſuch welthe.
For they are in no pareli of deth, but ſtand
faſt lyke a palace.
They come in no myſfortune lyke other
folke, neyther are they plaged lyke other
men.
And this is the cauſe that they be ſo puft vp
in pryde, and ouerwhelmed with cruelte and
vnrighteouſneſſe.
Their eyes ſwell for fatneſſe, they w euen
what they lyſt.
Corrupt are they, and ſpeake blaſphemyes
B malycyouſly, proude and preſumptuous are
their wordes.
They ſtretche forth their mouthe vnto the
heauen, and their tongue goeth throwe the
worlde.
Therfore fall the people vnto theym, and
there out ſucke they no ſmall vauntage.
Tuſh (ſaye they) how ſhulde God perceyue
it? is there knowledge in the moſt hyghеſt?
Lo, theſe are the vngodly, theſe proſpere
in the worlde, theſe haue eyeſelle in poſſeſ-
ſion.
Shoulde I then clenſe my herte in vayne
(thought I) and waſche my handes in inno-
cency?
Wherfore ſhuld I be then punyſhed daye-
ly, and be chaſtened euery morninge?
C Yea I had almoſt alſo ſayde euen as they:
but lo, then ſhulde I haue condemned the ge
neracion of thy childzen.
Then thought I to vnderſtand this, but it
was to harde for me.
Vntyl I went into the Sanctuary of God
and conſidred the ende of theſe men.
Namely, how thou haſte ſet them in a ſlyp
pery place, that thou mayſt caſt theym wowne
headlynges and deſtroye them.
O how ſodeynly do they conſume, periſh,
& come to a fearfull ende?
Yea euen lyke as a dreame when one awa-
keth, ſo makeſt thou their ymage to vanyſche
out of the cyte.
Thus my hert was greued, and it went e-
uen throw my reynes.
So folyſh was I and ignorant, and as it
D were a beaſt before the.
Neuertheleſſe I am alwaye by the, thou
holdeſt me by my righthande.
Thou leadeſt me with thy counſel, and af-
terwarde receyueſt me vnto glory.
O what is there prepared for me in heaue?
there is nothinge vpon earth, that I deſire in
comparyſon of the.
My fleſh and my hert fayleth, but God is
the ſtrengthe of my herte, and my portion for
euer.
For lo, they that forſake the ſhall periſhe:
thou deſtroyeſt all them that commyt forni-
cation agaīſt the.
But it is good for me, to holde me faſt by
God, to put my truſt in the Lorde God, and
to ſpeake of all thy workes.

PSAL. LXXIII.

After the He-
brues. lxxiiii.

¶ An inſtruction of Aſaph.

O God, wherfore doeſt thou caſt vs ſo A
cleane away? why is thy wrath ſo hote
againſt the ſhepe of thy paſture?
O thinke vpon thyne aſſemble, whom thou
haſte purchaſed frome the begynnynge: the
ſtafe of thyne enheritaunce, whom thou haſt
redemed, euen this hyl of Sion wherin thou
dwelleſt.
Treade vpon them with thy fete, and caſte
them downe to the grounde, for the ennemye
hath deſtroyed all togyther in the Saunctua-
rye.
Thyne aduerſaries roare in thy houſes, & B
ſet vp their bannets for tokens.
Men maye ſe the axes glyſter aboue, lyke
as thoſe that hewe in the wod.
They cut downe all the ſlyrnge worke of
the holy place with bylles and axes.
They haue ſet fire vpō the Sanctuary, they
haue defyled the dwelling place of thy name,
euen vnto the grounde.
Yea they ſayde in their hertes: let vs ſpoyle
them al togither, thus haue they brent vp al
the houſes of God in the lande.
We ſe our tokēs no more, there is not one
Prophet more, no not one that vnderſtādeth
any more.
O God, how longe ſhall the aduerſarye do iii. Reg. xxv. c
this diſhonoure? how longe ſhal the ennemy
blaſpheme thy name? for euer?
Why withdrawеſt thou thyne hand? why C
pluckeſt thou not thy righthande out of thy
boſome, to conſume thyne ennemyes?
But God is my kynge of olde, the helpe
is done vpon earth, he doth it him ſelfe.
Thou diuideſt the ſee throwe thy power,
thou breakeſt the heades of the dragons in
waters.
Thou ſmyteſt the heades of Leuiathan in
peces, and gyueſt him to be meat for the peo-
ple in the wildernelle.
Thou dryggeſt vp welles and brokes, thou
dryeſt vp myghty waters.
The daye is thyne, and the nyght is thyne:
thou haſte prepared the lyghtes and the
Sunne.
Thou haſt ſet al the borders of the earthe,
thou haſt made both ſomer and wynter.
Remembre this, O Lorde, how the enne-
my rebuketh, and how the folyſh people blaſ
pheme thy name.
O delyuer not the ſoule of thy turtle doue
vnto the beaſtes, and forget not the aſſemble
of the pore for euer.
Loke vpon the couenaunt, for the darcke
houſes of the earth are full of wyckednelſe. D
O let not the ſymple go awaye aſhamed:
for the poore and nedye gyue prayſes vn-

to thy name.

Aryse, O God, and mayntayne thyne owne cause, remembre how the folysh man blaspheme th the dayely.

Forget not the voyce of thyne enemyes, for the presumption of them that hate the, increaseth euer more and more.

After the Hebrues. lxxv.

PSAL. LXXIIII.

¶ To the chaunter, destroye not, a Psalme and songe of Asaph.

A VNto the, O God, will we gyue thankes, yea vnto the will we gyue thankes, and seynge thy name is so nyghe, we will tell of thy wonderous workes.

When I maye get a conuenient tyme, I shall iudge accordinge vnto right.

The earth is weake and all that is therin, but I beare vp her pyllers.

I sayde vnto the mad people, deale not so madly, and to the vngodly: set not vp youre hornes.

Set not vp your hornes on hyghe, & speake not with a styf necke.

For promocion commeth neyther from the East ner frome the west, ner yet from the wildernesse.

And why? God is the iudge: he putteth B downe one, and setteth vp an other.

For in the hande of the Lorde there is a cup full of stronge wyne, and he poureth out of ſ same:

As for the dregges therof, all the vngodly of the earth shall drynke them, and sucke the oute.

But I wil talke of the God of Jacob, and prayse him for euer.

All the hornes of the vngodly wyl I breake and the hornes of the ryghteous shall be exalted.

After the Hebrues. lxxvi.

PSAL. LXXV.

¶ To the chaunter, in Neginoth, a Psalme and songe of Asaph.

A IN Juda is God knowen, his name is great in Israel.

At Salem is his tabernacle, & his dwellinge in Syon.

There breaketh he the arowes of the bowe the shylde, the swearde, and the hole battayle.

Thou art of more honour and myght then the hylles of robbers.

The proude shall be robbed and slepe their slepe, and the myghty shal be vable to worke thinge with their handes.

B When thou rebukest them, O God of Jacob, both the charettes and horsemen shal fal on slepe.

Thou arte fearfull, for who maye abyde in thy sight, when thou art angry?

When thou lettest thy iudgement be herde frome heauen, the earthe tremblyth and is styll.

Yea when God aryseth to gyue iudgemēte and to helpe al them that be in aduersite vpō earth. Selah.

When thou punyshest one man, he muste knowledge that thou arte redye to punyshe other mo.

Loke what ye promyse vnto ſ Lorde your God, se that ye kepe it, all ye that be rounde-about him: bringe presentes vnto him that ought to be feared.

Which taketh awaye the breth of Princes and is wonderfull amonge the kynges of the earth.

After the Hebrues.

PSAL. LXXVI.

¶ To the chaunter, for Iduthun a Psalme of Asaph.

I Cryed vnto God with my voyce, yea vnto God cryed I with my voyce, and he heard me. C

In the tyme of my trouble I sought the Lorde, I helde vp myne handes vnto him in ſ nyghte season, for my soule refused all other comforte.

When I was in heynesse, I thought vpō God: when my hert was vexed, then dyd I speake. Selah.

Thou heldest myne eyes wakynge, I was so feble, that I coulde not speake.

Then remembred I the tymes of olde, and the yeres that were past. D

I called to remembraunce my songe in the night, I communed with myne owne hert, & sought out my spirite.

Wyll the Lorde cast out for euer?

Will he be no more intreated?

Is his mercy cleane gone?

Is his promyse come vtterly to an ende for euermore?

Hathe the Lorde forgotten to be gracious?

Or, hath he shut vp his louynge kyndnesse C in displeasure?

At the laste, I came to this poynte, that I thought: O why art thou so folysh? ſ right hande of the most hyghest can chaunge all.

Therfore will I remembre the workes of ſ Lorde, and cal to mynde thy wonders of old tyme.

I will speake of al thy workes, and my talkynge shalbe of thy mynges.

Thy waye, O God, is holye: who is so great and mighty as God?

Thou arte the God that wyth wonders, thou hast declared thy power among the people.

Thou with thyne arme hast delyuered thy people, euen the sonnes of Jacob and Joseph D Selah.

The waters sawe the, O God, the waters sawe the, and were afrayed, the deapthes were moued.

The thicke cloudes powred out water, the cloudes thondered, and thyne arowes went abroade.

Thy thonder was herde roundeabout, the lyght-

lyghtynges shone vpon the grounde, the erth was moued and shoke withall.

Thy waye was in the see, and thy pathes in the great waters, yet coulde no man know thy foteſteppes.

Thou leddeſt thy people lyke a flocke of sheepe, by the hande of Moſes and Aaron.

PSAL. LXXVII.

(An inſtruccion of Aſaph.

HEare my lawe, O my people, enclyne your eares vnto ꝯ wordes of my mouth I wyll open my mouth in parables, & ſpeake of thinges of olde.

Which we haue herde and knowen, & ſuche as our fathers haue tolde vs.

That we ſhoulde not hyde theym frome the chyldren of the generacyons to come: but to ſhewe the honoure of the Lorde, his myght and wonderfull workes that he hathe wrought.

He made a couenaũt with Jacob, and gaue Iſrael a lawe, which he cõmaunded our forefathers to teache their children.

That their poſteritie myght know it, & the children which were yet vnborne.

To thintent that when they came vp, they might ſhewe their children the ſame.

That they alſo might put their truſt i God & not forget what he had wrought, but to kepe his commaundmentes.

And not to be as their forefathers, a frowarde and ouert hwarte generacion, a generacion that ſet not their hert a right, and whoſe ſpirite was not true towarde God.

Lyke as the children of Ephraim, which beynge harnelled and carynge bowes, tourned themſelues back in the tyme of bataple.

They kept not the couenaunt of God, and wolde not walke in his lawe.

They forgat what he hadde wrought, and the wonderfull workes that he hadde ſhewed for them.

Marueloꝰ thinges dyd he in the ſight of our fathers in the lande of Egypte, euen in ꝯ felde of Zoan.

He dyuyded the ſee and let theym goo thorow it, and made the waters to ſtande lyke a wall.

In the day tyme he led them with a cloude and all the nyghte thorowe with a lyght of fyre.

He cloue the hard rockes in the wyldernes and gaue them drynke therof, as it had bene out of the great deapth.

He brought waters oute of the ſtony rocke, ſo that they guſhed out lyke the ryuers.

Yet for all this they ſynned againſte him, and prouoked the moſt myghtie in the wyldernelle.

They tempted God in their hertes, and required meat for their luſt.

For they ſpake againſt God, and ſayde: yea yea, God ſhall prepare a table in the wyldernes, ſhall he?

Lo, he ſmote the ſtony rocke, that the waters ſtreames guſhed oute, and the ſtreames flowed with all: but how can he gyue bred & prouyde fleſh for his people?

When the Lorde herde this, he was wroth ſo the fyre was kyndled in Jacob, and heuye diſpleaſure againſt Iſrael. Nume.xi.b

Becauſe they beleued not in God, and put not their truſt in his helpe.

So he commaunded the cloudes above, & opened the wyes of heauen.

He rayned downe Manna vpon theym for to eate, and gaue them bred frome heauen. Exo.xvi.c

Then ate they aungels fode, for he ſent thē meat ynough. Numer.xi.b.

He cauſed the eaſt wynde to blow vnder ꝯ heauen, and thorow his power he brought in the ſouth wynde. 1.Cozin.x.a

He made fleſh to rayne vpõ them as thicke as duſt, and fethered foules lyke as the ſande of the ſee. Numeri.xi.g

He let it fall amonge their tentes rounde-about their habitations.

So they ate, and were fylled, for he gaue them their owne deſire.

They were not diſappointed of their luſt.

But whyle the meat was yet in their mouthes: the heuy wrath of God came vpõ them & ſlewe the welthyeſt of them, & ſmote downe the choſen men of Iſrael. Numeri.xi.g. D

But for all this they ſynned yet more, and beleued not his wonderous workes.

Therfore their dayes were conſumed in vanitie, & ſodenly their yeres were gone.

When he ſlewe them, they ſought him, and turned them early vnto God.

They thought then that God was their ſuccoure, and that the hyghe God was their redemer.

Neuertheleſſe they dyd but flatter him in their mouthes, & dilſembled with him in their tongues.

For their hert was not hole with him, neyther continued they in his couenaunt.

But he was ſo mercyfull, that he forgaue their myſdedes, and deſtroyed them not.

Yea many a tyme tourned he his wrathe awaye, and wolde not ſuffre his hole diſpleaſure to aryſe.

For he conſydered that they were but fleſh: euen a wynde that palleth awaye, and commeth not agayne.

O how oft haue they greued him in ꝯ wyldernelſe? D

How many a tyme haue they prouoked him in the deſerte?

They turned backe, and tempted God, and moued the holy one in Iſrael.

They thought not of his hande, in ꝯ daye when he delyuered theym frome the hande of the ennemy.

How he hadde wrought his myracles in Egypte, and his wonders in the lande of Zoan. Exodi.i.d

Howe he turned their waters in to bloude ſo that they myght not drynke of the ryuers.

How he ſent lyce amonge them, to eate them vp, and frogges to deſtroye them. Exod.viii.a.f

How he gaue their frutes vnto the Caterpyller, and their labour vnto the Grashoppe.

How he bet downe their vynyardes with hayle stones, and their Mulbery trees with the frost.

How he smote their catell with hayle stones, and their flockes with hoote thonder bolte. Exodi.ix.c. Exodi.vi.a.c.

How he sent vpon them the furyousnes of his wrath, anger and displeasure: with trouble and sayllynge in of euyll aungels.

When he made a waye to his fearefull indignacion, and spared not their soules from death, yea and gaue their catell ouer to the pestilence.

When he smote all the first borne in Egypt the most principal and myghtyest in the dwellynges of Ham. Exodi.xii.d.

His owne people, he lead theym forth lyke shepe, and caryed them in the wylderneſſe like a flocke. Exodi.xiii.c.

F

He brought thē out safely, that they should not feare, and ouerwhelmed their ennemyes with the see.

He caryed thē vnto the borders of his Sanctuary: euen in to this hyl, which he purchased with his right hande.

He dyd cast out the Heythen before them, caused their lande to be diuyded among them for an heritage, and made the trybes of Israel to dwell in their tentes. Josue.xiii.b.

For all this they tempted and displeased the most hyghe God, and kept not his couenaunt.

But tourned their backes, and fell awaye lyke their forefathers, starting aside lyke a broken bowe.

And so they greued hym with their hyghe places, and prouoked him with their ymages.

When God herde this, he was wroth, and toke sore displeasure at Israel.

So that he forsoke the tabernacle in Silo, euen his habitation wherin he dwelt among men. 1.Regū.viii.a.

G

He delyuered their power into captiuite, & their glory into the ennemyes hande.

He gaue his people ouer into the swerde, for he was wroth with his heritage.

The fire consumed their yong men, & their maydens were not gyuen to mariage.

Their prestes were slayne with the swerde, and there were no wydowes to make lamentation.

So the Lorde awaked as one oute of slepe and lyke a gyaūt refreshed with wyne.

He smote his ennemyes in the hynder partes, and put them to a perpetual shame.

He refused the tabernacle of Joseph, & chose not the tryde of Ephraim.

Neuertheles, he chose the tryde of Juda, euen the hyll of Syon which he loued.

And there he buylded his temple on hyghe, and layde the foundacion of it lyke ỹ ground that it myght perpetually endure.

He chose Dauid also his seruaunt, & toke him awaye from the shepe folde.

As he was folowynge the yowes great with yonge, he toke hym, that he myght fede Jacob his people, and Israell his enheritaunce.

So he fed theym with a faithfull and true hert, and ruled them with al the diligence of his power.

PSAL. LXXVIII.

¶ A Psalme of Asaph.

O God, the Heythen are brokē into thyne heritage: the holy temple haue they defyled, and made Jerusalem an heape of stones.

The ded bodyes of thy seruauntes haue they gyuen vnto the foules of the ayre to be deuoured, and the flesh of thy sayntes vnto ỹ beastes of the lande.

Their bloude haue they shed lyke water on euery syde of Jerusalem, and there was no mā to bury them.

We are become an open shame vnto oure ennemyes, a very scorne and derision vnto them that are round about vs.

Lorde, how longe wilt thou be angry? shal thy gelousy burne lyke fire for euer?

Poure out thyne indignacion vpon the heythen that know the not, and vpon the kyngdomes that cal not vpon thy name.

For they haue deuoured Jacob, and layde wast his dwellynge place.

O remembre not our olde synnes, but haue mercy vpō vs, and that sone, for we are come to great myserp.

Helpe vs, O God our sauiour, for the glory of thy name: O delyuer vs, & forgyue vs our synnes for thy names sake.

Wherfore shall the Heythen say: where is now their God?

O let the vengeaūce of thy seruātes bloude that is shed, be openly shewed vpon the heythen in our sight.

O let the sorowfull syghynge of thy prysoners come before the, and according vnto the power of thyne arme, preserue those that are appoynted to dye.

And for the blasphemye wherewith oure neyghboures haue blasphemed the, rewarde theym, O Lorde, seuen folde into their bosome.

So we that be the people and shepe of thy pasture, shall gyue the thankes for euer, and will alwaye be shewynge forthe thy prayse more and more.

PSAL. LXXIX.

¶ To the chaunter, vpon Solanim, a Psalme of Asaph.

HEare O thou shepeherde of Israel, thou that leadest Jacob lyke a flocke of shepe shewe thy selfe, thou that sittest vpon the Cherubyns.

Before Ephraim, Ben Jamin, and Manasses: stere vp thy power, and come helpe vs.

Turne

Tourne vs agayne, O God, shewe the lyghte of thy countenaunce, and we shall be hole.

O Lorde God of hostes: howe longe wylte thou be angrye ouer the prayer of thy people?

Thou hast fed the with the breed of teares: yea thou hast gyuen them plenteousnes of teares to drinke.

Thou hast made vs a verye stryfe vnto our neyghbours: and our ennemyes laughe vs to scorne.

B Turne vs agayn thou God of hostes: shew the lyghte of thy countenaunce, and we shall be hole.

Thou haste brought a vyneyarde forthe of Egypt: thou diddest cast out the Heithen, and plant it.

Thou madest rowme for it, and caused it to take rote, so that it fylled the lande.

The hylles were couered with the shadowe of it: and so were the strong Cedar trees with the boughes therof.

She stretched out her braunches vnto the see: and her boughes vnto the water.

Why hast thou then broken downe her hedge: that al they which go by, plucke of her grapes?

The wylde boze oute of the wod hathe roted it vp: and the beestes of the felde haue deuoured it.

Turne the agayn thou God of hostes: loke downe from heuen, beholde and visyte this vineyarde.

Mayntayn it that thy right hand hath planted: and the sonne whom thou madest so moch of for thy selfe.

For why? it is brent with fyre, and lyeth waste: O let them perish at the rebuke of thy wrathe.

Lette thy hande be vpon the man of thy rygdte hande: and vpon the man whom thou madest so moche of, for thyne owne selfe.

And so wyll not we goo backe frome the: Oh lette vs lyue, and we shall call vpon thy name.

Turne vs agayne, o Lorde God of hostes: shewe the lyght of thy countenaunce, and we shall be hole.

PSAL. LXXX.

To the chaunter vpon Githith, of Asaph.

A Synge merely vnto God, whiche is oure strength: make a cherefull noyse vnto the God of Jacob.

Take the Psalme, bryng hyther the tabret: the mery harpe and lute.

Blow vp the trompettes in the new mone: vpon our solemne feast daye.

For this is the vse in Israel: and a lawe of the God of Jacob.

B This he ordeined in Joseph for a testimony, when he came out of Egypt: and had herde a straunge language.

When he eased his shoulder from the burthen: & when his handes were deliuered from the pottes.

When thou calledst vpon me in trouble, I helped the & heed the, what time as the storme fel vpon the: *I proued the also at the water of stryfe. Selah. *Num.xx.b. Exodi.xx.a

Heare, o my people: for I assure the, o Israel, yf thou wylte herken vnto me:

There shall no straunge God be in the: neyther shalte thou worshyppe anye other God. Exodi.xx.a

I am the Lord thy God which brought the out of the lande of Egypt: open thy mouthe wyde, and I shal fyll it.

But my people wolde not heare my voyce: and Israel wolde not obey me. Act.xiiii.c

C So I gaue them vp vnto their owne hertes lust: and let them folowe theyr owne ymaginacions.

O that my people wolde obey me: for if Israel wolde walke in my wayes: Baruch.iii.b

I shoulde soone put downe theyr ennemyes: and tourne myne hande agaynst theyr aduersaries.

The haters of the Lorde shoulde mysse Israell: but theyr tyme shoulde endure for euer.

He sholde fede them with the fynest whete floure: ang satisfye them with hony out of the stonye rocke.

PSAL. LXXXI.

After the Hebrues .lxxxii.

A Psalme of Asaph.

A God standeth in the congregacion of the Goddes: and is a Judge amonge the Judges.

Howe longe wyll ye gyue wronge iudgement: and accept the persons of the vngodly? Selah.

Defende the poore and fatherlesse: se that suche as be in nede and necessitie haue ryghte.

Deliuer the outcast and poore: and saue him from the hande of the vngodly.

B Neuertheleße they wil not be lerned and vnderstande, but walke on styll in darckenesse: therfore must all the foundacion of the lande be moued.

I haue sayd, ye are goddes: ye are the chyldren of the most hyest.

But ye shal dye lyke men: and fall like one of the tyrauntes.

Aryse, O God, and iudge thou the earthe: for all Heythen are thyne by enherytaunce.

PSAL. LXXXII.

After the Hebrues .lxxxiii.

A songe and Psalme of Asaph.

A Holde not thy tonge, O God, kepe not styll sylence: refrayne not thy selfe, O God.

For loo, thyne ennemyes make a murmurynge: and they that hate the, lyfte vp theyr heed.

They

They ymagen craftely agaynſte thy people: and take counſell agaynſte thy ſecrete ones.

Come (ſaye they) let vs rote them out from among the people, that ỹ name of Iſrael may be put out of remembraunce.

For they haue caſte theyr heedes togyther with one conſente: and are confederate agaynſt the.

B The tabernacles of the Edomytes and Iſmaelytes: the Moabytes and Hagarenes.

Gebal, Ammon, and Amalech: the Philiſtines with them that dwel at Tyre.

Aſſur alſo is ioyned vnto them, and helpe the children of Loth. Selah.

But do thou to them as vnto the Madianites, vnto Siſera: and vnto Jabin by ỹ broke of Kiſon.

Judi.i.k Which periſhed at Endor: and became as the donge of the erth.

Jud.iiii.d Jud.vii.g Make all their princes lyke Oreb and Zeb: yea make all their princes lyke as Zebea and Salmana.

C Which ſaye, we wyll haue the houſes of God in poſſeſſion.

O my God, make them lyke vnto a whele, & as the ſtubble before the wynde.

Lyke as a fyre that burneth vp the wodde, and as the flame that conſumeth the mountaynes.

Perſecute them euen ſo with thy tempeſt, & make them afrayde with thy ſtorme.

Make their faces aſhamed, o Lorde, that they may ſeke thy name.

Lette them be confounded and vexed euer more and more: let them be put to ſhame and periſhe.

That they maye knowe that thou arte alone, that thy name is the Lorde: and that thou onely arte the mooſte hyeſt ouer all the earthe.

PSAL. LXXXIII.

After the Hebrues. lxxxiiii

¶ Vpon Githith, a Pſalme of the ſonnes of Korah.

A O How amiable are thy dwellinges, thou Lorde of hoſtes?

My ſoule hath a deſire & longing for the court of the Lord: my hert and my fleſhe reioyſe in the liuing God.

For the ſparow hath founde her an houſe, & ỹ ſwalow a nett, where ſhe may lay her yong: euen thy aulters, o Lorde of hoſtes, my kynge and my God.

O howe bleſſed are they that dwell in thy houſe? they are alwaye prayſynge the. Selah.

B Bleſſed are the men whoſe ſtrengthe is in the: in whoſe herte are thy wayes.

Which goyng thorow the baley of miſery ble it for a well, and the poles are fylled with water.

They goo frome ſtrengthe to ſtrengthe, and ſo the God of goddes appeareth vnto theym in Sion.

O Lord God of hoſtes, heare my prayer: harken, o God of Jacob.

Beholde o God our defence, loke vpon the face of thyne annoynted.

For one daye in thy courte, is better then a thouſande.

I hadde rather be a wore keper in the houſe of my God: then to dwel in the tentes of the vngodly.

For the Lorde God is a lyght and defence, the Lorde wyll gyue grace and worſhyp, and no good thinge ſhall he withholde from them that liue a godly lyfe.

O Lorde God of hoſtes: bleſſed is the man that putteth his truſt in the.

PSAL. LXXXIIII.

¶ To the chaunter, a Pſalme of the ſonnes of Korah.

L Orde, thou haſt a loue vnto thy lande thou dyddeſt bryng agayne the captiuitie of Jacob.

Thou dyddeſt forgyue the offence of thy people: and couereddeſt all theyr ſynnes. Selah.

Thou tokeſt awaye all thy diſpleaſure, and turneddſt thy ſelfe from thy wrathful indignacion.

Turne vs then, o God our ſaueour, and let thyne angre ceaſe from vs.

Wilt thou be diſpleaſed at vs for euer? wilt thou ſtretche out thy wrath from one generacion to an other?

Wilt thou not turne agayn and quicken vs, that thy people may reioyſe in the?

I wyl harken what the Lord God will ſay, for he ſhal ſpeake peax vnto his people, and to his ſayntes, that they tourne not them ſelues vnto folyſhneſſe.

For his ſaluacio is nye them that feare him: ſo that glory ſhal dwell in our lande.

Mercy and truth are met togither, rightouſneſſe and peax kyſſe eche other.

Truthe ſhall ryſe oute of the earthe: and ryghtouſneſſe ſhall loke downe frome heauen.

And why? the Lorde ſhall ſhewe louynge kyndneſſe: and oure lande ſhall gyue her increaſe.

Righteouſneſſe ſhall go before him, and prepare the waye for his comming.

PSAL. LXXXV.

¶ A Prayer of Dauid.

B Owe downe thyne eare, O Lorde, and heare me: for I am comfortleſſe and poore.

O kepe my ſoule, for I am holy: my God helpe thy ſeruaunte that putteth his truſte in the.

Be mercyfull vnto me, o Lorde, for I call dayly vpon the.

Comfort the ſoule of thy ſeruaunt, for vnto the, o Lorde, do I lyft vp my ſoule.

For

for thou Lorde arte good and gracyous: and of greate mercye vnto all them that call vpon the.

Gyue eare Lorde vnto my prayer, and ponder my humble desire.

B In the tyme of my trouble I cal vpon the, for thou hearest me.

Among the goddes there is none lyke vnto the, o Lorde, there is not one that can wo as thou doest.

All nacyons whome thou hast made, shall come and worshyp before the, o Lorde, & shall glorifye thy name.

For thou art greate, thou doest wonderous thinges, thou art God alone.

Leade me in thy waye, o Lorde, that I may walke in thy truth: o let my hert delite in fearing thy name.

I thanke the, o Lorde my God: and wyll prayse thy name for euer.

For great is thy mercye towarde me: thou hast delyuered my soule frome the nethermost hell.

C O God, the proude are rysen agaynste me, and the congregacion of the myghtye seketh after my soule, and sette not the before theyr eyes.

But thou, o Lorde God, art full of compassion and mercy, long suffringe, great in goodnes and truth.

D Oo tourne the then vnto me, haue mercye vpon me: gyue thy strengthe vnto thy seruaunte, and helpe the sonne of thyne handmayde.

Shewe some token vpon me for good, that they whiche hate me, maye se it, and be ashamed: because thou Lorde hast helped me, and comforted me.

PSAL. LXXXVI.

¶ Psalme and songe of the sonnes of Corah.

A Her foundacyons are vpon the holye hylles: the Lorde loueth the gates of Sion more then all the dwellynges of Jacob.

Verye excellent thynges are spoken of the thou cyte of God. Selah.

I wil thynke vpon Rahab and Babylon, so that they shall knowe me.

Yea the Philistynes also, and they of Tyre, with the Morians. Lo, there was he borne.

And of Sion it shal be reported, that he was borne in her, euen the moost hyest which hath buylded her.

The Lorde shal cause it to be preached and written among the people, that he was borne there. Selah.

Therfore the dwellynge of all syngers and daunsers is in the.

PSAL. LXXXVII.

¶ Psalme and songe of the sonnes of Corah, to be chaunted vpon Mahalath, for affliction, an instruction of Heman the Ezrahyte.

O Lorde God my sauiour, I crye daye and A nighte before the: oh let my prayer enter in to thy presence, enclyne thyne eare vnto my callyng.

For my soule is full of trouble, and my lyfe draweth nygh vnto hell.

I am counted as one of them that go downe vnto the pit: I am euen as a man that hath no strength.

Free amonge the dead, lyke vnto them that lye in the graue: whiche be oute of remembraunce, and are cutte awaye frome thy hande.

Thou hast layde me in the lowest pit, in the B darcknesse, and in the depe.

Thyne indignacyon lyeth harde vpon me: and thou vexest me with all thy floudes. Selah.

Thou hast put awaye myne acqueyntaunce farre fro me: and made me to be abhorred of them: I am so faste in prysone, that I can not get forth.

My sight fayleth for very trouble: Lorde I cal dayly vpon the, and stretche out my handes vnto the.

Doest thou shewe wonders amonge the dead?

Can the Phisicions rayse them vp agayne, that they may prayse the?

Maye thy louynge kyndnesse be shewed C in the graue: or thy faythfulnesse in destruction?

Maye thy wonderous workes be knowen in the darcke? or the rightoulnesse in the land where all thynges are forgotten?

Unto the I cry, o Lord, and early commeth my prayer before the.

Lorde, why puttest thou awaye my soule? wherfore hydest thou thy face fro me?

My strengthe is gone for very sorowe and D misery: with fearfulnesse doo I beare my burthens.

Thy wrathfull displeasure goeth ouer me: the feare of the oppresseth me.

They come rounde aboute me daylye lyke water: and compasse me togyther on euerye syde.

My louers and frendes hast thou put awaye fro me: and tourned awaye myne acqueyntaunce.

PSAL. LXXXVIII.

After the Hebrues. lxxxix.

¶ An instruction of Ethan the Ezrahite.

MY songe shall be alwaye of the lo- A uynge kyndnesse of the Lorde: with my mouthe wyll I euer be shewynge thy faythfulnesse frome one generacion to an other.

For I haue sayd: mercye shall be set vp for euer, thy faythfulnesse shalt thou stablysshe in the heuens.

* I haue made a couenaunte with my *II. Reg. vii. c chosen: I haue swore vnto Dauid my seruaunt.

Thy seed wyll I stablysshe for euer, and set vp

by thy trone frome one generacyon to another.

Ps. xcv. c

O Lorde, the verye heuens shall prayse thy wonderous worckes, yea and thy faythfulnesse in the congregacion of the sayntes.

For who is he among the cloudes, that may be compared vnto the Lorde?

Yea what is he amonge the goddes, that is lyke vnto the Lorde?

God is greatly to be feared in the counsel of the saintes, & to be had in reuerence of al them that are aboute him.

O Lorde God of hostes, who is lyke vnto the in power? thy truthe is rounde aboute the.

Thou abatest the ragynge of the see: thou stillest the waues therof, when they arise.

Thou breakest the proude lyke one that is wounded, thou scatterest thyne enemies abrode with thy mighty arme.

Geneſis.i.a The heuēs are thyne, the erth is thyne: thou hast layd the foundacion of the round worlde, and all that therin is.

Thou haste made the Northe and the Southe: Tabor and Hermon shall reioyse in thy name.

Thou hast a myghtye arme, stronge is thy hande, and hye is thy ryght hande.

Ryghtousnesse and equitie is the habitacion of thy seate: mercye and truthe goo before thy face.

Blessed is ỹ people, o Lord, that can reioyse in the, and walketh in the lyght of thy countenaunce.

Their delyte is in thy name all the daye long, and thorow thy righteousnesse they shall be exalted.

For thou arte the glorye of their strengthe and thorowe thy fauoure shalte thou lyfte vp our hornes.

The Lorde is our defence: and the holy one of Israel is our kyng.

Then spakest somtimes in visions vnto thy sayntes, and saydest: I haue layde helpe vpon one that is mighty, I haue exalted one chosen out of the people.

I haue found Dauid my seruaunt: with my holy oyle I haue annoynted him.

1.Regū.xvi.c. Act.xiii.d My hande shall holde him fast: and myne arme shall strengthen him.

The ennemye shall not ouercome hym: and the sonne of wickednesse shall not hurte hym.

I shal smyte downe his foes before his face: and plage them that hate him.

My truthe also and my mercye shall be with him: and in my name shall his horne be exalted.

I wil set his hande in the see: and his right hande in the floudes.

He shall call me: thou arte my father, my God, and the strengthe of my saluacion.

And I will make him my fyrstborne: hyer then the kynges of the erth.

My mercye wyll I kepe for him for euermore: and my couenaunte shall stande faste with him.

His seed wil I make to endure for euer, yea and his trone as the dayes of heuen.

But yf his chyldren forsake my lawe: and walke not in my iudgementes.

Yf they breake mine ordinaunces: and kepe not my commaundementes.

I wil visit their offences with the rod: and their synnes with scourges.

Neuertheles my louynge kyndnesse wyl I not vtterly take from him: ne suffre my truth to fayle.

My couenaunt wyll I not breake: nor disanulle the thynge that is gone oute of my lyppes.

I haue sworne ones by my holynesse, that I wil not fayle Dauid.

His sede shall endure for euer, and his seate also lyke as the sunne before me.

He shall stande faste for euermore as the moone: and as the faythfull wytnesse in heuen. Selah.

But now thou forsakest and abhorrest thine annoynted: and art displeased at him.

Thou haste tourned backe the couenaunte of thy seruaunte: and caste his crowne to the grounde.

Thou hast ouerthrowen al his hedges: and brokē downe his strong holdes.

Al they that go by, spoyle him: he is become a rebuke vnto his neyghbours.

Thou settest vp the ryghte hande of his ennemyes: and makest all his aduersaryes to reioyse.

Thou haste taken awaye the strengthe of his swerde: and gyuest him not victorye in the battayle.

Thou hast put out his glorye: and cast his trone downe to the ground.

The dayes of his youthe haste thou shortened: and couered him with dishonoure. Selah.

Lorde, howe longe wylte thou hyde thy selfe? for euer? shall thy wrathe burne lyke fyre?

Remembre howe shorte my tyme is: haste thou made all men for nought? what man is he that lyueth, and shall not se deathe?

Haue a man delyuer his owne soule frome the hande of hell? Selah.

* Lorde, where are thy olde louynge kyndnesses, which thou sworest vnto Dauid in thy truthe?

Remembre, Lorde, the rebuke that the multytude of thy people doo vnto thy seruauntes, and howe I haue borne it in my bosome.

Wherwith thyne ennemyes blaspheme the: and sclaūder the fotesteppes of thyne annoynted.

Thankes be to the Lorde for euermore: Amen, Amen.

PSAL. LXXXIX.

A prayer of Moses the man of God.

Lorde

LOrde, thou art oure refuge frome one generacion to an other.

Before the mountaynes were brought forthe, or euer the earthe and the worlde were made, thou art God from euerlasting & worlde without ende.

Thou tourneſt man to deſtruction: & sayest: come agayne ye children of men.

For a thousande yeres in thy syghte, are but as yesterdaye that is past, and lyke as it were a nyght watche.

As soone as thou scatterest them, they are euen as a slepe: and fade awaye sodeynly lyke the grasse.

In the mornynge it is grene and groweth vp: but in the euenynge it is cut downe and wythered.

For we consume awaye in thy displeasure: and are afrayde at thy wrathfull indignacion.

Thou settest our mysdoedes before the: and our secrete synnes in the lyght of thy countenaunce.

For when thou art angrye, all our dayes are gone: we bringe oure yeres to an ende, as it were a tale that is tolde.

The dayes of oure age are thre score yeres and ten: and thoughe men be so stronge that they come to foure score yeres, yet is their strength then but labour and sorowe: so soone passeth it awaye and we are gone.

But who regardeth the power of thy wrathe, thy fearefull and terrible displeasure?

O teache vs to nombre oure dayes, that we maye applye oure hertes vnto wyſedome.

Turne the agayne, o Lorde, at the laſt: and be gracious vnto thy seruauntes.

O satisfie vs with thy mercy, and that sone: so shall we reioyse and be glad all the dayes of our lyfe.

Comfort vs agayn now after the time that thou hast plaged vs: and for the yeres wherin we haue suffered aduerſitie.

Shewe thy seruantes thy worke: and their children thy glory.

And the glorious maieſtie of the Lorde our God be vpon vs: O prosspere thou the worke of our handes vpon vs: o prosspere thou oure handy worke.

PSAL. XC.

WHo so dwelleth vnder the defence of the moſt hyeſt, and abideth vnder the shadow of the almyghty.

He shall saye vnto the Lorde: o my hope, and my stronge holde, my God, in whome I wyll truſt.

For he shall delyuer the frome the snare of the hunter: and frome the noysome pestylence.

He shall couer the vnder his wynges, that thou mayſte be safe vnder his fethers: his faythfulnelle and truthe shal be thy shilde and buckeler.

So that thou shalt not nede to be afrayd for any bugges by night, ne for the arowe that fleeth by daye.

For the pestilence that crepeth in the darkneſſe: ne for the ſickneſſe that deſtroyeth in the noone daye. B

A thousande shal fall beſyde, and ten thousande at thy ryght hand: but it shal not come nye the.

Yea with thyne eyes shalt thou beholde: & ſe the rewarde of the vngodly.

For thou Lorde art my hope: thou haſte ſet thyne houſe of defence very hye.

There shall no euyll happen vnto the: C
neyther shall anye plage come nye thy dwelynge. Math.iiii.b. Luc.iiii.a

For he shal giue his aungels charge ouer the to kepe the in all thy wayes.

They shall beare the in their handes, that thou hurt not thy fote agaynſt a stone.

Thou shalt go vpon the lyon and adder, the yong lyon and the dragon shalt thou trede vnder thy fete.

Bicauſe he hath ſet his loue vpon me, I shal deliuer him: I shall defende him, for he hath knowen my name.

When he calleth vpon me, I shall heare hym: yea I am with hym in his trouble, I wyll delyuer hym, and bringe hym to honoure.

With long lyfe wil I ſatisfye him, and shew him my ſaluacion.

PSAL. CXI. After the Hebrues. xcii.

C A Psalme of the songe for the Sabboth daye.

IT is a good thing to giue thankes vnto the Lorde: and to ſing prayſes vnto thy name, o moſt hyeſt. A

To tell of thy louynge kyndneſſe early in the mornynge: and of thy truthe in the nyghte season.

Vpon an inſtrumente of tenne ſtrynges: vpon the Lute, and with the songe vpon the harpe.

For thou Lorde haſt made me glad thorowe thy workes: and I wil reioyse ouer þ operacio of thy handes.

O Lorde, how glorious are thy workes, thy thoughtes are very depe.

An vnwiſe man wyl not knowe this: and a fole wil not vnderſtande it. B

That the vngodly are grene as the graſſe: & that all the workes of wyckednelle do flouriſhe to be deſtroyed for euer.

But thou Lord, o moſt hyeſt, abideſt worlde without ende.

For loo, thyne ennemyes, O Lorde, loo, thyne ennemyes shall perysshe: and all the workes of wyckednelle shall be scattered abrode.

But my horne shal be exalted like the horne of an Unicorne, and shall be annoynted with freſshe oyle.

Myne eye also shall ſe his luſt of his ennemyes: and myne eare shall heare his deſire of the wicked that riſe vp agaynſt me. C

The

The righteous shall florysshe lyke a palme tree, and grow lyke a Cedre of Libanus.

Such as be planted in the house of ꝑ Lorde, be frutefull, plenteous and grene.

That they may shewe, how true the Lorde my strength is, & that there is no vnrighteousnesse in him.

After the Hebrues. xciii.

PSAL. XCII.

A THe Lorde is kinge, and hath put on glorious apparell: the Lorde hathe put on his apparell: and gyrded him selfe with strength: he hath made the rounde worlde so sure, that it can not be moued.

From that time forth hath thy seat ben prepared: thou art from euerlastyng.

The floudes aryse (O Lorde) the floudes lyft vp their noyse, the floudes lykte vp theyr waues.

The waues of the see are mighty, and rage horribly: but yet the Lorde that dwelleth on hye, is mightyer.

Thy testimonyes, O Lorde, are verye sure: holynesse becommeth thyne house for euer.

After the Hebrues. xciii.

PSAL. XCIII.

A OLord God, to whom vengeaunce belongeth: thou God to whom vengeaunce belongeth, shewe thy selfe.

Aryse thou iudge of the worlde, and rewarde the proude after their deseruing.

Lord how long shal the vngodly, how long shal the vngodly tryumphe?

Howe long shall all wycked doers speake so disdaynfully: and make suche proude boastynge?

They smyte downe thy people, o Lord, and trouble thyne heritage.

B They murther the widow and the straunger: and put the fatherlesse to deth.

And yet they saye, tush, the Lorde seeth not: the God of Jacob regardeth it not.

Take hede ye vnwise amonge the people: o ye fooles, when wil ye vnderstande?

He that planteth the eare, shal he not heare? he that made the eye, shal he not se?

He that nourtureth the Heythen: and teacheth a man knowlege, shall he not punysshe?

The Lorde knoweth the thoughtes of men that they are but vayne.

Blessed is the man whome thou lernest (O Lorde) and teachest him in thy lawe.

That thou mayst gyue him pacience in time
C of aduersitie, vntyll the pyt be digged for the vngodly.

For the Lorde will not fayle his people, neither wil he forsake his inheritaunce.

And why? iudgement shal be turned agayne vnto rightousnesse, and all suche as be true of herte shall folowe it.

Who ryseth vp with me agaynst the wycked? who taketh my parte agaynst the euyll doers?

Yf the Lorde had not helped me, my soule had almost ben put to sylence.

Whē I said: my fote hath slipped, thy mercy (o Lorde) helde me vp.

In the multitude of the sorowes that I had in my herte, thy comfortes haue refreshed my
D soule.

Wylt thou haue any thyng to do with the stole of wickednes, which ymagineth mischief in the lawe?

They gather them togyther agaynst ꝑ soule of the ryghtous, and condemne the innocent bloude.

But the Lorde is my refuge, my God is the strength of my confidence.

He shall recompence them their wyckednesse: and destroye them in their owne malyce: yea the Lorde oure God shall destroye them.

PSAL. XCIIII.

O Come let vs prayse the Lord, let vs hertely reioyse in the strengthe of oure saluacion.

Let vs come before his presence with thankesgyuynge, and shewe our selfe glad in hym with psalmes.

For the Lorde is a greate God, and a greate kynge, aboue all goddes.

In his hande are all the corners of the earthe: and the strengthe of the hylles is his also.

The see is his, for he made it, and his handes prepared the drye lande.

O come, let vs worshyp and bowe downe our selues: let vs knele before the Lorde our maker.

For he is oure God: and we are the peo-
B ple of his pasture, and the shepe of his handes.

To day if ye wil heare his voyce, harden not youre hertes, as when ye prouoked in tyme of temptacion in the wildernesse.

Where youre fathers tempted me: proued me, and sawe my workes.

Fourtye yeres longe was I greued with that generacion, and sayde: they euer erre in
C theyr hertes, they verely haue not knowen my wayes.

Therfore I sayd vnto thē in my wrath: that they sholde not entre in to my rest.

PSAL. XCV.

O Synge vnto the Lorde a newe songe: syng vnto the Lorde all the hole erth.

Syng vnto the Lorde, and praise his name: be tellynge of his saluacion from daye to daye.

Declare his honour among the Heithē, and his wonders amonge all people.

For the Lorde is greate, and can not worthely be praysed: he is more to be feared then all goddes.

As for all the goddes of the Heythen: they
B be but ydols: but it is the Lord that made the heuens.

Tham-

Thankesgyuynge and worshyp are before him: power and honoure are in his sanctuarye.

Ascrybe vnto the Lorde (O ye kynredes of the Heithen) ascrybe vnto the Lorde worshyp and strength.

Ascrybe vnto the Lorde the honoure of his name: bringe presentes, and come in to his courte.

O worshyp the Lorde in the beautye of holynesse: let the hole earthe stande in awe of hym.

Tell it oute amonge the Heithen: that the Lorde is kyng: and that it is he whiche hathe made the rounde worlde so fast, that it can not be moued, and how that he shal iudge the people rightously.

Let the heuens reioyse, and let the earth be glad: let the see make a noyse, yea and al that therin is.

Lette the felde be ioyfull, and all that is in it: let all the trees in the wodde leape for ioye.

Before the Lorde, for he commeth: for he cometh to iudge the earth: yea & righteousnes shall he iudge the worlde, and the people with his truthe.

PSAL. XCVI.

THe Lorde is kyng, the erth may be glad therof: yea the multitude of ꝑ yles may be glad therof.

Cloudes and darcknesse are rounde aboute him righteousnesse and iudgement are the habitacion of his seate.

There goeth a fyre before him, to burne vp his ennemyes on euery syde.

His lightninges giue shine vnto ꝑ worlde: the erth seeth it, and is afrayde.

The hilles melt lyke waxe at the presence of the Lord of the hole erth.

The very heuens declare his righteousnesse: and all the people se his glory.

Confounded be all they that worshyp ymages, and delite in their idols: worshyp him all ye goddes.

Sion heareth of it, and reioyseth: yea and al the doughters of Juda are glad because of thy iudgementes, o Lorde.

For thou Lorde arte the moost hyest ouer all the earth: thou art exalted farre aboue al goddes.

O ye that loue the Lorde, se that ye hate the thyng whiche is euyll: the Lorde preserueth the soules of his sayntes, he shall deliuer them from the hande of the vngodly.

There is spronge vp a lyghte for the righteous: and a ioyfull gladnesse for suche as be true herted.

Reioyse therfore in the Lorde ye righteous: and giue thankes for a remembraunce of his holynesse.

PSAL. XCVII.

¶ A Psalme.

SYng vnto the Lorde a new songe: for A
he hath done marueylous thynges.

With his owne righte hande, and with his holye arme he hathe gotten the victorye.

The Lorde hath declared his sauing helth, & his righteousnes hath he openly shewed in the sight of the Heithen.

He hath remembred his mercye and truthe towarde the house of Israel: ✠ so ꝑ al the endes of the worlde se the sauynge helthe of our God. Esaye.lii.c.x.v.b

Shewe youre selues ioyfull vnto the Lorde all ye landes: synge, reioyse, and giue thankes. B

Prayse the Lorde vpon the harpe: synge to the harpe with a Psalme of thankesgyuynge.

With trompettes also and shawmes: O shewe youre selues ioyfull before the Lorde the kynge.

Let the see make a noyse, and all that therin is: yea the hole worlde, and all that dwell therin.

Let the floudes clap their handes: and let all the hylles be ioyfull together:

Before the Lorde, for he is come to iudge the earthe.

Yea with righteousnesse shall he iudge the worlde, and the people with equitie.

PSAL. XCVIII.

After the Hebrues.xciv.

THe Lorde is kynge, be the people neuer so vnpacyent: he sytteth vpon the Cherubyns, be the earthe neuer so vnquiet. A

The Lorde is great in Sion, and hye aboue all people.

O let men giue thankes vnto thy great and wonderfull name, for it is holy.

The kynges power loueth iudgement, thou prepareſt equitie, thou executeſt iudgemēt and righteousnes in Jacob.

O magnifie the Lorde our God: fal downe before his fotestole, for he is holy.

Moses and Aaron amonge his Preestes: and Samuel amonge suche as call vpon his name: these called vpon the Lorde, and he herde them. B

He spake vnto them out of the cloudy pillar for they kepte his testimonies, and ꝑ law that he gaue them.

Thou herdeſt them, o Lorde our God, thou forgaueſt them, o God, & punisheſt their own inuencions.

O magnifie the Lord our God, and worshyp him vpon his holy hyll, for the Lord our God is holye.

PSAL. XCIX.

After the Hebrues.c

¶ A Psalme of prayse.

OBe ioyfull in God (all ye landes) serue the Lorde with gladnesse, come before his presence with ioye. g

Be ye sure that the Lorde he is God: It

Hym is he

is he that hath made vs, and not we oure selues: we are but his people, and the shepe of his pasture.

O go youre waye in to his gates then with thankesgyuynge, and in to his courtes with prayse, be thankful vnto him, and speake good of his name.

For the Lord is gracious, his mercy is euerlastynge: and his truthe endureth from generacion to generacion.

After the Hebrues.ci.

PSAL. C.

¶ A Psalme of Dauid.

A MY songe shall be of mercye and iudgement: yea vnto the (O Lorde) will I synge.

O let me haue vnderstandynge in the waye of godlynesse, vntyll the tyme that thou come vnto me: and so shall I walke in my house wt an innocent herr.

I will take no wycked thyng in hande: I hate the synne of vnfaythfulnesse, it shall not cleue vnto me.

A frowarde hert shal depart from me: I will not knowe a wicked person.

B Who so priuely sclaundreth his neighbour, hym will I destroye: who so hathe a proude loke, and an hye stomacke, I maye not awaye with him.

Myne eyes shall loke for suche as be faythfull in the lande: that they maye dwell with me: and who so leadeth a godly lyfe, shal be my seruaunt.

There shall no disceptfull person dwell in my house: he that telleth lyes shall not tarye in my syght.

I shal soone destroye all the vngodly of the land: that all wicked doers may be roted oute of the city of the Lorde.

After the Hebrues.cii.

PSAL. CI.

¶ A prayer of the afflyct, when he was in woo, and powred out his complaynte before the Lorde.

A HEare my prayer, o Lord, and let my crye enge come vnto the.

Hyde not thy face fro me in the time of my trouble: enclyne thyne eares vnto me when I call, O heare me, and that syghte soone.

For my daies are cõsumed awaye like smoke: and my bones are brent vp as it were a fyre brande.

My herte is smytten downe, and wythered lyke grasse: so that I forget to eate my breed.

For the voyce of my groning: my bone will scarce cleue to my flesshe.

I am become lyke a Pellycane in the wylderneesse: and lyke an howle in a broken wall.

I wake, and am euen as it were a sparowe sytting alone vpon the house top.

B Myne enemyes reuyle me al the day long: they laugh me to scorne, and are sworne together agaynst me.

I eate asshes with my breed, and mingle my drynke with wepinge.

And that bicause of thyne indignacion and wrath, for thou hast taken me vp, and cast me awaye.

My dayes are gone like a shadowe: and I am withered lyke grasse.

But thou, O Lorde, endurest for euer: and thy remembraunce thorowe oute all generacyons.

Aryse therfore and haue mercy vpon Sion: for it is tyme to haue mercy vpon her, yea the tyme is come.

And why? thy seruauntes haue a loue to C her stones: and it pitieth them to se her in the duste.

The Heythen shall feare thy name, O Lorde, and all the kynges of the earthe thy maiestye.

For the Lorde shall buylde vp Sion, & shal appere in his glory.

He tourneth hym vnto the prayer of the poore destitute: and despyseth not their desyre.

This shal be written for those that come after: that the people which shal be borne, may prayse the Lorde.

For he loketh downe from his sanctuarye: out of the heuen dothe the Lorde beholde the earthe.

That he may heare the mournynges of suche as be in captiuitie: and delyuer the children of dearthe.

That they maye preache the name of the Lorde in Syon: and his worshyp at Ierusalem.

When the people are gathered toge- D ther: and the kyngdomes also to serue the Lorde.

He hath brought downe my strength in my iourney: and shortened my dayes.

Yet will I saye, O my God, take me not awaye in the myddest of myne age: as for thy yeres, they endure thorowe oute all generacions.

Thou Lorde in the begynning hast layd the E foundacion of the erth, and the heuens are the workes of thy handes.

*They shal perishe, but thou shalt endure: they all shall waxe olde as doth a garment, as a vesture shalte thou chaunge them, & they shall be chaunged.

But thou art the same, and thy yeres shall not fayle.

The children of thy seruauntes shall continue: and their sede shall prospere in thy syght.

PSAL. CII.

¶ Of Dauid.

PRayse the Lorde, O my soule, and all that is within me, prayse his holye name.

prayse

Prayse the Lord, o my soule, and forget not all his benefites.

Which forgiueth all thy synnes: and healeth all thyne infirmities.

Which saueth thy lyfe from destruction: & crowneth the with mercy, and louynge kyndnesse.

Which satisfyeth thy desyre with good thynges: makynge the yonge and lusty as an Egle.

The Lorde executeth righteousnesse & iudgement, for all them that suffre wronge.

He shewed his wayes vnto Moses: and his workes vnto the chyldren of Israel.

The Lorde is full of compassion and mercye: longe sufferynge, and of greate goodnesse.

He wil not alwaye be chiding: neither wil he kepe his anger for euer.

He hathe not dealte with vs after our synnes: ne rewarded vs accordynge to oure wickednesse.

For loke how hye the heuen is in comparisō of the erth: so great is his mercy also towarde them that feare him.

Loke howe wyde the East is frome the Weste: so farre hathe he sette oure synnes from vs.

Yea like as a father pitieth his owne children: euen so is the Lorde mercyful vnto them that feare him.

For he knoweth wherof we be made: he remembreth that we are but dust.

That a man in his tyme is but as is grasse: and flourisheth as a floure of the felde.

For as soone as the wynde goeth ouer it, it is gone: and the place therof knoweth it no more.

But the mercyful goodnesse of the Lord, endureth for euer and euer, vpon them that feare him. and his righteousnesse vpon their childers chyldren.

Suche as kepe his couenaunte: and thynke vpon his commaundementes, to doo them.

The Lorde hath prepared his seat in heuen: and his kyngdome ruleth ouer all.

O prayse the Lord ye aungels of his, ye that be mighty in strengthe: fulfyllynge his commaundement, that men may heare the voyce of his wordes.

O prayse the Lorde all ye his hostes, ye seruauntes of his, that do his pleasure.

O speake good of the Lorde all ye workes of his, in euery place of his dominion: prayse thou the Lorde, o my soule.

PSAL. CIII.

PRayse the Lorde, o my soule: o Lorde my God, thou arte become exceadynge glorious, thou arte clothed with maiesty and honoure.

Thou deckest thy self with light, as it were with a garment, thou spredest out ỹ heuen like a curtayne.

Thou boltest it aboue with waters, ỹ makest the cloudes thy charet, and goest vpon the wynges of the wynde.

*Thou makest thyne aungels spirites: and thy ministres flames of fyre. Hebr. 1.

Thou hast layde the erth vpon her foundacion, that it neuer moueth at any tyme.

Thou couerest it with the depe like as with a garment: so that the waters stande aboue the hylles.

But at thy rebuke they flee, at the voyce of thy thonder they are afrayde.

(Then are the hylles sene aloft, and the valeys benethe in their place which thou hast appoynted for them.)

Thou haste set them their boundes, whiche they may not passe, that they turne not agayn to couer the erth.

Thou causest the welles to springe vp amonge the valeys, and the waters to runne amonge the hylles.

That al beastes of the feld may haue drinke, and that the wylde asses maye quenche their thirst.

Aboue vpon the hylles haue the foules of ỹ ayre their habitacion, & sing among the braunches.

Thou waterest the hylles frome aboue: the earthe is fylled with the frutes of thy workes.

Thou bryngest forth grasse for the catel, and grene herbes for the seruice of men.

Thou bringest foode out of the erth: wine to make glad the hert of man, oyle to make him a chereful countenaunce, and breed to strengeth mans herte.

The trees of the Lorde are full of sape: euen the trees of Libanus which he hath planted.

There make the byrdes their nestes: and the fyre hylles are a dwellynge for the Storcke.

The hylles are a refuge for the wylde gotes: and so are the stonye rockes for the conyes.

Thou hast appoynted the Moone for certayne seasons, the Sunne knoweth his going downe.

Thou makest darcknesse, that it maye be nyght: wherin all the beastes of the forest do moue.

Yea and the younge Lyons whiche roare after their praye: and seke their meate at God.

But when the sunne aryseth, they get them awaye togyther, and lye them downe in their dennes.

Then goeth man forth to his worke, and to tyll his lande vntyll the euenyng.

*O Lorde, how manyfolde are thy workes, right wisely hast thou made them all: yea the erth is full of thy rychesse. Psalm. cxli. a

So is this great and wyde see also, wherin are thinges creping innumerable, bothe small and great beastes.

There go the shippes ouer, and there is that Leuiathan, whom thou hast made to take his pastyme therin.

They wayte all vpon the, that thou mayste

gyue them meate in due season.

When thou gyuest it them, they gather it: when thou openest thyne hand, they are filled with good.

But when thou hydest thy face, they are sorowfull: yf thou takest awaye theyr brethe, they dye, and are tourned agayne to their dust.

Agayne, whē thou lettest thy breth go forth, they are made: and so thou renuest the face of the earthe.

The glorious maiestye of the Lorde endureth for euer: and the Lorde reioyseth in his workes.

The earthe trembleth at the loke of him: he bothe but touche the hylles, and they smoke.

I wyll synge vnto the Lorde as longe as I lyue: I wyll prayse my God whyle I haue my beynge.

O that my wordes might please him, for my ioye is in the Lorde.

As for synners, they shall be consumed oute of the earth: and the vngodly shal come to an ende: but prayse thou the Lorde, o my soule. Prayse the euerlastynge.

PSAL. CIIII.

After the Hebrues.cv.

A 1.Paral.xvi.b Elaye.xii.b.

O Geyue thankes vnto the Lorde: and cal vpon his name: tel ỹ people what thinges he hath done.

O let your songes be of hym: prayse him, and let your talkyng be of all his wonderous workes.

Giue his holy name a good report, let their hertes reioyse that seke the Lorde.

Seke the Lorde and his strength: seke his face euermore.

Remembre the meruelous workes that he hath done, his wonders and the iugementes of his mouth.

O ye sede of Abraham his seruaunt, ye chyldren of Jacob his chosen.

He is the Lord our God, whose punishmentes are thorow out all the worlde.

He is alwaye myndefull of his couenaunt, and promyse that he made to a thousand generations.

Genes.xii.e.d Yea the couenaunte that he made with Abraham: and the othe that he swore vnto Isaac.

And appoynted the same vnto Jacob for a lawe: and to Israell for an euerlastynge testament.

Sayinge: vnto the will I giue the lande of Canaan, the lot of your heritage.

M When there was yet but a fewe of them: & the straungers therin.

What tyme as they went from one nacion to an other: from one kyngdome to an other.

1.Par.xvi.c.d He suffered no man to hurt them, but * repro-ued euen kynges for their sakes.

Touche not myne annoynted, no my Prophetes no harme.

4.Reg.i.e Moreouer he called for a dearthe vpon the lande: and destroyed all the prouysion of breed.

But he had sente a man before them, euen Joseph: whiche was solde to be a bonde seruaunt.

They hurt his fete in the stockes: the yron pearsed his hert.

Untyll the tyme that his worde came: and tyll the worde of the Lorde had tryed hym.

Then sent the kynge, and caused him to be deliuered: the prynce of the people bade lette him goo.

He made him Lorde of his house: and ruler of all his substaunce.

That he myghte enforme his princes after his wyll: and teache his senatours wysedome.

Israel also came in to Egypt: & Jacob was a straunger in the lande of Ham. E

But he increased his people exceedingly: and made them stronger then their ennemies.

Whose herte tourned so, that they hated his people: and dealte vntruly with his seruauntes.

Then sent he Moses his seruaunt, & Aaron whom he had chosen.

These dyd his tokens among them, & wonders in the land of Ham. Exod.

He sente darcknesse, and it was darcke: for they were not obedient vnto his worde. Exod.

He turned their waters in to bloud, & slewe their fyshe. Exod.

* Their landes brought forth frogges: yea euen in their kynges chambres. Exod.

* He spake the worde: and there came all maner of flyes and lyce in all their quarters. Exod.

He gaue them hayle stones for rayne: and flames of fyre in their hande.

He smote their vineyardes and figge trees: and destroyed the trees that were in their coastes.

* He spake the worde, and there were grashoppers and caterpyllers innumerable. Exod.

These ate vp all the grasse in their land, and deuoured their frutes of the grounde.

* He smote all the first borne in the land, euen the chefe of al their substaunce. Exod.

He brought them forth with siluer & golde: there was not one feble person among their tribes. P

Egypt was glad of their departing, for they were afrayde of them.

* He spredde out a cloude to be a couerynge: and fyre to gyue lyghte in the nyghte season. Exod.

* At their desire there came quayles: and he filled them with the breed of heuen. Exod.

* He opened the rocke of stone, and the waters flowed oute: so that ryuers ranne in the wyldernesse. Exod.

For why? he remembred his holye promyse whiche he had made vnto Abraham his seruaunt. Gen.

Thus he brought forth his people with ioye and his chosen with gladnesse.

And gaue them the landes of the Heythen: obserue

where they toke the labonres of the people in possession.

That they myghte kepe his statutes: and obserue his lawes. Prayse the euerlastynge.

PSAL. CV.

Prayse the euerlastynge.

O Geue thankes vnto the Lorde: for he is gracyous, and his mercye endureth for euer.

Who can expresse the noble actes of ỹ Lord, or shewe forth all his prayse?

Blessed are they that alway kepe iudgemẽt, and do righteousnesse.

Remembre vs, o Lorde, according to the fauour that thou beaurest vnto thy people: o visite vs with thy sauing helth.

That we myghte se the pleasure of thy chosen, that we myghte reioyse in the gladnesse of thy people, and gine thankes with thyne inheritaunce.

We haue synned with our fathers, we haue done amisse, we haue dealt wickedly.

Our fathers regarded not thy wonders in Egypt, they kepte not thy greate goodnesse in remẽbraunce: but were disobedient at the see, euen at the red see.

Neuertheles he helped them for his names sake: that he myghte make his power to be knowen.

He rebuked the red see, and it was dried vp: so he led them thorow the depe, as in the wildernesse.

Thus he saued them from the hande of the hater: and delyuered them from the hande of the enuemye.

* As for those that troubled them, the waters ouerwhelmed them, there was not one of them lefte.

Then bileued they in his worde, and sange prayse vnto him.

But within a while they forgat his workes, and wolde not abyde his counsell.

A lust came vpon them in the wylderneße: so that they tempted God in the desrete.

Yet he gaue them their desire, and sent them mongh at their wylles.

They angred Moses in the tentes, and Aaron the sayut of the Lorde.

So the earthe opened and swalowed vp Dathan: and couered the congregacion of Abiram.

The fyre was kindled in their company, the flame brent vp the vngodly.

* They made a calfe in Horeb, and worshipped the molten ymage.

Thus they turned their glory in to the similitude of a calfe that eateth haye.

They forgat God their sauiour, whiche had done so great thinges in Egypt.

Wonderous workes in the land of Ham: & fearfull thinges in the red see.

So he sayde he wolde haue destroyed them, hadde not Moses his chosen stande before him in the gappe: to tourne awaye his wrathfull indignacion, leest he shoulde destroye them.

Yea they thoughte scorne of that plesaunte lande, and gaue no credence vnto his worde.

But murmured in their tentes, and harkened not vnto the voyce of the Lorde.

Then lyfte he vp his hande agaynst them, to ouerthrowe them in the wylderneße. Nume. xiiii.

To cast out their sede among the nations, & to scatter them in the landes.

They ioyned them selues vnto Baal Peor: and ate the offrynges of the ded.

Thus they prouoked him vnto anger with their owne inuencions, & the plage was great amonges them.

* Then stode vp Phinehes and executed iustice, and so the plage ceased. Nume. xxv.

And that was counted vnto him for rygteousnesse: amonge all posterities for euermore.

They angred him also at the waters of strife: so that Moses was punished for their sakes. Numeri. xx.

Because they prouoked his spirite, & he told them playnly with his lyppes.

Neither destroyed they the heithen: as the Lorde commaunded them.

But were myngled amonge the heithen: & lerned their workes.

In so moche that they worshypped their ymages: whiche tourned to their owne decaye.

Yea they offred their sonnes and doughters vnto deuyls.

And shed the innocent blond of their sonnes and of their doughters, whom they offred vnto the ymages of Canaan: so that the lande was defyled with blonde.

Thus were they stayned with their owne workes, and went a hooring with their owne inuencions.

Therfore was the wrath of ỹ Lord kindled against his people, in so moche that he abhorred his owne inheritaunce.

And gaue the ouer in to the hand of the heithen: and they that hated them, were lordes ouer them.

Their enemies oppressed them, & had them in subiection.

Manye a tyme dyd he delyuer them: but they prouoked hym with their owne inuencions, and were broughte downe for their wyckednesse.

Neuertheles when he sawe their aduersite: he herd their complaynt.

He thought vpon his couenaunt, and pytyed them: according vnto the multitude of his mercyes.

Yea he made all those that had led them awaye captiue, to pitie them. Deutr. xxx.

Deliuer vs, o Lord our God, and gather vs from amonge the heithen: that we may gyue thankes to thy holy name, and make our bost of thy prayse.

Blessed be the Lorde God of Israel frome euerlastyng and worlde without ende, and let

all people saye: Amen, Amen. Prayse the euerlastynge.

PSAL. CVI.

After the Hebrues. cvii.

A Judith. xiii. c.

O Gyue thankes vnto the Lorde: for he is gracyous, and his mercy endureth for euer.

Let them gyue thankes whome the Lorde hath redemed: and delyuered from the hande of the ennemye.

And gathered them out of the landes, from the East, from the West, from the North, and from the South.

They wente astraye in the wyldernesse in an vntroden waye: and founde no citye to dwell in.

Hongry and thyrsty: and theyr soule faynted in them.

So they cryed vnto the Lorde in theyr trouble: and he delyuered them frome theyr distresse.

He ledde them forthe by the ryghte waye: that they myghte goo to the citye where they dwelte.

O that men wolde prayse the goodnesse of the Lorde: and the wonders that he doth for ꝑ chyldren of men.

For he satisfied the emptye soule: and filled the hongry soule with good.

Suche as sate in darcknesse, and in the shadowe of deathe, being fast bounde in misery and yron.

B

Bicause they were not obedient to the commaundement of God, but lightly regarded the counsell of the most highest.

Their herte was vexed with labour: they fell downe, and there was none to helpe them.

So they cryed vnto the Lorde in theyr trouble: and he delyuered them oute of theyr distresse.

He brought them forthe of darcknesse, and from the shadow of deth: and brake their bondes in sonder.

O that men wolde prayse the goodnesse of the Lorde: and the wonders that he dothe for the chyldren of men.

For he hath broken the gates of brasse, and smitten the barres of yron in sonder.

Folysh men were plaged for their offence, & bicause of their wickednesse.

Their soule abhorred al maner of meat, they

C

were euen hard at deathes doze.

So they cryed vnto the Lorde in theyr trouble: and he delyuered them oute of their distresse.

He sent his worde and healed them, & saued them from their destruction.

O that men wolde prayse the goodnesse of the Lorde: and the wonders that he dothe for the chyldren of men.

That they wolde offre vnto him the sacrifice of thankesgyuyng, & tell out his workes with gladnesse.

They that goo downe to the see in shyppes: and occuppe their busynesse in great waters.

These men se the workes of the Lorde, and his wonders in the depe.

For at his worde, the stormy wynde ariseth: and lifteth vp the waues therof.

They are caried vp to the heuen, and downe agayne to the depe: their soule melteth away in the trouble.

They rele to & fro, they slacker like a dronke man: and are at their wittes ende.

So they crye vnto the Lorde in theyr trouble: and he delyuereth them out of their distresse.

He maketh the storme to cease: so that the waues are styll.

Then are they glad bicause they be at reste: and so he bringeth them vnto the haue where they wolde be.

O that men wold prayse the goodnesse of ꝑ Lorde: and the wonders that he doth for the D chyldren of men.

That they wold exalte him in the congregacion of the people: and loue him in the seat of the elders.

Whiche turneth the floudes in to dry land, and dryeth vp the water sprynges.

A frutefull land maketh he barayn, for the wickednesse of them that dwell therin.

Agayne, he maketh the wyldernesse a standynge water: and water sprynges of a dry grounde.

There he setteth the hongry, that they may buylde them a city to dwell in.

That they may sow their ground, plãt vineyardes to yelde them frutes of increase.

He blesseth them, so that they multyplye excedyngly, and suffereth not theyr cattell to decrease.

When they are minished and brought low thorowe oppression: thorowe anye plage or trouble.

Though he suffre them to be euil entreated thorow tyrauntes, or let them wandre out of the waye in the wildernesse.

Yet helpeth he the poore oute of misery (at the last) and maketh him an housholde lyke a flocke of shepe.

The righteous wil consydre this & reioyce, the mouth of all wickednesse shal be stopped.

Who so is wise, and pondreth these thynges wel, shal vnderstande the louing kyndnesse of the Lorde.

PSAL. CVII.

A songe of a Psalme of Dauid.

O God, my herte is redy to synge, and to gyue prayse.

Awake, o my glorye, awake lute and harpe, I my selfe wil awake right early.

I wil gyue thankes vnto the, o Lord, among the people, I wyll synge prayses vnto the amonge the Heithen.

For the greatnesse of thy mercy is higher then the heuens, and thy faithfulnesse reacheth vnto the cloudes.

Set vp thy selfe, o God, aboue the heuens: and thy glory aboue all the erth.

That

That thy beloued maye be delyuered: helpe me with thy righthande and heare me.

God hath spoken in his sanctuary, whiche thinge reioyseth me.

I will diuide Sichem, & meate out the valley of Succoth.

Galaad is myne, Manasses is myne, Ephraim is the strength of my head, Juda is my capitayne.

Moab is my washpot, ouer Edom will I stretche out my shue, Philistea shal be glad of me.

Who shall leade me into the stronge cytie? Who shall bringe me into Edom?

Shalt not thou do it (O God) whiche hast cast vs out: thou God, that wentest not forth with our hostes?

O be thou our helpe in trouble, for vayne is the helpe of man.

Through God we shall do great actes, for it is he that shall treade downe oure ennemyes.

PSAL. CVIII.

To the chaunter, a Psalme of Dauid.

HOlde not thy tongue, O God of my prayse.

For the mouth of the vngodly, ye and the mouthe of the disceytfull is opened vpon me, and speake againste me with falce tongues.

They compase me aboute with wordes of hatred, and fyghte agaynste me without a cause.

For the loue that I hadde vnto them, they take now my cõtrary part, but I gyue my self vnto prayer.

Thus they rewarde me euyll for good, and hatred for my good will.

Set an vngodly man to be ruler ouer him, & let Satan stande at his righthande.

When sentence is gyuen vpon him, let him be condemned, and let his prayer be turned in to synne.

Let his dayes be fewe, and his bysshoprike let an other take.

Let his childrẽ be fatherlesse, and his wyfe a wydowe.

Let his children be vagabounds, and beg their bred: let them seke it, as they that be destroyed.

Let the extorcioner consume all that he hathe, and let straungers spoyle his laboure.

Let there be no man to pitye, ner to haue compassyon vpon his fatherlesse children.

Let his ende be destruction, and in the nexte generacyon, his name be cleane put out.

Let the wyckednesse of his fathers be had in remembraunce in the sight of the Lorde, and let not the synne of his mother be done awaye.

Let them alwaye be before the Lorde, but as for the memorial of them selues, let it perysh from out of the earth.

And that because his mynde was not to do good, but persecuted the poore helpelesse, and him that was vexed at the herte, to slaye hym.

His delyte was in curising, and therfore shal it happen vnto him: he loued not blessing, & that shall be farre from him. Ꝯ

He clothed him selfe with curisinge lyke as with a rayment: yea it wente into his bowelles lyke water, and lyke oyle into his bones.

Let it be vnto him as ꝑ cloke that he hath vpon him, and as the gyrdle that he is gyrded withall.

Let it thus happen frome the Lorde vnto myne enemyes, and to thole that speake cuyl againste my soule.

But deale thou with me, Oh Lorde God, accordynge vnto thy name, for swete is thy mercy.

O delyuer me, for I am helpelesse and poore, & my hert is wounded within me.

I goo hence lyke the shadowe that departeth, and am dryuen awaye as the grashoppers. D

My knees are weake throgh fastinge, my flesh is dryed vp for want of fatnesse.

I am become a rebuke vnto them, they loke vpon me and shake theyr heades.

Helpe me, O Lorde my God, oh saue me for thy mercyes sake.

That they may know, how that this is thy hande, and that thou hast done it.

Though they curse, yet blesse thou: and let them be confounded, that ryse vp againste me, but let thy seruaunt reioyse.

Let myne aduersaries be clothed with their owne shame, as with a cloke.

Certes, I will gyue thankes vnto ꝑ Lord with my mouth, and prayse him amonge the multitude.

For he standeth at the righthande of the poore, to saue him frome suche as condemne his soule.

PSAL. CIX.

After the Hebrues.cx.

To the Psalme of Dauid.

THe Lorde sayde vnto my Lorde: Sytt thou on my righthande, vntyll I make thyne ennemyes thy fotestole. A

Math.xxii.d
i.Corint.xv.d
Hebr.v.i.d.x.c
Act.ii.f

The Lorde shall sende the rodde of thy power out of Sion, be thou ruler euen in ꝑ myddest amonges thyne ennemyes.

In the daye of thy power shall thy people offre the frewyl offeringes with an holy worship, the dewe of thy byrth is of the wombe of the morynge.

The Lorde sware, and will not repente: Thou art a preast for euer after the order of Melchisedec. B

The Lorde vpon thy righthande, shall smyte euen kynges in the daye of his wrath.

He shall be iudge amonge the Heythen, he

shall

shall fyll them with dead bodyes, and smyte in sonder the headdes ouer dyuerse countreyes.

He shall drynke of the brooke in the waye, therfore shall he lyft vp his hed.

PSAL. CX.

After the Hebrues.cxi.

¶ Prayse the euerlastyng.

A Psalme.cix.a and.cxxxvii.a

I Will gyue thankes vnto the Lorde with my hole herte: secretly amonge the faithfull, and in the congregacion.

The workes of the Lorde are great, sought out of all them that haue pleasure therin.

His worke is worthy to be praysed and had in honoure, and his righteousnesse endureth for euer.

The mercyfull and gracious Lorde hath so done his meruelous workes, that they ought to be had in remembraunce.

He gyueth meate vnto theym, that feare him, he is euer mynדfull of his couenaunt.

B He sheweth his people ȳ power of his workes, that he maye gyue theym the heritage of the heythen.

The workes of his handes are verite and iudgemente, all his commaundementes are true.

They stande fast for euer and euer, and are done in truth and equite.

He sent redemptiō vnto his people, he hath commaunded his couenaunt for euer, holy & reuerent is his name.

Iob.xxviii.d. Prouer.i.a. and.ix.c. Eccles.i.b

* The feare of the Lord is the begynning of wysdome, a good vnderstandynge haue all they that do therafter: the prayse of it endureth for euer.

PSAL. CXI.

After the Hebrues.cxii.

¶ Prayse the euerlastynge.

A BLessed is the man that feareth the Lorde and hath greate delyte in his commaundmentes.

His sede shall be myghtye vpon earthe, the generacion of the faythfull shall be blessed.

Rychesse and plenteousnesse shall be in his house, and his righteousnesse endureth for euer.

Vnto the godly there aryseth vp lyght in ȳ darcknesse: he is mercyfull, louinge & righteous.

Well is he that is mercyfull, and lendeth gladly, and ordreth his wordes with discrecion.

For he shall neuer be moued, the righteous shall be had in an euerlastynge remembraunce.

He will not be afrayed for any euyll tydinges, B his herte standeth faste, and beleueth in the Lorde.

His herte is stablysshed, he wyll not shrink vnder ill he se his desire vpon his ennemyes.

ii.Cor.ix. He hath sparsed abroade, and gyuen to the poore, his righteousnesse remayneth for euer, his horne shalbe exalted with honoure.

The vngodly shall se it, and it shall grene him: he shall gnasshe with his teeth and consume awaye, and the desire of the vngodly shall perysh.

PSAL. CXII.

¶ Prayse the euerlastynge.

PRayse the Lorde (O ye seruauntes) O prayse the name of the Lorde. A

Blessed be the name of the Lorde, frō this tyme forth for euer more.

The Lordes name is worthy to be praysed frome the ryssinge vp of the Sunne vnto the goynge downe of the same.

The Lorde is hyghe aboue all heythen, & his glory aboue the heauens.

Who is lyke vnto the Lord our God, that B hath his dwellynge so hygh, which humbleth him selfe, to beholde that is in heauen and earth?

Which taketh vp the simple out of ȳ dust, and lyfteth the poore out of the myre.

That he maye set him amonge the Princes, euen amonge the Princes of his people.

Whiche maketh the bareyn womā to kepe house, and to be a ioyfull mother of chyldren.

¶ Prayse the euerlastynge.

PSAL. CXIII.

WHen Israell came out of Egypte, and the house of Jacob frome amonge that A straunge people.

Juda was his Sanctuary, Israel his dominion.

The see sawe that, and fled, Jordan turned backe.

The mountaynes skypped lyke rammes, & the lytle hylles lyke yonge shepe.

What ayled the, O thou see, that thou fledest? and thou Jordan, that thou turnedest backe? B

Ye mountaynes, that ye skypped lyke Rammes: and ye lytle hylles, lyke younge shepe?

The earthe trembled at the presence of the Lorde, at the presence of the God of Jacob.

Which turned the harde rocke into a standinge water, and the flynt stone into a springynge well.

NOt vnto vs, O Lorde, not vnto vs, but vnto thy name gyue the prayse, for thy louinge mercy and faythfulnes.

Wherefore shall the heythen saye: Where is now their God?

Our God, he is in heauen, he doth whatsoeuer it pleaseth him.

Their ymages are but syluer and golde, euen the worke of mens handes.

They haue mouthes, and speake not: eyes haue

haue they, but they se not.
They haue eares, & heare not: noses haue
B they, but they smell not.
They haue handes & handle not, fete haue they, but they can not goo, neyther can they speake thorow their throtes.
They that made them, are lyke vnto them,
C and so are all suche as put their truste in them.
But let Israell truste in the Lorde, for he is their succoure and defence.
Let the house of Aaron put their truste in
C the Lorde, for he is their succoure and defence.
They that feare the Lorde, let theym put their truste in the Lorde, for he is their succoure and defence.
The Lorde is mynefull of vs, and bleſſeth vs: he bleſſeth the house of Israel, he bleſſeth the house of Aaron.
Yea he bleſſeth all them that feare ꝑ Lorde, both small and great.
The Lorde encrease you more & more: both you, and your children.
For ye are the bleſſed of the Lorde, whiche
D made heauen and earth.
All the hole heauens are the Lordes, but the earth hath he gyuen vnto the children of men.
The dead prayse not the (O Lorde) neyther all they that go downe into ſylence.
But we wyll prayse the Lorde, frome this tyme forth for euermore. Prayse the euerlastinge.

PSAL. CXIIII.

I Am well pleased, that the Lorde hath herd the voyce of my prayer.
That he hath enclyned his eare vnto me therfore will I call vpon him as longe as I lyue.
The snares of death compaſed me rounde about, the paynes of hell gat holde vpon me, I founde trouble and heuynesse.
Then called I vpon the name of the Lorde: O Lorde: delyuer my ſoule.
Gracious is the Lorde, and righteous, yea
B our God is mercyfull.
The Lorde preſerueth the ſimple, I was brought downe, and he helped me.
Tourne agayne then vnto thy reste, O my ſoule, for the Lorde hathe gyuen the thy deſyre.
And why thou hast delyuered my ſoule frō death, myne eyes frome teares, and my feete frome fawlynge.
I will walke before the Lorde, in the land
C of the lyuinge.
I beleued, and therfore haue I ſpoken, but I was ſore troubled.
I ſayde in my hast: All men are lyers.
What rewarde shal I gyue vnto the Lord for all the benefytes that he hathe done vnto me?
I will receyue the cuppe of ſaluacion, & call vpon the name of the Lorde.
I will paye my vowes in the preſence of all his people, right deare in ſ ſight of the Lorde is the death of his ſayntes.
O Lorde, I am thy ſeruaunt, I am thy ſer D
uaunt, and the ſonne of thy handmayde, thou hast broken my bondes in ſonder.
I will offre to the, the ſacrifice of thankeſgyuynge, and will call vpon the name of the Lorde.
I will paye my vowes vnto the Lorde in the ſyghte of all his people, in the courtes of the Lordes house, euen in the myddeſt of the, O Jeruſalem. Prayse the euerlastinge.

PSAL. CXV.

After the Hebrues. cxvij

O Prayse the Lord al ye Gentyles, laude A
him all ye people.
For his mercyfull kyndenesse is euer more and more towarde vs, and the truth of the Lorde endureth for euer. Prayse ꝑ Iohn.xiiii.a
euerlastinge.

PSAL. CXVI.

After the Hebrues. cxviij

O Gyue thankes vnto the Lorde, for he S
is gracious, and his mercy endureth for Psalme.cv.a
euer. cxi.a.cvii.a
Let Israel now confeſſe, that his mercy en i. Mach.iiii.c
dureth for euer.
Let the house of Aaron now confeſſe, that his mercy endureth for euer.
Yea let them now that feare the Lorde confeſſe, that his mercy endureth for euer.
I called vpon the Lord in trouble, and the Lorde herde me at large.
The Lorde is my helper, I will not feare what man doeth vnto me. Hebrew.xij
The Lorde is my helper, and I ſhall ſe my B
deſire vpon myne ennemyes.
It is better to truſt in the Lorde, then to put any confidence in man.
It is better to truſt in the Lorde the to put any confidence in princes.
All Heythen compaſed me rounde about but in the name of the Lorde will I deſtroye them.
They kepe me in on euerye ſyde, but in the name of the Lorde, I wyll deſtroye them.
They came aboute me lyke bees, and were as hote as the fyre in the thornes, but in the name of the Lorde I wyll deſtroye them.
They thrust at me, that I myght fall, but Exx.xv.a
the Lorde was my helpe. Eſaye.xii.a
The Lorde is my ſtrength, and my ſonge, C
and is become my ſaluacion.
The voyce of ioye and myrthe is in the dwellynges of the ryghteous, for the righthande of the Lorde hathe gotten the victory.
The righthande of the Lorde hath the preeminence, the righthande of the Lorde hath gotten the victory.
I will not dye, but lyue, and declare the workes of the Lorde.
The Lorde hath chaſtened and correcte me, but he hathe not gyuen me ouer vnto deth.
Open me the gates of righteouſnesse, that
I maye

I maye go in there thorow, and gyue thankes vnto the Lorde.

This is the gate of the Lord, the righteous shall enter in thorow it.

I thanke the, that thou hast herde me, and art become my saluacion.

The same stone which the buylders refused is become the head stone in the corner.

Matth.xxi.d Luc.xx.c Act.iiii.b Roman.ix.g. 1.Petri.ii. Esays.xxviii.d

This was the Lordes wynge, and it is merueylous in our eyes.

This is the daye, whiche the Lorde hathe made, let vs reioyse and be glad in it.

Helpe now O Lorde, O Lorde send vs now prosperitie.

Blessed be he that commeth in the name of the Lorde, we wysshe you good lucke, ye that be of the house of the Lorde.

God is the Lorde, & hath shewed vs light: O garnysh the solemne feast with grene braū ches, euen vnto the hornes of the aulter.

Thou art my God, and I will thanke the: thou art my God, and I will prayse the.

O gyue thankes vnto the Lorde, for he is gracious, and his mercy endureth for euer.

PSAL. CXVII.

After the Hebrues.xxix.

ALEPH.

BLessed are those that be vndefyled in the waye: whiche walke in the lawe of the Lorde.

Blessed are they that kepe his testimonies, and seke him with their hole herte.

Which walke in his wayes, and do no wickednelle.

Thou hast gyuen strayt charge to kepe thy commaundementes.

O that my wayes were stablysshed to kepe thy statutes.

So shoulde I not be confounded, whyle I haue respect vnto all thy commaundementes.

I wyll thanke the with an vnfayned herte, because I am lerned in the iudgemētes of thy righteousnelle.

I will kepe thy statutes, O forsake me not vtterly.

BETH.

Where withall shall a yonge man amende his waye? Euen by rulyng him self after thy worde.

With my hole herte do I seke the, O let me not go wronge oute of thy commaundementes.

Thy wordes haue I hyd within my herte, that I shulde not synne against the.

Praysed be thou, O Lord, O teache me thy statutes.

With my lyppes will I be tellynge out all the iudgementes of thy mouth.

I haue as great delyte in the waye of thy testimonies, as in all maner of ryches.

I will exercyse my selfe in thy commaundementes, and haue respecte vnto thy fotepathes.

My delyte shalbe in thy statutes, I will not forget thy wordes.

GIMEL.

O do well vnto thy seruaunt, that I maye lyue and kepe thy wordes.

Open thou myne eyes, and so shall I lyue out wonderous thinges in thy lawe.

I am a straunger vpon earthe, O hyde not thy commaundementes frome me.

My soule breaketh out, for the very feruent desire that I haue allwaye vnto thy iudgementes.

Thou rebukest the proude, cursed are they that departe frome thy commaundementes.

O turne frome me shame and rebuke, for I kepe thy testimonies.

Princes also sit and speake against me, but thy seruaunt is occupyed in thy statutes.

In thy testimonies is my delyte, they are my counselers.

DALETH.

My soule cleaueth to the dust, O quycken thou me accordinge to thy worde.

I knowleged my wayes, and thou herdest me, O teache me then thy statutes.

Make me to vnderstande the waye of thy commaundementes, and so shall I talke of thy wonderous workes.

My soule melteth awaye for very heuynelle, Oh set me vp accordynge vnto thy worde.

Take frome me the waye of lyenge, and graunte me thy lawe.

I haue chosen the waye of truth, thy iudgementes haue I layde before me.

I stycke vnto thy testimonies, O Lorde confounde me not.

I will runne the waye of thy commaundementes, when thou haste comforted my hert.

HE.

Teache me O Lorde the waye of thy statutes, and I shall kepe it vnto the ende.

O gyue me vnderstanding, and I shall kepe thy lawe, yea I shall kepe it with myne hole hert.

Leade me in the path of thy commaundementes, for that is my delyre.

Enclyne myne herte vnto thy testimonies, and not to couetousnes.

Oh tourne awaye myne eyes, least they beholde vanytye, and quycken me in thy waye.

O stablysh thy worde in thy seruaunt, that I maye feare the.

Take awaye the rebuke that I am afrayd of, for thy iudgementes are amiable.

Beholde, my delyte is in thy commaundementes, Oh quycken me in thy righteousnelle.

VAV.

Let thy louynge mercy come vnto me, Oh Lorde, and thy sauynge health accordyng vn to thy worde.

That I maye gyue answere vnto my blasphemers, for my trust is in thy worde.

O take not the word of truthe vtterly out of my mouthe, for my hope is in thy iudgementes.

So shall I alwaye kepe thy lawe, yea for euer and euer.

And I will walke at lybertie, for I seke thy commaundementes.

I will speake of thy testimonyes euē before kynges, and will not be ashamed.

My delyte shalbe in thy commaundemētes which I loue.

My handes also will I lyft vp vnto thy cō maundmentes which I loue, and my talking shalbe of thy statutes.

ZAIN.

O thinke vpon thy seruaunt as concerning thy worde, wherin thou hast caused me to put my trust.

For it is my comfort in my trouble, yea thy worde quyckeneth me.

The proude haue me greatly in derisiō, yet thinke not I frome thy lawe.

I remembre thyne euerlastinge iudgementes, O Lorde, and am comforted.

I am horribly afrayed for the vngodly, þ forsake thy lawe.

Thy statutes are my songes in the house of my pylgremage.

I thinke vpon thy name, O Lorde, in the nyght season, and kepe thy lawe.

It is myne owne, for I kepe thy commaundementes.

HETH.

Thou art my portyon, O Lorde, I am purposed to kepe thy lawe.

I make myne humble petition in thy presence with my hole hert, O be mercyfull vnto me accordyng vnto thy worde.

I call myne owne wayes to remembrañce, and turne my fete into thy testimonies.

I make hast, and prolonge not the tyme, to kepe thy commaundementes.

The congregacions of the vngodly haue robbed me, but I forget not thy lawe.

At mydnyght stande I vp, to gyue thankes vnto the, for the iudgementes of thy righteousnesse.

I am a companion of all them that feare þ and kepe thy commaundementes.

The earthe, O Lorde, is full of thy mercy, O teache me thy statutes.

TEH.

O Lorde, thou hast dealt frendely with thy seruaunt, accordinge vnto thy worde.

O learne me thy kyndnesse, nourture and knowledge, for I beleue thy commaundementes.

Before I was troubled, I went wronge, but now I kepe thy worde.

Thou art good & frendly, O teache me thy statutes.

The proude ymagen lyes vpon me, but I kepe thy commaundementes with my hole herte.

Their hert is as fat as brawne, but my delyte is in thy lawe.

It is good for me that I haue bene in trouble, that I may lerne thy statutes.

The lawe of thy mouth is dearer vnto me then thousandes of golde and syluer.

IOD.

Thy handes haue made me and fashyoned me, O gyue me vnderstandinge, that I maye learne thy commaundmentes.

They that feare the, wyll be gladde when they se me, because I put my truste in thy worde.

I know, O Lorde, that thy iugementes are right, and that thou of very faithfulnesse hast caused me to be troubled.

O let thy mercyfull kyndnesse be my comfort, accordinge to the promes that thou hast made vnto thy seruaunt.

O let thy louynge mercyes come vnto me, that I maye lyue, for thy lawe is my delyte.

Let the proude be confounded, which handle me so falsly.

But let suche as feare the, and knowe thy testimonies, be turned vnto me.

O let myne herte be vndefyled in thy statutes that I be not ashamed.

CAPH.

My soule longeth for thy sauinge helth, for my trust is in thy worde.

Myne eyes longe sore for thy worde, sayenge: O when wilt thou comfort me?

For I am become lyke a botel in the smoke, yet do not I forget thy statutes.

How many are the dayes of thy seruaunt? When wilt thou be auenged of myne aduersaries?

The proude haue dygged pyttes for me, whi che are not after thy lawe.

All thy commaundmētes are true, they persecute me falsly, O be thou my helpe.

They haue almost made an ende of me vpon earth, but I forsake not thy commaundmentes.

O quycken me after thy louynge kyndnesse, and so shall I kepe the testimonyes of thy mouth.

LAMED.

Oh Lorde, thy worde endureth for euer in heauen.

Thy truth also remayneth frome one generacion to an other: thou hast layd the foundacion of the earth, and it abydeth.

They continue this day according to thyne ordi-

ordinaunce, for all thinges serue the.

Yf my delyte were not in thy lawe, I should perysh in my trouble.

I will neuer forget thy commaundementes for with them thou quickenest me.

I am thyne, Oh helpe me, for I seke thy commaundementes.

The vngodly laye wayte for me to destroye me, but I consyder thy testimonies.

I se that all thinges come to an ende, but thy commaundement is exceadinge broade.

MEM.

O what loue haue I vnto thy lawe? all the daye longe is my talkinge of it.

Thou thorowe thy commaundement hast made me wyser then myne ennemies, for it is euer by me.

I haue more vnderstandinge then all my teachers, for thy testymonies are my study.

Yea I am wyser then the aged, for I kepe thy commaundementes.

I refrayne my fete frome euery cuyll waye, that I maye kepe thy wordes.

I wyncke not frome thy iudgementes, for thou teachest me.

Oh howe swete are thy wordes vnto my throte?

Yea more then hony vnto my mouth.

Thorow thy commaundementes I get vnderstandyng, therfore I hate all false wayes.

NVN.

Thy worde is a lanterne vnto my fete and a lyght vnto my pathes.

I haue sworne and am stedfastly purposed, to kepe the iudgementes of thy ryghteousnesse.

I am troubled aboue measure, quicken me, O Lorde, accordinge vnto thy worde.

Let the free wyll offerynges of my mouthe please the, O Lorde, and teach me thy iudgementes.

My soule is alway in my hande, yet do not I forget thy lawe.

The vngodly haue layd a snare for me, but yet swarue not I frome thy commaundementes.

Thy testimonies haue I claymed as myne heritage for euer: and why? they are the very ioye of my herte.

I applye myne herte to fulfill thy statutes alwaye, euen vnto the ende.

SAMECH.

I hate the vngodlye, but thy lawe do I loue.

Thou art my defence and shylde, my truste is in thy worde.

Awaye frome me ye wycked, I will kepe the commaundementes of my God.

O stablysh me accordynge vnto thy worde, that I maye lyue, and let me not be disappointed of my hope.

Holde thou me vp, and I shall be safe: yea I shall euer be talkinge of thy statutes.

Thou treadest downe all them that depart frome thy statutes, for they imagen but deceyte.

Thou puttest awaye al the vngodly of the earth lyke drosse, therfore I loue thy testimonies.

My flesh trembleth for feare of the, and I am afrayed of thy iudgementes.

AIN.

I deale with the thinge that is lawful and ryght, O gyue me not ouer vnto myne oppressours.

Be thou suertye for thy seruaunt to do him good, that the proude do me no wronge.

Myne eyes are wayted away with loking for thy health, and for the worde of thy righteousnesse.

O deale with thy seruaunt accordinge vnto thy louynge mercye, and teache me thy statutes.

I am thy seruaunte, O graunte me vnderstandinge, that I maye knowe thy testimonies.

It is tyme for the (Oh Lorde) to laye to thyne hande, for they haue destroyed thy lawe.

For I loue thy commaundementes aboue golde and precious stone.

Therfore holde I streyght all thy commaundementes, and all false wayes I vtterlye abhorre.

PHE.

Thy testimonies are wonderfull, therfore doth my soule kepe them.

When thy worde goeth forthe, it gyueth lyght and vnderstandinge, euen vnto babes.

I open my mouthe and drawe in my breth, for I desire thy commaundementes.

O loke thou vpon me, and be mercyfull, as thou vsest to doo vnto those that loue thy name.

Ordre my goynges after thy word that no wyckednesse raygne in me.

O delyuer me frome the wrongeous dealynges of men, and so shall I kepe thy commaundementes.

Shewe the lyght of thy countenaunce vnto thy seruaunt, and lerne me thy statutes.

Myne eyes gussh out with water, because men kepe not thy lawe.

ZADE.

Ryghteous arte thou, O Lorde, and true is thy iudgement.

The testymonies that thou hast commanded are exceadinge, righteous and true.

My zele hathe euen consumed me, because myne ennemyes haue forgotten thy wordes.

Thy worde is tryed to the vttermost, and thy seruaunt loueth it.

I am small and of no reputacion, yet doo not

not I forget thy commaundementes.
Thy righteousnesse is an euerlastinge righteousnesse, and thy lawe is true.
Trouble and heynesse haue taken holde vpon me, yet is my delyte in thy commaundementes.
The righteousnesse of thy testimonies is euerlastinge, O graunte me vnderstandinge, & I shall lyue.

KOPH.

I call with my hole hert, heare me, O Lorde I will kepe thy statutes.
Yea euen vpon the to I call, helpe me, and I shall kepe thy testimonies.
Early in the morninge to I crye vnto the, for in thy worde is my trust.
Myne eyes preuente the nyght watches, ꝑ I myght be occupyed in thy wordes.
Heare my voyce, O Lorde, accordynge vnto thy louynge kyndnesse, quicken me accordinge as thou art wont.
They drawe nygh that of malice persecute me, and are farre frome thy lawe.
Be thou nyghe at hande also, O Lorde, for thy commyses are faithfull.
As concernynge thy testimonies, I haue knowen euer sens the begynnyng, that thou hast grounded them for euer.

RES.

O consydre myne aduersite, and delyuer me for I do not forget thy lawe.
Mayntayne thou my cause and defende me quycken me accordinge vnto thy worde.
Healthe is farre frome the vngodly, for they regarde not thy statutes.
Great is thy mercy, O Lorde, quycken me as thou art wont.
Many there are that trouble me, and persecute me, yet do not I swarue frome thy testimonies.
It greueth me, when I se, that the transgressours kepe not thy lawe.
Consydre, O Lorde, howe I loue thy commaundementes, O quycken me with thy louynge kyndnesse.
Thy worde is true frome euerlastynge, all the iudgementes of thy righteousnesse endure for euermore.

SIN.

The princes persecute me without cause, but my herte standeth in awe of thy wordes.
I am as glad of thy worde, as one that fyndeth great spoyles.
As for lyes, I hate and abhorre them, but thy lawe do I loue.
Seuen tymes a daye do I prayse the, because of thy righteous iudgementes.
Great is ꝑ peax that they haue which loue thy lawe, and they are not offended at it.
Lorde, I loke for thy sauynge healthe, and do after thy commaundementes.
My soule kepeth thy testimonies, and loueth them exceedyngly.
I kepe thy commaundementes and testimonies, for all my wayes are before the.

THAV.

Let my complaynte come before the, O Lorde, gyue me vnderstandinge, accordinge vnto thy worde. Y
O let my supplicacion come before the, delyuer me accordinge to thy promes.
My lyppes shall speake of thy prayse, seing thou hast taught me thy statutes.
Yea my tongue shal synge of thy worde, for all thy commaundementes are ryght.
Let thyne hande helpe me, for I haue chosen thy commaundementes.
I longe for thy sauynge healthe, O Lorde, and in thy lawe is my delyte.
Oh let my soule lyue and prayse the, that thy iudgementes maye helpe me.
I go astraye, lyke a shepe that is lost: Oh seke thy seruaunt, for I do not forget thy commaundementes.

PSAL. CXVIII.

After the Hebrues. cxx.

¶ The songe of the steares.

WHen I am in trouble, I call vpon the Lorde, and he answereth me. A Ioan. ii. a
Delyuer my soule, O Lorde, frome lyenge lyppes, and from a disceytfull tongue.
What rewarde shall be gyuen or dome vnto the, thou false tongue.
Euen myghty & sharpe arowes with hote burnynge coles.
Wo is me that my banyshement endureth so longe: I dwell in the tabernacles of the sorowfull.
My soule hath longe dwelt amonge them that be ennemies vnto peax.
I laboured for peax, but whē I spake ther of, they made them to battayle.

PSAL. CXIX.

After the Hebrues. cxxi.

¶ The songe of the steares.

I Lyft vp myne eyes vnto the hylles, frome whence commeth my helpe? A ii. Paral. xx. c
My helpe commeth euen from the Lord which hath made heauen and earth.
He will not suffre thy fote to be moued, & he that kepeth the, slepeth not.
Beholde, he that kepeth Israel, doth neyther slomber nor slepe. Esaye. v. g
The Lorde him selfe is thy keper, ꝑ Lorde is thy defence vpon thy righthande.
So that the Sunne shall not burne the by daye, neyther the mone by night.
The Lorde preserueth the frome all euell, yea it is the Lorde that kepeth thy soule.
The Lorde preserueth thy goynge out and thy commynge in, frome this tyme forth for

euer more.

After the Hebrues.cxxii.

PSAL. CXX.

¶ The songe of the steares.

A I Was glad, when they sayde vnto me: we will go in to the house of the Lorde.

Our fete shall stande in thy gates, O Jerusalem.

Jerusalem is buylded as a cytie, that is at vnitie in it selfe.

For there the tribes go vp, euen the tribes of the Lorde: to testifye vnto Israel, to gyue thankes vnto the name of the Lorde.

For there is the seate of iudgement, euen ꝑ seate of the house of Dauid.

O praye for the peax of Jerusalē, they shall prospere that loue the.

B Peax be within thy walles, and plenteousnes with in thy palaces.

For my brethren and companions sakes, I will wysh the prosperitie.

Yea because of the house of the Lorde oure God, I will seke to do the good.

After the Hebrues.cxxiii.

PSAL. CXXI.

¶ The songe of the steares.

A VNto the lyft I vp myne eyes, thou that dwellest in the heauens.

Beholde, euen as the eyes of seruauntes loke vnto the handes of their masters: and as the eyes of a mayden vnto the handes of her maistresse, euen so our eyes wayte vpon ꝑ Lorde oure God, vntyll he haue mercy vpon vs.

Haue mercy vpon vs, O Lorde, haue mercy vpon vs, for we are vtterly despysed.

Our soule is fylled with the scornefull reproffe of the welthy, and with the despitefulnesse of the proude.

After the Hebrues.cxxiii.

PSAL. CXXII.

¶ The songe of the steares.

A YF the Lorde hadde not bene of our syde (now maye Israel saye) Yf the Lorde had not bene of our syde, when mē rose vp against vs.

They had swalowed vs vp quicke, whē they were so wrathfully displeased at vs.

Yea the waters had drowned vs, ꝑ streame had gone ouer our soule.

The depe waters of the proude had gone euen vnto our soule.

But prayed be the Lorde, which hath not gyuen vs ouer for a praye vnto their teeth.

Our soule is escaped, euen as a byrde out of the snare of the fouler: the snare is broken & we are delyuered.

Our helpe standeth in the name of ꝑ Lorde which hath made heauen and earth.

After the Hebrues cxxv.

PSAL. CXXII

¶ The songe of the steares.

THey that put their trust in the Lorde, are euen as the mount Sion, which maye not be remoued, but standeth fast for euer. A

The hylles stande about Jerusalem, euen so standeth the Lorde rounde aboute his people, frome this tyme forth for euermore.

That ꝑ rod of the vngodly come not into ꝑ lot of the righteous, least the rygh teous put their hande vnto wyckednesse.

Do wel, O Lord, vnto those that be good and true of hert.

As for suche as tourne backe vnto their owne wyckednesse, the Lorde shal leade them forth with the euyll wers: but peax be vpon Jsrael.

PSAL. CXXIIII.

¶ The songe of the steares.

WHen the Lorde turneth agayne the captiuite of Sion, then shall we be lyke vnto them that dreame. A

Then shal our mouth be filled with laughter, and our tongue with iope.

Then shall it be sayde amonge the heythē: the Lorde hath wne great thinges for them.

Yea the Lorde hath wne great thinges for vs already, wherof we reioyse.

Tuene our captiuitie, O Lorde, as the ryuers in the south.

They that sowe in teares, shall reape in iope.

He that now goeth in his waye weppinge & beareth forth good sede, shall come agayne in iope, and bringe his sheaues with him.

PSAL. CXXV.

¶ The songe of the steares.

EXcept the Lorde buylde the house, their labour is but lost that buylde it. A

Excepte the Lorde kepe the cytie, the watchman waketh but in vayne.

It is but lost labour that ye ryse vp early, and take no rest, but eate the bred of carefulnesse: for loke to whom it pleaseth him, he giueth it in slepe.

Lo, children and the frute of the wombe are an heritage and gyft, that commeth of ꝑ Lorde.

Lyke as the arowes in the hande of the gyaunt, euen so are the ponge children.

Happy is the man, that hathe his quyuer full of them: he shall not be asshamed, when he speaketh with his ennemyes in the gate.

After the Hebrues

PSAL. CXXVI.

¶ The songe of the steares.

Blessed

BLessed are all they that feare the Lorde, and walke in his wayes.

For thou shalte eate the labours of thyne owne handes: O wel is the, happy art thou.

Thy wyfe shalbe as the frutefull vyne vpō the walles of thy house.

Thy children lyke the Olyue braunches rounde aboute thy table.

Lo, thus shall the man be blessed, that feareth the Lorde.

The Lorde shall so blesse the out of Sion, that thou shalt se Jerusalem in prosperitie al thy lyfe longe.

Yea that thou shalt se thy children children and peax vpon Israel.

PSAL. CXXVII.

The songe of the steares.

MAny a tyme haue they fought againste me frome my youth vp (maye Israell now saye.)

Yea, many a tyme haue they fought against me from my youth vp, but they haue not ouercome me.

The plowers plowed vpon my backe, and made longe forowes.

But the righteous Lorde hathe hewen the yocke of the vngodly in peces.

Let them be confounded and turned backwarde, as many as haue euyll will at Sion.

Let them be euen as the hay vpon ꝑ house toppes, which wytthereth afore it be pluct vp.

Wherof the mower filleth not his hande, neyther he that byndeth vp the sheaues, his bosome.

So that they which go by, say not so moch as the Lorde prospere you, we wish you good lucke in the name of the Lorde.

PSAL. CXXVIII.

The songe of the steares.

OVt of the depe call I vnto the, O Lorde Lorde heare my voyce.

O let thyne eares consyder well the voyce of my complaynte.

Yf thou Lorde wilt be extreme to marke what is mysse, O Lorde who maye abyde it?

But there is mercy with ꝑ, that thou mayst be feared.

I loke for the Lorde, my soule doth wayte for him, and in his worde is my trust.

My soule doth patiently abyde the Lorde, frome the one mornynge to the other.

Let Israel trust in the Lorde, for with the Lorde there is mercy and plenteous redemption.

And he shall redeme Israel frome all his synnes.

PSAL. CXXIX.

After the Hebrues.cxxi.

The songe of the steares.

LOrde, I am not hyghe mynded, I haue no proude lokes. R

I do not exercyse my self in great matters, which are to hyghe for me.

But I refrayne my soule and kepe it lowe lyke as a childe that is wened frome his mother: yea my soule is euen as a weened child.

Let Israel trust in the Lord, frō this tyme forth for euermore.

PSAL. CXXX.

After the Hebrues.cxxii.

The songe of the steares.

LOrde, remembre Dauid and al his trouble.

How he swore vnto the Lorde, & vowed a vowe vnto the almighty one of Jacob I will not come within the tabernacle of my house, nor clym vp in my bed. A ii.Reg.7.

I will not suffre myne eyes to slepe, nor myne eye lyddes to slomber.

Vntyll I fynde out a place for the Lorde, an habitation for the myghty one of Jacob.

Lo, we herde of the same at Ephrata, and founde it in the wod.

We will go in to his tabernacle, and fall downe before his fotestole.

Aryse, O Lorde, into thy resting place, thou and the arcke of thy strength. B

Let thy preastes be clothed with righteousnesse, and let thy sayntes reioyse.

For thy seruaunt Dauids sake tourne not away the presence of thyne anoynted.

The Lorde hath made a faithfull oth vnto Dauid, and he shall not wythsynke from it: Of the fruite of thy body shal I set vpon thy seat.

Yf thy children wyll kepe my couenaunt, & my testimony that I shall lerne them: their children also shall sit vpon thy seat for euermore. C Luc.i.e Act.ii.e

For the Lorde hath chosen Sion, to be an habitation for him selfe hath he chosen her.

This shalbe my rest, here will I dwell, for I haue a delyte therin.

I will blesse her vytayles with increase, & will satisfie her poore with bred.

I will decke her preastes with healeth, and her sayntes shall reioyse and be glad.

There shall I make the horne of Dauid to florysshe, I haue ordened a lanterne for myne annointed. Luc.i.g Malach.iii.a. Psalm.xviii.

As for his ennemyes, I shall clothe theym with shame, but vpon him selfe shall his crowne florysh. Luc.i.f.b

PSAL. CXXXI.

After the Hebrues.cxxiii.

The songe of the steares of Dauid.

B Beholde, how good and ioyfull a thinge it is, brethren to dwell togyther in vnitie.

It is lyke the precious oyntment vpon the heade, that ran downe vnto the beard: euen vnto Aarons beard, and went downe to the hyrtes of his clothinge.

Lyke the dewe of Hermon, which fell vpō the hyll of Syon.

For there the Lorde promysed his blessing, and lyfe for euermore.

After the Hebrues. cxxxi.ii.

PSAL. CXXXII.

¶ The songe of the steares.

A Beholde, Oh prayse the Lorde, all ye seruauntes of the Lorde, yea that by nyght stande in the house of the Lorde.

Lyft vp your handes in the Sanctuary, & prayse the Lorde.

The Lorde that made heauen & earth bl esse the out of Sion.

After the Hebrues. cxxxv.

PSAL. CXXXIII.

¶ Prayse the euerlastynge.

A Psalm. cxiii.a and. cxxxvii.a O Prayse the name of the Lorde, prayse it O ye seruauntes of the Lorde.

Ye that stande in the house of ỹ Lord in the courtes of the house of our God.

O prayse the Lorde, for the Lord is gracious: O singe prayses vnto his name, for it is louely.

For why the Lorde hath chosen Jacob vnto him selfe, and Israell for his owne possession.

For I knowe that the Lorde is greate, and that our Lorde is aboue all goddes.

B What so euer the Lord pleaseth that doth he in heauen and in earth, in the see, and in al depe places.

Jerem. x.c He bringeth forth the cloudes from the endes of the worlde, he turneth the lightenynges vnto rayne, bringynge the wyndes oute of their treasuries.

Exo. xii.d Exo. viii. ix. and. x. Psalm. lxxviii. c. ii. c Which smote the firstborne of Egypt, both of man and of beast.

He hath sent tokens and wonders into the myddest of the, O thou lande of Egypte, vpō Pharao and all his seruauntes.

Which smote dyuerse nations, and slewe myghty kynges.

Nu. xxi. c. ii. g Deuter. iii. a Sehon kynge of the Amorites, Og ỹ kyng of Basan, and all the kyngedomes of Canaan.

Josue. xii. c And gaue their lande for an heritage, for an heritage vnto Israel his people.

Thy name, O Lorde, endureth for euer, so doth thy memorial, O Lorde, from one generacion to an other.

For the Lorde will auenge his people, and be gracious vnto his seruauntes.

L As for the ymages of the Heythē, they are but siluer and golde, the worke of mens handes.

They haue mouthes, and speake not: eyes haue they, but they se not.

They haue eares, and yet they heare not, neyther is there any breth in their mouthes.

They that make them, are lyke vnto them and so are all they that put their trust in them.

Prayse the Lord ye house of Israel, prayse the Lorde ye house of Aaron.

Prayse the Lorde ye house of Leui, ye that feare the Lorde, prayse the Lorde.

Praysed be the Lorde out of Sion, which dwelleth at Jerusalem.

Prayse the euerlastinge.

PSAL. CXXXIIII.

Aime hymne.

O Gyue thankes vnto the Lorde, for he is gracious, and his mercy endureth for euer.

A Iubilate. Psal. cxvi. a

O gyue thankes vnto the God of all goddes. for his mercy endureth for euer.

O thanke the Lorde of all Lordes, for his mercy endureth for euer.

Which onely doeth great wonders, for his mercy endureth for euer.

Which by his wysdome made the heauens Gene. i. a for his mercy endureth for euer.

Which layd out the erth aboue the waters Gene. i. a for his mercy endureth for euer.

Whiche hathe made great lyghtes, for his Gene. i. a mercy endureth for euer.

The sunne to rule the daye, for his mercy endureth for euer.

B The moone and the starres to goueme the nyght, for his mercy endureth for euer.

Which smote Egypt with their first borne, Exo. xii. for his mercy endureth for euer.

And brought out Israel from among them for his mercy endureth for euer.

With a myghtye hande and stretched oute arme, for his mercy endureth for euer.

Which diuided the red see into partes, for his mercy endureth for euer. Exo. xiii.

And made Israel to go thorow the myddest of it, for his mercy endureth for euer.

But as for Pharao and his hoste, he ouerthrew them in the red see, for his mercy endureth for euer.

Whiche led his people thorow the wildernesse, for his mercy endureth for euer. Exo. xvi. Iosue. v. L

Which smote great kynges, for his mercy endureth for euer.

Yea, and slue myghty kynges, for his mercy endureth for euer

Sehon kynge of the Amorites, for his mercy endureth for euer. Num. xxi. and. Deut. ii.

And Og the kynge of Basan, for his mercy endureth for euer. Num. xxi.

And gaue away their lande for an heritage, for his mercy endureth for euer. Iosue.

Euen

Euen for an heritage vnto Israell his ser-
uaunt, for his mercy endureth for euer.
Which remembreth vs, when we are in trou
ble, for his mercy endureth for euer.
Whiche gyueth foode vnto all flesh, for his
mercy endureth for euer.
O gyue thankes vnto the God of heauen,
for his mercy endureth for euer.

PSAL. CXXXV.

BY the waters of Babylon we sat downe
and wept, when we remembred Sion.
As for our harpes, we hanged theym
vp vpon the trees, that are therin.
Then they that led vs awaye captyue, re-
quyred of vs a songe and melody in our heuy-
nes: singe vs one of the songes of Sion.
Howe shall we singe the Lordes songe in a
straunge lande?
If I forget the, O Jerusalem, let my right
hande be forgotten.
If I do not remembre the, let my tonge cleue
to the rofe of my mouth: yea if I preferre not
Jerusalem in my myrth.
Remembre the children of Edom, O Lorde,
in the daye of Jerusalem, howe they sayde:
downe with it, downe with it: euen to the
grounde.
O doughter of Babylon, thou shalt come
to myserye thy selfe: yea, happy shall he be, ſ
rewarded the as thou hast serued vs.
Blessed shall he be, that taketh thy childre
and throweth them agaynst the stones.

PSAL. CXXXVI.

¶ Of Dauid.

I Will gyue thankes vnto the, O Lorde, w
my hole hert, euen before the Goddes, will
I singe prayses vnto the.
I will worshyp towarde thy holy temple,
and prayse thy name, because of thy louynge
kyndnesse and trueth, for thou hast magnyfy-
ed thy worde, accordinge vnto thy greate
name.
When I call vpon the, thou heareſt me, ſ
endewest my soule with moche strength.
All the kynges of the earth shall prayse the
O Lorde, when they heare the wordes of thy
mouth.
Yea they shal singe in the wayes of ỹ Lord
that great is the glory of the Lorde.
For thoughe the Lorde be hyghe, yet hathe
he respect vnto the lowly: as for the proude,
he beholdeth him a farre of.
Thoughe I walke in the myddeſt of trou-
ble, yet shalte thou refreſshe me: thou shalte
stretche forthe thyne hande vpon the furious-
nes of myne ennemyes, ſ thy righthande shall
saue me.
The Lorde shal make good for me, yea thy
mercy. O Lorde, endureth for euer: deſpyse not
then the worke of thyne owne handes.

PSAL. CXXXVII.

¶ To the chaunter, a Psalme of Dauid.

O Lorde, thou searcheſt me out, and kno A
weſt me.
Thou knowest my downe sittinge ſ
myne vprysing, thou vnderſtandeſt my thoughtes a farre of.
Thou art about my path and about my bed
and spyeſt out all my wayes.
For lo, there is not a worde in my tongue,
but thou, O Lorde knowest it altogither.
Thou hast fashioned me behynd and before
and layd thyne hande vpon me.
Suche knowledge is to wonderfull ſ ex-
cellent for me, I can not attayne vnto it. Amo. ix. a
Whyther shall I go then from thy spirite? B
or, whither shall I goo then frome thy preſ-
sence?
If I clym vp into heauen, thou art there:
if I go downe to hell, thou art there also.
If I take the wynges of the morynge,
and remayne in the vttermooſte parte of the
see:
Euen there also shall thy hande leade me,
and thy righthande shall holde me.
If I saye: peraduenture the darcknesse shal
couer me, then shall my nyght be tourned to
daye.
Yea the darcknesse is no darcknesse with
the, but the night is as cleare as the daye, the
darcknesse and lyght are both alyke.
For my reynes are thyne, thou hast couered C
me in my mothers wombe.
I wil gyue thankes vnto the, for I am wõ
derfully made: maruelous are thy workes, ſ
that my soule knoweth right well.
My bones are not hyd from the, though I
be made secretly, and fashioned beneth in the
earth.
Thyne eyes ſe myne vnperfectnesse, they
stande al written in thy boke: my dayes were
fashioned, when as yet there was not one of
them.
Howe deare are thy councels vnto me Oh
God? O how great is the summe of them? D
If I tell them, they are mo in nombre thē
the sande: when I wake vp, I am present
with the.
Wilt thou not slaye the wycked (O God)
that the bloudthirsty might departe from me?
For they speake vntight of the, thyne ene-
myes exalte them selues presumptuously.
I hate them, O Lorde, that hate the: and
I maye not awaye with those that ryse vp a-
gainst the?
Yea I hate thē right sore, therfore are they
myne ennemyes.
Trye me, O God, and seke the grounde of
myne hert: proue me, and examen my though
tes.

Loke well yf there be any waye of wycked nesse in me, and leade me in the waye euerlastinge.

After the Hebrues.cl.

PSAL. CXXXVIII.

¶ To the chaunter, a Psalme of Dauid.

A DElyuer me, Oh Lorde, frome the euyll men, Oh preserue me from the wycked men.

Which ymagen myscheefe in their hertes, & stere vp stryfe all the daye longe.

Roma.iii.b Psalme.xiii.b They sharpen their tongues lyke a serpent: adders poyson is vnder their lippes. Selah.

Kepe me, O Lorde, frome the hande of ehe vngodly: preserue me frome the wycked men whiche are purposed to ouerthrowe my goynges.

B The proude haue layde a snare for me, and spred a net abroade with cordes, yea and set trappes in my waye. Selah.

But my sayenge is vnto the Lorde: thou art my God, heare the voyce of my prayer O Lorde.

O Lorde God, thou strength of my healthe thou hast couered my head in the daye of bat tayle.

Let not ỹ vngodly haue his desire, O Lord let hym not haue his purpose, least they be to proude. Selah.

E Let the myscheefe of their owne lyppes fall vpon the head of theym, that compase me aboute.

Let hote burnynge coles fall vpon theym, let them be cast into the fyre, and into the pit that they neuer ryse vp agayne.

A man ful of wordes shal not prosperе vpō the earth: a malicious and wycked persoune shalbe hunted awaye, and destroyed.

Sure I am, that the Lorde will auenge ỹ poore, and mayntayne the cause of the helpelesse.

The righteous also shall gyue thankes vnto thy name, and the iust shal continue in thy sight.

After the Hebrues.cxli.

PSAL. CXXXIX.

¶ A Psalme of Dauid.

A LOrde, I call vpon the: hast the vnto me and consider my voyce, when I crye vnto the.

Let my prayer be set forth in thy sight as ỹ incense, and let the lyftinge vp of my handes be an euenynge sacrifice.

Set a watche, O Lorde, before my mouth yea a watche at the dore of my lyppes.

O let not myne herte be enclyned to any euell thinge, to be mynded as the vngodly or wycked men, least I eate of suche thinges as please them.

B Let the righteous rather smyte me frendly and reproue me: so will I take it, as though he had powred oyle vpon my heade: it shall not hurt my heade, yea I will praye yet for their wickednesse.

Their iudges stomble at the stone, yet heare they my wordes, that they be ioyful.

Our bones lye scatered before the pyt, lyke as when one graueth and dyggeth vp the grounde.

But myne eyes loke vnto the, Oh Lorde God: in the is my trust, Oh cast not out my soule.

Kepe me frome the snare whiche they haue layde for me, and frome the trappes of ỹ wycked doers.

Let the vngodly fall into their owne nettes togither, vntyll I be gone by them.

PSAL. CXL.

¶ The instructiō of Dauid, a prayer when he was in the caue.

I Crye vnto the Lorde with my voyce, yea euen vnto the Lorde do I make my supplication.

I powre out my complaynte before him, & shewe him of my trouble.

When my spirite is in heuynesse, for thou knowest my pathe: in the waye wherein I walke haue they pryuely layd a snare for me.

I loke vpon my righthande, and se, there is no man that will know me.

I haue no place to fle vnto, no man careth for my soule.

Therfore do I crye vnto the, O Lorde, and saye: thou art my hope and my portion in the lande of the lyuynge.

Consydre my cōplaynte, for I am brought very lowe.

O delyuer me fro my persecuters, for they are to stronge for me.

Bringe my soule out of prison, that I may gyue thankes vnto thy name: whiche thinge yf thou wilt graunte me, then shall ỹ righteous resorte vnto my company.

PSAL. CXLI.

¶ A Psalme of Dauid.

HEare my prayer, O Lorde, consydre my desire: answere me for thy truthe and righteousnesse sake.

And entre not into iudgement with thy seruaunt, for in thy sight shall no man lyuynge be iustified.

For the ennemye persecuteth my soule, he smyteth my lyfe downe to the grounde, he layeth me in the darknesse, as the deed men of ỹ worlde.

Therfore is my spirite vexed within me, and my hert within me is desolate.

Yet do I remembre the tymes past, I muse vpon all thy workes, yea I exercyse my selfe in the workes of thy handes.

B I stretche forth myne handes vnto the, my soule coueteth vnto the out of the thirsty lande. Selah.

Heare me, O Lorde, and that sone, for my spyrite waxeth faynte: hyde not thy face fro me, least I be lyke vnto them that go down into

into the graue.

O let me heare thy louyng kyndnesse by tymes in the mornyng, for in ꝓ is my trust: shewe thou me the waye that I shulde walke in, for I lyft vp my soule vnto the.

Deliuer me, o Lord fro myne ennemies, for I flye vnto the.

Teache me to do the thynge that pleaseth the, for thou art my God: let thy louyng spirite leade me forth vnto the lande of rightousnesse.

Quicken me, o Lorde for thy names sake, & for thy rightousnesse sake bringe my soule out of trouble.

And of thy goodnesse scatter myne ennemies abrode, & destroye all them that vexe my soule, for I am thy seruaunt.

PSAL. CXLII.

¶ Of Dauid.

BLessed be the Lorde my refuge: whiche teacheth my handes to warre, and my fyngers to fight.

My hope and my castell, my defence and my deliuerer, my shylde in whome I trust: whiche gouerneth the people that is vnder me.

Lorde what is man, that thou hast suche respect vnto him? or the son of man, that thou so regardest him?

Man is like a thing of naught, his time passeth awaye lyke a shadow.

Bowe thy heuens, o Lorde, & come downe touche the mountaynes, that they may smoke with all.

Sende forthe the lyghtenynge and scatter them: shoute oute thine arowes and consume them.

Sende downe thyne hande frome aboue, deliuer me and take me oute of the greate waters: frome the hande of straunge chyldren.

Whose mouth talketh of vanitie, and theyr right hande is a right hande of falsehed.

That I may synge a newe song vnto the, o God, and synge prayses vnto the, vpon a ten stringed lute.

Thou that gyuest victory vnto kynges, and hast deliuered Dauid thy seruaunt from the peryll of the swerde.

Saue me and deliuer me from the hande of straunge chyldren, whose mouthe talketh of vanitie, and their right hande is a right hande of falsehed.

That oure sonnes maye growe vp as the younge plantes: and that oure doughters maye be as the polyshed cozners of the temple.

That our garners may be ful and plentious with all maner of store: that our shepe maye bringe forth thousandes, and hundreth thousandes in our villages.

That our oxen maye be stronge to laboure, that there may be no mischaunce, no decay, & no complaynting in our streetes.

Happy are the people that be in such a case: yea blessed are the people whiche haue ꝓ Lord for their God.

PSAL. CXLIII.

After the Hebrues. cxliv.

¶ A prayse of Dauid.

I Wyll magnifie the, o God my kyng, I will prayse thy name for euer and euer.

Euerye daye wyll I gyue thankes vnto the: and prayse thy name for euer and euer. A

Great is the Lorde, and marueylous worthy to be praysed, there is no ende of his greatnesse.

One generacion shal prayse thy workes vnto an other, and declare thy power.

As for me I wyll be talkynge of thy worshyp, thy glorye, thy prayse, and wonderous workes.

So that men shall speake of the myghte of thy marueylous actes: and tell of thy greatnesse. B

The memoriall of thyne aboundaunt kyndnesse shall be shewed, and men shal sing of thy rightousnesse.

The Lorde is gracious and mercyfull, long suffering, and of great goodnesse.

The Lorde is louyng vnto euery man, & his mercy is ouer all his workes.

All thy workes prayse the, o Lorde, and thy saynctes gyue thankes vnto the.

They shewe the glory of thy kyngdome, and talke of thy power. C

That thy power, thy glorye and myghtynesse, of thy kyngdome, might be knowen vnto men.

Thy kyngdome is an euerlastynge kyngdome: and thy dominion endureth thorowe out all ages.

The Lorde vpholdeth all suche as shoulde fall: and lyfteth vp all those that be downe.

The eyes of all wayte vpon the: and thou gyuest them their meate in due season.

Thou openest thyne hande, & fyllest al thinges liuing with plenteousnesse. D

The Lorde is righteous in all his wayes: & holy in all his workes.

The Lorde is nye vnto them that call vpon hym: yea all suche as call vpon hym faythfully.

He fulfylleth the desyre of them that feare hym: he heareth their crye, and helpeth them.

The Lord preserueth al them that loue him, but scattereth abrode all the vngodly.

My mouthe shall speake the prayse of the Lorde: and let all flesche gyue thankes vnto his holy name for euer and euer. Prayse the euerlasting.

PSAL. CXLIIII.

After the Hebrues. cxlvi.

¶ Prayse the euerlastynge.

Prayse

Psalm.cxiii.a

PRayse the Lorde, O my soule: whyle I lyue will I prayse the Lorde: yea as long as I haue any being, I wil syng prayses vnto my God.

Psal.cxviii.a

✱O put not youre truste in Prynces, nor in anye chylde of man, for there is no helpe in them.

For when the breth of man goeth forth, he shall turne agayne to his erth, and so all his thoughtes perysshe.

Act.xiiii.c.and Apoca.xiiii.b.

Blessed is he that hathe the God of Jacob for his help: ✱and whose hope is in the Lord his God.

Whiche made heauen and earthe, the see, and all that therin is, whiche kepeth his promyse for euer.

Whiche helpeth them to ryghte that suffre wronge, whiche fedeth the hongrye. B

The Lord loseth me out of prison, the Lord gyueth sight to the blynde.

The Lorde helpeth them vp that are fallen: the Lorde loueth the ryghteous.

The Lorde careth for the straungers, he defendeth the fatherlesse and widowe: as for the waye of the vngodly, he turneth it vp syde downe.

The Lorde thy God, o Sion, is kyng for euermore, and throw out all generations.

Prayse the euerlastynge.

PSAL. CXLV.

After the Hebrues.cxlvii.

¶ Prayse the euerlastynge.

A OPrayse the Lorde, for it is a good thing to synge prayses vnto oure God: yea, a ioyfull and pleasaunt thyng it is to be thankfull.

The Lorde shall buylde vp Jerusalem, and gather togither the outcastes of Jsrael.

He healeth the contrite in hert, and bindeth vp their woundes.

He telleth the nombre of the sterres, & calleth them all by their names.

Great is our Lord, and great is his power: yea his wysdome is infinite.

The Lord setteth vp the meke, and bringeth the vngodly downe to the grounde. B

O synge vnto the Lorde with thankesgyuyng: synge prayses vpon the harpe vnto our God.

Whiche coureth the heauen with cloudes, prepareth rayne for the earthe: and maketh the grasse to growe vpon the mountaynes.

Job.xxxix.a

Which gyueth foddre vnto the catell, ✱and fedeth the yonge rauens that call vpon him.

He hathe no pleasure in the strengthe of an horse, neyther delyteth he in any mannes legges.

But the Lordes delite is in them that fear him, and put their trust in his mercy.

Prayse the Lorde, o Jerusalem, prayse thy God, o Sion.

For he maketh fast the barres of the gates, & blesseth the children within the.

He maketh peax in the borders, and filleth ỹ with the floure of whete.

He sendeth forth his cõmaundement vpon earth, his worde runneth swyftly.

He gyueth snow like woll, and scattereth the hore frost like asshes.

He casteth forth his yse lyke morsels: who is able to abyde his frost?

He sendeth out his worde and melteth the: he bloweth with his wynde, and the waters flowe.

He sheweth his worde vnto Jacob, his statutes and ordinaunces vnto Jsrael.

He hath not dealte so with all the Heithen: neither haue they knowlege of his lawes.

Prayse the euerlastynge.

PSAL. CXLVI.

After hymnes.

¶ Prayse the euerlastinge.

OPrayse the Lorde of heuen: prayse him in the heygth. A

Prayse him all ye aũgels of his, prayse him all his hoste.

Prayse him sunne and moone: prayse hym all ye sterres and light.

Prayse him all ye heuens, & ye waters that be vnder the heuens. Dn

Let them prayse the name of the Lorde, for he commaunded, and they were made.

He hath made them fast for euer and euer: he hath gyuen them a lawe whiche shall not be broken.

Prayse the Lorde vpon erth, ye whales & fyshes, and all depes.

Fyre and hayle, snowe and vapors, wynde & storme, fulfyllynge his worde. B

Mountaynes and all hylles, frutefull trees and all Cedres.

Beestes and catell: wormes and fethered foules.

Kynges of the erth and all people, princes and iudges of the erth.

Yonge men and maydens, olde men & children: let them prayse the name of the Lord, for his name onely is excellent, & his prayse aboue heuen and erth.

He exalteth the horne of his people: all his sayntes shall prayse him, the children of Jsrael, euen the people that serueth him.

Prayse the euerlastynge.

PSAL. CXLVII.

After hymnes.

¶ Prayse the euerlastinge.

OSynge vnto the Lorde a newe songe: let the congregacyon of sayntes prayse hym. g

Let Jsrael reioyse in him that made hym: and let the children of Sion be ioyfull in their kynge.

Let them prayse his name in their daũce, let them synge prayses vnto him with tabrettes and harpes.

For the Lorde hath pleasure in his people: and helpeth the meke herted.

Let the

5 Let the sayntes be ioyfull with glorye, let them reioyse in their beddes.
Let the prayses of God be in their mouth, & sharpe swerdes in their handes.
To be auenged of the heithen, & to rebuke the people.
To bynde their kinges in cheynes, and their nobles with lynckes of yron.
That they may be auenged of them, as it is wrytten, suche honour haue all his sayntes.
Prayse the euerlastynge.

PSAL. CXLVIII.

¶ Prayse the euerlastynge.

1 O prayse the Lorde in his sanctuarye: prayse him in the fyrmament of his power.
Prayse him in his noble actes, prayse him in his excellent greatnesse.
Prayse him in the sounde of the Trompet: prayse him vpon the Lute and Harpe.
Prayse hym in the Cymbales, and daunse: prayse hym vpon the strynges and Pype.
Prayse hym vpon the well tuned Cymbales: prayse hym vpon the loude Cymbales.
Let euery thynge that hathe breathe, prayse the Lorde.
Prayse the euerlastynge.

¶ The ende of the Psalter.

THE PROVERBES OF SALOMON.

CAPI. I.

A THe Prouerbes of Salomon the sonne of Dauid kynge of Israel: to lerne wysdome, instruction, vnderstanding, prudence, ryghtousnesse, iudgement and equitie.

That the very babes might haue wit, & that yonge men myght haue knowlege and vnderstandynge.

By hearynge, the wyse man shall come by more wysdome: and by experience he shall be more apte to vnderstande a parable, and the interpretacyon therof: the wordes of the wyse, and the darcke speaches of the same.

The feare of the Lorde is the begynnynge of wysdome: but fooles despyse wysdom and instruction.

My sonne heare thy fathers doctrine, & forsake not the law of thy mother: for that shal bringe grace vnto thy heed, & shall be a cheyne about thy necke.

Psalme .cx. d
Ecclesiast. i. b

B My sonne, consent not vnto synners, if they entyse the, and saye: come with vs, lette vs laye wayte for bloude, and lucke pryuely for the innocent without a cause: lette vs swalowe them vp lyke the helle, let vs deuoure them quycke and hole, as those that go downe in to the pyt.

So shal we fynd all maner of costly riches, and fyll our houses with spoyles.

C Caste in thy lot amonge vs: we shall haue all one purse.

My son, walke thou not with them, refrayn thy fote from their wayes.

For their fete runne to euyll, and are hasty to shed bloude.

Esaye. lix. b

But in vayne is the net layde for the before the byrdes eyes.

D Yea they theym selues laye wayte one for an others bloude: and one of them wold slee an other.

These are the wayes of all suche as be couetous: that one wolde rauysshe an others lyfe.

Wysdome.

Wysdom crieth without, and putteth forth her voyce in the stretes.

She calleth before the congregacion in the open gates, and sheweth her wordes thorowe the city, sayinge:

O ye chyldren, how longe wyl ye loue chyldysshnesse? How longe wyll the scorners delite in scornynge, and the vnwyse be ennemyes vnto knowlege?

O turne you vnto my correction: lo I wyll expresse my mynde vnto you, and make you vnderstande my wordes.

Esaye. lxv. c. e
Jeremy. vii. c

* Seynge then that I haue called, and ye refused it: I haue stretched oute my hande, and no man regarded it, but all my counselles haue ye despysed, and set my corrections at nought.

Therfore shall I also laughe in your destruction, and mocke you, when the thynge that ye feare commeth vpon you: euen when the thynge that ye be a frayde of, falleth on you depnyly lyke a storme, and youre misery lyke a tempest: yea when trouble and heynesse commeth vpon you. E

Then shal they call vpon me, but I wil not heare: they shall seke me early, but they shall not fynde me.

And that bycause they hated knowlege: and receyued not the feare of the Lorde, but abhorred my counsell, and despysed my correction.

Therfore shal they eate of the frutes of their owne waye, and be fylled with theyr owne counsels.

For the turning away of the vnwise shal slee them: and the prosperite of fooles shal be their owne destruction.

But who so harkeneth vnto me, shall dwell safely, and haue ynoughe without anye feare of euill.

CAPI. II.

MY sonne, yf thou wylt receyue my wordes, and kepe my commaundements by the: that thyne eare maye harken vnto wysdome, applye thyne herte vnto vnderstandynge. F

For yf thou crepest after wysdome, and callest for knowlege: yf thou seekest after her as after money, and dyggest for her as for treasure: then shalte thou vnderstande the feare of the Lorde, and fynde the knowlege of God.

For it is the Lord that gyueth wysdom, out of his mouth commeth knowlege and vnderstandynge.

He preserueth the welfare of the ryghtous, and defendeth them that walke innocently: he kepeth them in the right path, and preserueth the waye of his sayntes. G

Then shalt thou vnderstande ryghtousnesse, iudgement and equitie, yea and euerye good pathe.

Yf wysdome entre in to thyne herte, and thy soule delyte in knowlege: then shall counsell preserue the, and vnderstandynge shall kepe the.

That thou mayst be deliuered from the euil waye, and frome the man that speaketh frawarde thynges.

Frome suche as leaue the hye strete, and walke in the wayes of darcknesse: which reioyse in wyng euill, and delyte in wicked thynges: whose wayes are croked, & their pathes slaunderous. H

That thou mayst be deliuered also from the straunge woman, & from her that is not thyne owne: which gyueth swete wordes, forsaketh the husbande of her youth, and forgetteth the couenaunt of her God.

For her house is enclyned vnto deth, & her pathes vnto hell.

All they that goo in vnto her, come not agayne, neither take they holde of the waye of lyfe.

That thou mayste walke in the good waye: and kepe the pathes of the ryghtous.

For the iuste shall dwelle in the lande, and the innocentes shall remayne in it: but the vngodly shall be rooted oute of the lande, and the wycked doers shall be taken oute of it.

CAPI. III.

MY sonne, forget not my lawe: but se that thyne hert kepe my commaundementes.

For they shal prolonge the dayes and yeres of thy lyfe, and bring the pear.

Let mercy and faythfulnesse neuer go from the: bynde them about thy necke, and wrype them in the tables of thyne herte.

So shalte thou fynde fauoure and good vnderstandynge in the syghte of God and men.

Put thy truste in the Lorde with all thyne herte: and leane not vnto thyne owne vnderstandynge.

In al thy wayes haue respect vnto him, and he shall ordre thy goinges.

Be not wyse in thyne owne conceyte, but feare the Lorde, and departe frome euyll: so shall thy nauell be hole, and thy bones stronge.

Honoure the Lorde with thy substaunce, and with the fyrstlinges of all thyne encrease: so shall thy barnes be fylled with plentcousnesse, and thy pressis shall flowe ouer with swete wyne.

My sonne despyse not the chastening of the Lorde, neither faynt when thou art rebuked of him.

For whom the Lorde loueth, him he chastneth: and yet delyteth in him euen as a father in his owne sonne.

Well is hym that fyndeth wysdome, and optayneth vnderstandynge, for the gettynge of it, is better then anye marchaundise of syluer, and the profyte of it is better then golde.

Wysdome is more worth then precious stones: and al thynges that thou canst desyre are not to be compared vnto her.

Upon her ryghte hande is longe lyfe: and vpon her lefte hande is rychesse and honoure.

Her wayes are pleasaunt wayes, and al her pathes are peaceable.

She is a tree of lyfe to them that laye holde vpon her, and blessed are they that kepe her fast.

With wysdome hathe the Lorde layde the foundacyon of the earthe: and therowe vnderstandynge he hathe establyshed the heuens.

Therowe his wysdome, the deapthes breake vp: and the cloudes dropp downe of the dewe.

My sonne, let not these thinges depart frome thyne eyes, but kepe my lawe and my counsell: so shall it be lyfe vnto thy soule, and grace vnto thy mouth.

Then shalt thou walke safely in thy waye, and thy fote shall not stomble.

Yf thou slepest, thou shalte not be afrayde, but shalt take thy rest, and slepe swetely.

Thou nedest not to be afrayde of anye sodayne feare: neyther for the violente ruysshynge in of the vngodlye, when it commeth.

For the Lorde shal besiege the, and kepe thy fote that thou be not taken.

Refuse not to do good vnto him that shold haue it: so longe as thyne hande is hable to wo it.

Saye not vnto thy neyghboure: goo thy waye, and come agayne, to morowe wyll I gyue the: where as thou haste nowe to gyue him.

Intende no hurt vnto thy neyghbour, seing he hopeth to dwell in rest by the.

Striue not lightly with any man, where as he hath done the no harme.

Folowe not a wycked man, and chose none of his wayes: for the Lord abhorreth the frowarde, but his secrete is amonge the ryghtous.

The curse of the Lord is in the house of the vngodly: but he blesseth the dwellynges of the ryghtous.

As for the scornefull, he shall laughe them to scorne: but he shall gyue grace vnto the lowly.

The wyse shall haue honour in possession: but shame is the promotion that fooles shall haue.

CAPI. IIII.

HEare, o ye chyldren the fatherly exhortacion: and take good hede that ye may learne wysdome.

Yea I shall gyue you a good rewarde, yf ye wyll not forsake my lawe.

For when I my selfe was my fathers dere sonne: and tenderly beloued of my mother, he taught me also, sayinge:

Lette thyne herte receyue my wordes: kepe my commaundementes, and thou shalte lyue.

Get the wysdome, get the vnderstandynge forget not the wordes of my mouth, & shrynke not from them.

Forsake not her, and she shall preserue the: loue her, and she shall kepe the.

The chefe poynte of wysdome is, that thou be wyllynge to obteyne wysdome, and before all thy goodes, to get the vnderstandynge.

Make moche of her, & she shal promote the: yea yf thou imbrace her, she shal bringe the vnto honour.

She shall make the a gracyous heed: & garnisshe the

nyshe the with a crowne of glorye.

Heare my sonne, and receyue my wordes: that the yeres of thy lyfe maye be manye.

I will shewe the, the waye of wysdome, and lede the in the ryght pathes.

So that yf thou goest therin, there shall no straytnesse hynder the: and whē thou runnest, thou shalt not fall.

Take fast holde of doctryne, let her not go: kepe her, for she is thy lyfe.

Come not in the pathe of the vngodly, and
L walke not in the waye of the wicked.

Eschewe it, and go not therin: depart aside, and passe ouer by it.

For they can not slepe, excepte they haue fyrst wone some mischefe: neither take they anye reste, excepte they haue fyrste done some harme.

For they eate the breed of wickednesse, and drynke the wyne of robbery.

The pathe of the rightous shyneth as the light, and is euer brighter and bryghter vnto the perfect daye.

But the waye of the vngodlye is as the
D darcknesse, wherin men fall or they be aware.

My sonne, marke my wordes, and enclyne thyne eare vnto my sayinges.

Let them not departe frome thyne eyes: kepe theym euen in the myddest of thyne herte.

For they are lyfe vnto all those that fynde them: and helthe vnto all theyr bodyes.

Kepe thyne hert with al diligence: for therupon hangeth lyfe.

Put awaye frome the a frowarde mouther and let the lyppes of sclaunder be farre frome the.

Let thyne eyes beholde the thynge that is eyght: and let thyne eye lyddes loke streyght before the.

Ponder the path of thy fete: so shal all thy wayes be sure.

Turne not a syde, neyther to the ryghte hande, ne to the lefte, but withholde thy fote frome euyll.

CAPI. V.

MY sonne, gyue hede vnto my wysdom, and bowe thyne eare vnto my prudence: that thou mayste regarde good counsell, and that thy lyppes may kepe nourtoure.

For the lyppes of an harlot are a droppynge honye combe, and her throte is softer then oyle.

Hor: dome.

But at the laste, she is as bytter as wormewod, and as sharpe as a two edged swerde.

Her fete go downe vnto deth, and her steppes pearse thorowe vnto hell.

She regardeth not the pathe of lyfe, so vnstedfast are her wayes, that thou canste not
B knowe them.

Heare me therfore (o my sonne) and departe not from the wordes of my mouth.

Kepe thy waye farre from her, and come not nye the dores of her house.

That thou gyue not thyne honour vnto an other, and thy yeres to the cruell.

That other men be not fylled with thy goodes: and that thy laboures come not in a straunge house.

Yea that thou mourne not at the last (when thou hast spent thy body and goodes) and then saye:

Alas, why hated I nourtoure? why did my herte despyse correction?

Wherfore was not I obedient vnto ỹ voice
L of my teachers: and harkened not vnto them that informed me?

I am come almoost in to all myschefe: in the myddest of the multitude and congregacion.

Drynke of the water of thyne owne well: Wyne
and of the ryuers that run out of thyne owne spryngs.

Let thy welles flowe out abrode, that there maye be ryuers of waters in the stretes: but let them be onely thyne owne, and not straungers with the.

Let thy well be blessed, and be glad with ỹ the wyfe of thy youth.

Louynge is the hynde, and frendly is
D the Roo: lette her brestes alwaye satysfye the, and holde the euer content with her loue.

My sonne, why wylte thou haue pleasure in an harlot, and imbrace the bosome of another woman?

* For euery mannes wayes are open in the syght of the Lorde, and he pondreth all theyr goynges.

The wyckednesses of ỹ vngodly shal catche him self, and with the snares of his owne synnes shall he be trapped.

Bycause he wolde not be reformed he shall dye: and for his greate folyshnesse he shall be destroyed.

CAPI. VI.

MY sonne, yf thou be surety for thy neighboure, thou hast fastened thyne hande with an other man: yea thou art bound with thyne owne wordes: & taken with thyne owne speche.

Therfore, my sonne, do this: discharge thy selfe, for thou arte come in to thy neyghbours daunger.

Goo thy waye then soone, and intreate thy neyghbour: let not thyne eyes slepe, ne thyne eye lyddes slomber.

Haue thy selfe as a Doo from the hande, and as a byrde frome the hande of the fouler.

Go to the Pysmere (thou sluggarde) consyder her wayes, and lerne to be wyse.

She hathe no gyde, no teacher, no leader: yet in the Sommer she prouydeth her meate

meat, and gathereth her fode togyther in the
B harueſt.
* Howe longe wylte thou ſlepe thou ſlug-
gyſhe man?
When wylte thou aryſe oute of thy
ſlepe?
Yea ſlepe on tyl a litle ſlombre a lytle, fold
thyne handes togyther yet a lytle, that thou
mayſt ſlepe.
So ſhal pouerte come vnto the, as one that
trauayleth by the waye, and neceſſitie lyke a
weaponed man.
A diſſemblynge perſon, a wycked man goeth
with a frowarde mouth, he winketh with his
eyes, he tokeneth with his fete, he poynteth
with his fyngers, he is euer ymagenynge miſ-
chiefe and frowardneſſe in his herte, and cau-
ſeth diſcorde.
Therfore ſhall his diſtruction come haſtely
vpon him: ſodeynly ſhall he be all to broken,
and not be healed.
There be ſixe thynges whiche the Lorde
F hateth: and the ſeuenth he vtterly abhor-
reth.
A proude loke, a diſſemblynge tonge, han-
des that ſhede innocent bloude, an herte that
goeth aboute with wycked ymagynacions,
fete that be ſwyfte in rennynge to wo myſ-
chiefe, a falſe wytneſſe that bringeth vp lyes,
and ſuche one as ſoweth diſcorde amonge bre-
thren.
G My ſonne, kepe thy fathers commaun-
dementes, and forſake not the lawe of thy
mother.
Put them vp togyther in thyne herte: and
bynde them aboute thy necke.
That they maye leade the where thou
goeſt, preſerue the when thou art a ſlepe, and
that when thou awakeſt, thou mayſte talke of
them.
For the commaundement is a lanterne, and
the lawe a lyght: yea chaſtenynge and noue-
thure is the waye of lyfe, that they maye kepe
the from the euil woman, and from the flatte-
ring tong of the harlot: that thou luſt not af-
ter her beautye in thyne herte, and leſt thou be
taken with her fayre lokes.
H An harlot wyll make a man to begge his
breed: but a maryed woman wyll hunte for
the precious lyfe.
Maye a man take fyre in his boſome, & his
clothes not be brent?
Or can one go vpon hote coles, and his fete
D not be hurte?
Euen ſo, who ſo euer goeth in to his neygh-
bours wyfe, and toucheth her, can not be vn-
gylty.
Men do not vtterly deſpyſe a theefe that
ſtealeth to ſatiſfye his ſoule, when he is hun-
gry: but yf he maye be gotten, he reſtoreth
agayne ſeuen tymes as muche, or elles he
maketh recompence with all the good of his
houſe.
But who ſo committeth aduoutrye with a
woman, he is a foole, and bringeth his lyfe to
deſtruction.
He getteth him ſelfe alſo ſhame & diſhonour,
ſuche as neuer ſhall be put out.

For the gelouſye and wrathe of the man wil
not be intreated: no thoughe thou woldeſt
offre him greate gyftes to make amendes, he
wyll not receyue them.

CAPI. VII.

MY ſonne, kepe my wordes, and laye vp A
my commaundementes by the.
Kepe my commaundementes, and
my lawe euen as the apple of thyne eye: and
thou ſhalt lyue.
Bynde them vpon thy fyngers: and wryte
them in the table of thyne herte.
Saye vnto wyſdome, thou arte my ſyſter,
and call vnderſtandynge thy kynſwoman:
* that ſhe maye kepe the frome the ſtraunge Pro.ii.b.v.a
woman, and frome the harlot whiche gyueth
ſwete wordes.
For oute of the wyndowe of my houſe I lo- B
ked thorowe the trealeſſe, and behelde the
ſymple people: and amonge other yonge fol-
kes, I eſpyed one yonge foole gonge ouer the
ſtretes: by the corner in the waye towarde the
harlottes houſe in the twylyght of the eue-
nynge, when it began nowe to be nyghte and
darcke.
And beholde, there met him a woman in an Gene.xxxviii
harlots apparel (a diſceptful womã, wanton & The harlot.
vnbridled ſtaſt womã, whoſe fete could not abide
in the houſe: now is ſhe without, now in the
ſtretes, and lurketh in euery corner) ſhe caught
the yonge man, kyſſed him, and was not aſha-
med, ſaying: I had a vow to paye, & this daye
I performe it. C
Therfore came I forthe to mete the, that
I myght ſeke thy face: and ſo I haue founde
the.
I haue decked my bed with couerynges and
clothes of Egypt.
My bed haue I made to ſmell of Myrre, A-
locs, and Cynamon.
Come let vs lye togyther, and take our plea
ſure tyll it be daye lyght.
For the goodmã is not at home: he is gone
farre of.
He hathe taken the bagge of money
with hym: who can tell when he commeth
home?
Thus with many ſwete wordes ſhe ouer- D
came him: and with her flatterynge lyppes ſhe
wan him.
Immediatly he folowed her, as it were an
ore ledde to the ſlaughter (and lyke as it were
to the ſtockes where fooles are punyſhed) ſo
long tyll ſhe had wounded his lyuer with her
darte: lyke as yf a byrde haſted to the ſnare,
not knowynge that the peryl of his lyfe lyeth
therupon.
Heare me now therfore, o my ſonne, & marke
the wordes of my mouth.
Let not thyne herte wander in her wayes, &
be not thou diſceiued in her pathes. E
For many one hathe ſhe wounded and caſte
downe: yea manye a ſtronge man hathe ſhe
ſlayne.

Her houses is the way vnto hell, where men go downe in to the chambres of death.

CAPI. VIII.

a DOthe not wysdome crye? dothe not vnderstandynge put forth her voyce?

Standeth she not in the hye places in the stretes and wayes? dothe she not crye before the whole cite, and in the gates where men go out and in?

It is you, o ye men (sayth she) whome I call.

Unto you (o ye children of men) lyfte I vp my voyce.

b Take hede vnto knowlege, o ye ignorannt: be wyse in herte, o ye fooles.

Gyue eare, for I wyll speake of great mateers. and open my lyppes to tell thynges that be ryght.

For my throte shal be talking of the truthe, and my lyppes abhorre vngodlynesse.

All the wordes of my mouthe are ryghtous: there is no frowardnesse nor falsehed therin.

They are all playne to suche as wyll vnderstand: and right to them that fynd knowlege.

Receyue my doctryne therfore, and not syluer: and my knowlege, more then fyne golde.

For wysdome is more worth then precyous stones: yea all the thinges that thou canst desire, are not to be compared vnto it.

c I wysdome haue my dwellynge with knowlege: and prudente counsell is myne owne.

With me is the feare of the Lorde, and the eschewynge of cuyll.

As for pryde, disdayne, and cuyl waye, and a mouth that speaketh wicked thinges, I vtterly abhorre them.

I can gyue counsell and be a gyde: I haue vnderstandyng, I haue strength.

Thorow me, kynges reygne: thorowe me, prynces make iust lawes.

Thorow me, lordes beare rule: and al iudges of the erth execute iudgement.

I am louing vnto those that loue me: and they that seke me early, shall fynde me.

Ryches and honour are with me: yea excellent goodes and ryghtousnesse.

My frute is better then golde and precyous stone: & myne encrease more worth then fyne syluer.

I walke in the waye of ryghtousnesse: and in the strete of iudgement.

That I maye sende prosperitie to those that loue me: and to encrease theyr treasure.

Sapiē.xv.b The Lorde him selfe had me in possession in the beeynning of his wayes, or euer he began his workes afore tyme.

I haue ben ordeyned from euerlasting: and from the begynnynge or euer the earthe was made.

When I was borne, there were neyther depthes nor sprynges of water.

Before the foundacyons of the mountaynes were layde, yea before all hylles, was I borne.

d The earthe, and all that is vpon the earth was not yet made: no not the grounde it selfe.

For when he made the heuens, I was present, when he set vp the depthes in order: whe he hanged the cloudes above, when he fastened the sprynges of the depe.

When he shut the see within certayne bondes, that the waters sholde not go ouer theyr markes.

When he layde the foundacyons of the earthe, I was with him, ordrynge all thynges: delytynge dayly, and retoysynge alwaye before hym.

As for the round compasse of his worlde, I make it ioyfull: for my delyte is to be among the children of men.

Therfore harken vnto me, o ye children, for blessed are they that kepe my wayes.

O gyue eare vnto nourtour, be wise, and refuse it not.

e Blessed is the man ꝑ heareth me, watching dayly at my gates: and gyuing attendaunce at the postes of my dores.

For who so fyndeth me, fyndeth lyfe: and shal obteyn fauour of the Lorde.

But who so offendeth agaynste me hurteth his owne soule.

All they that hate me, are the louers of deathe.

CAPI. IX.

f Wysdome hath buylded her self an house, and hewē oute seuen pyllers: she hathe killed her vitayles, poured out her wine and prepared her table.

She hath sent forthe her maydens to crye vpon the hyest place of the citye: who so is ignorannt, let him come hyther.

And to the vnwise she said: O come on your waye, eate my breed, & drynke my wyne which I haue poured out for you. g

Forsake ignorannce, and ye shall lyue: and se that ye goo in the waye of vnderstandynge.

Who so reproueth a scornefull person, getteth hym selfe dishonoure: and he that rebuketh the vngodlye, stayneth hym selfe.

Reproue not a scorner, leest he owe the evil wyll: but rebuke a wyse man, and he wyll loue the.

Gyue a discrete man but an occasion, and he wyl be the wyser: teache a ryghtous man and he wil encrease.

h The feare of the Lorde is the begynnynge of wysdome: and the knowlege of holy thynges is vnderstandynge.

For thorowe me thy dayes shall be prolonged: and the yeres of thy lyfe shall be manye.

Yf thou

yf thou be wyse, thy wysdome shall do thy self good: but if thou thinkest scorne therof, it shall be thyne owne harme.

A folysshe reckelesse woman, full of wordes, and suche one as hath no knowlege, sytteth in the doores of her house vpon a stoole, aboue in the cyty to cal suche as go by, & walke streyght in theyr wayes.

Who so is ignorant (sayth she) let him come hither, and to the vnwyse she sayth: stolen waters are swete, and the breed that is priuily eaten, hath a good taste.

But they consydre not that deth is there, and that her gestes go downe to hell.

CAPI. X.

¶ The parables of Salomon.

A Wyse son, maketh a glad father: but an vndiscrete sonne is the heuynesse of his mother.

Treasures that are wickedlye gotten, profyte nothyng, but righteousnesse delyuereth from deth.

The Lorde wyl not let the soule of ỹ righteous suffre hongre: but he putteth the vngodly from his desire.

An ydle hande maketh poore: but a quycke labouring hand maketh ryche.

Who so gathereth in sommer, is wyse: but he that is sluggish in harnest bringeth him self to confusion.

Louynge and fauourable is the face of the ryghtous, but the forehead of the vngodlye is full shame and presumptuous.

The memorial of the iust, shal haue a good reporte, but the name of the vngodlye shall stynche.

A wyse man wyll receyue warnynge: but a foole wyll sooner be smytten in the face.

He that leadeth an innocent lyfe, walketh surely: but who so goeth a wrong waye, shall be knowen.

He that wincketh with his eye, wil do some harme: but he that hath a foolysh mouth, shal be beaten.

The mouth of a ryghtous man is a well of lyfe: but the mouthe of the vngodlye is full shame, and presumptuous.

Cuyl wil stereth vp stryfe, but loue coureth the multitude of synnes.

In the lyppes of hym that hathe vnderstandynge a man shall fynde wysdome: but the rodde belongeth to the backe of the foolysshe.

Wyse men laye vp knowlege: but the mouthe of the foolysshe, is nyghe destruction.

The riche mans goodes, are his strong hold: but pouertie oppresseth the poore.

The ryghtous laboureth to doo good: but the vngodlye vseth his encrease vnto synne.

To take hede vnto the chastenyng of nourture, is the waye of lyfe: but he that refuseth to be reformed goeth wronge.

Dyssemblynge lyppes kepe hatred secretly: and he that speaketh any sclaunder, is a foole.

Where moche bablynge is, there must nedes be offence: he that refrayneth his lyppes, is wysest of all.

An innocent tonge is a noble treasure: but the herte of the vngodlye is nothynge worthe.

The lyppes of the ryghtous fede a hole multytude: but fooles shal dye in their owne folye.

The blessynge of the Lorde maketh ryche men: as for carefull trauayle, it doth nothing therto.

A foole dothe wickedly, and maketh but a sporte of it: neuertheles it is wysdome for a man to beware of suche.

The thyng that the vngodly are afrayde of shall come vpon them: but the ryghtous shall haue their desire.

The vngodly is lyke a tempest that passeth ouer, and is no more sene: but the righteous remayneth sure for euer.

As vynegre is to the tethe, and as smoke is vnto the eyes: euen so is a sluggysh person to them that sende him forth.

The feare of the Lorde maketh a longe lyfe: but the yeres of the vngodlye shall be shortened.

The patient abydinge of the righteous shall be turned to gladnesse: but the hope of ỹ vngodly shal perysshe.

The waye of the Lorde geueth a courage vnto the godly: but it is a feare for wycked doers.

The ryghteous shall neuer be ouerthrowen: but the vngodly shall not remayne in ỹ lande.

The mouthe of the iuste wyll be talkynge of wysdome: but the tonge of the frowarde shall perysshe.

The lyppes of the ryghteous are occupied in acceptable thynges: but the mouth of the vngodly taketh them to the worst.

CAPI. XI.

A False balaunce is an abhominacion vnto the Lorde: but a true weyght pleaseth him.

Where pryde is, there is shame also, and confusion: but where as lowlynesse is, there is wysdome.

The innocent dealynge of the iust shal leade them: but the vnfaythfulnesse of the despisers shall be their owne destruction.

Ryches helpe not in the daye of vengeaunce: but ryghtousnesse delyuereth from deathe. Prouer. x. a Eccles. v. c

The eyghtousnesse of the innocent ordreth his waye: but the vngodly shall fall in his owne wickednesse.

The ryghtousnesse of the iust, shall delyuer them: but the delypsers shal be taken in their owne vngodlynesse.

Sapien. v. b * When an vngodly man dyeth, his hope is gone: the confydence of rychesse shall perysshe.

The ryghtous shall be delyuered oute of trouble: and the vngodlye shall come in his stede.

Thorowe the mouthe of the dissembler is his neyghboure destroyed: but thorowe knowlege, shall the iuste be delyuered.

When it goeth wel with the ryghtous, the city is mery: and when the vngodly perysshe, there is gladnesse.

When the iuste are in welthe, the citye prospereth: but when the vngodly haue the rule it decayeth.

A foole bryngeth vp a sclaunder of his neyghboure: but a wyse man wyll kepe it secrete.

A dissemblynge person wyl discouer priuye thinges: but he that is of a faythful hert, wil kepe counsel.

Where no good counsell is, there the people decaye: but where as many are that can gyue counsell, there is welth.

He that is suretye for a straunger, hurteth him selfe: but he that medleth not with suretyshyp is sure.

A gracyous woman mayntayneth honestye: as for the myghtye, they mayntayne rychesse.

He that hath a gentle lyberall stomacke: is mercyful: but who so hurteth his neyghbour is a tyraunt.

The labour of the vngodly prospereth not: but he that soweth ryghtousnesse, shal receyue a sure rewarde.

Lyke as righteousnesse bringeth life: euē so to cleue vnto euyll bryngeth deth.

The Lorde abhorreth a fayned herte: but he hathe pleasure in theym that are vndefyled.

It shall not helpe the wycked, though they laye all theyr handes togyther: but the seed of the ryghtous shall be preserued.

A fayre woman withoute discrete maners: is lyke a ryng of golde in a swynes snoute.

The iust labour for pear and tranquillitie: but the vngodly for disquietnesse.

Some man gyueth out his goodes, and is the rycher: but the vngard (hauyng ynough) wil departe from nothynge, and yet is euer in pouertie.

He that is lyberall in gyuynge, shall haue plentye: and he that watereth, shall be wateted also him selfe.

Who so hoordeth vp his corne, shal be cursed among the people: but blessing shal lyght vpon his heed that selleth it.

He that laboureth for honestie, fyndeth his desire: but who so seketh after myschiefe, it shall happen vnto him.

He that trusteth in his rychesse, shall haue a fall: but the ryghtous, shal florysshe as the grene leafe.

Who so maketh disquietnesse in his owne house, he shall haue wynde for his heritage: and the foole shall be seruaunt to the wyse.

The frute of the ryghtous, is as the tree of lyfe: a wyse man also, wynneth mens soules.

* Yf the ryghtous be recompensed vpon earthe: howe moche more then the vngodlye and the synner? 1. Petri.

CAPI. XII.

Who so loueth wysdome, will be content to be reformed: but he that hateth to be reproued, is a foole.

A good man is acceptable vnto the Lorde: but the wicked wil be condemne.

A man can not endure in vngodlynesse: but the roote of the ryghtous shal not be moued. 1. Petri.

A stedfast woman is a crowne vnto her husbande: but she that behaueth her selfe vnhonestly, is a corruption to his bones.

The thoughtes of the ryghtous are ryght: but the ymagination of the vngodly, are disceptfull.

The talkynge of the vngodly is howe they may laye wayte for bloude: but the mouth of the ryghtous wyll delyuer them.

Or euer thou canst turne the about, the vngodly shall be ouerthrowen: but the house of the ryghtous shall stande.

A man shal be commended for his wisdome: but a foole shal be despised.

A symple man whiche laboureth and worketh: is better then one that is gorgious and wanteth breed. Ecclesi.

A ryghtous man regardeth the lyfe of his catell: but the vngodlye haue cruell hertes.

He that tylleth his lande, shall haue plentousnesse of breed: but he that followeth ydelnesse, is a very foole. Ecclesi.

The desire of the vngodly hunteth after mischiefe: but the rote of the ryghtous bryngeth forth frute.

The wicked falleth in to the snare, thorow the malyce of his owne mouth: but the iuste shall escape out of peryll.

Euerye man shall inioye good, accordynge to the innocencye of his mouthe, and after the workes of his handes shall he be rewarded.

Loke what a foole taketh in hand, he thinketh it well done, but he that is wyse, wyll be counselled.

A foole vttereth his wrath in all the haste: but a discrete man forgyueth wronge.

A iust man wyll tell the truthe: and shewe the thynge that is ryght: but a false witnesse disceyueth.

A sclaunderous person prycketh lyke a swerde: but a wyse mans tong is wholsome.

A true mouth is euer constant: but a dissemblyng tonge is soone chaunged.

They

They that ymagen euil in theyr mynde, wil dyscepue: but the counsellours of peax shall haue ioye folowynge them.

There shall no myschefe happen vnto the iust: but the vngodly shall be fylled with mysery.

The Lorde abhorreth dyscepefull lyppes: but they that laboure for truthe, please hym.

He that hath vnderstandynge, can hyde his wysdome: but an vndiscrete herte telleth out his folyshnesse.

A diligent hande shall beare rule: but the ydel shall be vnder tribute.

Heuynesse discourageth the herte of man: but a good worde maketh it gladde a-gayne.

The ryghtous is lyberall vnto his neyghboure: but the waye of the vngodly will dyscepue them selues.

A dyscepefull man shall fynde no vauntage: but he that is content with that he hathe, is more worth then golde.

In the waye of ryghtousnesse there is lyfe: as for anye other waye, it is the pathe vnto deathe.

CAPI. XIII.

A Wyse sonne wyll receyue his fathers warnynge, but he that is scornefull, wyl not beare when he is reproued.

A good man shall enioye the fruite of his mouthe: but he that hath a frowarde mynde shall be spoyled.

He that kepeth his mouthe, kepeth his lyfe: but who so speaketh vnaduysed, findeth harme.

The sluggarde wolde fayne haue, and can not get his desire: but the soule of the diligēt shall haue plentye.

A ryghtous man abhorreth lyes: but the vngodlye shameth bothe other and hym selfe.

Ryghtousnesse kepeth the innocent in the waye: but vngodlynesse shal ouerthrowe the synner.

Some men are ryche, though they haue nothynge: agayne, some men are poore, hauynge great rychesse.

With goodes euerye man delyuereth his lyfe: and the poore wyll not be reproued.

The lyghte of the ryghtous maketh ioyfull: but the candle of the vngodlye shall be put out.

Amonge the proude there is euer stryfe: but among them that do all thinges with aduisement, there is wysdome.

Hastely gotten goodes are sone spent: but they that be gathered togyther with the hand shall increase.

Longe tarynge for a thynge that is differred, greeueth the herte: but when the desire commeth, it is a tree of lyfe.

Who so despyseth the worde, destroyeth hym selfe: but he that feareth the commaundemēt shall haue peax.

The lawe is a well of lyfe vnto the wyse: that it maye kepe hym frome the snares of deathe.

Good vnderstandynge geueth fauour: but harde is the waye of the despisers.

A wyse man dothe all thynges with discrecyon: but a foole wyll declare his folye.

An vngodlye messaunger dyngeth myschyefe: but a faythfull ambassadour is holsome.

He that thynketh scorne to be reformed, commeth to pouertie and shame: but who so receyueth correction, shall come to honoure.

When a desyre is brought to passe, it delyteth the soule: but fooles abhorre hym that eschueth euyll.

He that goeth in the company of wise men, shall be wyse: but who so is a companyon of fooles, shall be hurte.

Myschiefe followeth vpon synners, but the ryghtous shall haue a good rewarde.

Which theyr chylders children shall haue in possession: for the richesse of the synner is layd vp for the iust.

There is plentousnesse of foode in the feldes of the poore: and shall be encreased out of measure.

He that spareth the rodde, hateth his sonne: but who so loueth him, holdeth him euer in nourtoure.

The ryghtous eateth, and is satisfyed: but the belye of the vngodlye hathe neuer ynough.

CAPI. XIIII.

A Wyse woman vpholdeth her house, but a foolysshe wyfe plucketh it downe. Iob.xii.a.

Who so feareth the Lorde, walketh in the ryght path: and regardeth not him that abhorreth the wayes of the Lorde.

In the mouth of the foolysshe is the bosting of Lordshyp: but the lyppes of the wyse, wil beware of suche.

Where no oxen are, there the cryb is empty: but where the oxen laboure, there is moche fruite.

A faythfull witnesse will not dissemble, but a false recorde wyll make a lye.

A scornefull body seketh wysdome, and fyndeth it not: but knowlege is easy to come by, vnto hym that wyl vnderstande.

Se that thou medle not with a foole: and doo as thoughe thou haddest no knowlege.

The wisdome of him that hath vnderstanding, is, to take hede vnto his waye, but the folyshnesse of the vnwyse disceyueth.

Fooles make but a sporte of synne, but there is fauourable loue among the righteous.

The herte of him that hath vnderstanding will neither dispayre for anye sorowe, ne be to presumptuous for any sodeyn ioye.

The houses of the vngodly shall be ouer-

throwen: but the tabernacles of the righteous shall florysshe.

There is a waye, whiche some men thynke to be right, but the ende therof leadeth vnto deathe.

The herte is sorowfull, euen in laughter, & the ende of mirth, is heuynesse.

An vnfaythful person shal be filled with his owne wayes, but a good man wyll beware of suche.

An ignorannt bodye byleueth all thynges: but who so hath vnderstandynge, loketh well to his goynges.

A wyse man feareth, and departeth from euyll: but a foole goeth on presumptuously.

An vnpacyent man dealeth folysshely: but he that is well aduysed, doethe other wayes.

The ignorannte haue folysshenesse in possession, but the wyse are crowned with knowlege.

The euyll shall bowe them selues before the good, and the vngodly shall wayte at the dores of the righteous.

The poore is hated euen of his owne neyghboures: but the ryche hathe manye frendes.

Who so despyseth his neyghbour, dothe a mysse: but blessed is he that hathe pity of the poore.

They that ymagen wyckednesse, shall be disappoynted: but they that muse vpon good thynges, vnto suche shall happen mercye and faythfulnesse.

Diligent laboure bryngeth rychesse, and where many bayne wordes are, truely there is scarcenesse.

Rychesse is an ornament vnto the wyse: but the ignorannce of fooles is verye folysshnesse.

A faythfull witnesse deliuereth soules, but a lyar disceyueth them.

The feare of the Lorde is a strong hold, for vnto his he wyll be a sure defence.

The feare of the Lorde is a well of lyfe, to auoyde the snares of deth.

The encreace and prosperitie of the comens, is the kynges honoure: but the decaye of the people, is the confusyon of the Prynce.

Pacyence is a token of wysdome: but wrathe and hasty displeasure is a token of folysshnesse.

A merye hert is the lyfe of the body: but rancour consumeth awaye the bones.

He that doth a poore man wrong, blasphemeth his maker: but who so hath pitye of the poore, doth honour vnto God.

The vngodlye is afrayde of euerye peryll: but the righteous hathe a good hope euen in deathe.

Wysdome resteth in the herte of hym that hath vnderstandyng, and he wyll teache them that are vnlerned.

Righteousnesse setteth vp the people: but wyckednesse bryngeth folke to destruction.

A discrete seruaunte is a pleasure vnto the kynge: but one that is not honest, prouoketh him vnto wrath.

CAPI. XV.

A Softe answere putteth downe displeasure: but frowarde wordes prouoke vnto angre.

A wyse tonge commendeth knowlege: a folysshe mouthe blabbeth out nothynge but folysshenesse.

The eyes of ꝑ Lord loke on euery place, both vpon the good and bad.

A holsome tonge is a tree of lyfe: but he that abuseth it, hath a broken mynde.

A foole despiseth his fathers correction: but he that taketh hede when he is reproued, shall haue the more vnderstandyng.

In the house of the righteous are greate treasures, but in ꝑ increase of the vngodly there is myscheefe.

A wyse mouth poureth out knowlege: but the hert of the folysshe doth not so.

The Lorde abhorreth the sacrifice of the vngodly: but the prayer of the righteous is acceptable vnto him.

The waye of the vngodly is an abhomination vnto the Lorde: but who so followeth righteousnesse, him he loueth.

He that forsaketh the right streete, shall be sore punished: and who so hateth correction, fall eth into deth.

The hell with her payne is knowen vnto the Lorde: how moche more then the hertes of men?

A scorneful body e loueth not one that rebuketh him: neyther wyl he come among the wyse.

A merye herte maketh a cheerefull countenaunce: but an vnquyet mynde maketh it heuy.

A wyse herte wyll seke after knowlege: but the mouthe of fooles medleth with folysshnesse.

All the dayes of the poore are myserable: but a quyete herte is as a contynuall feast.

Better is a lytle with the feare of the Lord, then great treasure, for they are not without sorowe.

Better is a messe of potage with loue: then a fat ore with euyl wyll.

An angrye man stereth vp stryfe, but he that is patient, stylleth discorde.

The waye of the slouthfull is full of thornes: but the streete of the righteous is well cleansed.

A wyse sonne maketh a gladde father: but an vndiscrete bodye shameth his mother.

A foole reioyseth in foolysshe thynges: but a wyse man loketh well to his owne goynges.

Vnadui sed thoughtes shall come to nought: but where as men are that can gyue counsell

councell, there is stedfastnesse.

O how ioyfull a thinge is it, a mā to gyue a conuenient aunswere?

O how pleasaunt is a worde spoken in due season.

The waye of lyfe leadeth vnto heaue, that a man shulde beware of hell beneth.

D The Lorde will breake downe the house of the proude, but he shal make fast the borders of the wydow.

The Lord abhorreth the ymaginations of the wycked, but pure wordes are pleasaūt vn to him.

The couetous man roteth vp his owne house, but who so hateth rewardes, shal lyue.

A ryghteous mā museth in his mynde how to doo good, but the mynde of the vngodly ymagineth, how he may do harme.

The Lorde is farre frome the vngodly, but he heareth the prayer of the righteous.

Lyke as the clearnesse of the eyes reioyseth the heete, so doth a good name fede the bones.

The eare that harkeneth vnto holsom warnynge, and enclyneth therto, shall dwell amonge the wyse.

He that refuseth to be reformed, despyseth his owne soule: but he that submitteth him selfe to correction, is wyse.

CAPI. XVI.

A THe feare of the Lorde is the right science of wysdome, and lowlynes goeth before honoure.

A man maye well purpose a thinge in his herte, but the answere of the tonge commeth of the Lorde.

A man thinketh all his wayes to be cleane but it is the Lorde that fashioneth the myndes.

Committe thy workes vnto the Lord, and loke what thou deuysest, it shall prosperе.

The Lorde doeth all thinges for his owne sake, yea and when he keperh the vngodly for the daye of wrath.

The Lorde abhorreth all presumptuous & proude hertes, there maye neyther strengthe ner power escape.

With louynge mercy and faythfulnesse synnes be forgyuen, and who so feareth ỹ Lorde eschueth euyll.

When a mans wayes please the Lorde, he B maketh his very ennemyes to be his frendes.

Better it is to haue a lytle thinge wt righteousnesse, then greate rentes wrongeously gotten.

A man deuyseth a waye in his herte, but it is the Lorde that ordreth his goynges.

When the Prophecye is in the lyppes of ỹ kynge, his mouth shall not go wronge in iugement.

A true measure and a true balaunce are the Lordes, he maketh all weyghtes.

It is a great abhominacion when kynges are wicked, for a kynges seate shulde be holden vp with righteousnesse.

Ryghteous lyppes are pleasaunt vnto kynges, and they loue him ỹ speaketh the truth.

The kynges displeasure is a messaunger of death, but a wyse man will pacifie him.

The cherefull countenaunce of the kynge is lyfe, and his louynge fauoure is as the cue nynge dewe.

To haue wysdome in possessiō is better thē golde, & to get vnderstandinge, is more worth then syluer.

The path of the ryghteous eschueth euyll, and who so loketh well to his wayes, keepeth his owne soule.

Presumptuousnes goeth before destruction and after a proude stomake there foloweth a fall.

Better is it to be of humble mynde with ỹ lowlye, then to diuide the spoyles with the proude.

He that handleth a matter wysely, optey neth good: and blessed is he, that putteth his trust in the Lorde.

Who so hath a wyse vnderstandinge, is cal led to councell: but he that can speake fayre getteth more eyches.

Understandinge is a well of lyfe vnto him C that hath it, as for the chastenynge of foles, it is but folysshnesse.

The herte of the wyse enformeth his mouth, and amendeth the doctrine in his lyppes.

Fayre wordes are an hony combe, a refres shinge of the mynde, and healthe of the bones.

There is a way that men thinke to be right Prouer.xiiii.b
but the ende therof leadeth vnto death. Deuter.xii.a

A troublous soule disquieteth her selfe, for Esaye.lv.b
her owne mouth hath brought her therto.

An vngodly personne stereth vp euyll, and in his lyppes he is as an hote burnynge fyre.

A frowarde body causeth stryfe, and he that is a blabble of his tongue, maketh diuision amonge princes.

A wycked man begupleth his neighboure, & leadeth him the waye that is not good.

He that wynketh with his eyes, ymagi D neth myschefe: and he that byteth his lyppes will do some harme.

Age is a crowne of worshyp, yf it be found in the waye of ryghteousnesse.

A patient man is better then one stronge: & he that can rule him selfe, is more worth then he that wynneth a cytie.

The lottes are cast into the lappe, but their fall standeth in the Lorde.

CAPI. XVII.

BEtter is a dye morsell with quietnesse, A then a full house and many fat eatell wt stryfe. Eccle.x.d

A discrete seruaunt shal haue more rule the the sonnes that haue no wysdome, and shall haue lyke heritage with the brethren.

Lyke as syluer is tryed in the fyre and gold in the fornace, euen so doth the Lorde proue the hertes.

A wycked body holdeth mete of false lyppes, and a dissemblinge personne gyueth eare to a disceytfull tongue.

Who

1.Pet.iij.d. Iob.xxxi.c. Pro.xvij.c. * Who so laugheth the poze to scorne, blas phemeth his maker, and he that is glad of an other mans hurte, shall not be vnpunysshed.

Childers childzen are a wozshype vnto the elders, and the fathers are the honoure of the childzen.

An eloquent speche becommeth not a foole a dissemblynge mouthe also besemeth not a Prince.

Liberalitie is a precious stone vnto him þ B hath it, for where so euer he becommeth, he prospereth.

Who so couereth an other mans offence, seketh loue: but he that discloseth the faute, setteth frendes at variaunce.

One reproue onely with more good to him that hathe vnderstandinge, then an hundred stripes vnto a fole.

A seditious personne seketh mischefe, but a cruell messaunger shall be sent against him.

It were better to come against a the Beare robbed of her whelpes, then againste a foole in his folysshnesse.

Roma.xij.d. 1.Pet.iij.b. 1.Thes.v.d. Who so rewardeth euyll for good, þ plage shall not departe frome his house.

He that loueth discorde and stryfe, is lyke one that dygged vp a water brooke: but an open enuemy is lyke the water that breaketh out and runneth abrode.

The Lorde hateth as well him that iustifi- eth the vngodly, as him that condemneth þ C innocent.

What helpeth it to geue a foole money in his hande, where as he hath no mynde to bye wysdome?

He is a frende that all waye loueth, and in aduersi.ie a man shall knowe who is his bro ther.

Who so promyseth by the hande, and is surety for an other, he is a fole.

He that loueth stryfe, delyteth in synne: & who so setteth his dore to hyghe, seketh after a fall.

Who so hathe a frewarde hert optayneth no good: and he that hathe an ouerthwarte D tongue, shall fall into mischefe.

An vnwyse body bringeth him self into sorowe, and the father of a foole canne haue no ioye.

A merry hert maketh a lusty age, but a sorow full mynde dryeth vp the bones.

Pro.xij.d and xv.b. Eccles.xxx.c. Apoca.xxiij.a. The vngodly taketh gyftes out of the bo- some, to wrest the wayes of iudgement.

Wyse ame sprayeth in the face of him that hathe vnderstandinge, but the eyes of fooles wonder thorow out all landes.

Eccles.iij.c and.viij.f. An vndiscrete sonne is a grefe vnto his fa- ther, and an hepocrite vnto his mother that bare her.

To punysh the innocent, and to smyte the princes that geue true iudgement, are bothe euyll.

Iacob.iij.a. He is wyse and discrete, that temperith his wordes, and he is a man of vnderstandinge, that maketh moche of his spirite.

Yea a dery fole (when he holdeth his ton- gue) is counted wyse, and to haue vnderstan- dinge, when he shutteth his lyppes.

Who so hath pleasure to sowe discorde, pi A keth a quarel in euery thinge.

A foole hathe no delyte in vnderstan- dinge, but onely in those thinges wherin his hert reioyseth.

Where vngodlynes is, there is also dis- dayne: and so there folowe th shame and dis- honour.

The wordes of a mās mouth are lyke deye waters, and the wel of wysdome is lyke a ma- ny strame.

It is not good to regarde the person of the vngodly, or to put backe the righteous in iu- gement.

A foles lyppes are euer brawlinge, and his mouth prouoketh vnto battayle.

A fooles mouthe is his owne destruccyon, B and his lyppes are the snare for his owne soule.

The wordes of a sclaunderer are very wor des, and go thorow vnto the inmost partes of the body.

Who so is slouthfull and slacke in his la- boure, is the brother of him that is a wa- ster.

The name of the Lorde is a stronge castell, the righteous fleeth vnto it, and shall be se- ued.

But the ryche mans goodes are his strong C holde, yea he taketh them for an hyghe wall roundabout him.

After pryde commeth destruction, and ho- nour after lowlynes.

He that gyueth sentēce in a matter before Ecclus. he heare it, is a foole, and worthy to be con- founded.

A good stomacke dygyueth away a mans di- seate, but wheu the spirite is vexed, who may abyde it?

A wyse herte laboureth for knowlege, and a prudent eare seketh vnderstandinge.

Liberalitie bringeth a man to honour and worshyppe, and setteth him amonge grete men.

The righteous accuseth hym selfe fyrst of D all: yf his neyghboure come he shall fynde hym.

The lot pacifyeth the variaunce, & parteth the myghty a sunder.

The vnitie of brethren is stronger then a ca stell, and they that holde togither are lyke the barre of a palace.

A mans belye shalbe satisfied with the frute of his owne mouth, and with the increase of his lyppes shall he be fylled.

Death and lyfe stande in the power of the tongue, he that loueth it, shal enioy the frute therof.

Who so fyndeth a wyfe fyndeth a good thinge, and receyueth an holsome benefyte of the Lorde.

The poore maketh supplication and pray- eth meekely, but the ryche spyeth a rough an swere.

A frende that delyteth in loue, weth a man more frendeshyp, and sticketh faster vnto him then

then a brother.

CAPI. XIX.

A Better is the poze that lyueth godly, the the blasphemer that is but a fole.

Where no discrecion is, there ꝑ soule is not well: and who so is swyfte on fote, stō bleth hastely.

Folyshnesse maketh a man to go out of his waye, and then is his herte vnpacient against the Lorde.

Ryches make many frendes, but the poore is forsaken of his owne frendes.

A false wytnesse shall not remayne vnpunyshed, and he that speaketh lyes shall not escape.

The multitude hangeth vpon great men, and euery man fauoureth him that gyueth rewardes.

As for the poze, he is hated amonge all his brethren: yea his owne frendes forsake him, and he that gyueth credence vnto wordes, getteth nothinge.

He that is wyse, loueth his owne soule: B and who so hathe vnderstandinge, shall prosspere.

A false wytnesse shall not remayne vnpunyshed, and he that speaketh lyes shall perysshe.

Delicate ease becommeth not a fole, moche more vnsemely is it, a bonde man to haue the rule of princes.

A wyse man putteth of displeasure, and it is his honour to let some fautes passe.

The kynges displeasure is lyke the roaringe of a Lyon, but his frendeshyp is lyke the dew vpon the grasse.

An vndiscrete sonne is the heupnes of his father, and a braulynge wyfe is lyke the top of an house, where thorowe it is euer droppynge.

G House and ryches maye a man haue by the heritage of his elders, but a discrete woman is the gyfte of the Lorde.

Slouthfulnes bringeth slepe, and an ydell soule shall suffer honger.

Who so kepeth the commaundement, kepeth his owne soule: but he that regardeth L not his waye, shall dye.

He that hath pytie vpon the poze, lendeth vnto the Lord: and loke what he layeth out it shalbe payed him agayne.

Chasten thy sonne whyle there is hope, but let not thy soule be moued to slaye him.

For great wrath bringeth paeme, therfore let him go, & so mayst thou teache him more nurroure.

O gyue eare vnto good councell, and be cō tēt to be refourmed, that thou mayst be wyse hereafter.

There are many deuyses in a mans hert, ne G uertheles the councell of the Lorde shall stande.

It is a mannes worshyppe to w good, and D better it is to be a poore man, then a dissembler.

The feare of the Lorde preserueth the lyfe yea it gyueth plenteousnes, without the visitation of any plage.

A slouthfull bodye shuteth his hande into his bosome, so that he can not put it to his mouth.

Yf thou smytest a scornefull persone, the ignorannt shall take better hede, and yf thou reprouest one that hathe vnderstandinge, he will be the wyser.

He that hurteth his father or shuteth oute his mother, is a shamefull and an vnworthy sonne.

My sonne, heare no more the doctrine that leadeth the awaye frome the wordes of vnderstandinge.

A false witnesse laugheth iudgement to scorne, and the mouth of the vngodly eateth vp wyckednes.

Punyshmentes are ordened for the scornefull, and stryppes for foles backes.

CAPI. XX.

Wyne is a voluptuous thinge, and dron- A kennes causeth sedition: who so delyteth therin, shall neuer be wyse.

The kynge ought to be feared as the roaringe of a lyon, who so prouoketh him vnto anger, offendeth agaynste his owne soule.

It is a mans honoure to kepe him selfe frome stryfe, but they that haue pleasure in braulynge, are foles euery one.

A slouthfull body will not go to plowe for colde, therfore shall he go a beggynge in Sō mer, and haue nothynge.

Wyse counsell in the herte of man is lyke a water in the depe of the earth, but he that hath vnderstandynge, bryngeth it forth.

Many there be that are called good men, but where shall one fynde a true faythfull man?

Who so leadeth a godly and an innocente lyfe, happy shall his children be whom he leaueth behynde him.

A kynge that sitteth in iudgement, and lo- B keth well aboute him, dryueth awaye all e- uyll.

Who can saye: my herte is cleane, I am in- i. Ioh. i. d nocent frome synne? iii. Reg. viii. e

To vse two maner of weyghtes, or two ii. Para. vi. g maner of measures, both these are abomina- Eccles. vi. c ble vnto the Lorde.

A childe is knowen by his conuersaciō, whe ther his workes be pure and right.

As for the hearynge of the eare and the syght of the eye, the Lorde hath made theym both.

Delyte not thou in slepe, least thou come vnto pouerte: but open thyne eyes, and thou shalt haue bred ynough.

It is naught, It is naught (saye men) whē C they haue it, but when it is gone, they gyue it a good worde.

A mouth of vnderstandinge is more worth then golde, many precious stones, and costely Iewels.

Take

Take his garment that is suretie for a strãger, and take a pledge of him for the vnknowen mans sake.

Euery man lyketh the bred that is gotten with deceyte, but at the last his mouth shalbe fylled with grauell.

Thorow councell the thinges that men deuyse, go forwarde: and with discrecion ought warres to be taken in hande.

Medle not with him that bewrayeth secretes, and is a sclaunderer, and disceyueth w his lyppes.

Exodi.xxi.c Leuit.xx.b Math.xv.a Who so curseth his father and mother, his lyght shall be put out in the myddest of darcknesse.

The heritage that commeth to hastely at ꝑ first, shall not be praysed at the ende.

D Saye not thou: I will recompence euell, but put thy trust in the Lorde, and he shal defende the.

Roma.xii.d. 1.Petri.iii.b Apocal.v.d The Lorde abhorreth two maner of weyghtes, and a false balaunce is an euyll thinge.

☞ The Lorde ordreth euerye mans goynges, for what is he, that vnderstandeth his owne wayes?

It is a snare for a man to blaspheme that whiche is holye, and then to go aboute with vowes.

A wyse kynge destroyeth the vngodly, and bryngeth the whele ouer them.

The lanterne of the Lorde is the brethe of man, and goeth thorow all the inwarde partes of the body.

Mercy and faithfulnes preserue the kynge, and ☞ with louynge kyndnes his seate is holden vp.

The strength of younge men is their worshyppe, and a grayehead, is an honour vnto the aged.

Woundes dryue awaye euel, and so w stryppes the inwarde partes of the body.

CAPI. XXI.

A ☞ The hynges herte is in the hande of the Lorde, lyke as are the ryuers of water: he maye tourne it whither so euer he will.

Euery man thinketh his owne waye to be right, but the Lorde iudgeth the hertes.

To do righteousnesse and iudgement is ☞ more acceptable to the Lorde then sacrifice.

A presumptuous loke, a proude stomacke, and the lanterne of the vngodly is synne.

The deuices of one that is diligent, bringe plenteousnesse: but he that is vnaduised, cõmeth vnto pouerte.

Who so hoordeth vp ryches with the disceytfulnes of his tongue, he is a fole, & lyke vnto them that seke their owne deth.

The robberies of the vngodly shalbe their owne destruction, for they wolde not doo the B thinge that was right.

Titi.c Prou.c.xxv.d The wayes of the frowarde are straunge, but the workes of him ꝑ is cleane, are right.

It is better to dwell in a corner vnder the house toppe then with a braulynge woman in a wyde house.

The soule of the vngodly wysheth euell, & Prou. hath no pitie vpon his neyghboure.

When the scornefull is punysshed, the ignorant take the better hede: and when a wyse man is warned, he will receyue the more vnderstandinge.

The righteous ensourmeth the house of ꝑ vngodly, but the vngodly go on styll after their owne wyckednesse.

Who so stoppeth his eare at the cryenge of D the pooze, he shall crye him selfe and not be herde.

A prieuy rewarde pacifieth displeasure, and a gyfte in the bosome stilleth furiousnesse.

The iust delyteth in doynge the thing that is right, but the workers of wyckednesse abhorre the same.

The man that wandreth out of the way of wysdome, shall remayne in the congregacion of the deed.

He that hath pleasure in banckettes, shalbe C a poze man: Who so delyteth in wyne and Prou. delicates, shall not be riche.

The vngodly shalbe gyuen for the righteous, and the wycked for the iust.

It is better to dwell in a wyldernesse, the Eccle. with a chydinge and an angry woman.

In a wyse mans house there is great treasure and plenteousnesse, but a folysshe body spendeth vp all.

Who so foloweth ryghteousnesse and mercy, fyndeth both lyfe, righteousnesse and honour.

A wyse man wynneth the cytie of the mighty, and as for the strength that they trust in, he bringeth it downe.

Who so kepeth his mouth and his tonge, the same kepeth his soule frõ troubles.

He that is proude & presumptuous, is called a scornefull man, whiche in wrathe darre worke maliciously.

The voluptuousnesse of the slouthfull is D his owne deathe, for his handes will not labour.

He coueteth and desireth all the daye longe but the righteous is alwaye gyuinge and kepeth nothinge backe.

The sacrifice of the vngodly is abhomina- Prou. cion, for they offre the thinge that is gotten Iesus with wyckednesse.

A false wytnesse shall perysh, but he ꝑ will be content to heare, shall alway haue power to speake him selfe.

An vngodly man goeth forth rashly, but ꝑ iust reformeth his owne waye.

D There is no wysdome, there is no vnder- Esay. standinge, there is no councell agaynste the Prou. Lorde.

The horse is prepared againste the daye of battayle, but the Lorde giueth the victorye.

CAP. XXII.

A good

A Good name is moze worth then great ryches, and louynge fauoure is better then syluer and golde.

Whether ryches oz pouerte wo mete vs, it commeth all of God.

A wyse mā seyth the plage and hydeth him selfe, but the foolyshe go on styll and are punyshed.

The ende of lowlynes, and the feare of God, is rychesse, honoure, prosperitie and healthe.

Speares and snares are in the waye of the frowarde, but he that will kepe his soule, let him flee frome suche.

Yf thou teachest a childe in his youth what waye he shulde go, he shall not leaue it when he is olde.

The ryche ruleth the poore, and ꝑ borower is seruaunt to the lender.

He that soweth wyckednesse shal reape sorowe, and the rodde of his plage shall destroy him.

A louynge eye shalbe blessed, foz he gyueth of his bred vnto the poze.

Cast out the scornefull man, and so shall stryfe go out with him, yea varyaunce & slaū der shall cease.

Who so delyteth to be of a cleane hert and of gracious lyppes, the kynge shall be his frende.

The eyes of the Lorde preserue knowlege, but as foz the wordes of the despytefull, he bringeth them to nought.

The slouthfull body sayth: there is a Lyon without, I myghte be slayne in the strete.

The mouthe of an harlot is a depe pyt, wherein he falleth that the Lorde is angrye withall.

Foolyshenesse stycketh in the herte of the ladde, but the rod of correction dryueth it awaye.

C Who so weth a poore man wronge to increase his owne rychesse, gyueth (commonly) vnto the ryche, and at the last commeth to pouerte him selfe.

My sonne, bowe downe thyne eare, and herken vnto the wordes of wysdome.

Applye thy mynde vnto my doctrine: foz it is a pleasaunt thinge yf thou kepe it in thyne herte.

And practise it in thy mouth: ꝑ thou mayst alwaye put thy trust in the Lorde.

Haue not I warned the very oft with counsell and lernynge? that I myghte shewe the truth and that thou with the verite myghtest aunswere them that laye any thinge against the?

D Se that thou robbe not the poze because he is weake, and oppzesse not the symple in iudgement.

Foz the Lorde him selfe will defende their cause, and doo violence vnto them that haue vsed violence.

Make no frendshyp with an angry wilfull man, and kepe no company with the furious leest thou learne his wayes, and receyue hurt vnto thy soule.

Be not thou one of them that bynde their hande vpon promyse, and are suretye foz det: foz yf thou hast nothinge to paye, they shall take awaye thy bed frome vnder the

Thou shalte not remoue the lande marche, which thy foze elders haue set

Seyst thou not, that they which be diligēt in their busynes stande befoze kynges, & not amonge the symple people?

CAP. XXIII.

When thou sittest at the table to eate wᵗ A a lorde, ordre thy self manerly with the thinges that are set before the

Measure thyne appetite: and yf thou wilt rule thyne owne selfe, be not ouer gredye of his meate, foz meate begupleth and disceyueth.

Take not ouer great trauayle and labour to be ryche, beware of suche a purpose.

Why wilt thou set thyne eye vpon ꝑ thing which sodenly vanyssheth awaye?

Foz riches make them selues wynges, and take their flyght lyke an Aegle into the ayre.

Eate not thou with the enuyous, and desyre not his meate, foz he hathe a maruelous herte.

He sayth vnto the: eate and drynke, where as his herte is not with the.

Yea the morsels that thou hast eaten shalt thou perdrake, and lese thyne swete wordes. B

Tell nothinge into the eares of a fole, foz he will despyse the wysdome of thy wordes.

Remoue not the olde lande marke, & come not within the felde of the fatherlesse:

Foz he that delyuereth them is myghty, euen he shall defende their cause against the.

Applye thyne hert vnto lernyng, and thyne eare to the wordes of knowledge.

Withholde not correction frome the childe foz yf thou beatest him with the rodde, he shal not dye therof. Prouer.xiii.d Eccles.xxx.a

Thou smytest him with the rod, but thou delyuerest his soule frome hell.

My sonne, yf thy herte receyue wysdome, my herte also shall reioyse.

Yea my reynes shalbe very glad, yf thy lyppes speake the thynge that is right

Let not thyne hert be gelous to folow sinners, but kepe ꝑ styll in ꝑ feare of ꝑ Lorde all the daye longe. Prou.xxiiii.a and.c

Foz the ende is not yet come and thy patiēt abydinge shall not be in vayne.

My sonne, gyue eare and be wyse, so shall thyne hert prospere in the waye. C

Kepe no company with wyne bybbers and ryotous eaters of flesh: foz suche as be dronkardes and ryotous shall come to pouertie, & he that is gyuen to moche slepe, shal go with a ragged cote.

Gyue eare vnto thy father that begat the, and despyse not thy mother when she is olde.

Labour foz to get the truth: sell not away wysdome, nourtour and vnderstandinge (foz

a ligh-

a righteous father is maruelous glad of a wyse sonne, and reioyceth in him) so shall thy father be glad, and thy mother that bare the, shall reioyce.

My sonne, giue me thyne hert, & let thyne eyes haue pleasure in my wayes.

For an hore is a depe graue, and an harlot is a narow pyt.

She lurketh lyke a theefe, and those that be not aware she bringeth vnto her.

Wynt. D Where is wo? where is sorowe? where is strife? where is brawlynge? where are woũdes without cause? where be red eyes?

Euen amonge those that be cuer at ỹ wyne and seke out where the best is.

Loke not thou vpon the wyne, how red it is, and what a colour it giueth in the glasse.

It goeth downe softly, but at the last it byteth lyke a serpent, and styngeth as an adder.

So shal thyne eyes loke vnto straunge women, and thyne hert shall muse vpon frowarde thinges.

Yea thou shalte be as though thou sleptest in the myddest of the see, or vpon the top of the mast.

They wounded me (shalt thou saye) but it hath not hurt me, they smote me, but I felte it not.

When I am well wakened, I will go to the drinche agayne.

CAPI. XXIIII.

A Vpon.xxiii. c and.xxiiii.c BE not thou gelous ouer wycked men, & desire not thou to be amonge them.

For their hert ymagineth to do hurt and their lyppes talke of myschefe.

Thorow wysdome an house shalbe buylded, and with vnderstandinge it shall be set vp.

Thorow discrecion shall the chambers be fylled with all costly and pleasaunt ryches.

A wyse man is stronge, yea a man of vnderstandinge is better then he that is myghty of strength.

For with discrecion must warres be take in hande, and where as are many that can geue councell, there is the victory.

Wysdome is an hyghe thinge, yea euen to the fole, for he darre not open his mouth in ỹ gate.

He that ymagineth myschefe, may well be called an vngracious personne.

The thought of the foolysh is synne, and ỹ scornefull is an abominacion vnto men.

Yf thou be ouersene and negligent in tyme of nede, then is thy strength but small.

Deliuer them that go vnto death, and are B led awaye to be slayne, and be not negligent therein.

Yf thou wilt saye: I knewe not of it, thinkest thou that he which made the hertes, doth not consydre it? and that he which regardeth thy soule, seyth it not?

Shall not he recompence euery man accordinge to his workes?

My son, thou eatest hony and the swete hony combe, because it is good and swete in thy mouth.

Euen so shall the knowledge of wysdome be vnto thy soule, as sone as thou hast gotten it.

And there is good hope, yea thy hope shall not be in vayne.

Laye no priuye wayte wickedly vpon the house of the righteous, and disquiete not his restinge place.

For a iust man falleth seuen tymes, and ryseth vp agayne, but the vngodly fal in to wickednes.

Reioyce not thou at the fall of thyne enmye, and let not thyne herte be glad when he stombleth.

Lest the Lorde (when he seyth it) be angry and turne his wrathe frome him vnto the.

Let not thy wrathe and gelousy moue the, to folow the wycked and vngodly.

And why? the wycked hathe nothinge to hope for, and the candle of the vngodly shall be put out. L

My sonne, feare thou the Lorde & the kyng and kepe no companye with the sclaunderous: For their destruction shall come sodenly, and who knoweth the fall of them both?

These are also the sayenges of the wyse.

It is not good, to haue respect of any person in iudgement.

He that sayth to the vngodly: thou arte righteous, him shall the people curse, yea the comenalte shall abhorre him. Leuitici. Deutero. Ecclesiast.

But they that rebuke the vngodly shall be commended, and a eyche blessynge shall come vpon them.

He maketh him selfe to be well louyd, that giueth a good answere.

First make vp thy worke that is without, & loke wel vnto that which thou hast in ỹ felde then buylde thyne house.

Be no false wytnes against thy neyghbour and hurt him not with thy lyppes. D Proue.

Saye not: I will handle him, euen as he hath dealt with me, and will rewarde euery man accordinge to his dedes.

I went by the felde of the slouthfull, and by the vynearde of the foolysh man.

And lo, it was all couered with nettels, & stode full of thistels, and the stone wall was broken downe.

This I sawe, and consydered it well: I loked vpon it, and toke it for a warnynge.

Yea slepe on styll a lytle, slombre a lytle, folde thyne handes togyther yet a lytle: so shall pouerte come vnto the as one that trauayleth by the waye, and necessite lyke a weaponed man. Prou.

CAPI. XXV.

¶ These

¶ These also are the sayenges of Salomon, whiche the men of Ezekiah kyng of Juda gathered to gether.

IT is the honour of God to kepe a thynge secrete, but the kynges honour is to searche out a thing.

The heauen is hye, the earth is depe, and the kynges herte is vnsearcheable.

Take the drosse from the syluer, and there shalbe a cleane vessell therof.

Take awaye vngodlynesse from the kyng, and his seate shall be stablysshed with rygh-teousnes.

Put not forthe thy selfe in the presence of the kynge, and preace not in to the place of greate men.

Better is it that it be sayde vnto the: come vp hyther, then thou to be sette downe in the presence of the prynce whome thou seyst with thyne eyes.

Be not hasty to go to the lawe, lest happly thou ordre thy selfe so at the laste, that thy neyghbour put the to shame.

Handle thy mater with thy neyghbour hym selfe, and dyscouer not another mans secrete, lest when men heare therof, it turne to thy dishonoure, and lest thyne euell name do not cease.

A worde spoken in due season, is lyke apples of golde in a syluer dysshe.

The correction of the wyse is to an obedient eare, a golden cheyne and a Jewell of golde.

Lyke as the wynter coole in the harueste, so is a faythfull messaunger to hym that sent him, and refreshyth his maysters mynde.

Who so maketh great bostes and geueth nothynge, is lyke cloudes and wynde without rayne.

With pacience maye a prynce be pacifyed, and with a softe tonge maye rygorousnesse be broken.

Yf thou fyndest hony, eate so moche as is sufficient for the: lest thou be ouer full, & perbreake it out agayne.

Withdrawe thy foote frome thy neyghbours house, lest he be weery of the, and so abhorre the.

Who so beareth false wytnesse agaynste his neyghbour, he is a very speare, a swearde, and a sharpe arowe.

The hope of the vngodlye in tyme of nede is lyke a rotten toth and a slypperye foote.

Who so syngeth a songe to a wycked hert, clotheth hym with ragges in the colde, and poureth vyneger vpon chalke.

Yf thyne enemye honger, fede hym: yf he thyrste, geue hym drynke: for so shalte thou heape coles of fyre vpon his heade, and the Lorde shall rewarde the.

The Northe wynde dryueth awaye the rayne, euen so doth an earnest sober countenaunce a backbyters tonge.

It is better to sytte in a corner vnder the rofe, then with a braulyng woman in a wyde house.

A good reporte out of a farre countree, is lyke colde water to a thyrstie soule.

A ryghtous man fallynge downe before the vngodlye, is lyke a troubled well and a sprynge that is destroyed.

Lyke as it is not godd to eate to moch hony, euen so he that wyll searche out hye thynges, it shall be to heuy for hym.

He that can not rule hym selfe, is lyke a cytie whiche is broken downe, and hathe no walles.

CAPI. XXVI.

LYke as snowe is not mete in sommer, nor rayne in harueste: euen so is worshyp vnsemely for a foole.

Lyke as the bryde and the swalowe take theyr flyghte and flee here and there, so the curse that is geuen in vayne, shall not lyghte vpon a man.

Vnto the horse belongeth a whyppe, to the asse a brydle, and a rodde to the fooles backe.

Geue not the sole an answere after his folyshnesse, lest thou become lyke vnto hym: but make the foole an answere to his foolyshnesse, lest he be wyse in his owne conceate.

He is lame of his fete, yea dronken is he in vaine, that committeth any thynge to a foole.

Lyke as it is an vnsemely thynge to haue legges, and yet to halte, euen so is a parable in the fooles mouth.

He that setteth a foole in hye dignite, that is euen as yf a man dyd caste a precious stone vpon the galous.

A parable in a fooles mouthe is lyke a thorne that pricketh a dronken man in the hande.

A man of experience discerneth all thynges well, but who so hyreth a foole, hyreth sothe one as wyll take no hede.

Lyke as the dogge turneth awaye to his vomyte, euen so a foole begynneth his folysshnesse agayne a fresh.

Yf thou seest a man that is wyse in his owne conceate, there is more hope in a foole then in hym.

The slouthfull sayeth: there is a leoparde in the waye, and a lyon in the myddest of the stretes.

Lyke as the doore turneth aboute vpon the threshold, euen so doth the slouthfull welter hym selfe in his bedde.

Ecclesi.xix.c * The sleuthfull body thrusteth his hand in to his bosome, and it greueth hym to put it agayne to his mouth.

The flogarde thynketh hym selfe wyser, then .vii. men, that lyt and teache.

Who so goeth by and medleth with other mens stryfe, ye is lyke one that taketh a dog by the eares.

Lyke as one shoteth deadly arowes and darres out of a preuy place, euen so doth a dissembler with his neyghboure.

And then sayth he: I dyd it but in sporte.

Where no wod is, there ỹ fyre goeth oute, and where the backbyter is take awaye, there the stryfe ceaseth.

Eccl.xxviij.b * Coles kyndle heate, and wod the fyre: euen so doth a braulynge felowe steer vp variaunce.

C A slaunderers wordes are lyke flatterye,

D but they pearce the inwarde partes of the body.

Uenymous lyppes and a wycked herte, are lyke a potsherde coucred with syluer drosse.

An ennemye dissembleth with his lyppes, and in the meane season he ymagineth mischefe: but when he speaketh fayre, beleue him not, for there are seuen abhominations in his herte.

Who so kepeth euell wyll, seeretlye to be hurte, his malyce shall be shewed before the whole congregacion.

*Eccle.x.b. Eccle.xxvii.d * Who dyggeth vp a pyt, shall fall therin: and he that weltreth a stone, shall stomble vpon it hymselfe.

A dissemblynge tonge hateth one that rebuketh hym, and a flatterynge mouthe worketh mischefe.

CAPI. XXVII.

A MAke not thy boost of to morowe, for thou knowest not what maye happen to daye.

Let an other man prayse the, and not thyn owne mouthe, yea other folkes lyppes, and not thyne.

The stone is heuye, and the sande weyghtye, but a fooles wrathe is heuyer then they bothe.

Wrath is a cruell thynge, and furiousnesse is a verye tempest: yea who is hable to abyde enuye?

An open rebuke is better then a secrete loue.

Faythfull are the woundes of a louer, but the kysses of an ennemye are dysceatfull.

Job.vi.b He that is full, abhorreth an honye combe,

B but vnto hym that is hongrye, euerye sower thynge is swete.

He that ofte tymes flytteth, is lyke a byrde that forsaketh her nest.

The hert is glad of a swete oyntment and sauoure, but a stomache that can geue good councell, reioyseth a mans neyghboure.

Thyne owne frende and thy fathers frende forsake not, but go not into thy brothers house in tyme of thy trouble.

Better is a frende at hande, then a brother farre of.

My sonne, be wyse, and thou shalte make me a glad herte: so that I shal make answere vnto my rebukers.

A wyse man seynge the plage, wyll hyde hym selfe, as for fooles they go on styll, and suffer harme.

Prou. * Take his garmente that is suertye for a straunger, and take a pledge of hym for the vnknowen mans sake.

He that is to hastye to prayse his neyghboure aboue measure, shall be taken as one C that geueth hym an euell reporte.

A braulynge woman and the rofe of the house droppynge in a rayny daye, maye well be compared together.

He that refrayneth her, refrayneth the wynde, and holdeth oyle fast in his hande.

Lyke as one yron whetteth another, so doth one man comforte another.

Who so kepeth his fygge tre, shall enioye the fruites therof: he that waiteth vpon his master, shall come to honoure.

Lyke as in one water there appeare diuerse faces, euen so diuerse men haue diuerse hertes.

Lyke as hell and destruccion are neuer full, Eccle. euen so the * eyes of men can neuer be satisfyed.

Syluer is tryed in the moulde, and golde in the fornace, and so is a man, when he is openly prayed to his face.

Though thou shuldest braye a fole with a pestell in a morter lyke otemele, yet wyll not D his foolyshnesse go from hym.

Be that thou know the nombre of thy catell thy selfe, and loke well to thy flockes.

For ryches abyde not alway, & the crowne endureth not for euer.

The hey groweth, the grasse commeth vp, and herbes are gathered in the mountaynes.

The lambes shall clothe the, and for the gotes thou shalte haue money to thy husbandry.

Thou shalt haue gotes mylke ynough to fede the, to vpholde thy household, and to susteyne thy maydens.

CAPI. XXVIII.

THe vngodlye fleeth no man chasynge hym, but the righteous standeth styll as a lyon.

Because of synne the lande bothe ofte chaunge her prynce: but thorowe men of vnderstandynge and wysdome a realme endureth longe.

One poore man oppressynge an other by violence, is lyke a continuall rayne that destroyeth the frute.

Thy

They that forsake the lawe, prayse the vngodlye, but suche as kepe the lawe, abhorre them.

Wycked men discerne not the thynge that is ryght, but they that seke after the Lorde, perceyue all thynges

A poore man ledynge a godlye lyfe, is better then the ryche that goethe in frowarde wayes.

Who so kepeth the lawe, is a childe of vnderstandynge: but he that fedeth ryotous me, shameth his father.

Who so increaseth his ryches by vsurye and wynnynge, let hym gather them to helpe the poore withall.

He that turneth awaye his eare frome heasynge the lawe, his prayer shall be abhorred.

Who so ledeth the ryghtuous into an euel waye, shall fall in to his owne pytte, but the iust shall haue the good in possession.

The ryche man thynketh hym selfe to be wyse, but the poore that hath vnderstanding, can perceaue hym well ynough.

When ryghtuous men are in prosperitie, then doth honoure florysshe: but when the vngodly come vp, the state of men chaungeth.

He that hydeth his synnes, shall not prospere: but who so knowledgeth them and forsaketh them, shall haue mercy.

Well is hym that standeth alway in awe: as for hym that hardeneth his harte, he shall fall in to myschefe.

Lyke as a rorynge lyon and an hongry beare, euen so is an vngodly prynce ouer the poore people.

Where the prynce is without vnderstandynge, there is greate oppression and wrong: but yf he be soch one as hateth couetousnesse, he shall longe raygne.

He that by violence sheddeth any mannes blonde, shall be a rennagate vnto his graue, and no man shall be able to succoure hym.

Who so leadeth a godly and an innocente lyfe, shalbe safe: but he that goeth frowarde wayes, shall ones haue a fall.

He that tylleth his lande, shall haue plenteousnesse of breade: but he that followeth ydelnesse, shall haue powerte ynough.

A faythfull man is greatly to be commended, but he that maketh to moche haste for to be ryche shall not be vngyltie.

To haue respecte of personnes in iudgemẽts not good.

And why? he wyll do wronge, yee euen for a pece of breade.

He that wyll be ryche all to soone, hath an euell eye, and consydereth not, that powerte shall come vpon hym.

He that rebuketh a man, shall fynde more fauoure at the laste, then he that flatereth hym.

Who so robbeth his father and mother, and sayeth it is no synne: the same is lyke vnto a murtherer.

He that is of a proude stomacke, stereth vp stryfe, but he that putteth his truste in the Lorde, shalbe well fedde.

He that trusteth in his owne herte, is a foole: but he that dealeth wysely, shalbe safe.

He that geueth vnto the poore, shall not wante: but he that turneth awaye his eyes frome soch as be in necessite, shall suffer greate powerte hym selfe.

When the vngodly are come vp, men are fayne to hyde them selfes: but when they perysshe, the ryghtuous increase.

CAPI. XXIX.

HE that is styfnecked and wyll not be reformed, shall sodenly be destroyed without any helpe.

Where the ryghtuous haue the ouerhand, the people are in prosperitie: but where the vngodlye beareth rule, there the people mourne.

Who so loueth wysdome, maketh his father a glad man, * but he that kepeth harlotes, spendeth awaye that he hath. * Prou.v.6 Luke.xv.c

With true iudgement the kynge setteth vp the lande, but yf he be a man that taketh gyftes, he turneth it vpsyde downe.

Who so flatereth his neyghbour, layeth a nette for his fete.

The synne of the wycked is his owne snare, but the ryghtuous shall be glad and reioyse.

The ryghtuous consydereth the cause of the poore, but the vngodly regardeth no vnderstandynge.

Wycked people bringe a cytie in decaye, but wyse men set it vp agayne.

Yf a wyse mã go to law with a foole (whether he deale with hym frendly or roughly) he getteth no rest.

The blond thyrstie hate the ryghtuous, but the iust seke his soule.

A foole poureth oute his spyryte all together, but a wyse man kepeth it in tyll afterwarde.

Yf a prynce delyte in lyes, all his seruauntes are vngodly.

The poore and the lender mete together, the Lorde lyghteneth bothe theyr eyes.

The seate of the kynge that faythfully iudgeth the poore, shall contynue sure for euermore.

The rodde and correction myneistre wysdome, but yf a childe be not loked vnto, he bringeth his mother to shame.

When the vngodly come vp, wyckednesse increaseth, but the ryghtuous shall se theyr fall.

Nurtoure thy sonne with correction, and he shall comfort the, yea he shall do the good at thyne herte.

Where no Prophete is, there the people perysshe: but well is hym that kepeth the lawe.

A seruaunt wyll not be the better for wordes, for though he vnderstande, yet wyll he not regarde them.

Yf thou seyll a man that is hastye to speake vnaduysed, thou mayst trust a sole more then him.

D He that delycately bringeth vp his seruaut frome a childe, shall make him his master at length.

Iob.xxii.d An angry man steereth vp stryke, and he that beareth euyll wyll in his mynde, doeth moche euyll.

After pryde commeth a fal, but a lowly spirite bringeth great worshyp.

Who so kepeth company with a theefe, hateth his owne soule: he heareth blasphemies and telleth it not forth.

He that teareth men, shall haue a fall: but who so putteth his trust in the Lorde shall come to honoure.

Many there be that seke the Princes fauoure, but euery mans iudgement commeth frome the Lorde.

The righteous abhorreth the vngodly: but as for thole that be in the right waye, ỹ wycked hate them.

CAPI. XXX.

The wordes of Agur the sonne of Jakeh.

A

THe prophecie of a true faythfull man, whome God hathe helped, whome God has comforted and nourished.

For thoughe I am the leest of all, and haue no mans vnderstandynge (for I neuer lerned wysdome) yet haue I vnderstandynge, and am well informed in godly thynges.

Who hathe clymmed vp in to heuen?

Who hath come downe from thence?

Who hathe holden the wynde faste in his hande?

Who hath comprehended the waters in a garment?

Who hathe sette all the endes of the worlde?

What is his name, or his sonnes name? Canst thou tell?

* Psal.xix.c *All the wordes of God are pure & cleane, Deut. iii.a.& xii d. for he is a shyld vnto all them, that put their truste in hym.

Prou.xviii.c Put thou nothynge therfore vnto his wordes, leste he reproue the, and thou be founde a lyar.

Two thynges I requyre of the, that thou wylt not denye me before I dye.

Remoue frō me vanite and lyes: geue me neither pouerte nor ryches, onely graunte me a necessary lyuynge.

B Leste yͤ I be to full, I denye the, and saye: what felowe is the Lorde?

And leste I beyng constrayned thorow pouerte, fall vnto stealynge, and forswearе the name of my God.

Accuse not a seruaunte vnto his master, leste he speake euell of the also, and thou be hurte.

He that bringeth vp an euell reporte vpon the generacion of his father and mother, is not worthy to be commended.

The generacion that thynke themselues cleane, shal not be clensed from their fylthynesse.

There are people that haue a proude loke, and cast vp their eye lydes.

This peoples tethe are swerdes, and with their chaftbones they consume and deuoure the simple of the earth, and the poore frome amonges men.

This generacion (whiche is lyke an horsleche) hath two daughters: the one is called, fetch hyther, and the other, bringe hyther.

There be thre thynges that are neuer satisfyed, and the fourth sayth neuer hoo. C

The hell, a womans wombe, and the earth hath neuer water ynough.

As for fyre, it sayeth neuer, hoo.

Who so laugheth his father to scorne, and setteth his mothers commaundemente at naught: the rauens pycke out his eyes in the valleye, and deuoured be he of the yonge Aegles.

There be thre thynges to hye for me, and as for the fourth, it passeth my knowledge.

The waye of an Aegle in the ayre, the way of a serpent ouer a stone, the waye of a shyppe in the see, and the way of a man with a yong woman.

Soch is the waye also of a wyfe that breaketh wedlocke, which wipeth her mouth lyke as when she hath eaten, and sayeth: I haue done no harme.

Thorowe thre thinges the earth is disquieted, and the fourth maye it not beare.

Thorow a seruaunt that beareth rule, thorowe a foole that hath great ryches, thorowe an yll houlwyfe, and thorowe an handmayden that is heyre to her maistres. D

There be foure thinges in the earthe, the whiche are verye lytle: but in wysdome they exceade the wyse.

The Pysmyres are but a weake people, yet gather they their meate to gether in the harueste.

The Conyes ar but a feble folke, yet make they their couches amonge the rockes.

The grethoppers haue not a gide, yet go they forth together by heapes.

The spyder laboureth with her handes, & that in the Kynges palace.

There be thre thynges that go stylly, but the goynge of the fourthe is the godlyest of all.

A Lyon, whiche is kynge of beastes, and geueth place to no man: A Locke readye to fyght: A ramme and a kyng that goeth forth with his people.

Yf thou be so folysh to magnifie thy selfe, or medlest with any soche thynge, then laye thyne hande vpon thy mouth.

Who

Who so chymeth mylcke, maketh butter: he that rubbeth his nose, maketh it blede: and he that causeth wrathe, bryngeth forthe ryfe.

The wordes of kynge Lamuel / and the Prophecye that his mother taught hym.

Kynges ought to iudge iustly. The propertye of an honest maryed wyfe.

CAPI. XXXI.

MY sonne, thou sonne of my body: O my deare beloued sonne, gyue not ouer thy substaunce & myndе vnto wemen, which are the destruction euen of kynges.

O Lamuel, gyue kynges no wyne, gyue kynges and princes no stronge drinke: least they dronke forget the lawe, and regarde not the cause of the poore, and of all suche as be in aduersitie.

Gyue stronge drinke vnto suche as are condemned to death, & wyne vnto those ỹ mourne that they maye drinke it, and forget theyr mysery and aduersitie.

Be thou an aduocate, and stande in iudgement thy selfe, to speake for all suche as be dumme and succouries.

With thy mouth defende the thinge that is lawfull and right, and the cause of the poore and helpelesse.

ALEPH.

Who so fyndeth an honest faythfull woman, she is moche more worthe then perles.

BETH.

The herte of her housbande maye safely trust in her, so that he shall haue no nede of spoyles.

GIMEL.

She will do him good and not euyll al the dayes of her lyfe.

DALETH.

She occupyeth woll and flaxe, and laboureth gladly with her handes.

HE.

She is lyke a marchauntes shyp, that bringeth her vitayles frome a farre.

VAV.

She is vp in the nighte season, to prouyde meate for her household, and fode for her maydens.

ZAIN.

She consydereth lande, and byeth it, and with the frute of her handes she planteth a vyneyarde.

HETH.

She gyrdeth her loynes with strength, and coureageth her armes.

TETH.

And yf she perceyue that her housewyfery dothe good, her candle goeth not oute by nyght.

IOD.

She layeth her fingers to the spyndle, and her hande taketh holde of the rocke.

CAPH.

She openeth her hande to the poore, yea she stretcheth forth her handes to suche as haue nede.

LAMED.

She feareth not that the colde of wynter shall hurt her house, for all her household folkes are double clothed.

MEM.

She maketh her selfe fayre ornamentes, her clothynge is whyte silcke and purple.

NVN.

Her housbande is moche set by in the gates, when he sytteth amonge the rulers of the lande.

SAMECH.

She maketh clothe of silke and selleth it, and deliuereth a girdle vnto the marchaunt.

AIN.

Strength and honour is her clothinge, and in the latter daye she shall reioyse.

PHE.

She openeth her mouth with wysdome, & in her mouth is the lawe of grace.

ZADE

She loketh well to the wayes of her household, and eateth not her bred with ydelnes.

KOPH.

Her children arise, and call her blessed: and her husbande maketh mocke of her.

RES.

Many daughters there be that gather riches together, but thou goest aboue them all.

SIN.

As for fauoure, it is deceytfull, and beautye is a vayne thinge: but a woman that feareth the Lorde, she is worthy to be prayed.

THAV.

Geue her of the frute of her handes, and let her owne workes prayse her in the gates.

¶ The ende of the Prouerbes of Salomon.

All that is in this worlde is vanitie.

CAPI. I.

THese are the wordes of the Preacher, the sonne of Dauid, kynge of Ierusalem. All is but vanitie (sayth the preacher) all is but playne vanite: for what els hath a man, of all his laboure that he taketh vnder the Sunne? One generacion passeth awaye, an other commeth, but the earth abydeth styl. The Sunne ariseth, the Sunne goeth downe, and returneth to his place, that he maye there eyse vp agayne. The wynde goeth towarde the South, and fetcheth his cōpase about vnto the North, and so turneth in to him selfe agayne. All floudes run into the see and yet the see is not fylled: for loke vnto what place the waters run, thence they come agayne. All thinges are so harde, that no man can expresse them. The eye is not satisfyed w sight, the eare is not fylled with hearinge. The thinge that hath bene, commeth to passe agayne: and the thinge that hath bene done, is done agayne, there is no new thinge vnder the Sunne. Is there any thinge wherof it may be sayde: lo, this is newe? For it was longe ago in the tymes that haue bene before vs. The thinge that is past, is out of remēbraūce Euen so the thynges that are for to come, shal no more be thought vpon amonge them that come after. I my selfe the Preacher, beynge kynge of Israel and Ierusalem, applyed my mynde to seke out and searche for the knowledge of all thinges that are done vnder heauen. Suche trauayle and labour hathe God gyuen vnto the children of men, to exercyse them selues therin.

Thus I haue consydred al the thinges that come to passe vnder the Sunne, and lo, they are all but vanitie and vexacion of mynde. The croked can not be made straight, and the faultes can not be nombred. I cōmoned with myne owne hert, sayenge: lo, I am come to a great estate, and haue gotten more wysdome, then all they that haue bene before me in Ierusalem. Yea my hert had great experience of wysdome and knowledge, for there vnto I applyed my mynde, that I might know what were wysdome & vnderstandinge, what were errour and folyshenes. And I perceyued that this also was but a vexacion of mynde: for where moche wysdome is, there is also great trauayle and disquietnesse: & the more knowledge a man hath, the more is his care.

The aboundaunce of riches, of pleasure, and of buildynge, are vayne thynges.

CAPI. II.

THen sayd I thus in my hert: Nowe go to, I will take myne ease & haue good dayes. But lo, that was vanitie also: in so moche that I sayde vnto laughter: thou art mad, and to myrth: what west thou? So I thought in my hert, to withdraw my flesh frome wyne, to applye my mynde vnto wysdome, and to comprehende folyshnes vntyll the tyme that (among al the thinges which are vnder the sunne) I might se what were best for men to do, so longe as they lyue vnder heauen. I made gorgious fayre workes. I buylded me houses, & planted vyneyardes. I made me orchardes and gardens of pleasure, and planted trees in them of all maner frutes. I made poles of water, to water the grene and frutefull trees withall. I bought seruauntes and maydens, and had a great houshold. As for catell and shepe, I had more substaūce of them, then all they that were before me in Ierusalem. I gathered siluer and golde together, euen a treasure of kynges and landes.

I prouyded me singers and women whiche couloe playe of instrumentes, to make men myrth & pastyme. I gat me drinkinge cuppes also and glasses. (Shortly) I was greater & in more worshyp, then all my predecessours in Ierusalem. For wysdome remayned with me and loke what so euer myne eyes desired, I let them haue it: and wherin so euer my hert delyted or had any pleasure, I withheld it not frome it. Thus my herte reioyced in all my labour, and this I toke for the portion of all my trauayle. But when I consydred all the workes that my handes had wrought, and al the labours that I had taken therin: lo, all was but vanitie and vexacion of mynde, and nothing of any value vnder the Sunne. Then turned I me to consydre wysdome, errours & folyshnesse (for what is he amonge men, that might be compared to me the kynge in suche workes?) and I saw that wysdome excelleth folyshnesse, as farre as lyght doth darckenes For a wyse man beareth his eyes about in his head, but the fole goeth in the darckenesse. I perceyued also that they both had one ende. Then thought I in my mynde: Yf it happen vnto the fole as it doth vnto me, what needeth me then to labour any more for wysdome? so I cōfessed within my hert, that this also was but vanite. For the wyse are euer as lytle in remembraunce as the folysh, and al the dayes for to come shalbe forgotten, yea the wyse mā dyeth as well as the fole. Thus began I to be wery of my lyfe, in so moche that I could away w nothing that is done vnder the Sun for al was but vanite & vexacō of mynde: Yea I was wery of all my labour, which I had taken vnder the sunne, because I shuld be fayne to leaue thē vnto an other mā, that cōmeth after me, for who knoweth, whether he shall be a wyse mā or a fole? & yet shal he be lorde of al my labours, which I w such wysdom haue taken vnder the Sūne. Is not this a vayne thing?

So I turned me to refrayne my mynde frō all suche trauayle, as I toke vnder the sunne

D for so moche as a man shoulde werye him selfe with wysdome, with vnderstandinge and opor tunitie, and yet be fayne to leaue his labours vnto an other, that neuer swete for the. This is also a vayne thinge and a great mysery.

For what getteth a man of all the laboure and trauayle of his mynde, that he taketh vn der the Sunne, but heuynes, sorowe and disquyetnes al the dayes of his lyfe? In so moch that his herte can not rest in the nyght. Is not this also a vayne thinge? Is it not better the for a man to eate and drinke, and his soule to be merye in his labour? Yea I sawe that this also was a gyfte of God: For who may eate drinke, or bringe any thinge to passe without him? And why? he gyueth vnto man, what it pleaseth him: whether it be wysdome, vnderstandinge, or gladnesse. But vnto the synner he gyueth wearynes and sorowe, that he maye gather and heape togither the thinge, that afterwarde shalbe gyuen vnto him whome it pleaseth God. This is now a vayne thinge, yea a very disquietnesse & veracion of mynde.

¶ All thynges come in theyr tyme and passe away in theyr tyme.

CAP. III.

A Euery thinge hath a tyme, yea all that is vnder the heauen, hathe his conuenient season.

There is a tyme to be borne, and a tyme to dye.

There is a tyme to plante, and a tyme to plucke vp the thinge, that is planted

A tyme to slay, and a tyme to make hole.

A tyme to breake downe, and a tyme to buylde vp.

A tyme to wepe, and a tyme to laughe

A tyme to mourne, and a tyme to daunse.

A tyme to cast awaye stones, and a tyme to gather stones togither.

A tyme to embrace, and a tyme to refrayne frome embracynge.

A tyme to wynne, and a tyme to lese.

B A tyme to spare, and a tyme to spende.

A tyme to cut in peces, and a tyme to sowe togither

A tyme to kepe sylence, and a tyme to speake.

A tyme to loue, and a tyme to hate.

A tyme of warre, and a tyme of peax.

What hath a mā els (that doth any thing) but werynesse and laboure? For as touching the trauayle & carefulnesse which God hathe gyuen vnto men, I se þ he hath gyuen it them to be exercysed in it. All this hath he ordened maruelous goodly, to euery thinge his due tyme. He hath planted ignorannce also in the hertes of men, that they shuld not fynde out the grounde of his workes, which he doth frō the begynnynge to the ende. So I perceyued,

L that in these thinges there is nothinge better for a man, then to be mery and to do well so longe as he lyueth. For all that a man eateth and drinketh, yea what so euer a man enioyeth of all his laboure, that same is a gyfte of God. I cōsidered also that what so euer God doth, it continueth for euer, and that nothing can be put vnto it nor taken frome it: and þ God doth it to the intente, that men shoulde feare him. The thinge that hath bene, is now and the thinge that is for to come, hath bene afore tyme, for God restoreth agayne þ thing that was past. Moreouer, I sawe vnder the Sunne vngodlynesse in the stede of iudgemēt and iniquite in steade of rightousnesse. Then thought I in my mynde: God shal separate þ rightous frome the vngodly, and then shalbe the tyme and iudgement of all councels and workes. I commened with myne owne herte also concerninge the children of men: howe God hath chosen them, and yet letteth them apeare: as thoughe they were beastes: for it happeneth vnto men as it doth vnto beastes, and as the one dyeth, so dyeth the other: yea they haue both one maner of byrth, so that (in this) a man hath no preeminēce aboue a beast but all are subdued vnto vanitie. They go all vnto one place, for as they be all of dust, so shall they all turne vnto dust agayne. Who knoweth the spirite of man þ goeth vpwarde and the breth of the beaste that goeth downe into the earth? Wherfore I perceyue, þ there is nothing better for a man, then to be ioyful in his laboure, for that is his portion. But who wil bringe him to se the thinge that shal come after him?

¶ The mysteryes of the innocent. The superfluous labours of men. The chyld þ is poore and wyse.

CAP. IIII.

I So I turned me, and consydred all the violent wronge that is done vnder þ sunne and beholde the teares of suche as were oppressed, and there was no man to comforte them or that wolde delyuer and defende the frome the violence of their oppressours. Wherfore I iudged those that are deed, to be more happy then suche as be a lyue: yea him that is yet vnborne to be better at ease then they both, because he seyth not the myserable workes that are done vnder the sunne.

Agayne, I sawe that all trauayle and diligence of labour was hated of euery mā. This is also a vayne thinge, and a veracion of mynde.

The fole foldeth his handes togither, and eateth vp his owne flesh. One handful (saith he) is better with rest, then both the handes full with laboure and trauayle.

Moreouer, I tourned me, and beholde yet an other vanitie vnder the Sunne.

There is one man, no mo but him selfe alone, haynge neyther childe nor brother: yet is there no ende of his carefull trauayle, his eyes canne not be satisfied with ryches, (yet doeth he not remembre him selfe, and saye:) For whome do I take suche trauayle? or whose pleasure do I thus consume away my lyfe? This is also a vayne and myserable thinge. Therfore two are better then one, for they maye well enioye the profyt of their laboure. Yf one of theym fall, his companyon hel-

helpeth him vp agayne. But wo is him that is alone, for yf he fall, he hathe not an other to helpe him vp. Agayn, when two slepe togither they are warm: but how can a body be warm alone? One may be ourrcome, but two maye make resistence: a thre fold cable is not lightly brosken. A poore chylde being wyse, is better then an olde king that doteth, and can not beware in tyme to come. Some one cōmeth out of prison, & is made a king: and an other which is borne in the kingdome, cōmeth vnto powertie. And I perceyued that all men lyuing vnder the sunne, go with the seconde chyld, that cōmeth vp in the stede of the other.

As for the people that haue ben before him, and that come after him, they are innumerable: yet is not their ioye the greater thorowe him. This is also a vayne thynge, and a vexacion of mynde. When thou commest in to the house of God, kepe thy fote, & drawe nye, that thou mayste heare that is better then the offrynges of fooles, for they know not what euyll they do.

¶ Admonicion to beware of rashe communicacion. We ought not to marueill at the oppression of the poore. The couetous is not satisfyed & his rychs.

CAPI. V.

BE not hasty with thy mouth, and let not thyne herte speake any thynge rashly before God. For God is in heuen, and thou vpon erth, therfore let thy wordes be few. For where moche carefulnesse is, there are manye dreames: and where many wordes are, there men may heare fooles. Yf thou make a vow vnto God, be not slacke to performe it. As for folysshe vowes, he hath no pleasure in them. Yf thou promyse any thynge, paye it: for better it is that thou make no vowe, then ỹ thou shouldest promyse and not paye. Vse not thy mouthe to cause thy flesshe for to synne, that thou saye not before the aungell: my folysshnesse is in the fault. For then God wil be angrye at thy voyce, and destroye all the workes of thyne handes. And why? where as are manye dreames and many wordes, there are also dyuers vanities: but loke ỹ thou feare God. Yf thou seest the poore to be oppressed, & wrongfully dealte withall, so that equitie and the right of the law is wrasted in the lande: marueil not thou at suche iudgement, for one great man kepeth touche with an other, & the mighty helpe them selues togither. The hole land also with the feldes, and all that is therin, is in subiection and bondage vnto the kynge. He that loueth money, wil neuer be satisfied with money: and who so delyteth in rychesse, shall haue no profyte therof. Is not this also a vayne thyng? Where as moche rychs is, there are many also that spende them awaye. And what pleasure more hath he ỹ possesseth them, saue that he maye loke vpon them with his eyes? A labouring man slepeth swetely, whether it be lytle or moche that he eateth: but the aboundaunce of the ryche wyll not suffre him to slepe.

Yet is there a sore plage, which I haue sene vnder the sunne (namely) rychesse kepte to the hurt of him that hath them in possession. For ofte tymes they perisshe with his great misery and trouble: and if he haue a chyld, it getteth nothinge. Lyke as he came naked out of his mothers wombe, so goeth he thither agayne, & carieth nothing away wt him of all his labour. This is a miserable plage, that he shall go awaye euen as he came. What helpeth it him then, that he hath laboured in the wynde? All the dayes of his lyfe also muste he eate in the darcke, with great carefulnesse, sycknesse and sorowe. Therfore me thynke it a better and a fayrer thynge, a man to eate and drynke, and to be refreshed of all his labour, that he taketh vnder the sunne all the dayes of his lyfe, whiche God gyueth him, for this is his porcion. For vnto whome so euer God gyueth rychesse, goodes and power, he gyueth it hym to enioye it, to take it for his porcion, and to be refreshed of his labour: this is now the gyfte of God. For he thinketh not moche how long he shall lyue, for so moche as God fylleth his herte with gladnesse.

Job. xx. e

Job. xl. 1. Timoth. vi. b

¶ The mysery of the ryche and couetous. The differense of a foole and a wyse man.

CAPI. VI.

THere is yet a plage vnder the sunne, and it is a generall thyng among men: whē God gyueth a man richesse, goodes and honour, so that he wanteth nothyng of al that his herte can desire: and yet God giueth him not leue to enioye the same, but an other man spendeth them. This is a vayne thynge, and a miserable plage. Yf a man beget an hundred chyldren, & lyue many yeres, so that his dayes are many in nombre, and yet can not enioye his good, neither be buried: as for him, I say, that an vntymely byrthe is better then he. For he commeth to nought, and goeth his waye in to darcknesse, & his name is forgotten. Moreouer he seeth not the sunne, and knoweth of no rest neither here ne there. Yea though he lyued two thousād yeres, yet hath he no good life. Come not al to one place? All the labour that a man taketh, is for him selfe, & yet his desire is neuer filled after his mynde. For what hath the wise more then the fole? What helpeth it the poore that he knoweth to walke before the lyuing? The sight of the eyes is better, then that the soule shold so depart awaye. How be it this is also a vayne thing, & a disquietnesse of mynde. What is more excellent then man? yet can he not in the lawe get the victorye of him that is mightier then he. A vaine thing is it to cast out many wordes, but what hath a man els?

¶ That whiche passeth oure strengthes and wyttes ought we not to seke after.

CAPI. VII.

FOr who knoweth what is good for man lyuynge, in the dayes of his vayne lyfe, whiche is but a shadow? Or who wil tell a man

a man what shall happen after him vnder the sunne? A good name is moze worth then a pre-
Prou.xxii.a Eccl.i.a cious ointment, and the day of deth is better then the daye of byrth. It is better to go in to
B an house of mournynge, then in to a banket-tynge house. For there is the ende of all men, and he that is lyuynge taketh it to hert. It is better to be sorye then to laugh, for when the countenaunce is heuy, the herte is ioyful. The hert of the wyse is in the mourning house, but the hert of the folysh is in the house of myrth. It is better to gyue eare to the chastening of a wyse man, then to heare the song of foles. For the laughing of foles is lyke the crackynge of thornes vnder a pot. And that is but a vayne thing. Who so doeth wronge, maketh a wyse man to goo oute of his wyt, and destroyeth a gentle hert. The ende of a thyng is better the the begynnynge. The patient of spirite is better then the hye mynded. Be not hastely angry in thy mynde: for wrath resteth in the bosome of a foole. Say not thou: what is the cause ꝑ the dayes of ꝑ old tyme were better then they be now? for that were no wise question. Wysdome is better then rychesse, yea moche moze worthe then the eye sight. For wysdome defendeth as wel as money, and the excellent knowlege & wisdome giueth life vnto him that hath it in possession. C onsidre ꝑ worke of God how that no man can make the thynge strayghte, which he maketh croked. Use wel the tyme of
C prosperitie, and remembre the tyme of misfortune: for God maketh the one by the other, so that a man can fynde nothyng els.

These two thinges also haue I cõsidered in the time of vanitie: that ꝑ iust man perisheth for his righteousnesse sake, and the vngodly liueth in his wickednesse. Therfore be thou neither to righteous ne ouer wyse, that thou perysshe not: be neither to vngrghtous also, ne to foolysshe, lest thou dye before thy tyme. It is good for the to take holde of this, and not to let that go from thy hande. For he that feareth God, shal escape them all.

Wysdome giueth more courage vnto the wise then ten mightye men of the citye: * for
1.li.Reg.viii.e ii.Paral.vi.g Prou.xx.b 1.Joh.i.d there is not one iust vpon erth that doth good, & synneth not. Take not hede vnto euery word that is spoken, lest thou heare thy seruaunte curse the: for thyne owne herte knoweth that thou thy self also hast oft times spoken euil by other men. All these thinges haue I proued because of wisdom: for I thought to be wise, but
D she went farther fro me then she was before, yea and so depe ꝑ I might not reache vnto her. I applied my mynde also vnto knowlege, and to take oute science, wysdome and vnderstanding: to knowe the folysshnesse of the vngodly, and the errour of doetynge fooles. And I
☞ founde that a woman is bytterer then death: for she is a deep angle, her hert is a net, and her handes are chaynes. Who so pleaseth God, shall escape from her: but the synner wyll be taken with her.

Beholde (sayth the preacher) this haue I diligently searched out and proued, that I might come by knowlege: which as yet I seke, & finde it not. Among a thousand men I haue founde one, but not one woman amonge all. Lo, this onely haue I founde, that God made man iust & right, but they seke dyuers subtelties, where as no man hath wysdome and vnderstanding to gyue an answere therevnto.

¶ The kynges commaundement ought to be obeyed. Gladnes is one of the cheefe thinges vnder the son.

CAPI. VIII.

Wysdome maketh a mannes face to shyne, but malyce putteth out of fauour. Kepe the kynges commaundement (I warne the) and the othe ꝑ thou hast made vnto God. Be not hastye to go out of his sight, & se thou continue in no euill thinge: for what so euer it pleaseth him, that doth he. Lyke as when a kynge gyueth a charge, his commaundement is myghtye: Euen so who may saye vnto hym: what doest thou? Who so kepeth the commaundement, shall fele no harme: but a wyse mannes herte discerneth tyme and maner. For euerye thynge wyll haue opportunitie and iudgement, and this is the thynge that maketh men full of carefulnesse and sorowe. And why? a man knoweth not what is for to come, for who wyll tell hym? Nei-
B ther is there anye man that hathe power ouer the spirite, to kepe styll the spirite, ne to haue anye power in the tyme of deathe: it is not be also that can make an ende of the batayle, neither may vngodlynesse deliuer him that vseth it withall.

All these thynges haue I considered, and applied my minde vnto euery worke that is vnder the sunne: how one man hathe lordshyp vpon an other to his own harme. For I haue oft sene the vngodly brought to their graues, & fallen downe from the hye and glorious place: in so moch ꝑ they were forgotten in the city, where they were hayl in so hye and great reputacion. This is also a vayne thing. Bicause now that euil workes are not hastely punished, the hert of man gyueth him selfe ouer vnto wickednes. But thoughe an euyll person offende an hundred tymes, and haue a longe lyfe: yet am I
C sure that it shall go well with them that feare God, bycause they haue him before their eyes. Agayne, as for the vngodly, it shall not be wel with him, neither shal he prolonge his dayes: but euen as a shadow, so shall he be that feareth not God.

Yet is there a vanitie vpon earthe: There be iuste men, vnto whome it happeneth, as thoughe they hadde the workes of the vngodly: Agayne, there be vngodly, with whome it goeth as thoughe they had the workes of the righteous. This me thyncke also a vayne thynge. Therfore I commende gladnesse, bycause a man hathe no better thynge vnder the sunne, then to eate and drynche, and to be merry: for that shall he haue of his labour all the dayes of his lyfe, whiche God gyueth him vnder the sunne. When I applyed my mynde to learne wysdome, and to knowe the tra-
D uayle that is in the worlde (and that of suche

a facion

a facion, that I suffred not myne eyes to slepe neither daye ne nyght) I vnderstode of all the workes of God, that it is not possible for a mã to attayne vnto the workes that are done vnder the sunne: & though he bestow his labour to seke them out, yet can he not reach vnto thē: yea thoughe a wyse man wolde vndertake to know them, yet might he not fynd them.

¶ A man woteth not, by the ryghteousenesse of his owne workes, whether he be worthy of loue or hate. A man ought to lyue merely with his wife. A prayse of wysdome.

CAPI. IX.

A For all these thynges purposed I in my mynde to seke out. The righteous & wyse, yea and their workes also, are in the hand of God: and there is no man that knoweth either ꝑ loue or hate of the thing that he hath before him. It happeneth vnto one as vnto an other: It goeth with the ryghteous as with ꝑ vngodly: with the good and clene, as with the vncleane: with him that offereth, as with him that offereth not: lyke as it goeth with ꝑ vertuous, so goeth it also with the synner: As it happeneth vnto the pertured: so happeneth it also vnto him that is afrayde to be forsworne. Amonge all thynges that come to passe vnder the sunne, this is a miserye, that it happeneth vnto all alyke. This is the cause also that the hertes of men are ful of wickednesse, and mad foolyshnesse is in theyr hertes as long as they lyue, vntyll they dye.

B And why? As longe as a man lyueth, he is carelesse: for a quicke dog (saye they) is better then a ded lyon: for they that be liuing, know they shall dye: but they that be deed, knowe nothynge, neither deserue they any more. For their memorye all is forgotten, so that they be neither loued, hated, ne enuyed: neither haue they any more parte in the worlde, in all that is done vnder the sunne. Go thou thy way thē eate thy breed with ioye, and drinke thy wine with gladnes, for thy workes please God. Let thy garmentes be alwaye whyte, and let thy hed want none oyntment. Vse thy self to liue ioyfully with thy lyfe whom thou louest, all the dayes of thy lyfe, which is but vayne, that God hath gyuen the vnder the sunne all the dayes of thy vanitie: for that is thy portion in this life, of all thy labour and trauayle that thou takest vnder ꝑ sunne. C What so euer thou takest in hande to do, that do with all thy power: for among the ded where thou goest vnto, there is neither worke, counsell, knowlege, ne wysdome.

So I tourned me vnto other thynges vnder the sunne, and I sawe that in runnyng, it helpeth not to be swyft: in batell, it helpeth not to be stronge: to fedynge it helpeth not to be wyse: to rychesse, it helpeth not to be subtyle: to be had in fauoure, it helpeth not to be cunning: but that all lyeth in tyme and fortune. For a man knoweth not his tyme, but lyke as the fysshe are taken with the angle, and as the byrdes are catched with the snare: Euen so are men taken in the perylous tyme, when it commeth sodeynly vpon them.

This wysdome haue I sene also vnder the sunne, and me thought it a great thing. D There was a litle citie, and a fewe men within it: to there came a great king, and besieged it, & made great bulwarkes agaynste it. And in the citye there was founde a poore man (but he was wyse) which with his wysdome delyuered the citye: yet was there no body that had any respect vnto suche a symple man. Then sayde I: wysdome is better then strength. Neuertheles a symple mans wysdome is despyced, and his wordes are not herde. A wyse mans counsell that is folowed in silence, is farre above ꝑ crienge of a capitayne among fooles. For wisdome is better then harnesse: but one synner alone destroyeth moche good.

* Sayde vnto me. Ecclesiastes. 1. Regi. xxiii.

¶ The difference betwyxt a fole and a wyse man. Fortunate and happye is that realme which hath a wyse prynce.

CAPI. X.

A Ded flyes that corrupt swete oyntment and make it to stynche, are some thynge more worthy then the wysdome and honour of a foole. A wise mans hert is vpon the right hande, but a fooles hert is vppon ꝑ left. A dotyng foole thynketh that euery man doth as foolyshly as him selfe. If a principall spirite be gyuē the to beare rule, be not negligēt then in thyne office: for so shal great wickednesse be put downe as it were with a medicine. An other plage is there, which I haue sene vnder B the sunne: namely the ignorauncе that is cōmenly among princes: in that a foole sytteth in great dignitie, and the ryche are set downe benethe: I se seruauntes ryde vpon horses, & princes going vpon their fete as it were seruātes. But he that diggeth vp a pyt, shall fall therin himself: and who so breaketh downe the hedge, a serpent shal byte him. Who so remoueth stones, shal haue trauayle withall: & he that heweth wod, shal be hurt therwith.

Prouerb. xxvi. Eccle. xxvii.

When an yron is blont, and the poynt not sharpened, it must be wher agayne, and ꝑ with might: Euen so dothe wysdome folowe diligence. A babler of his tonge is no better then a C serpent ꝑ stingeth without hyssing. The wordes of a wise mans mouthe, are gracious, but the lyppes of a foole will destroye hym selfe. The begynning of his talking is foolishnesse, & the last word of his mouth is great madnesse. A foole is so full of wordes, that a man can not tel what ende he wil make: who wil the warne him to make a conclusion? The labour of the foolish is greuous vnto them, while they know not how to go in to the city.

Wo be vnto the (o thou realme and lande) D whose kyng is but a chylde, and whose prynces are early at their banketes. But well is the (o thou realme and lande) whose kynge is come of nobles, and whose princes eate in due season, for strengeth and not for lust. Thorowe slouthfulnesse the balkes fal downe, and thorowe ydle handes it raineth in at the house.

Meate

Meate maketh men to laugh, & wyne maketh them merye: but vnto money are all thynges obedient. Wish the kinge no euil in thy thought and speake no hurte of the ryche in thy priuye chambre: for a byrde of the ayre shall betraye thy voyce, and with her fethers shall she bewraye thy wordes.

¶ Wychesse ought to be destribute vnto the nedy.

CAPI. XI.

A SEnde thy vytayles ouer the waters, and so shalte thou fynde them after many yeres. Dyue it awaye among seuen or eight, for thou knowest not what misery shall come vpon earthe. When the cloudes are full, they poure out rayne vpon the erthe. And when the tree falleth (whether it be towarde the southe or northe) in what place so euer it fall, there it lyeth. He that regardeth the wynde, shall not sowe: and he that hath respect vnto the cloudes shal not reape. Now lyke as thou knowest not the waye of the wynde, ne how the bones are fylled in a mothers wombe: Euen so thou knowest not the workes of God, whiche is the workemaister of all.

B Cease not thou therfore with thy handes to sowe thy seed, whether it be in the morning or in ỹ euenyng: for thou knowest not whether this or that shall prosper, and yf they bothe take, it is the better. The lyght is swete, and a pleasaunt thynge is it for the eyes to loke vpon the sunne. Yf a man lyue many yeres, & be glad in them all, let him remembre ỹ daies of darcknesse, which shall be many: and when they come, all thinges shal be but vanitie. Be glad then (o thou yonge man) in thy youthe, and let thyne hert be merye in thy yong dayes: folow the wayes of thyne owne hert, and the lust of thyne eyes: but be thou sure that God shall bringe the in to iudgement for all these thynges.

¶ From our youth ought we to consider and regarde the godnesse of God.

CAPI. XII.

A PUt awaye displeasure out of thyne herte, and remoue euil from thy body: for childhode and youthe is but vanitie. Remembre thy maker in thy youthe, or euer the dayes of aduersitie come, and or the yeres drawe nye when thou shalte saye: I haue no pleasure in them before the sunne, the lighte, the moone & sterres be darckned, and or the cloudes tourne agayn after the rayne: when the keepers of the house shall tremble, and when the stronge men shal bow them selues whē the mylles stande still, because they be so few and when the lighte of the wyndowes shall waxe dymme: when the dores in the stretes shal be shut, and when the voyce of the myller shall be layde downe: when men shal rise vp at the voyce of ỹ byrde, and when al the doughters of musyke shall be brought low: when men shal feare in hye places, and be afrayde in the stretes: when the almonde tree shall be despised, the grashopper borne out: and when great power shal breke in: when man goeth to his longe home, & the mourners go about the stretes. Or euer the siluer lace be taken awaye, & or the golden bande be broken: or the pot be broken at the well, & the whele vpon the cesterne: or dust be turned agayne vnto the erth from whence it came, & or the spirite returne vnto God, whiche gaue it. All is but vanitie (sayth the Preacher) all is but playne vanitie.

C The same Preacher was not wyse alone, but taught the people knowlege also: he gaue good hede, sought out ỹ grounde, and set forth many parables. His diligence was to fynd out acceptable wordes, ryght scripture, & the wordes of truthe. For the wordes of the wyse are lyke pryckes & nayles that go thorowe, wherwith men are kept togither: for they are gyuē of one shepherde onely. Therfore beware (my sonne) that aboue these thou make the not many and innumerable bokes, nor take diuers doctrines in hand, to wery thy body withall.

D Let vs heare the conclusion of all thinges: feare God, and kepe his commaundementes, For that toucheth all men: for God shal iudge all workes and secrete thynges, whether they be good or euil.

(:)

¶ The ende of the boke of the preacher, otherwyse called Ecclesiastes.

THE BALLET OF BALLETES OF SALOMON: CALLED IN LATYNE, Canticum Canticorum.

Mystical all deuice of the spirituall and godly loue betwene Chryste the spouse, and the churche or congregacion his spouselle. Salomon made this Balade or longe by him selfe and his wyfe the doughter of Pharao, vnder the shadowe of him selfe figurynge Chryst, and vnder the person of his wyfe the church.

CAPI. I.

☞ The voyce of the churche.

That thy mouth wold gyue me a kysse, for thy brestes are moze pleasaũt then wyne, and that bycause of the good and pleasaunt sauoure. Thy name is a swete smellyng oynt mẽt, therfoze do the maydens loue the: yea that same moueth me also to runne after the.

☞ The spouselle to her companyons.

The kynge hath brought me in to his pryuy chambre. We wyll be glad and reioyce in the, we thinke moze of thy brestes then of wyne: well is them that loue the.

☞ The voyce of the church in persecucion.

I am blacke (o ye doughters of Jerusalem) like as the tentes of the Cedarenes, and as the hanginges of Salomon: but yet am fayre and welfauoured withal. Maruell not at me that I am so blacke, and why? the sun hath shyned vpon me.

☞ The voyce of the Synagoge.

For when my mothers childre had euil wyl at me, they made me ỹ keper of the vineyarde. Thus was I fayne to kepe a vineyard, which was not myne owne.

☞ The voyce of the churche to Chryste.

Tel me (o thou whõ my soule loueth) where thou feedst, where thou restest at the none dayes lest I go wrong, and come vnto the flockes of thy compantons.

☞ Chryst to the churche.

If thou knowe not thy selfe (o thou fayrest among women) then go thy waye forth after the fotesteppes of the shepe, as thoughe thou woldest fede the gotes beside the shepeherdes tẽtes. There wil I tary for ỹ, my loue, wt myne host and with my charettes, whiche shal be no fewer then Pharaos. Then shall thy chekes & thy necke be made fayre, and hanged with spãges and goodly iewels: a neckbande of golde wyl we make the, with syluer botons.

☞ The voyce of the churche.

When the kyng sytteth at the table, he shal smel my Nardus: for a bundel of Myrre (o my beloued) lyeth betwixt my brestes. A cluster of grapes of Cypers, or of the vineyardes of Engaddi art thou vnto me, o my beloued.

☞ Chryst to the churche.

O how fayre arte thou, my loue, how fayre art thou? thou hast doues eyes.

☞ The churche to Chryst.

O how fayre arte thou, my beloued, howe welfauoured art thou? Our bed is decke with floures, the ioinges of our houses are of Cedre tree, and our balkes of Cypresse.

CAPI. II.

☞ The voyce of Chryste.

I Am the floure of the felde, and lyly of ỹ valeys: as the rose amonge the thornes, so is my loue among the doughters.

☞ The voyce of the churche.

Lyke as the apple tree amonge the trees of the wod, so is my beloued among the sonnes. My delite is to syt vnder his shadowe, for his frute is swete vnto my throte. He bringeth me in to his wyne seller, and loueth me specially well. Refresh me with grapes, comforte me wt apples, for I am sycke of loue. His lefte hande lyeth vnder my heed, and his ryght hand embraceth me.

☞ The voyce of Chryste.

I charge you (o ye doughters of Jerusalem) by the Roes and hyndes of the felde, that ye wake not vp my loue, nor touche her, tyl she be content her selfe.

☞ The voyce of the churche.

Me thinke I heare the voyce of my beloued: lo, there commeth he hopping vpon the mountaynes, and leaping ouer the litle hylles. My beloued is lyke a roo or a yong hart. Beholde he standeth behynde oure wall, he loketh in at the wyndowe, and pepeth thorowe the grate. My beloued answered and sayd vnto me.

☞ The voyce of Chryste.

O stand vp my loue, my doue, my beautiful, and come: for lo the wynter is now past, and the rayne is awaye and gone. The floures are come vp in the felde, the twilling time is come, the voyce of the turtle doue is heerd in our lãde. the fig tree bryngeth forth her frygges, the vynes beare blossoms, and haue a good smell. O stande vp my loue, my beautifull, and come (o my doue out of the caues of the rockes, out of the holes of the wall: O let me se thy countenaunce, and heare thy voyce: for swete is thy voyce, and fayre is thy face.

☞ The voyce agaynste the heretykes.

Get vs the foxes, yea the lytle foxes ỹ hurt the vines, for our vines beare blossomes.

☞ The voyce of the churche.

My loue is myne, & I am his, which fedeth among the lilyes vntyl the daye breke, and tyl the shadowes be gone. Come againe pryuyly (o my beloued) lyke as a Roo or a yong hart, vnto the mountaynes.

CAPI.

CAPI. III.

☞ The voyce of the churche whiche is chosen out of the Heathen.

A By nyght in my bed I sought him whome my soule loueth: yea diligently sought I him, but I founde him not. I wyll get vp (thought I) and go about the city, vpon the market, and in all the stretes will I seke hym whom my soule loueth: but when I sought him, I found him not. The watchmen that go about the city, founde me.

☞ The churche speakynge of Christe.

B Sawe ye not him whome my soule loueth? So when I was a litle past them, I found him whome my soule loueth. I haue gotten holde vpon him, & wil not let him go, vntil I bringe him in to my mothers house, and in to her chābre that bare me.

☞ The voyce of Christ.

I charge you, o ye doughters of Ierusalem, by the Roes and Hyndes of the felde, that ye wake not vp my loue, ne touche her, tyl she be content her selfe.

☞ The voyce of the Synagog, marueylynge in it selfe at the churche of Christe.

C Who is this that commeth out of the wildernesse like pilers of smoke, as it were a smel of Myrre, frankencense, and all maner spices of the Apotecary?

☞ The voyce of the churche.

Beholde, aboute Salomons bedstede there stand. lxx valeaunt mē of the mighty in Israel. They holde swerdes euery one, and are expert in warre. Euery mā hath his swerde vpon his thygh, because of feare in the night. King Salomon hathe made him selfe a bedstede of the wod of Libanus, the pyllers are of syluer, the couerynge of golde, the seate of purple, the ground pleasauntly paued for the doughters of Ierusalem.

☞ The churche speakynge of Christ.

Go forth, o ye wughters of Sion, & beholde king Salomon in the crowne wherwith his mother crowned him in the daye of his mariage, and in the daye of the gladnesse of his hert.

CAPI. IIII.

☞ The voyce of Christe.

A Howe fayre art thou, my loue, how fayre art thou? thou hast wues eyes, beside þ which lyeth hyd within. Thy heery lockes are lyke a flocke of shepe that be clypped, whiche go first vp from the washynge place: where euery one beare two twynnes, and not one vnfruitfull amonge them. Thy lyppes are lyke a rose coloured ribonde, thy wordes are louely: thy chekes are like a pece of a pomegranet, besides that whiche lyeth hyd within. Thy B necke is like the tower of Dauid builded with bulwarkes, wherupon there hang a thousande shyldes, yea al the weapons of the gyauntes.

Thy two brestes are lyke two twyns of yong Roes which fede among the lilyes.

☞ The spouse speaketh to hym selfe.

O that I myght goo to the mountayne of Myrre, and to the hyll of frankencense: tyll the daye breake, and tyll the shadowes be past awaye.

☞ The voyce of Christe speakynge to the church.

Thou art al fayre, o my loue, and no spot is there in the. Come to me from Libanus, o my C spouse, come to me from Libanus: come soone the next waye from the top of Amana, frō the top of Sanir and Hermō, from the lyons wones, & from the mountaynes of the leopardes. Thou hast wounded my hert, o my syster, my spouse, thou hast wouñded my hert with one of thyne eyes, and with one cheyne of thy necke. O how fayre and louely are thy brestes, my syster, my spouse? Thy brestes are more pleasaūt then wyne, and the smell of thyne oyntmēts passeth al spices. Thy lyppes, o my spouse, drop as the hony combe, yea mylke and hony is vnder thy tonge, and the smell of thy garmentes is lyke the smell of frankencense. Thou art a D wel kepte garden, o my syster, my spouse, thou art a well kepte watersprynge, a sealed well. The frutes that sproute in the, are lyke a very Paradise of pomegranettes, with swete frutes: as Cypresse, Nardus, Saffron, Calmus, and all the trees of Libanus: Myrre, Aloes, & all the best spices. Thou art a wel of gardins, a well of lyuynge waters, whiche ren downe from Libanus.

☞ Christe calleth the Heythen.

Vp thou north wynde, come þ south wynde, & blowe vpon my garden, that the smel therof may be caried on euery syde: yea that my beloued may come in to my garden, and eate of the frutes and apples that growe therin.

CAPI. V.

☞ Christe speaketh to the churche.

Come in to my garden, o my syster, my G spouse: I haue gathered my Myrre w my spyce. I wyll eate my hony, and my hony combe, I wyll dryncke my wyne and my mylke.

☞ Christe speaketh to the Apostles.

Eate, o ye frendes, drynke and be mery, o ye beloued.

☞ The voyce of the churche.

As I was a slepe and my herte wakynge, I herde the voyce of my beloued, when he knocked.

☞ Christe to the churche.

Open to me (sayd he) o my syster, my loue, my doue, my derlynge, for my hed is full of dewe, and the lockes of my heere are ful of the night droppes.

☞ The voyce of the spousesse.

I haue put of my cote, how can I doo it on

agayne(I haue waſched my fete, how ſhall I
B fyle them agayne?

☞ The voyce of the churche ſpeakynge of Chriſt.

But when my loue put in his hande at the hole, my hert was moued towarde him: ſo ꝑ I ſtode vp to open vnto my beloued. My handes dropped with Myrre, and the Myrre ran downe my fyngers vpon the locke. Neuertheleſſe, when I had opened vnto my beloued, he was departed and gone his waye.

Now like as a ſoze tyme when he ſpake, my hert could not longer refrayne: Euen ſo now I ſought hym, but I couldē not fynde him: I cryed vpon him, neuertheleſſe he gaue me no anſwere.

☞ The churche complayneth of her perſecutours.

So the watche men that went aboute the city found me, ſmote me, and wounded me, yea they that kepte the walles, toke away my gar
C ment fro me.

☞ The ſpouſeſſe ſpeaketh to her companions.

I charge you therfoze, o ye doughters of Je
C ruſalem, yf ye find my beloued, that ye tel him how that I am ſicke foz loue.

☞ The voyce of the Synagoge.

Who is thy loue aboue other louers, o thou fayreſt among women? Oꝛ what can thy loue do moze then other louers, that thou chargeſt vs ſo ſtraytly?

☞ The churche, anſwerynge of Chriſte.

As foz my loue, he is whyte and red colou
D red, a ſyngular perſon amonge many thouſan des: his heed is the moſt fine golo, the lockes of his heere are buſhed, browne as the eue ning: his eyes are as ꝑ eyes of doues by ꝑ wa ter brokes, waſchen with myłke, and remay ning in a plenteous place: his chekes are like a garden bed, wherin the Apotecaryes plante all maner of ſwete thynges: his lyppes drop
D as the floures of that moſt principall Myrre, his handes are full of golde rynges & precious ſtones. His body is as the pure yuery, clere ouer with Saphirs: his legges are as the pyllers of marble, ſet vpon ſockettes of golo His face is as Libanus, and as the beautie of the Ce dze trees: His thzote is ſwete, yea he is all to gither louely: Such one is my loue, o ye dough ters of Ieruſalem, ſuche one is my loue.

☞ The voyce of the Synagoge ſpeakynge to the churche.

Whither is thy loue gone then (o thou fay reſt among women) whither is thy loue depar ted, that we may ſeke him with the.

CAPI. VI.

☞ The voyce of the churche.

A My loue is gone downe in to his garden, vnto the ſwete ſmellynge beddes, that he maye refreſſhe him ſelfe in the gar den and gather floures. My loue is myne and I am his, whiche feedeth amonge the ly lyes.

☞ Chryſte to the churche.

Thou art pleaſaunt (o my loue) euē as loue lyneſſe it ſelfe, thou art fayze as Ieruſalē, glo rious as an army of men with their banners. (Turne away thine eyes fro me, foz they make me to prouꝺe) Thy heery lockes are lyke a flok of gotes vpon the moūt of Galaad. Thy teth B are like a flocke of ſhepe that be clipped, which go out of ꝑ waſching place: where euerye one beareth two twynnes, and not one vnfruteful amonge them. Thy chekes are lyke a pece of a po megranet, beſides that which lieth hid with in. There are thze ſcoze quenes, foure ſcoze concu bynes, and yong womē without nombze. But one is my doue, my derlinge. She is the onely C beloued of her mother, and dere vnto her that bare her. When the doughters ſawe her, they ſayd ſhe was bleſſed: yea the quenes and con concubynes prayſed her.

☞ The voyce of the Synagoge

What is ſhe this that pepeth out as ꝑ moz ninge? fayze as the moone, excellent as the ſunne, glozyous as an armye men with theyr banners.

☞ Chryſte to the Synagoge.

I went downe in to the notte garden, to ſe what grew by the bzokes, to loke yf the vine yard flouriſhed, and if the pomegranettes were ſhot forth.

☞ The voyce of the Synagoge.

Then the charettes of the pzynce of my peo D ple, made me ſodeynly afrayde.

☞ The voyce of the churche callynge a gayne the Synagoge.

Turne agayne, turne agayne, o thou Sula mite: turne agayn, turne agayn, that we may loke vpon the.

CAPI. VII.

☞ Chryſt to the Synagoge

What pleaſure haue ye moze in the Sula A mite, then when ſhe daūſeth among the men of warre?

☞ Chryſt to the churche.

O how pleaſaunt are thy treadinges with thy ſhoes thou pzinces doughter? thy thighes are like a fayze iewell, wyich is wzought by a cunning wozkmaſter: thy nauel is lyke a roūd goblet whiche is neuer without dzynke: Thy wombe is lyke an hepe of whete, ſet about w lilyes: thy two bzeſtes are lyke two twynnes of yonge Roes: Thy necke is as it were a to B wer of yuery: thyne eyes are lyke the water poles in Heſebon, beſide the pozt of Bathzab bim: Thy noſe is lyke the tower of Libanus, which loketh towarde Damaſcus: That heed that ſtandeth vpon the, is lyke Carmel: the heere of thy heed is lyke the kynges purple fol den vp in plates.

O how fayze & louely art thou, my derling, in pleaſures? Thy ſtature is like a date tree, & C thy bzeſtes lyke the grapes.

☞ The ſpouſe ſpeakynge of the croſſe.

I ſayde

I sayd: I wyl clym vp in to the date tree, & take hold of his braunches.

☞The spouse speakynge to the spouselesse.

Thy brestes also shal be as the vine grapes, the smell of thy nostrels lyke the smell of apples, and thy throte lyke the best wyne. This shall be pure and clere for my loue, his lyppes and tethe shall haue their pleasure. Where wil I turne me vnto my loue, and he shall tourne him vnto me.

☞The churche speakynge to Christ.

O come on my loue, let vs go forth in to the felde, and take our lodgynge in the villages. In the morowyng wil we rise bytymes, and go se the vineyarde, yf it be sprongē forthe, yf the grapes be growen, and yf the pomegranettes be shot out. There wyl I gyue the my brestes: there shal the Mandragoras gyue their smell beside oure doores: there, o my loue, haue I kepte vnto the all maner frutes, bothe newe and olde.

CAPI. VIII.

☞The voyce of the Patriarches speakynge of Christe.

O That I might fynde the without & kisse the, whom I loue as my brother whiche suckte my mothers brestes: and yt thou woldest not be offended, if I toke the & brought the in to my mothers house: yt thou myghtest teache me, and that I might giue the drinke of spyced wyne, & of the swete sape of my pomegranettes. His left hand lieth vnder my heed, and his right hand embraceth me.

☞The voyce of Christe.

I charge you, o ye doughters of Ierusalem, that ye wake not vp my loue, ne touche her, til she be content her selfe.

☞The Synagog speakyng of the churche.

What is she this that commeth vp frō the wildernelle, and leaneth vpon her loue.

☞The voyce of the spouse, before the spouselesse.

I am the same that waked the vp among the apple trees, where thy mother bare the, where thy mother brought the in to the worlde.

☞The churche speakynge to Christ.

O set me as a seale vpon thyne hert, and as a seale vpon thyne arme: for loue is mygtye as the deth, and gelouly as the hell. Her coles are of fyre, and a very flame of the Lorde: for many waters are not able to quenche loue, neither may the stremes drowne it. Yea if a man wolde gyue all the good of his house for loue, he sholde count it nothyng.

☞Christ speaking of the churche to the Synagog.

When oure loue is tolde, oure yonge sister whose brestes are not yet growen, what shall we do vnto her?

☞The answere of Christe for the churche.

Yf she be a wall, we shal buyld a syluer house worke therupon: yf she be a tower, we shal hangen her with borders of Cedre tree.

☞The churche answereth to the Synagoge.

Yf I be a wall, and my brestes lyke towers, then am I as one that haue founde fauour in his syght.

☞The Synagog speakynge to the churche.

Salomon had a vineyard at Baal Hamon, this vineyarde deliuered he vnto the kepers: & that euery one for the frute therof sholde gyue him a thousand peces of syluer.

☞The voyce of Christe.

But my vineyard, o Salomon, gyueth the a thousande, and two hundred to the kepers of the frute. Thou that dwellest in the gardens, o let me heare thy voyce, that my companions may harken to the same.

☞The voyce of the churche, speakynge to Christ.

O get the awaye, my loue, as a Roo or a yonge hart vnto the swete smellynge mountaynes.

THE ENDE OF THE BALLET OF BALLETES SALOMON: CALLED IN LATYNE,

Canticum Canticorum.

THE BOKE OF THE PROPHETES.

ESAYE.
Jeremy.
EZECHIEL.
Daniel.
OSEAS.
Joel.
AMOS.
Abdi.
IONAS.
Micheas.
NAVM.
Abacuc.
SOPHONY.
Aggeus.
ZACHARY.
Malachy.

THE BOKE OF THE PROPHETE ESAYE.

¶ Esaye prophecyeth that the anger of God shall come vpon Ierusalem because of theyr sinnes

CAPI. I.

A THe vysyon of Esay the son of Amos, whiche he sawe vpon Juda and Ierusalem. In the tyme of Oziah, Joathā Achaz, & Ezechias kynges of Juda. Heare, o heuens, harken, o erth, for the Lord speaketh: I haue nourysshed and brought vp chyldren, and they are fallen awaye fro me. An oxe knoweth his Lorde, and an asse his masters stal, but Israel knoweth nothyng, my people B hath no vnderstanding. Wo be to this synfull people, whiche are expert in blasphemyes, a frowarde generacion, vnnaturall chyldren. They haue forsaken the Lorde, they haue prouoked the holy one of Israel vnto angre, and are gone backewarde. Wherefore shoulde ye be plaged anye more? For ye are euer fallynge awaye. The hole heed is sycke, and the herte is deep heupe. From the sole of the fote vnto the heed, there is no hole parte in all youre bodye: but all are woundes, botches, sores and styppes, whiche can neither be helped, bounde vp, molified, ne eased with anye oyntment.

Youre lande lyeth waste, youre cityes are C brente vp, youre ennemyes deuoure youre lande, and ye muste be fayne to stande, and loke vpon it: and it is desolate, as it were with ennemyes in a batell. Moreouer the doughter of Sion is lefte alone lyke a cotage in a vyneyarde, lyke a watcheyouse in tyme of warre, lyke a besieged city. And except the Lorde of hostes had left vs a fewe aliue: we sholde haue ben as Sodoma, and like vnto Gomorra.

Heare the worde of the Lorde ye tyraunts of Sodoma, and harken vnto the lawe of oure God, thou people of Gomorra. Why offre ye so many sacrifices vnto me? I am stuffed with the brent offerynges of wethers, and with the fatuelle of fed beestes. I haue no pleasure in the bloude of bullockes, lambes and gotes. When ye appeare before D me, who requyreth these thinges of youre handes, that ye sholde walke in my courtes. Offre me no mo oblacyons, for it is but lost laboure. I abhore youre incense. I maye not awaye with youre Newe moones, youre Sabbothes and solemne dayes. Youre assemblees are also in vayne. I hate youre newe holydayes and fastynges, euen fro my verye herte. They make me werye, I can not abyde them. Thoughe ye holde out youre handes, yet tourne I myne eyes frome you. And thoughe ye make manye prayers, yet heare I nothynge at all, * for youre handes are full of bloude.

Washe you, make you cleane, put awaye youre euyll thoughtes out of my syght, E cease frome doynge of euyll and violence. Lerne to do ryghte, applye youre selues to equitie, delyuer the oppressed, helpe the fatherlesse to his ryghte, lette the widowes complaynte come before you. Nowe go to (sayth the Lorde) we wyll talke togyther. Is it not so? Thoughe youre synnes be as redde as scarlet, shall they not be whyter then snowe? And though they were like purple, shall they not be lyke whyte wolle? Is it not so? If ye be louynge and obedient, ye shall enioye the beste thynge that groweth in the lande. But yf ye be obstinate and rebellious, ye shal be deuoured with the swerde: for thus the Lorde hathe promysed with his owne mouth.

How happeneth it then that the ryghtous F citye (whiche was full of equitie) is become vnfaythfull as an hoore? rightousnes dwelte in it, but nowe murther. Thy syluer is tourned to drosse, and thy wyne myxed with water. Thy princes are traytours and companyons of theues. They loue gyftes all togyther and folowe rewardes. As for the fatherlesse, they helpe him not to his ryght, neyther wyl they let the widowes causes come before the. Therfore speaketh the Lorde God of hostes, Jere. v. g the myghty one of Israel: Ah, I muste ease me of myne ennemyes, and auenge me vpon them. And therfore shal I laye my hand vpon the, and burne out the drosse frome the tynell and purell, and put out all the leade, and set thy iudges agayne as they were somtyme, & thy senatours as they were from the begynnynge. Then shalte thou be called the ryghtous city, the faythfull citye. But Syon shall be redemed with equitie, and her captiuitie G with ryghtousnesse. For the transgressioures & vngodly, and suche as are become vnfaythful vnto the Lorde, must all togyther be vtterly destroyed.

And onlesse ye be ashamed of the olyues wherin ye haue so delyted, and of the gardens ye haue chosen: ye shall be an oke, whose leaues are fallen away, and as a garde that hath no moysture. And the glory of these thinges shall be tourned in to dyse strawe, and he that made them to a sparke. And they shall bothe burne togyther, so that no man shal be able to quenche them.

¶ Of the commynge and deth of Christ: and of the callynge of the Heathen.

CAPI. II.

A MOreouer this is the worde that was opened vnto Esaye the sonne of Amoz, vpon Juda and Ierusalem. It wyll be also in the last dayes: That the hyll where the house of the Lorde is buylded, shal be the chyefe amonge hylles, and exalted aboue all lytle hylles. And all the weathen shal

preasse vnto him, and the multitude of ỹ people shall go vnto him, speakynge thus one to an other: arise, let vs goo to the hyll of the Lord, and to the house of the God of Jacob: that he may shewe vs his waye, and that we maye walke in his pathes. For the lawe shal come oute of Syon, and the worde of God from Jerusalem, and shall gyue sentence amonge the heathen, and shall reformme the multytude of people: So that they shall breake theyr swerdes and speres, to make sythes, sicles and sawes therof. From that time forth shall not one people lyft vp weapen agaynste an other, neither shall they learne to fight frome thence forth. It is to the that I crye (o house of Jacob) arise, let vs walke in the lyghte of the Lorde. But thou arte scattered abrode with thy people (o house of Jacob) for ye goo farre beyonde youre fathers, whether it be in sorceres (whome ye haue as the Philistines hadde) or in calkers of mennes byrthes, wherof ye haue to manye. As soone as youre lande was full of syluer and golde, and no ende of your treasure: so soone as youre lande was full of stronge horsses, and no ende of youre charettes: Immediatly was it full of ydolles, also, euen workes of youre owne handes, whiche ye youre selues haue facyoned, and youre fyngers haue made. There kneleth the man, there falleth the man downe before them, so that thou canste not bringe hym awaye thence.

And therfore gette the soone in to some rocke, and hyde the in the grounde from the syght of the fearefull iudge, and frome the glory of his maiestye: Which casteth downe the hyghe lokes of the presumptuous persones, and bringeth lowe the pryde of man, and he onely shall be exalted in that daye. For the daye of the Lorde of hostes shall goo ouer all pryde and presumpcion, vpon all them that exalte them selues, and shall bringe them all downe: vpon hyghe and stoute Cedre trees of Libanus, and vpon all the okes of Basan, vpon all hyghe hylles, and vpon all stoute mountaynes, vpon all costly towres, and vpon all stronge walles, vpon all shyppes of the see, and vpon euery thyng that is glorysous and pleasaunt to loke vpon.

And it shall bringe downe the pryde of man, and laye mans presumpcion tuill lowe, and the Lorde shall onely haue the victorye in that daye. But the ydolles shall vterly be rooted oute. Men shall crepe in to holes of stone, and in to caues of the earthe, frome the syghte of the fearfull iudge, and from the glorye of his maiestye: what tyme as he shall arise to shake the erth. Then shal man cast awaye his goddes of syluer & golde, (which neuertheles he had made to honour them) vnto Moles and Backes: that he may the better crepe in to the caues and rockes, & in to the cliffes of hard stones, from the syght of the fearefull iudge, and frome the glorye of his maiestie.

Luc. xxiii. d
Ozee. x. b
Apoca. vi. b

The prophecyeth that at the commynge of Christ all strength and power shall be put forth of Jurye.

CAPI. III.

EVerye man can eschewe a person moued in angre, for what dothe he wisely? Euen so shall the Lorde of hostes take awaye from Jerusalem and Juda all possessions and power, all meate and drynke, the capitayne and the souldyour, the iudge and the Prophete, the wyse and the aged man, the worshipful of fyfty yeres olde, and the honourable: the senatours & men of vnderstanding: the masters of craftes and oratours. and I shall gyue you chyldren to be youre prynces (sayethe the Lorde) and babes shall haue the rule of you. One shall euer be doing violence and wronge to another. The boye shall presume agaynste the elder, and the vyle person agaynst the honourable. Yea one shall take a frend of his owne kynred by the bosome, and saye: thou hast clothynge, thou shalte be our heed, for thou mayste kepe vs frome this fall and perill.

Then shall he swere and saye, I can not helpe you. Moreouer there is neither meate ne clothynge in my house, make me no ruler of the people. For Jerusalem and Juda muste decaye, bycause that bothe theyr wordes and counseis are agaynste the Lorde, they prouoke the presence of his maiestie vnto angre. The chaungynge of theyr countenaunce bewrayeth them, yea they declare theyr owne synnes them selues, as the Sodomites, and hyde them not. Wo be vnto theyr soules, for they shal be heuily rewarded. Then shal they saye: O happye are the godly, for they maye enioye the frutes of theyr studyes. But woo be to the vngodly and vnryghtous, for they shall be rewarded after theyr workes. O my people, ỹ rybaudes oppresse the, and women haue rule of the.

O my people, thy leaders disceyue the, and treade out the waye of thy fotesteppes. The Lorde is here to common of the matter, and standeth to gyue iudgement with the people. The Lorde shall come forthe to reason with the senatours and prynces of his people, and shal saye thus vnto them: Ye is ye that haue burnt vp my vyneyarde, the robberye of the poore is in youre house. Wherfore doo ye oppresse my people, and marre the faces of the innocentes? thus shall the God of hostes reuyle them.

Moreouer thus saythe the Lorde: Seynge the doughters of Syon are become so proude, and come in with stretched oute neckes, and with wanton eyes: seynge they come in cryppynge so nycely with theyr feete: Therfore shall the Lorde shaue the heedes of the doughters of Sion, and make theyr beautye bare in that daye. In that daye shall the Lorde take awaye the gorgyousnesse of theyr apparell and spanges, cheynes, partlettes, collers, & braceletes and hoodes, the goodly floured, wyde and broidered rayment, bruthes and perfumes, rynges and

and garlandes, holy daye clothes and bales, kerchues and pynnes, glasses and smockes, bonnettes and taches.

And in stede of good smell there shall be stynche amonge them. And for theyr gyrdles there shall be loose bandes. And for well set heere, there shal be baldnesse. In stede of a stomacher, a sake cloth, and for their beauty witherednesse and sunneburning. Their husbandes, and their mightye men shall perysh with the swerde in battell.

¶ For wante of men seuen women desyre to haue one man.

CAPI. IIII.

AT that tyme shall theyr gates mourne and complayne, and they shall syt as desolate folke vpon the earthe. Then shal seuen wyues take holde of one man, and saye: we wyll laye all oure meate and clothynge together in common, onely that we may be called thy wiues, and that this shamefull reprose may be taken from vs. After that time shal the braunche of the Lorde be beautyfull and myghtye, and the fruite of the erth shall be fayre and pleasaunt for those Israelites that shall scrynge therof. Then shal the remnaunt in Syon and the remnaunt at Jerusalem be called holy: namely all suche as are wrytten amonge the lyuynge at Jerusalem: what tyme as the Lorde shall washe awaye the desolacion of the doughters of Sion, and pourge the blood out frō Jerusalem with the wynde of his smoke and fyre. Yoke ouer vpon all the dwellynges of the hyll of Sion, and vpon their hole congregacion, shal the Lord prouyde a cloude and smoke by day, and the shynynge of a flamyng fyre by nyght: for all theyr glorye shall be preserued. And Jerusalem shall be a tabernacle for a shadowe, because of heate in the daye tyme, a place and refuge where a man maye kepe him for wether and rayne.

¶ Of Christ and his vyneyarde, with an execratiō of couetousenese and of dronckennes.

CAPI. V.

NOw well then, I wyll synge my beloued frende a songe of his vyneyarde. My beloued frende hathe a vyneyarde in a drey frutefull plenteous grounde. This he hedged, this he walled rounde about, and and planted it with goodly grapes. In the myddest of it buylded he a towre, and made a wyne presse therin. And afterwarde when he loked that it shoulde brynge him grapes, it brought forth thornes. I shewe you now my cause (o ye cytezyns of Jerusalem and hole Juda:) Judge I praye you betwene me and my vyneyarde. What more coulde haue ben done for it, that I haue not done? Wherfore then haue it gruen thornes, where I loked to haue had grapes of it?

Well I shall tell you how I wyl do with my vyneyarde: I wyll take the hedge frome it, that it maye perysshe, and breake downe the wall, that it maye be troden vnder foote. I wyll laye it waste, that it shall neyther be twyned nor cut, but beare thornes and breares. I wyll also forbyd the cloudes, that they shall not rayne vpon it. As for the vineyarde of the Lorde of hostes, it is the house of Israell, and hole Juda his fayre plantynge. Of these he loked for equitie, but se there is wronge: for ryghtousnesse, loo, it is but miserye.

Woo be vnto you that ioyne one house to an other, and brynge one lande so nygh vnto an other, tyll ye can gette no more grounde. Wyl ye dwell vpon the earthe alone? The Lord of hostes rounded me thus in the eare: shal not manye greater and more gorgyous houses be so waste, that no man shal dwel in them? And ten akers of vynes shal gyue but a quarte, and thirty bushels of sede shal gyue but three.

Woo be vnto them that ryse vp earlye to vse them selues in dronckennesse, and yet at nyghte are more superfluous with wyne. In those companyes are harpes and lutes, tabrettes and pypes, and wyne. But they regarde not the worke of the Lorde, and consyder not the worke of his handes. Therfore commeth my folke also in captiuitie, because they haue no vnderstandynge. Their glorye shall be myxte with hunger, and theyr pryde shall be marred for thyrste. Therfore gapeth hell, and openeth her mouth maruelous wyde: that pryde, dossyng and wisdome with suche as reioyse therin, may descende in to it.

Thus shall man haue a fall, he shall be brought lowe, and the hyghe lookes of the proude layd downe. But the Lord of hostes, that holy God, shall be exalted, and vntouched, when he shall declare his equitie and ryghtousnesse after this maner: Then shall the lambes eate theyr appoynted fodder, and shall fede plenteously in the mountaynes. Woo be vnto vayne persons that draw wickednesse vnto them, as it were with a corde, and synne, as it were with a cart rope, which vse to speake on this maner: lette hym make haste now, and go forth with his worke, that we may se it. Let the counsel of the holy one of Israel come and drawe nye, that we maye knowe it.

Woo be vnto them that call euyl good, and good euyll: whiche make darcknesse lyghte, and lyghte darcknesse: that make sower swete, and swete sower. Woo be vnto them that are wise in their owne sight, and thynke them selues to haue vnderstandynge. Woo be vnto them that are cunnynge men to suppe out wyne, and expert to set vp dronkennesse. These gyue sentence with the vngodly for rewardes, but condemne the iuste cause of the ryghtous.

Therfore lyke as fyre licketh vp the straw, and as the flame consumeth the stubble: euen so (when theyr roote is full) theyr blossome shall vanysshe awaye lyke dust or smoke: for

they despise the lawe of the Lorde of hostes, and blaspheme the worde of the holy maker of Israel.

F Therfore is the wrathe of the Lorde kindled also agaynste his people, and he stretcheth his hande at them: yea he shal smyte, so that the hylles shall tremble. And theyr carkases shall lye in the open stretes lyke myre. After all this, the wrathe of God shall not cease, but he shall stretche his hande wider. And he shall gyue a token vnto a straunge people, & call vnto them in a farre countrey: and beholde they shall come hastely & spede. There is not one faynt nor feble amonge them, no not a sluggish nor slipperey person. There shal not one of them put of the gyrdle from his loynes, ne lose his latchet of his shoo. Their arowes are sharpe, and theyr bowes bente. Theyr horses hofes are lyke flynt, and theyr cart wheles lyke a storme wynde. Their cry is as it were of a lyon, and the roryng of them lyke lyons whelpes. They shall rore & hauntche vp the pray, and no man shall recouer it, or get it from them. In that daye they shall be so fearce vpon them as the see. And yf we loke vnto the lande, beholde it shal be all darcknesse and sorowe. Yf we loke to heuen: beholde, it shall be darcke with careful desperation.

¶ Esay sawe the glorye of the Lorde, and was sent to Prophecye the desolation of Jurye.

CAPI. VI.

A IN the same yere that kynge Ozias dyed, I sawe the Lorde sytyng vpon an hygh and gloryous seate, and his trayne fylled the palace. From aboue stacked the Seraphins, wherof euery one hadde sire wynges. With twayne eche couered his face, with twayne his fete, and with twayne dyd he flye. They cried also eche one toother on this maner: holy holy holy, is the Lorde of hostes. The hole

B worlde is ful of his glory. Yea the gelles and Apocalyp. xiii.e dorechokes moued at theyr crienge, and the house was full of smoke. Then I sayde: O wo is me, for I was astonyed: that I (which am a man of vncleane lyppes, and dwell amonge people that haue vncleane lippes also) sholde se the kynge and Lorde of hostes with myne eyes.

Then flew one of the Seraphins vnto me hauynge a hote cole in his hande, whiche he had taken from the aulter with the tonges, and touched my mouthe, and sayd: loo, this hath touched thy mouth, and thyne vnrighteousnesse is taken awaye, and thy synne forgiuen. After this I herd the voyce of ✠ Lorde

C takyng aduisement on this maner: Whome shall I sende, and who wyll be oure messenger? Then I sayd: here am I, send me. And so he sayd: go and tell this people: ye shal

Math. xiii.b Marc. iiii.b Luc. viii.b Iohn. xii.b Iohn. xx. viii.f Rom. xi.b. heare in dede, but ye shall not vnderstande, ye shall playnely se, and not perceyue. Harden the herte of this people, stoppe theyr eares, and shute theyr eyes: that they se not with theyr eyes, heare not with their eares, and vnderstande not with their hertes, and conuerte and be healed.

Then spake I: Lorde, how longe? he answered vntyll the cityes be vtterly without inhabitoures, and the houses without men, tyl the land be also desolate, and lye vnbuylded. For the Lorde shall take the men farre awaye, so that the lande shall lye waste. Neuertheles, the tenth part shal remayne therin, for it shall conuerte and be frutefull. And lyke wyse as the Terebyntes and okettees byrng forth theyr frutes, so shal the holy sede haue frute.

¶ The Syrians moue battayle agaynste Jerusalem. A syrgyn shall beare a chylde.

CAPI. VII.

IT happened in the time of Achaz the sonne of Joatham, whiche was the sonne of Ozias kynge of Juda: that Razin the kyng of Syria, and Phaked the sonne of Romeliah kynge of Israel, wente vp towarde Jerusalem to besiege it, but wanne it not. Now when the house of Dauid (that is Achaz) herde worde therof, that Syria and Ephraim were confederate togyther: his herte quaked (yea, and the hertes also of his people) lyke as a tree in the felde that is moued with the wynde.

Then said God vnto Esay: go mete Achaz (thou and thy sonne Sear Jasub) at the heed of the ouer pole, in the fote pathe by the fullers grounde, and saye vnto him, take hede to thy selfe, and be stil, but feare not, neither be faynt herted, for these two tables, that is, for these two smokynge fyre brandes, the wrath and furiousnesse of Razin the Syrian, and Romelies sonne: bicause that the kyng of Syria Ephraim and Romelies sonne haue wickedly conspired agaynst the, saying: We wyl go downe in to Juda, vexe them, & bringe them vnder vs, and set a kyng there, euen the sonne of Tabeel. For thus saythe the Lorde God therto: It shall not so go forth, neither come so to passe: for the heed cirye of the Syrians is Damascus, but the heed of Damascus is Razin. And after fyue and thre score yere, that Ephraim be no more a people. And the chyefe cirye of Ephraim is Samaria, but the heed of Samaria is Romelies sonne. And yf ye byleue not, there shall no promyse be kepte with you.

Moreouer, God spake vnto Achaz, saying: requyre a token of the Lorde thy God, whether it be towarde the depth beneth, or towarde the heygth aboue. Then sayde Achaz: I wyll requyre none, nether wyll I tempte the Lorde. The Lorde answered: Then hear to ye of the house of Dauid: Is it not inough for you that ye be greuous vnto men, but ye muste greue my God also? And therfore the

E Lorde shall gyue you a token of hym selfe: Beholde, a virgin shall conceyue and beare a sonne, and shall call his name ✠ Emanuel. Butter and honye shall he eate, that he may knowe the cupll, and chose the good. But or

Math. Luc. Thes. god

euer

cute that chylde come to knowledge, to eſchue the euell and chose the good. The lande (that thou art so afrayde for) shalbe desolate of both her kynges.

The Lorde also shall sende a tyme vpon the, vpon thy people, and vpon thy fathers house (such as neuer came sence the tyme that Ephraim departed from Juda,) thorowe the kynge of the Assirians. For at the same tyme shall the Lorde whistle for the flies that are about the water of Egipt, and for the Bees in the Assirians lande. These shall come, and shall lyght all in the valleyes, in the bawtes of stone, vpon all grene thynges, and in all corners.

At the same tyme shall the Lorde shaue the heare of the heade and the fete and ſ beerde cleane of, with the rasoure that he shall paye them withall beyonde the water, namelye, with the kynge of the Assirians. At the same tyme shall a man lyue with a cowe, and two sheepe. Then because of the aboundaunce of mylke, he shall make butter and eate it. So that euery one whiche remayneth in the land shall eate butter and hony. At the same tyme all vyneyardes (though there be a thousande vynes in one, and were solde for a thousande syluerlynges,) shall be turned to breers and thornes. Lyke as they shall come in to the land with arowes and bowes, so shall all the lande become breers and thornes. And as for all hylles that nowe are hewen downe, thou shalt not come vpon them, for feare of breers and thornes. But the catell shalbe dryue thyther, and the sheepe shall fede there.

¶ The delyueraunce of the land by Emanuel. The stone of offence, at whiche many shall stomble.

CAPI. VIII.

MOreouer the Lorde sayde vnto me: Take the a great leaf, and wryte in it, as men do with a penne, that ye spede hym to robbe, and haste hym to spoyle. And immediatly I called vnto me sayethfull wytnesses: Uriah the preste, and Zacharias the sonne of Barachias. After that went I vnto the Prophetisse, that nowe had conceyued & borne a sonne. Then sayde the Lorde to me: geue hym this name: Maherschalal haschbas (that is: a spedy robber, an hasty spoyler.) For why, or euer the chylde shall haue knowledge to saye: Abi and Im, (that is father and mother,) shall the ryches of Damascus and the substaunce of Samaria be taken awaye, thorowe the kynge of the Assirians.

The Lorde spake also vnto me, sayeng: for so moche as the people refuseth the styll renynge water of Silo, and put theyr delyte in Rezin and Romelies sonne. Beholde, the Lorde shall bryng mygtye and greate floudes of water vpon them, namelye, the kynge of the Assirians with all his power. Whiche shall poure oute his furtounes vpon euerye man, and renne ouer all theyr bankes. And shall breake in vppon Juda, increasynge in power, tyll he get him by the throte. He shall fyll also the wydenesse of thy lande with his brode wynges, O Emanuell. Go together ye people, and gather you, herken to all ye of farre countrees. Muster you, and gather you: muster you, and gather you, take youre councell together, yet must youre councell come to nought: go in hande withall, yet shall it not prospere. Except Emanuell, (that is God) be with vs. For the Lorde chastised me, and toke me by the hande, and warned me, sayenge vnto me: that I shulde not walcke in the waye of this people. He sayde moreouer: counde with none of them, who so euer saye: ponder people are bound together. Neuertheles feare them not, neyther be afrayd of them, but sanctifye the Lorde of Hostes, let hym be youre feare and drede. For he is the sanctifyeng, and stone to stomble at * the rocke to fall vpon, a snare and net to both the houses: to Israel, and the inhabitours of Jerusalem. And many shall stomble, fall, and be broken vpon hym: yea they shalbe snared and taken. * Luc.ii.e Roma.ix.g i.Petri.ii.b

Nowe laye the wytnesses together (sayde the Lorde) and seale the lawe with my disciples. Thus I wayte vpon ſ Lorde that hath turned his face from the house of Jacob, and I loke vnto hym. But lo, as for me, and the children whych the Lorde hath geuen me: we are a token and a wonder in Israell, for the Lorde of Hostes sake, whiche dwelleth vpon the hyll of Syon. Hebreu.ii.d

And therfore yf they saye vnto you: aske councell at the sothesayers, wytches, charmers and conurers, then make them this answere: Is there a people any where, that asketh not counsell at his God, whether it be cō cernynge the dead, or the lyuynge. Yf any mā wante lyght, let hym loke vpon the law and testimony, whether they speake not after this meanyng: Yf he do not this, he stombleth and suffreth hunger. And yf he suffre hunger, he is out of patience, and blaspheneth his kynge & his God. Then loketh he vpwarde, & downe warde to the earth, and beholde there is trouble and darken esse, vexacion is rounde about hym, and the cloude of errour. And oute of soche aduersite, shall he not escape.

¶ He prophecyeth of Christes natyuytye and domynyon.

CAPI. IX.

EVen lyke as in tyme paste it hathe bene well sene, that the lande of Zabulō and the lande of Nephtali (whiche thorowe the see waye goeth ouer Jordane in to ſ land of Galilee) was at the fyrst in lytle trouble, but afterwarde sore vexed.

Neuertheles the people that haue dwelte in darkenesse, shall se a great lyght. As for the that dwell in the lande of the shadowe of death, vpon them shal the lyght shyne. Shalt thou multiplye the people, and not increase the ioye also? They shal reioyse before the cue as men make merye in haruest, and as me that haue gotten the victory, when they deale the spoyle. For thou shalt breake the yocke of the peoples

peoples burthen: the staf of his shulder and the rod of his oppressoure, as in the †daye at Judi.vii.f Madian.

B Wherefore all temerarious and seditious power, (yea where there is but a cote spied with bloude) shalbe burnt, and fede the fyre. For vnto vs a childe shalbe borne, and vnto vs a sonne shalbe geuen: Upon his shoulder shall the kyngdome lye, and he shalbe called with his owne name. The wonderous geuer of councell, the myghty God, the euerlasting father, the prynce of peace, he shall make no ende to encrease the kyngdome and peace, and shall syt vpon the seate of Dauid and in his kyngdome, to set vp the same, to stablyshe it with equite and righteousnesse, frome thence forth for euermore. This shall the gelousy of the Lorde of hostes bringe to passe.

C The Lorde sente a worde in to Jacob, the same is come into Israell. And the people also of Ephraim, and they that dwell in Samaria, can saye with pryde and hye stomackes, on this maner. The syle worke is fallē down, but we will builde it with harder stones. The Wolbery trybze is broken, but we shall sette it vp agayne with Cedze. Neuertheles, the Lorde shall prepare Razin the enemye agaynst them, and so ordre their aduersaryes, that the Sirians shall saye holde vpon them before, and the Philistines behynde, and so deuoure Israell with open mouth.

After all this, the wrath of the Lorde shall not ceasse, but yet his hande shall be stretched oute styll. For the people turneth not vnto hym, that chastyseth them, neyther doo they seke the Lorde of hostes. Therfore the Lord shall rote oute of Israell bothe heade & tayle, braunche and twigge in one daye.

By the head, is vnderstande the Senatour and honorable man, and by the tayle, the prophete that preacheth lyes. For all they which entourme the people that they be in a ryghte case, such be disceyuers. Suche as men thynke also to be perfecte amonge theese, are but caste awaye.

Therfore shall the Lorde haue no pleasure in their yonge men, neyther fauoure their fatherlesse and wydowes. For they are all together vprightes and wycked, & all their moutes speake folye. After all this shall not the Lordes wrath ceasse, but yet his hande shall be stretched out styll. For the vngodly burne, as a fyre in the bryers and thornes. And as it were out of a fyre in a wod or a redde bushe, so ascendeth the smoke of their pryde.

D For this cause shall the wrath of the Lorde of hostes fall vpon the lande, and the people shalbe consumed, as it were with fyre, no mā shall spare his brother. If a mā do turne hym to the ryght hande, he shall hampth, or to the lefte hande to eate, he shal not haue ynoughe. Euery man shall eate the fleshe of his owne arme, Manasses shall eate Ephraim, and Ephraim Manasses, and they bothe shall eate Juda. After all this shall not the Lordes wrath ceasse, but yet shall his hande be stretched out styll.

¶ He threatneth the oppressours of the poore, and prophecyeth agaynste Sennacherib.

CAPI. X.

WO be vnto you that make vnrighteous lawes, and deuyse thynges, which be to harde for to kepe: wher thorow the poore are oppressed on euery syde, and the innocentes of my people at therwith robbed of iudgement, that wydowes maye be your praye, and that ye may robbe the fatherlesse. What wyll ye do in tyme of the visitacion and destruction, that shall come from farre? To whō wyll ye renne for helpe, or to whome wyll ye geue your honoure, that ye maye kepe it: that ye come not amonge the prysoners, or lye amonge the deade? After all this shall not the wrath of the Lorde ceasse, but yet shall his hande be stretched oute styll.

Wo be also vnto Assur, whiche is a staf of my wrath, in whose hand is the rod of my punyshmente. For I shall sende hym amonge those ypocrytysh people, amonge the people that haue deserued my displeasure, shall I sende hym, that he maye vtterly robbe them, spoyle them, and treade them downe lyke the myre in the strete. Howe be it, his meanynge is not so, neyther thynketh his herte of this kynde. But he ymagyneth onely, howe he maye ouerthrowe and destroye moch people, for he sayeth: are not my prynces all kynges. Is not Calno as easye to wynne, as Charchamis? Is it harder to conquere Antiochia then Arphad? Or is it lyghter to ouercome Damascus then Samaria? As who saye: I were able to wynne the kyngedome of the Idolaters and their goddes, but not Jerusalem and Samaria. Shall I not do vnto Jerusalem and their ymages as I dyd vnto Samaria and their ymages?

Wherfore the Lorde sayeth: As soone as I haue perfourmed my hole worke vpon the hyll of Syon and Jerusalem, then wyll I also vysyt the noble and stoute kynge of Assiria, with his wysdome and pryde. For he standeth thus in his owne concepte. This do I, thorowe the power of myne owne hande, and thorowe my wysdome. For I am wyse, I am he that remoue the landes of the people, I robbe their prynces, and (lyke one of the worthyes) I dryue them frome their syte seates. My hande hath founde out the hostes of the people, as it were a nest. And lyke as egges that were layde here and there, are gathered together. So do I gather all countrees. And there is no man, that darre be so bolde, as to touche a fether, that darre open his mouth, or ones whysper.

But doth the axe boost it selfe, agaynste hym that heweth therwith, or doth the saw make any krackynge, agaynste hym that ruleth it? That were euen lyke, as yf the rod dyd exalte it selfe agaynste hym that beareth it, or as thoughe the staf shulde magnifye it selfe, as who saye: it were no wod. Therfore shall the Lorde of hostes sende hym poucrte in his ryches, and burne vp his power, as it were

with a fyre. But the lyght of Israel shall be that fyre, & his Sanctuary shalbe the flamme and it shall kyndle, and burne vp his thornes and breers in one day, yea all the glory of his woddes and feldes shalbe consumed with body and soule. As for hymselfe, he shalbe as one chased away. The trees also of his felde shal be of soche anombre, that a chylde maye tell them.

After that daye shall the remnaunt of Israell, and soch as are escaped out of the house of Jacob, seke no more comforte at hym that smote them, but shal cõfort themselues with faythfulnelle and trouth in the Lorde, the holy one of Israell. The remnaunt, yea and the posterite of Jacob, shall conuerte vnto God the myghty one. For thoughe thy people (O Israell) be as the sande of the see, yet shall but the remnaunt of them onely conuerte vnto hym. Perfect is the iudgemẽt of hym that floweth in ryghtousnelle, and therfore the Lorde of hostes shall perfectlye fulfyll the thynge, that he hath determined in the myddest of the hole worlde. Therfore thus sayeth the Lorde God of hostes: Thou my people, that dwellest in Sion, be not afrayed for the synge of the Assirians, he shall wag his staf at the, yea and beate the with the rod, as the Egyptians dyd some tyme. But soone after, shall my wrath and myne indignacion be fulfylled agaynst theyr blasphemyes.

Moreouer the Lorde of hostes shall prepare a scourge for hym, lyke as was the punyshment of Madian vpon the mount of Oreb. And he shall lyfte vp his rod ouer the see, as he dyd somtyme ouer the Egyptiãs. Then shall his burthen be taken frõ thy shoulders, & his yocke frõ thy necke, yea the same yocke shall be corrupte for very fatnelle. He shall come to Aiath, and go thorowe towarde Migron. But at Machmas shall he muster his hoste, & goo ouer the foorde. Gabaah shall be theyr restynge place, Ramah shall be afrayed, Gabaah Saul shall fle awaye. The voyce of the noyle of thy horses (O daughter Gallim) shalbe herde vnto Lais and to Anathoth, which also shalbe in trouble. Madmena shall tremble for feare, but the cytezins of Gabim are mãly, yet shall he remayne at Nob that daye. After that, shal he lyft vp his hand agaynste the mounte Sion, and agaynste the hyll of Jerusalem. But se, the Lorde God of hostes shal take away the proude frõ thence with feare. He shall hewe downe the proude and fell the hye mynded. The thornes of the wod shalbe roted out with yron, and Libanus shall haue a myghty fall.

The prophecyeth of the natyuytye of Chryste, and of his people: of the remnaunt of Israel, and of the fayth of the Heathen or gentyles.

CAPI. XI.

A Fter this there shall come a rod forthe of the hynrede of Jesse, and a blossome out of his rote. The spyrete of the Lord shall lyght vpon it, the spyrete of wysdome & vnderstandynge: the spyrete of councell, and strength: the spyrete of knowledge, and of the feare of God: and shall make hym feruent in the feare of God

For he shall not geue sentence, after the thynge that shall be brought before his eyes, neyther reprouue a mater at the fyrst hearyng: but with ryghtousnelle shall he iudge ỹ poore, and with holynes shall he reboureme the symple of the worlde.

He shall smyte the worlde with the staf of his mouth, and with the breath of his mouth shall he slaye the wycked. Rygh tousnelle shal be the gyrdle of his loynes, trouth and faythfulnelle, the gyrdynge vp of his raynes. Then shall the wolfe dwell with the lambe, and the Leoparde shall lye downe by the gote. Bullockes, Lyons, and catell shall kepe company together, so that a lytle chyld shal dryue them forth. The cowe and the bere shall fede together, and theyr yonge ones shall lye together. The lyon shall eate streawe lyke the oxe, or the cow. The chylde whyle he sucketh, shall haue a delyte to the serpentes nelle, and when he is weaned, he shall put his hande in to the Cockatryce denne. No man shall doo euell to another, no man shall destroye another, in all the hyll of my Sanctuary. For the earthe shall be full of the knowledge of the Lorde, euen as thoughe the water of the see flowed ouer the earth.

Then shall the Gentyles enquere after the rote of Jesse (which shalbe set vp for a token vnto the Gentyles) for his dwellynge shalbe glorious. At the same tyme shall the Lorde take in hande a iourney, to conquere the remnaunt of his people, (whiche are lefte alyue.) From the Assirians, Egyptiãs, Arabians, Morians, Elamites, Caldeyes, Antiochians, and Ilanders of the see. And he shall set vp a token amonge the Gentyles, and gather together the dispersed of Israell, yea and the outcastes of Juda from the foure corners of the world. The hatred of Ephraim and the emnite of Juda shall be cleane roted oute. Ephraim shall beare no euell wyll to Juda, and Juda shall not hate Ephraim: but they bothe together shall flye vpon the shoulders of the Philistines towarde the West, and spoyle them together that dwell towarde the East. The Idumytes and the Moabites shall lay theyr handes fall, and the Ammonites shalbe obedient vnto them.

The Lorde also shall cleue the tunges of the Egyptyans see, and with a myghty wynd shall he lyfte vs his hande ouer Nilus, and shall smyte his seuen streames and make men go ouer drye shod. And thus shall be make a way for his people, that remayneth from the Assirians, lyke as it happened to the Israelites, what tyme they departed oute of the lande of Egypte.

The songe of the churche for the obteynynge of the byctozy and ouer comynge of the worlde.

CAPI. XII.

A So that then thou shalt saye: O Lorde, I thāke the, for thou wast displeased at me, but thou hast refrayned thy wrath, & hast mercy vpon me. Beholde, God is my healthe, in whom I trust, and am not afrayde. For the Lorde is my strength, and my prayse, he also shall be my refuge. Therefore with ioye shall ye drawe water out of the welles of the Sa-
B uiours, and then shall ye saye: Lette vs geue thankes vnto the Lorde, and call vpon his name, and declare his councelles amonge the people, and kepe them in remembraunce, for his name is excellente. O synge prayses vnto the Lorde, for he doth greate thynges, as it is knowen in all the worlde. Crye oute, and be glad, thou that dwellest in Sion, for great is thy prynce, the holy one of Israell.

The prophecyeth the destruction of Babilon, the captyuytye, and the commyng agayne of the people.

CAPI. XIII.

A THis is the heuye burthen of Babylon, which Esay the sonne of Amos dyd se. Make some tokens to the hye hylles, call vnto them, holde vp your hande, that the prynces maye go in at the dore. For I wyll sende for my debites and my grauntes (sayth the Lorde) and in my wrathe I wyll call for suche, as triumphe in my glorye.

With that, me thought I hearde in the mountaynes a noyse, lyke as it had bene of a greate people: and a rushynge, as thoughe the kyngdomes of all naciōs had come together. (And the Lorde of hoostes was the Captayne of the hole armye.) As they had come not only out of farre cōtrees, but also from the endes of the heauens. Euen the Lorde hymselfe with the ministers of his wrath, to destroye the hole lande. Mourne therfore, for the daye of the Lorde is at hande, and commeth as a destroyer frome the Almyghtye. Then shall all handes be letten downe, and all mens hartes shall melte awaye, they shall stande in feare, carefulnesse and sorowe shall come vpō them, and they shall haue payne, as a woman
B that trauayleth with chylde. One shall euer be abashed of another, and theyr faces shall burne lyke the flamme.

For lo, the daye of the lorde shall come, terrible, full of indignacion and wrath, to make the lande waste, and to roote oute the synne therof. For the starres and planetes of heauē shall not geue theyr lyght, the sunne shall be quenched in the ryssynge, and the moone shall not shyne with his lyght. And I wyll punyth the wyckednesse of the worlde, and the synnes of the vngodly, sayeth the Lord. The hye stomaches of the proude wyll I take awaye, and wyll laye downe the boastynge of tyraun
C tes. I wyll make a mā dearer then fyne gold, and a man to be more worthe, then a golden wedge of Ophir. Moreouer I wyll shake the heauen, that the earthe shall remoue oute of her place.

Thus shal I go with Babylon, in ye wrath of the Lorde of hoostes in the daye of his feare full indignacion. And Babylon shall be as an hunted or chased Doo, & as a flocke without a shepeherde. Euery mā shal turne to his owne people, and flee echone in to his owne lande. Who so is founde alone, shalbe shot thorow. And who so gather together, shalbe destroyed with the swearde. * Theyr chyldren shalbe slayne before theyr eyes, theyr houses spoyled, and theyr wyues rauyshed. For lo, I shall bringe vp the Medes agaynste them, whyche shall not regarde syluer, nor be desyrous of golde. Then shall yong mens bowes be knapped asunder. The Medes shall haue no pytie vpon wemen with chylde, & theyr faces shall not spare the chyldren. * And Babylon (that glorye of kyngdomes and bewtye of the Caldees honour) shalbe destroyed, euen as God destroyed Sodome and Gomorra. It shal neuer be more inhabited, neyther shall there be any more dwellynge there, frome generacion to generacion.

The Arabians shall make no mo tentes there, neyther shall the shepeherdes make theyr foldes there any more, but wyld beastes shall lye there, and the houses shalbe full of greate Oules. Estriches shall dwell there, & Apes shall daunse there: the lytle Oules shal crye in the palaces, one after another, & Dragons shalbe in the pleasaunte parlours. And as for Babylons tyme it is at hande, and her dayes maye not be longe absent.

Ezechi. xxxii. Math. xxiiii. & Marck. xiii. Luc. xx.

The retourne of the people from captiuitye. The prosperytye of the people of God, and affliction of theyr ennemyes. The pryde of Babilon.

CAPI. XIIII.

BVt the Lorde wyll be mercyfull vnto Jacob, & wyll take vp Israell agayne, & set them in theyr owne lande. Straungers shall cleaue vnto them, and get them to the house of Jacob. They shall take the people, and carye them home with them. And the house of Israell shall haue them in possession for seruauntes and maydens in the lande of the Lorde. They shall take those prysoners, whose captyues they had bene afore, & rule those that hadde oppressed them. When the Lorde nowe shall bringe the to rest, from the trauayle, feare, and harde bondage that thou wast laden withall, then shalt thou vse this mockage vpon the kynge of Babylon, & saye: Howe happeneth it that the oppressour leaueth of? Is the golde tribute come to an ende? Doubteles the Lorde hath broken the staf of the vngodlye, and the scepter of the lordlye. Whych when he is wroth, smyteth the people with durable strokes, and in his wonders he persecuteth them, and rameth them continually. And therfore the hole worlde is now at reste and quyetnesse, and men synge for ioye.

Yea euen the fyrre trees and Cedres of Li
C banus reioyse at thy fall, sayenge: Nowe that thou arte layde downe, there come no mo vp to destroye vs. Hell also trembleth at thy cō mynge, all myghtye men and princes of the earth,

earthe, steppe forth before the. All kynges of the earthe stande vp from theyr seates, that they maye all (one after another, synge and speake vnto the: Arte thou wounded also as we? arte thou become lyke vnto vs? Thy pompe and thy pryde is gone downe to hell. Wormes shalbe layd vnder the, and wormes shalbe thy couerynge.

How art thou fallen from heauen (O Lucifer) thou fayre morynge chylde? hast thou gotten a fall euen to the grounde, theu that (not withstandyng) dyddest subdue the people? And yet thou thoughtest in thyne herte: I wyll clyme vp into heauē, & make my seate aboue the starres of God, I wyl syt vpon the glorious mounte towarde the North, I wyll clyme vp aboue the cloudes, and wylbe lyke the hyghest of all. Yet darre I say, that thou shalte be brought downe to the depe of hell. They that se the, shall narowlye loke vpon the, and thynke in them selues, sayenge: Is this ꝑ man, that brought all landes in feare, and made the kyngdomes afrayde? Is this he that made the worlde in a maner waste, and layde the cyties to the ground, which let not his prysoners go home?

Howe happeneth it, that the kynges of all people lye, euery one at home in his owne palace, with worshyp, and thou art cast oute of thy graue lyke a wylde braunch, lyke as dead mens rayment that are shot thorow with the swearde, as they that go downe to the stones of the depe, as a deade coarse that is troden vnder fete, & art not buried with them? Euen because that thou haste wasted thy lande, and destroyed thy people. For the generacion of the wycked shalbe without honour, for euer. There shal a waye be sought to destroy theyr chyldren, for theyr fathers wyckednes, they shal not come vp agayne to possesse the land, and fyll the worlde full of castels & townes.

I wyll stande vp agaynst them (sayeth the Lorde of hostes) & root out the name and generacion of Babylon (sayeth the Lorde) and wyll geue it to the Otters. and wyll make water poddels of it. And I wyll swepe them out with the besome of destructiō, sayeth the Lorde of Hostes. The Lorde of Hostes hath sworne an othe, sayeng: It shall come to passe as I haue determined, and shalbe fulfylled, as I haue deuysed. The Assirians shalbe destroyed in my lande, and vpon my mountaynes wyll I treade them vnder fote. Wherthorowe his yocke shall come frome you, and his burthen shalbe taken frō your shoulders. This deuyse hathe God taken thorowe the hole worlde, and thus is his hande stretched out ouer all people. For yf the Lorde of Hostes determen a thynge, who wyll dysanulle it? And yf he stretch forth his hande, who wyl holde it in agayne?

The same yere that kinge Achaz dyed, God thretened by Esaye on this maner: Reioyse not (thou hole Palestyna) as though the rod of hym that beateth the were broken, for out of the serpentes rote, there shall ware a kockatrice, and the frute shalbe a fyrie worme. But the poore shall fede of the best hynges, and the symple shall dwell in safetye. Thy rotes wyl I destroye with hongre, and it shall slaye thy remnaunt. Mourne ye portes, wepe ye cyties, & feare thou (O hole Palestyna), for there shal com frō the North a smoke, whose power no man maye abyde. Who shall then mayntayne the messages of the Gētyles? But the Lorde stablysheth Sion, and the poore of my people shall put theyr trust in hym.

¶ A prophecye agaynste Moab.

CAPI. XV.

THis is the heuye burthen vpon Moab, A
Ar of Moab was destroyed, (as me thought) in the nyght season. The walles of Moab perysshed in the nyght, and vanysshed awaye. They went to Baith and Dibon in the hye places, for to wepe. Moab dyd mourne frome Nebo to Medba. * All theyr heades were colled, and all theyr beardes shauen. In theyr stretes were they gyrded about with sack clothe. In all the toppes of theyr houses and stretes was there nothynge, but mournynge and weppynge. Heschbon and Eleale cryed, that theyr voyce was heard vnto Jahaz. The worthyes also of Moab bleated and cryed for verye sorowe of theyr myndes. Wo is my herte for Moabs sake. They fled vnto the cyte of Zoar, whiche is lyke a fayre frutefull bullock, they wente vp to Luhith, C
weppynge. The way towarde Horonaim was full of lamentacion for the hurte. The waters of Nimrim were dryed vp, ꝑ grasse was wythered, the herbes destroyed, and what necessarye greene thynge there was belyde. In lyke maner the thynge that was left them of theyr substaunce, they caryed it by water to Araby. The crye went ouer the hole lande of D
Moab, frome Eglaim vnto Beer, was there nothynge but mournyng. The waters of Dimon were full of bloude, for the enemye hath sent thyther a bonde of men, which as a lyon laye a wayte for the remnaunt of the lande, and for them that were escaped.

Jere. xlviii. & Ozee. vii.

¶ The destruction of Moab.

CAPI. XVI.

THen sent the Lordes of the lande a mā of warre, frome the rocke that lyeth towarde the deserte, vnto the hyll of the A
daughter Syon. (For as for the daughters of Moab, they were as it had bene a tremblyng bryde, that is put oute of her nest, by the fery of Arnon,) whiche messaunger sayde: gather youre counsell, come together, couer vs with youre shadowe in the myddaye, as the nyght doth: hyde the chased, and betraye not them that are fled, lette the persecuted Moabites B
dwel among you, be our ouer refuge agaynst the destroyer, for the aduersary oppresseth vs, the robber vndoth vs, and the tyraunte dryueth vs oute of oure lande. But the throne of youre kyngdome is full of grace, therfore he that syt teth vpon it with faythfulnesse and

trouth

trouthe in the house of Dauid, knowe the thynge, and do his diligence to helpe forthy, accordynge to equite and ryghtousnes. As for Moabs pryde (shall they answere) it is well knowen. And all thoughe they be excellent, proude, arrogant, and hye mynded, yet is theyr strength nothynge lyke. And therfore Moab complaynyeth vnto Moab, wher thorowe they come all to mourne, and now that they be smytten, they take theyr deuyce benethe by the byrckwall, and make theyr complaynte.

Jere. xlviii. c.

The suburbes also of Hesebon were made wall, and the prynces of the Gentyles hewed downe the vyneyardes of Sibma, whiche were planted with noble grapes, and spred vnto Jazer, and wente vnto the ende of the deserte, whose braunches stretched theyr selues forthe beyonde the see. Therfore I mourned for Jazer, and for the vyneyardes of Sibma with greate sorowe I poured my teares vpon Hesebō and Eleale, for all theyr songes were layde downe, in theyr harueste and gatheryng of theyr grapes. Myrth and chere was gone out of the felde and vyneyardes, in so moche, that no man was glad nor songe. There wet no treader into the wynepresse, theyr mirye chere was layde downe. Wherfore my belye rombled (as it had bene a lute) for Moabs sake, & myne inward membres, for the byrckwalles sake. For it happened thus also, when Moab sawe that she was turned vnlyde downe, she wēt vp on hye in to her Sanctuarye, to make her prayer there, but she myght not be helped. This is the deuyce, whiche the Lorde toke in hande at that tyme agaynste Moab. But nowe the Lorde sayth thus: In thre yere shal the powre of Moab with theyr pompe (whych is greate) be minished, lyke as the burthen of an hyred seruaunt. And as for the remnaunt of them, they shalbe lesse then a fewe, and not rekened moch worth.

Jere. xlviii. c.

¶ I prophecye agaynste Damascus.

CAPI. XVII.

THis is the heuy burthen vpon Damascus. Beholde, Damascus shall be no more a cytie, but an heape of broken stones. The cyties of Aroer shalbe waste: the cattell shall lye there, & noman shall fraye them awaye. Ephraim shall no more be strong, and Damascus shall no more be a kyngdom. And as for the glorye of the remnaunt of the Sirians, it shalbe as the glory of the chyldren of Israell, sayeth the Lorde of Hoostes. At that tyme also shall the glorye of Jacob be verye poore, and his fatnes leane. It shall happen to them, as when one shearyth in harueste, which cutteth his handē full with the sickle, and when one gathereth the sheaues together in the valleye, of Rephaim, there remayneth yet some eares ouer. Or as when one shaketh an olyue tree, whiche fyndeth but two or thre olyue berryes aboue in the toppe, and foure or fyue in the braunches. Thus the Lorde God of Israell hath spoken.

Then shall man conuerte agayne vnto his maker, and turne his eyes to the holy one of Israell. And shall not turne to ỹ aulters that are the worke of his owne handes, neyther shall he loke vpon groues and ymages, which his fyngers haue wrought. At the same tyme shall theyr stronge cyties be desolate, lyke as were ones the forlake plowes & corne, whiche they forsoke, for feare of ỹ chyldren of Israell.

So shalt thou (O Damascus) be desolate, because thou haste forgotten God thy Sauyoure, and hast not called to remembraūce the rocke of thy strength. Wherfore thou hast also set a fayre plāt, & grafted a straūge braūch. In the daye when thou dyddest plante it, it was great, & gaue soone the frute of thy sede. But in the daye of harueste, thou shalt reape an heape of sorowes and miseryes.

Wo be to the multitude of moche people, that rushe in lyke ỹ see, & to the heape of folke, that renne ouer all lyke greate waters. For though so many people increase as ỹ flowing waters, & though they be armed, yet they flee farre of, and vanysh away lyke the dust with the wynde vpon an hyll, and as the whyrle wynd thorow a storme. Though they be fearfull at nyght, yet in the mornynge it is gone with them. This is theyr porcion, that do vs harme, and heritage of them, that robbe vs.

¶ I prophecye agaynste Egypte.

CAPI. XVIII.

WO be to the lande of flyenge chyppes, which is of this syde ỹ floude of Ethiopia, which sendeth her message ouer the see in chyppes of redes vpon the water, and sayth: goo sone, and doo youre message vnto a straunge and harde folke, to a fearfull people, and to a people that is further then this, to a desperate and pylled folke, whose lande is deuided from vs with ryuers of water. Yea all ye that syt in the compasse of the worlde, and dwell vpon the earth, when the token shalbe geuen vpon the mountaynes, then loke vp, & when the horne bloweth, then herken to, for thus hath the Lorde sayde vnto me. I layde me downe, & pondred the matter in my house, at the Noone daye when it was hote. And there fell a myslynge shower, lyke a dewe, as it happeneth in Haruest. But the frutes were not yet rype cut of, and the grapes were but ronge and grene. Then one smote of the grapes with an hoke, yea he hewed downe also the boughes and the braunches, and dyd caste them awaye. And thus they were layd waste, for the foules of the mountaynes, and for the beastes of the earthe togyther. So that the foules sat therupon, and the beastes of the earthe wintered there. Then shall there be a present broughte vnto the Lorde of Hoostes: euē that harde folke, that fearefull folke and that further is then this: that desperate and pilled folke (whose lande is deuyded frō vs with floudes of water) vnto the place of the name of the Lorde of Hoostes: euen vnto the hill of Syon.

The

The prophecyeth styll agaynste Egypte.

CAPI. XIX.

THis is the heuye burthen vpon Egypt. Beholde, the Lorde wyll ryde vpon a swyfte cloude, & come into Egypt. And the goddes of Egypte shall trebble at his comynge, & the herte of Egypt shal quake within her. For thus sayth the Lorde: I wyll sette vp the Egyptiās one agaynst another among them selues, so that one shalbe euer agaynste his brother & neyghbour, yea one cyte agaynst another, & one kyngdō agaynst another. And Egypt shalbe choked in her selfe. When they aske councell at theyr goddes, at theyr prophetes, at theyr sothsayers and wytches, then wyll I brynge theyr councell to naught.

I wyll delyuer Egypte also in to the handes of greuous rulers, and a cruell kyng shall haue the rule of them. The water of the see shalbe drawen out. Nilus shall synke awaye, and be dronken vp. The ryuers also shall be drawen oute, the welles shall decrease & drye awaye. Rede and rushy shall fayle, the grasse by the waters syde, or vpō the ryuers banke, yea and whatsoeuer is sowen by the waters, shalbe wythered, destroyed, and brought to naught. The fyshers shall mourne, all suche as cast angles in the water, shall complayne, & they that spreade theyr nettes in the water, shalbe sayne vexed. Suche as laboure vpon flax and spick, shall come to powerte, and they also that wetue tyne workes. All ỳ poundes of Egypte, all the pollycye of theyr Rotes and dyches shall come to naught.

Yea the vndiscrete Princes of Zoan, the councell of the wyse Senatoures of Pharao, shall turne to foolyshnesse. Howe darre ye saye and say of Pharaos behalf, I am come of wyse people, I am come of the olde regall progenye. But where are now thy wyse men? Let them tell the & shewe the, what the Lord of Hostes hath take in hande agaynst Egypt. Fooles are those Princes of Zoan, & proude are the princes of Noph, yea they disceyue Egypte with the nobilite of theyr flocke. For the Lorde hath made Egypte dronken with the spirite of errour, & they shall vse it in all matters, euen lyke as a dronken man goeth spuynge aboute. For Egypte shall lacke good councell, so that they shall not knowe what to do, neyther begynnyng nor ende, neyther vpon the lande ne water. Then shal the Egyptians be lyke vnto women, afrayde and astonyed, at the lyfting vp of the hand, which the Lorde of Hostes shall lyft vp ouer them. The land of Juda also shall make the Egyptyans afrayde, who so euer but speake vpon it, shall put them in feare. And that because of the councell, which the Lord of hostes hath deuyled agaynste them. Then shall the fyue cyties of Egypte speake with the Cananytes tunge, and sweare by the Lorde of Hostes, & Heliopolis shall be one of them. At the same tyme shall the Lorde of Hostes haue an aulter in the middest of the lande of Egypt, with this cytie thereby: Vnto the Lorde. This shal be a token or testimony vnto the Lorde of Hostes in the lande of Egypte, when they shall crye vnto hym, because of those that oppresse them, that he shall sende them a sauyeare & a Saueoure to delyuer them.

Moreouer, Egypte shall be brought vnto the Lorde, & the Egyptyans also shall knowe the Lorde at the same tyme, they shal do him reuerence with peace offrynges, & with meat offrynges, they shall promyse hym offrynges, yea & paye hym also. Thus the Lorde shall smyte Egypt, & heale it agayne, & so shal they turne to the Lorde, & he also shall haue mercy vpō them, & saue them. Then shall there be a cōmen waye out of Egypte in to Assyria. The Assyriās shall come into Egypte, & the Egyptyans into Assyria. The Egyptians also and the Assyrians shall both haue one Gods seruyce. Then shall Israell with honoure be the thyrde to Egypte & Assur. And ỳ Lorde of hostes shall blesse them, sayenge: Blessed is my people of the Egyptyās, Assur is the worke of my hādes, but Israell is myne enheritaunce.

¶ Agaynste Egypt and Ethiopia.

CAPI. XX.

IN the same yere that Tharthan came to Asdod, where Sargon the kyng of the Assyrians lent hym, what tyme as he also besieged Asdod, & wanne it the same season. Then spake the Lorde vnto Esaye the sonne of Amoz, sayenge: go & lose of that sacke from thy loynes, & put of thy shoes frō thy fete. And so he dyd, goynge naked & barefote. Then sayde the Lorde: where as my seruaūt Esaye goeth naked & barefote, it is a token & signifyeng of the thyng, that afterthis yere shall come vpō Egypte and Ethiopia. For euen thus shal the kynge of the Assyrians dryue both yonge and olde, as prysoners naked and barefote, out of Egypte and Ethiopia. And shall discouer the shame of Egypte. They shalbe also at theyr wittes ende, and ashamed one of another, the Egyptyans of the Moryans, and the Moryans of the Egyptyans, at the sygnte of theyr glory. Moreouer they that dwell in the Iles shall se euen the same daye: beholde, this is our hope, to whom we fled to seke helpe, that we myght be delyuered from the kyng of the Assirians. Howe wyll we escape?

¶ Agaynst Babylon, Idumea, and Arabia.

CAPI. XXI.

THis is the heuy burthē of the waste see. A greuous visiō was shewed vnto me, lyke as when a storme of wynde and rayne rusheth in from the wyldernesse, that terrible lande. Who so maye disceyue (sayde the voyce) let hym disceyue. Who so may destroye, let hym destroye. Vp Elam, besege it O Madai, for I wyll styll all theyr grouynges. With this, the veynes of my backe were full of payne. Panges came vpon me, as vpon a woman in her trauayle. When I herde it

I was abashed: and whē I loked vp, I was afrayde. Myne herte panted, I trembled for feare. The darkenesse made me fearfull in my mynde.

Yea soone make ready the table (sayde this voyce) kepe the watche, eate and drynke. Vp ye captaynes, take you to youre shylde, for thus the Lorde hath charged me, go thy way, and set a watchman, that he maye tell what he seeth. And whē he had wayted diligently, he sawe two horsmen, the one rydynge vpon an Asse, the other vpon a Camel. And ỹ Lyon cryed: Lorde, I haue stande waytynge all the hole daye, and haue kepte my watche all the nyght. With that came there one rydyng vpō a charet, which answered, and sayd: Babylon is fallen, she is turned vpsyde downe, and all the ymages of her goddes are smytten to the grounde. This (O my felowe threshers and fannes) haue I heard of the Lorde of hostes the God of Israell, to shew it vnto you.

Abacuc.ii.a

Jeremye.li.a

Apoca.xiiii.a

¶ The heuy burthen of Duma.

D One of Seir cryed vnto me: Watche man, what haste thou espyed by nyght, watch mā, what hast thou espyed by nyght? The watch men answered: The day breaketh on, and the nyght is commynge. Yf youre requeste be earnest, then aske and come agayne.

¶ The heuy burthen of Arabia.

At euen ye shal abyde in the wod, in ỹ way toward Dedanim. Mete the thirsty with water (O ye cytesyns of Thema) mete those with bread that are fled. For they shal runne away from the weapen, from the drawen swearde, from the bent bowe, and from the greate battell. For thus hath the Lorde spokē vnto me, ouer a yere shall all the power of Cedar be gone, lyke as when the office of an hyred seruaunte goeth oute. And the remnaunte of the good Archers of Cedar, shalbe very fewe. For the Lorde God of Israell hath spoken it.

¶ A prophecye agaynste Jerusalem.

CAPI. XXII.

A THe heuy burthen vpon the valleye of visions. What haste thou there to doo, that thou clymmeste vp in to the house toppe, O thou cyte of myracles, ledycerous & wylfull? seinge thy slayne men are neyther kylled with swearde, nor dead in batell? For all thy Captaynes gat them to theyr horses from the ordynaunce, yea they are all togeather rydden awaye, and fled farre of. When I perceyued that, I sayde: awaye fro me, that I maye wepe bytterly. Take no labour for to comforte me, as touchynge the destruccion of my people. For this is the daye of the Lord of Hostes, wherin he wil plage, treade down, B and wede out the valley of visyons, & breake downe the walles, with suche a crack, that it shall geue a sounde in the mountaynes.

I sawe the Elamytes take the quyuers to carte and to horse, and that the walles were bare from harnesse. The goodly valleys were full of charettes, the horse men made them soone to besege the gates. Then was the couering of Juda put from thence, & then was seene the sege of the tymbre house. There shall ye se the cyttes in the walles of the cyte of C Dauid, wherof there shall be many. Ye shall gather together ỹ waters of the lower pole, and tell the houses of Jerusalem, and breake D of some of them to kepe the walles. And ye shall make a pyt betwyxt the two walles of the water of the olde pole, & not eyng regarde hym, that toke it in hande, and made it. And at the same tyme shall the Lord of hostes call men to weppynge, mournyng, to baldnesse and puttyng on of sack cloth. But they to fulfyll theyr lustes & wylfulnes, slaughter oxen, they kyll shepe, they eate costly meate, and drynke wyne, + let vs eate & drinke, for to morow we shall dye. Neuertheles when the Lorde of hostes heard of it, he sayd: yea, yf this wyckednes of yours shalbe remitted, ye must dye for it. This hath the Lorde God of hostes spoken.

+ Esa. xxii. c. Eccle. ii. c.

Thus sayth the Lorde God of hostes: Go in to the treasury vnto Sobna the gouernour E and saye vnto hym: What haste thou here to do? and from whence comest thou? that thou hast made the a graue here? For he had caused a costly tombe of stone to be made for him selfe, and a place to lye in to be hewen oute of a rock. Beholde, the Lorde shall caste the oute by violence, he wyll decke the of another fashyon, and put vpon the a straunge cloth. He shall cary the into a farre countre, lyke a ball with his handes. There shalt thou dye, there shal the pompe of thy charettes haue an end, f thou vylleyne of the house of the Lorde. I wyll shutte the oute of thyne office, and put the from thyne estate.

After this wyll I call my seruaunte Eliakim, the sonne of Helkiah, & araye hym with thy cote, and gyrde hym with thy gyrdle, and I wyll geue thy power in to his hande. He shalbe a father of the cytesyns of Jerusalem, and of the kynred of Juda. I wyll also laye the + keye of Dauids house vpon his shoulders, and yf he open, no man shall shut, & yf he do shut, no mā shall open. I wyll fast him G to a nayle in the place of the most hygh fastfulnesse, & he shalbe vpon the glorious trone of his fathers house. They shall hange vpon hym all the glory of his fathers house, of the chyldren & chyldren chyldre, all apparel small and great, all instrumentes of measure & musyke. This shall come to passe (sayth ỹ Lorde of hostes,) when the nayle that is fastened to the place of the hyghest fastfulnesse, shalbe pluckt of. And when the weyght that hāgeth vpon it, shall fall, be broken, and hewen in peces. For the Lorde hym selfe hath sayd it.

+ Esa. xxii. c. Apoca. iii. c.

¶ A prophecye agaynste Tyrus, and a promyse to restore it agayne.

CAPI. XXIII.

AN heuy burthen vpō Tyrus. Mourne H ye shippes of Tharsis, for the is thrawen downe to the grounde, & conquered of them that are come from Cethim. The

The indwellers of the Ilandes, the marchãtes of Sidon, and they that occuppe the see, (of whome thou wast full somtyme) are at a poynte. For by see were there brates brought vnto the, and all maner of corne by water. Thou wast the comen market of all people. Sidon is sory for it, yea and all the power of the see complayneth, and sayth: O that I had neuer trauayled with chylde, that I had neuer borne any, that I had neyther nourysshed boye, nor broughte vp daughter. As soone as Egypte perceyueth it, she wyll be as sore as Tirus it self. Go ouer the see, mourne ye that dwell in the Iles. Is not that the glorious cyte, whiche hath bene of longe antiquite? whose naturs dwellynge farre of, commend her so greatly? Who hath deuised such thynges vpon Tirus the crowne of all cytes, whose marchauntes and captaynes were the vyghest and principall of the worlde? Euen the Lorde of Hostes hath deuysed it, that he maye put downe all pompe, and mynysshe all the glory of the worlde. Go thorow thy land (O thou daughter of the see) as men go ouer the water, and there is not a gyrdle more.

Thus the Lorde that remoueth the kyngdomes, and hath taken in hande agayns that myghty Canaan to rote it out, hath stretched out his hande ouer the see, and sayde: Frome hence forth shalte thou make no more myrth (O thou daughter of Sidon,) for thou shalt be put downe of the Cethens. Stand vp therfore, and go where the enemye wyll cary the, where thou shalt also haue no reste. Beholde, (for thyne ensample.) The Chaldees were suche a people, that no man was lyke them, Assur buylded them, he set vp his castels and palaces, and broke them downe agayne. And therfore mourne (ye shyppes of the see,) for your power shalbe throwen downe.

After that, shall the. lxx. yeres of Tirus (euen as longe as theyr kynges lyke was) be forgotten. And after. lxx. yeres, it shall happē to Tirus as with an harlot that playeth vpō a lute. Take thy lute (saye men to her) & go about the cyte, thou arte yet an vnknowen wenche, make pastyme with diuerse balettes, whereby thou mayst come in to acqueyntaūce. Thus shall it happen after. lxx. yeres. The Lorde shall vysyt the cyte of Tyrus, & it shal come agayne to her marchaundyse, & shal occuppe with all the kyngdomes that be in the worlde. But all her occuppeng and wynnyng shalbe halowed vnto the Lorde. For then shal they laye vp nothynge behynde them nor vpō heapes, but the marchaundyse of Tirus shall belonge vnto the cytezyns of the Lord, to the fedynge and sustenynge of the hongrye, and to the clothynge of the aged.

¶ A prophecye vpon the tribulation that shall fall vpon the worlde, because of synne.

CAPI. XXIIII.

BEholde, the Lorde shall waste & plage the worlde, he shall make the face of the earth desolate, and scattre abrode the inhabitours therof. Then shall the preste be as the people, the master as the seruaunte, the dame lyke the mayde, the seller lyke the byer, he that lendeth vpon vsurye, lyke vnto hym that boroweth vpon vsury, the creditoure, as the detter. Yea myserably shall the worlde be wasted & clene destroyed. For the Lorde hath so determined in hym selfe. The earth shalbe heuye and decaye. The face of the earth perysh and fall awaye, the proude people of the world shal come to naught. For the earth is corrupte of her indwellers.

For why? they haue offended the law chaūged the ordinaunces, and made the euerlastynge testamente of none effecte. And therfore shall the curse deuoure the earth, for they that dwel theron haue synned, wherfore they shalbe brent also, and those that remayn shal be very fewe. The swete wyne shall mourne, the grapes shall be weake, and all that haue bene mery in herte, shall syghe. The myrth of tabrettes shalbe layd downe, the chere of the topfull shall ceasse, and the pleasure of lutes shall haue an ende, there shall no more wyne be dronke with myrth, the beere shalbe bytter to them that dronke it, the wycked cytes shalbe broken downe, all houses shalbe shut, that no man maye come in.

In the stretes shall there be lyfte vp a crye because of wyne, all mens chere shall vanysh awaye, and all ioye of the earthe shall passe. Desolacion shall remayne in the cytes, and the gates shalbe smytten with wastnesse. For it shall happē vnto all landes and to all people, lyke as when a man smyteth downe the olyues, that are lefte vpon the tree, or seketh after grapes, when the wyne gatherynge is oute. And those same (that remayne) shall lyfte vp theyr voyce, and be gladde, and shall magnifye the glorye of the Lorde, euen frome the see, and prayse the name of the Lord God of Israell, in the valeys and Ilandes. We heare songes longe to the prayse of the righteous, from all the endes of the worlde. Therfore I must speake: O myne vnfrutefulnesse, O my powerte. Wo is me, all is full of synners, whiche offende of purpose and malyce. And therfore (O thou that dwellest vpon the earth) there is at hande for the, feare, pyt, and snare. Who so escapeth the terrible crye, shall fall into the pyt. And yf he come oute of the pyt, he shall be taken with the snare. For the wyndowes aboue shalbe opened, and the foūdacion of the earthe shall mone. The earthe shall geue a greate crack, it shall haue a sore rupne, and take an horrible fall. The earthe shall stacker lyke a dronken man, and be taken awaye lyke a tente. Her mysdeedes shall lye so heuye vpon her, that she muste fall, and neuer ryse vp agayne. At the same tyme shall the Lorde muster together the hye hoste aboue, and the kynges of the worlde vpon the earth. These shalbe coupled together as prysoners be, and shall be shut in ore warde and punyshed innumerable dayes. The Moone & the Sunne shalbe ashamed, whē the Lord of Hostes shall rule the at Ierusalē vpō ỹ mount Sion, before, & with his excellent councell.

Jere. xlviii.

¶ Thankesgyuynge to god for his workes,

CAPI. XXV.

A O Lorde, thou arte my God, I wyll prayse the, and magnify thy name. For thou bryngeste maruelous thynges to passe, accordyng to thyne olde councels, trueye and stedfastlye. Thou makest of townes, heapes of stone, and of beade cyties, broken walles. The palaces of the wycked destroyest thou out of the cytie, that they shall neuer be buylded agayne. Therfore the very rude people must magnifye the, and the cyties of the cruell Hethen muste feare the. For thou arte the poore mans helpe, a strengthe for the nedefull in his necessite.

Thou art a defence againste euell wether, B a shadowe agaynst the hete. But vnto the pie sumptuous, thou arte lyke a stronge wyntle wynde, that casteth downe the bostynge of the vngodly, thou kepest men frō heate, with the shadowe of the cloudes, thou cuttest of the braunches of tyrauntes.

Moreouer the Lorde of Hostes shall ones prepare a feast for all people vpon the hyll. A C pleteous, costly, pleasaunte feast, of fat and well fed beastes, of swete & most pure thynges. Upon the hyll shall he take awaye the lyde vaile that hangeth before the face of all people, and the couerynge wherwith all Gentyles are couered. As for death, he shall vtterly consume it. The Lorde God shall wype awaye the teares frō all faces, & take awaye the confusion of his people thorowe the hole worlde. For the Lord hym selfe hath sayd it.

Apoca. vii. d and. xxi. b At the same tyme shall it be sayde: lo, this D is our God in whome we put oure trust, and he hath healed vs. This is the Lord that we haue wayted for. Let vs reioyse and delite in his healthe. For the hande of the Lord ceaseth vpon this hyll. But Moab shall be threstlyen downe vnder hym, lyke as the straw is trodē vnder fete in a donge hyll. For he shall stretch oute his handes vpon hym, lyke as a swymmer doth to swymme. And with the power of his handes shall he caste downe hys hye pompe. As for his stronge holdes and hye walles, he shall bowe them, caste them downe, & fell them to the grounde in to dust.

¶ Songe for the delyuerauuce of the people,

CAPI. XXVI.

A THen shall this songe be songe in the lande of Juda: We haue a stronge cytie, the walles and the ordinaunce shall kepe vs. Open the gates, that the good people may go in, which laboureth for þ trouth. And thou, which art the dore, & hast the matter in hande, shalt prouyde for peare, euen the peare that men hope for in the. Hope styll in the Lord, for in the Lord God is euerlasting strengeth. For why, it is he, that bryngeth low the hye mynded cytesyns, & casteth downe the proude cities. He casteth them to the ground, yea euen into the myre, that they may be troden vnder the fete of the symple, & with the steppes of the poore. Thou (Lorde) consydrest B the path of þ righteous, whether it be right, whether þ way of þ righteous be right. Therfore (Lord) we haue a respecte vnto the way of thy iudgemētes, thy name and thy remembraunce reioyse the soule. My soule lusteth after the all the nyght longe, and my mynde hasteth to the. For as soone as thy iudgement is knowen to the worlde, then the inhabitours of the earthe lerne righteousnesse. But the vngodly (thoughe he haue receaued grace) yet lerneth he not righteousnesse, but in that place where he is punyshed, he offendeth, and feareth not the glory of the Lorde.

Lord, they wyll not se thyne hye hand, but they shall se it, & be confounded, when thou shalt deuoure them with þ wrath of thy people, & with the fyre of thyne enemyes. But vnto vs, O Lorde, prouyde for peare, for thou worketh in vs all our workes. O Lorde oure God, though suche lordes haue dominacion C vpō vs as knowe not the, yet graunt that we may hope onely in the, & kepe thy name in remēbraunce. The malicious Tyrauntes when they dye, are neyther in lyfe nor in the resurrection, for thou vysytest them & rootest them oute, & destroyest all the memoriall of them. Agayne, thou increasest the people, (O Lord) thou encreasest the people, thou shalte be praysed and magnified in all the endes of the world. The people that seke vnto the in trouble, that same aduersite whiche they cōplayne of is vnto them a chastening before the. Lyke as a wyfe with chylde (when her trauayle cōmeth vpō her) is ashamed, cryeth, & suffreth the payne. Euen so are we, O Lorde, in thy syght. We are with chylde, we trauayle, and D beare, & with the spirite we bryng forth healthe where thorowe the earth is vndestroyed, and the inhabitours of the worlde perysshe not.

But as for thy dead men & ours, that be departed, they are in lyfe & resurrection. They lye in the earthe, they wake, & haue ioye, for thy dew is a dew of lyfe and lyght. But the place of the malicious tyrauntes is fallen awaye. So go nowe my people into thy chambre, and shut the dore to the, & suffre nowe the twynckelyng of an eye, tyll the wrath be ouerpast. For behold, the Lord wyll go out of his habitacio, and vysyt the wyckednesse of them Micheas that dwell vpon earth. He wyll dyscouer the bloude that the hath deuoured, she shall neuer hyde them, that she hath murthered.

¶ The prophecyeth that all realmes shal be destroyed about the commynge of Christe.

CAPI. XXVII.

THen the Lorde with his heuy, greate, & A long swearde shall visyt Leuiathā that inuincible serpēt, euen Leuiathan that croked serpente, and shall slaye the whalfysh in the see. At the same tyme shall men synge of the vyneyerde of Muscatell. I the Lorde kepe it, and water it in due season. I watche daye and nyght, that no man breake into it. I beare no euell wyll in my mynde. Who wyll compell me, that I greatly forgetynge

all

all sayethfulnesse, shulde burne it vp at ones
with thornes and bushes? Or who wyll en-
force me to kepe or make peace? It wyll come
to this poynt, that Jacob shalbe rooted agayn
and Israell shalbe grene, and beare flowres,
and they shall fyll ỹ hole worlde with theyr
frute. Smyteth he not his smyter, as ouell as
he is smyten hymselfe. Destroyeth he not the
murtherers, as he is murthered? Euerye man
recompenseth with the measure that he rece-
ueth: he museth vpon his sore wynde, as vpō
the dayes of extreme heate. And therfore shal
the iniquite of Jacob be thus reconcyled.
And so shall he take away all the frute of his
synnes.

As for auter stones, he shall make them al
as stones beaten to pouldre, the groues and
Idols shall not stande. The stronge cyties
shalbe desolate, and the sayre cyties shall be
lefte lyke a wyldernes. The catell shall fede
and lye there, and the shepe shall eace it vp.
Theyr harneis shall be brente, theyr wyues
whiche were theyr bewtie when they came
forth, shalbe defyled. For it is a people with-
out vnderstandyng, & therfore he that created
them, shall not fauoure them & he that made
them shall not be mercyfull to them. In that
tyme shall the Lorde shute frō the swyft wa-
ter of Euphrates, vnto the ryuer of Egypte.
And there shal the chyldren be chosen out one
by one. Then shal ỹ great trompet be blowē,
so that those which haue ben destroyed in the
Assirians lande, and those that be scatred a
brode in Egypt, shall come & worshyp ỹ Lord
at Jerusalem, vpon the holy mounte.

¶ Agaynste the pryde of Ephraim, and agaynste
false Prestes and preachers.

CAPI. XXVIII.

WO be to the crowne of pryde, to the
dronken Ephraemytes, and to the fa-
dyng floure, to the glory of his pompe,
that is vpon the toppe of the plenteous val-
leye, whiche men be ouerladen with wyne.
Behold, the strength and power of the Lord
shall breake into the lande on euery syde, lyke
a tempest of hayle, that beareth downe stronge
holdes, and lyke an horrible, myghtye, & ouer
flowynge water. And the proude crowne of
the dronken Ephraemites, shall be troden
vnder fote. And as for the fadynge floure,
the glorye of his pompe, whiche is vpon the
toppe of the plenteous valley, it shal happen
vnto him, as to an vntymely frute before the
harueste come. Whiche as soone as it is sene,
is by and by deuoured, or euer it come well
in a mans hande.

And then the Lorde of Hostes shall be a
ioyfull crowne, and a glorious garlande vn-
to the remnaunte of his people. Vnto the
lowly, he shalbe a spryte of iudgemente, and
vnto them that dryue away the enemyes frō
the gates, he shalbe a spryte of strength. But
they go wronge by the reason of wyne, they
fall and stacker because of strong drynke. Yea
euen the prestes and prophetes them selues
go amisse, they are dronken with wyne, and
weake drayned thorow stronge drynke. They
erre in sepnge, & in iudgemēt they sayle. For
all tables are so full of vomite & spitthynes,
that no place is cleane. What is he amonge
them, that can teache, instruct or enfourme the
chyldren, which are weened frō suck or taken
frō the brestes, of any other fashion then. Cō-
maunde that maye be cōmaunded, byd that
may be bydden, forbyd that maye be forbyd-
den, kepe backe that maye be kept backe, here
a lytle, there a lytle. And therfore the Lorde
also shall speake with lispyng lyppes & with
a straung language vnto this people, to whō
he spake afore of this maner. This shal bring
reste, yf one refreshe the weery, yea this shall
bringe reste. But they had no wyll to heare.
And therfore the Lorde shall answere theyr
stubbournes. (Cōmaunde that maye be com-
maunded, byd that maye be bydden, forbyd
that maye be forbydden, kepe backe that may
be kept backe, here a lytle, there a lytle) That
they may go forth, fall backward, be brosed,
snared & taken. Wherfore heare the worde of
the Lorde, ye mockers that rule the Lordes
people, which is at Jerusalē. For ye comfort
your selues thus: Tush, death & we are at a
poynt, & as for hell, we haue made a condicō
with it, as though there breake oute any sore
plage, it shal not come vpon vs. For wity dis-
ceyte wyll we escape, & with nymblenes wyll
we defende oure selues. Therfore sayeth the
Lorde God: Beholde, I wyll laye a stone in
Sion, a greate stone, a costly corner stone for
a sure foundacion, that who so putteth his
trust in hym, shall not be confounded. Rygh-
tousnes wyll I set vp agayne in ỹ balaunce,
and iudgemēt in the weyghtes. The tempest
of hayle shall take away your refuge, that ye
haue to disceaue withall, & the ouerflowynge
waters shall breake downe your stronge hol-
des of dissimulacō. Thus the appoyntmente
that ye haue made with death, shalbe done
away, & the condition that ye made with hel,
shall not stand. When the greate destruction
goeth thorowe, it shall all to treade you. Je
shall take you quyte awaye before it. For it
shall go forth early in the mornyng, & cōtynue
onely that daye and that nyght. And the very
feare onely shall teach you, when ye heare it.
For the bed shalbe so narowe that a man can
not lye vpō it. And ỹ couerynge to small, that
a man maye not wynde hym selfe therin. For
the Lorde shall steppe forthe as he dyd vpon
the mōt *Perazim, & shall take on as he dyd
vpō the *dale of Gabaō, that he may bryng
forth his deuyce, his straung deuyce, & fulfyll
his worke, his wonderfull worke. And ther-
fore make no mockes at it, that your captiui-
te increase not, for I haue herde the Lorde of
Hostes saye, that there shall come a soden de-
structiō & plage vpō ỹ hole earth. Take hede,
& heare my voyce, ponder & marke my wordes
well. Goeth not the housbande man euer in
due season earnestly to his lande? he moweth
& ploweth his grounde to sowe. And when he
hath made it playne, he soweth it w fetches
or comyn. He soweth the wheate and Bar-

lye in their place, Millium & Rye also in their place. And that he maye do it right, his God teacheth him and sheweth him. For he treadeth not the fytches out w a wayne, neither bringeth he the carte here & there ouer the comin but he threshyth the fytches out with a flayle and the comyn with a rod. But the whete he grindeth to make breed therof: In as moch as he can not bring it to passe with treadyng out. For neither the brosing that þ cart wheles make, ne his beastes can grinde it. This and suche lyke thinges come of the Lorde of hostes, whiche is marueylous in counsell, and great in rychtousnesse.

¶ The destruction of Jerusalem. Agaynste the commaundementes of men.

CAPI. XXIX.

a WO be vnto the, o Ariel, thou citye that Dauid wan. Take yet some yeres, and let some feastes yet passe ouer: thē shal Ariel be besieged, so that she shall be heuye & sorowful, and shall be vnto me cuē as a lyon. For I wyll laye syege to the rounde about, & kepe the in with towres, and graue vp dykes agaynste the. And thou shalte be brought lowe, and speke out of the erth, and thy wordes shal go humbly out of the grounde. Thy voyce shall come out of the erth, like þ voyce of a wytche, and thy talking shall grone out of the myre. For the multitude of thyne ennemies shal be like meledust. And the nombre of tyraunttes shal be as the dust that the wynde b taketh awaye sodeynly. Thou shalt be visited of the Lord of hostes with thonder, erthquake, and with a great cracke, w the whirle winde, tempest, and with the flame of a consumynge fyre. But now the multitude of al the people that wil out agaynst Ariel the hole hoste, the strong holdes and siege is lyke a dreme which appereth in the nyght. It is lyke as when an c hungry man dremeth þ he is eating, and whē he awaketh, he hath nothyng: lyke as when a thirsty man dremeth that he is drinkinge, & when he awaketh, he is faynt, and his soule vnpatient.

So is the multytude of all people that muster them selues agaynst the hyll of Sion. But ye shall be at youre wyttes ende, ye shall be abashed, ye shall stacker and rele to & fro. Ye shall be dronken, but not of wyne. Ye shal rail, but not thorowe dronkennesse. For the Lorde shall graue you an harde sleepynge spirite, & holde downe youre eyes: namely youre Prophetes and heades which sholde se, them d shall he couer. And all visions shall be vnto you, as the wordes that stande in a sealed letter, when one offereth it to a man that is lerned, and sayth: rede vs this lettre. Then he ☞ answereth: I can not rede it, for it is shut. But yf it be gyuē to one that is not lerned, & sayd vnto him: rede this lettre: Then sayth he: I can not rede.

Therfore thus sayth the Lorde: For as moche as the people draweth nye me with their mouth, and prayeth me hyghly w their lyppes (where as their herte neuertheles is farre fro me, and þ feare which they owe vnto me, that turne they to mens lawes and doctrines) therfore wyll I also shewe vnto this people a marueylous terrible & great thynge. (Namely this:) I will destroye the wysdome of their wise, and the vnderstanding of their lerned men shall perysshe. e Wo be vnto them e Esaie. xxx. that seke so depe, to hyde their ymagynacion before the Lorde, whiche reuerse their counsels in the darcknesse, & saye: who seeth vs, & who knoweth vs? Whiche ymaginacyon of yours is euen as whē the potters clay taketh a duplement, as though the worke might saye to the workmaster: make me not, & as when an erthen vessell sayth of the potter: he vnderstandeth not. Se ye not that it is harde by, that Libanus shalbe turned into Charmell, and that Charmell shall be taken as a f wod? Then shall deaf men vnderstande the wordes of the boke, and the eyes of the blynd shall se without any cloude & darknes. The oppressed shal holde a merry feast in the Lord, and the poore people shall reioyse in the holy one of Israell.

Then shall the furyous people ceasse, and the mockers shall be put awaye, and all they that do wronge shalbe plucked out, suche as laboure to draw men vnto synne, and that desceaue hym, which reproueth them in the gate and suche as turne good persounes to vanite. Ruth. And therfore the Lorde (euen the defender g of Abraham) sayth thus vnto the house of Jacob. Nowe shall not Jacob be ashamed, nor his face confounded, when he seeth amonge his chyldren (whome my handes haue made) such as halowe my name amonges them, that they maye sanctify the holy one of Jacob, and feare the God of Israell, & that they whiche afore tyme were of an erroneous spirite, haue now vnderstandyng, and that suche as before coulde not speake, are now lerned in my law.

¶ Curse agaynste them that forsake the counsell of God and sticke vnto the counsel of men. He threteneth the rest of the people, whiche after the destruction of Jerusalem wente into Egypt.

CAPI. XXX.

WO be to those wynkynge chyldren (sayth a the Lorde) whiche seke counsell, but not at me, which take a webbe in hande, but not after my wyll, that they maye heape one synne vpon another. They go downe into Egypte, (and aske me no counsell) to seke helpe at the power of Pharao, and comforte in the shadowe of the Egyptians. But Pharaos helpe shall be youre confusion, and the comforte in the Egyptians shadowe shalbe youre owne shame. Your rulers haue ben at Zoan, and youre messaungers came vnto Hanes. But ye shall al be ashamed of the people that maye not helpe you, whiche shall not bringe you strength or comforte, but shame and confusion.

Youre beastes haue borne burthens vpon b eyen

Math. xv. a
Marck. vii. b

theyr backes towarde the south, thorowe the waye that is full of perill and trouble, bycause of the lyon and lyoneſſe, of the cockatrice and flyenge dragon. Yea the Mules bare youre substaunce, & the Camels brought your treasure vpon theyr croked backes, vnto a people that can not helpe you. For the Egyptians helpe shall be but vayne and lotte. Therfore I tolde you also that youre pryde shoulde haue an ende. Wherfore goo hence and wryte theym this in their tables, and note it in a boke: that it maye remayne by theyr posteritie, and be styll kepte. For it is an obstinate people, vnfaythfull children, children that wyll not heare the lawe of the Lorde.

They dare say to the Prophetes: Meddle with nothyng, and vnto the sothsayers, tell vs of nothyng for to come, but speake frendly wordes vnto vs, and preache vs false thinges. Trede out of the waye, go out of ỹ path, turne the holy one of Israel frō vs. Therfore thus sayth the holy one of Israel: forasmoch as ye haue cast of youre beaute, and comforted your selues with power and nimblenesse, and put your confidence therin: therfore shal ye haue this mischiefe agayne for your destruction and fall, lyke as an hygh wal that falleth bicause of some rysse (or blast) whole breaking commeth sodeynly.

And your destruction shall be as an erthen pot, whiche breaketh, no man touchyng it, yea and breaketh so sore, that a man shall not fynd a sheuer of it to fetche fyre in, or to take water therwith out of the pyt. For the Lorde God, euen the holy one of Israel hathe promysed thus: With styll syttynge and rest shall ye be healed, in quietnesse and hope shal youre strengthe lye. Notwithstandynge ye regarde it not, but ye wyll saye: No, for thus are we constrayned to flee vpon horses. And therfore shal ye flee, we must ryde vpon swift beastes, and therfore your persecuters shal yet be swifter. A thousande of you shall flee for one, or at the most for fyue, which do but only giue you euil wordes: til ye be desolate as a shyp mast vpon an hye mountayne, and as a token vpon an hyll.

Yet standeth the Lorde waytynge, that he maye haue mercye vpon you, and lyfteth hym selfe vp, that he maye receyue you to grace. For the Lorde God is righteous, happye are all they that wayte for hym. For thus (o thou people of Syon, and ye citizens of Jerusalem) shall ye neuer be in heuynesse, for doubtlesse he wyll haue mercye vpon the. As soone as he heareth the voyce of thy crye, he wyll helpe the. The Lorde gyueth you the breed of aduersitie, and the water of trouble. But thyne instructer keeth not farre frome the, yf thyne eyes loke vnto thyne instructer, and thyne eares harken to his worde, that cryeth after the, and sayeth: this is the waye, goo this, and turne neyther to the ryght hand neyther to the lefte.

Moreouer yf ye destroye the syluer workes of your idolles, and caste awaye the golden copes that ye deck them with (as fylthynesse) an saye, get you hence: Then wyll he gyue rayne to the sede that ye shall sowe in the earthe, and gyue you breed of the increase of the earthe, so that all shall be plenteous and aboundaunt. Thy catell also shall he fede in the brode medowes, yea thyne oxen and Mules that tyll the grounde shall eate good fodder, whiche is pourged with the fanne. Goodly ryuers shall flowe oute of all his mountaynes and hylles. In the daye of the greate slaughter when the towres shall fall, the moone shall shyne as the sunne, and the sunne shyne shall be seuen fold and haue as moche shyne as in seuen dayes besyde.

In that daye shall the Lorde bynde vp the brooked sores of the people, and heale theyr wounds. Beholde, the glorye of the Lorde shall come frome farre, his face shall burne that no man shall be able to abyde it, his lyppes shall wagge for verye indignation, and his tonge shall be as a consumynge fyre. His breth lyke a vehement floude of water, whiche goeth vp to the throte. That he maye take awaye the people, whiche haue tourned them selues to vanitie, and the bridle of errour, that lyeth in other folkes chawes.

But ye shall synge, as the vse is in the nyghte of the holy solemnitie. Ye shall reioyse from your hert, as they that come with the pype, when they goo vp to the mounte of the Lorde, vnto the rocke of Israell. The Lorde also shall sette vp the power of his voyce, and declare his terrible arme, with his angrye countenaunce, yea and the flame of the consumynge fyre, with earthequake, tempest of wynde and hayle stones. Then shall the Assirians feare also, bycause of the voyce of the Lorde, whiche shall smyte hym with the rodde. And the same rod whiche the Lorde wyll sende vpon him, shall moue the hole foundacion: with trompet, with noyse of warre and battayle to destroye. For he hath prepared the fyre of payne from the begynning, yea euen for kynges also. This hath he made depe & wyde, the nourishing therof is fyre and wod innumerable, which ỹ breth of the Lorde kyndleth as it were a match of brymstone.

¶ He curseth them that forsake God, and seke for the helpe of men.

CAPI. XXXI.

WO be vnto them that goo downe in to Egypte for helpe, and trust in horses, & comforte them selues in charettes, bycause they be many, and in horsemen, bicause they be lustye and stronge. But they regarde not the holy one of Israell, and they aske no question at the Lorde. Where as he neuertheleſſe plageth the wycked, and yet goeth not from his worde, when he steppeth forthe and taketh the victorye agaynst the houshold of the frowarde, and agaynst the helpe of euil

doers

doers. Now the Egyptians are men, and not
God, and theyr horses flesshe, and not spirite.
B And as soone as the Lorde stretcheth out his
hande, then shall the helper fall, and he that
sholde haue ben helped, and shall all toge-
ther be destroyed. For thus hathe the Lorde
spoken vnto me: Lyke as the lyon or lyons
whelpe rozeth vpon the praye that he hathe
gotten, and is not afrayde, thoughe the mul-
titude of shepherdes crye oute vpon him, nei-
ther abasshed for all the heape of them: So
C shall the Lorde of hostes come downe frome
the mounte of Sion, and defende his hyll.
Lyke as byrdes flutter aboute their nestes, so
shall the Lorde of hostes kepe, saue, defende
and delyuer Jerusalem. Therfore, O ye chil-
dren of Israel, turne agayne, lyke as ye haue
exceded in your goynge backe. For in that day
euery man shall caste oute his ydolles of syl-
uer and golde, whiche ye haue made with
youre synnefull handes. Assur also shall be
slayne with the swerde, not with a mannes
D swerde. A swerde shall deuoure hym, but not
a mannes swerde. And he shall flee frome the
slaughter, and his seruauntes shall be taken
prysoners. He shall go for feare to his strong
holdes, and his princes shall flee frome his
badge. This hath the Lorde spoken, whose
lyght burneth in Syon, and his fyre in Hie-
rusalem.

¶ The condicions of good rulers and officers.

CAPI. XXXII.

A BEholde, the kynge shall gouerne after
the rule of rightousnesse, and the prin-
ces shal rule according to the ballaunce
of equitie. He shall be vnto men as a defence
for the winde, & as a refuge for the tempest, lyke
as a ruer of water in a thirsty place, & the sha
dow of a great rok in a dry land. The eyes of
seynge shall not be dymme, and the eares of
them that heare, shal take diligent hede. The
hert of the vnwyse shal attayn to knowlege,
and the vnperfyte tong shal speke playnely &
distinctly. Then shal the nyggarde be no more
B called gentle, ne the churle lyberall. But the
churle will be churlyshly mynded, and his
hert wyl worke euil and playe the hypocrite,
and ymagin abhominacions agaynst God, to
make the hungrye leane, and to withholde
drynke from the thyrstye: These are the pe-
rylious weapons of the coueytous, these be
his shamefull counsels: that he maye begyle
the poore with disceptfull workes, yea euen
there as he sholde gyue sentence vp the poore.
But the lyberal plon ymagineth honest thin-
ges, and commeth vp with honestye.

Aryse (ye ryche and ydle cityes) harken vn-
C to my voyce. Ye careleslle cityes, marke my
wordes. After yeres and dayes shall ye be
brought in feare, O ye careleslle cityes. For
harueste shall be oute, and the grape gathe-
rynge shall not come. O ye ryche ydle cityes,
ye that feare no perill, ye shall be abasshed
and remoued; when ye se the barennesse, the
nakednesse and preparynge to warre. Ye shall
knocke vpon your breastes, because of the plea-
saunt felde, and because of the fruitfull vine-
yarde. My peoples felde shall bryngе thor-
nes and thystles, for in euerye house is dis-
luptuousnesse, and in the citye wylfulnesse.
The palaces also shall be broken, and the
greatly occupyed citye desolate. The tow-
D res and bulwarkes, shall become dennes for
euermore, the pleasure of mules shall be
tourned to pasture for shepe: vnto the tyme
that the spirite be powred vpon vs frome a-
boue.

Then shall the wyldernesse be a frutefull
felde, and the plenteous felde shall be recke-
ned for a wode. Then shall equitie dwell in
the deserte, and rightousnesse in a frutefull
lande. And the rewarde of rightousnesse
shall be peax, and her fruite, reste, and quyet-
nesse for euer. And my people shall dwell in
the Innes of peax, in my tabernacle and plea
sure where there is ynoughe in them all. And
when the hayle falleth, it shal fal in the wod
and in the citye. O howe happye shall ye be
when ye shal safely sowe your sede besyde all
waters, and dryue thither the fete of your oxe
and asses.

¶ Threatninge agaynste the Assyryans. A descrip
tion of them that shall be the Lordes.

CAPI. XXXIII.

THerfore wo be vnto the, o robber, shalt A
not thou be robbed also? and vnto the
that layest wayte, as who saye, there
sholde no wayte be layde for the? Woo vnto
the whiche doest hurte, euen so shalte thou be
hurte also. And as thou layest wayte, so shall
wayte be layde for the also.

Lorde be mercyfull vnto vs, we wayte for
the. Thyne arme is at a poynte to vphyde vs,
but be thou our helth in the tyme of trouble.
Graunt that the people maye flee at the aug-
gre of thy voyce, and that at thy vplandyng
the Gentyles maye be scattered abrode, and
that theyr spoyle maye be gathered, as the
grashoppers are commenly gathered toge-
ther in to the pyt. Stand vp Lorde, thou that
dwellest on hye. Let Sion be fylled with equi
tie and rightousnesse. Let truth and faithfuln-
nesse be in her tyme: power, helth, wisdome,
knowlege, and the feare of God are her trea-
sure. Beholde, theyr aungels crye without, B
the messengers of peax wepe bytterly. The
stretes are waste, there walketh no man ther
in, the appoyntment is broken, the cityes are
despysed, they are not regarded, the desolate
earthe is in heynesse. Libanus taketh it but
for a spoyle, that it is hewen downe: Saron
is lyke a wyldernesse: Basan and Charmel
are turned vpsyde downe. And therfore saith
the Lorde: I wyll vp, nowe wyll I get vp,
now wyll I aryse. Ye shall conceyue stubble
and breare strawe, and youre spirite shall be
the fyre, that it maye consume you: and
the people shall be burnte lyke lyme, as thor
nes burne that are hewen of, and caste
in the

in the fyre.

Now harken to ye that are farre of, howe I wo with them, and consydre my glorye, ye that be at hande. The synners at Sion are afrayde, a sodeyne fearfulnesse are come vpon the ypocrites. What is he amonge vs, saye they, that wyll dwelle by that consumynge fyre? Whiche of vs maye abyde that euerlastynge heate? He that leadeth a godlye lyfe (saye I) and speaketh the truthe: He that abhorreth to doo violence and discepte: he that kepeth his hande that he touche no reward: whiche stoppeth his eares ℔ he heare no counsell agaynst the innocent: which holdeth downe his eyes that he se none euyll. He it is that shall dwell on hye, whose sauegarde shall be in the true rocke, to him shall be gyuē the ryght true meat and drynke. His eyes shal se the kynge in his glorye: and in the wyde worlde, and his herte shal delyte in the feare of God. ✳ What shall then become of the Scribe? of the Senatour? What of him that teacheth chyldren? There shalt thou not se a people of a straunge tonge to haue so diffused a language that it maye not be vnderstande: neyther so straunge a speche, but it shall be perceyued.

There shall Sion be sene, the heed cītye of oure solemne feastes. There shall thyne eyes se Jerusalem, that glorypous habytacyon: the tabernacle that neuer shall remoue, whose nayles shall neuer be taken out world without ende, whose cordes euerychone shal neuer corupte: for the glorypous maieslye of the Lorde shall there be presente amonge vs. In that place where kayre brode ryuers and streames are, shall neyther Galey rowe, ne greate thyppe sayle. For the Lorde shall be oure Capptayne, the Lorde shall be oure lawe gyuer. The Lorde shall be our kynge, and he hym selfe shall be oure Sauyoure. There are the cordes so layde abrode, that they can not be better. The masse set vp of suche a facion, that no banner nor sayle hangeth theron: but there is dealed great spoyle, yea lame men runne after the praye. There lyeth no man that saythe: I am sycke, but all euyll is taken away from the people that dwell there.

¶ The laste destruction of the Synagoge, in which the kyngdome and preesthode of that people was translated to the Churche and congregacyon of Chryste.

CAPI. XXXIIII.

COme ye heathen and heare, take hede ye people. Harken thou earth and all that is therin: thou rounde compasse & all that groweth therupon, for the Lorde is angry with all people, and his displeasure is kyndled agaynst all the multytude of them, to curse them, and to sley them. So that their slayne shall be caste oute, and theyr bodyes stynke: that euen the very hylles shal be wet with the bloud of them. All the sterres of heuen shall be consumed, & the heuen shall folde togyther lyke a roll, and all the sterres therof shall fall, lyke as the leaues fall from the vines and rygge trees. For my swearde (sayth he) shall be bathed in heauen, and shall immediatly come downe vpon Idumea, and vpon the people whiche I haue cursed for my vengeaunce.

And the Lordes swearde shall be full of bloude, and be rustye with the fatnesse and bloud of lambes and gotes, with the fatnesse of the kydneys of wethers. For the Lorde shall kyll a great offeryng in Bosra, and in the lande of Idumea. There shall the Unicornes fall with the Bulles, (that is with the gyauntes) and their land shall be washed with bloude, and their grounde corupte with fatnesse. Unto the also (O Syon) shall come the daye of the vengeaunce of God, and the yere when thyne owne iudgementes shall be recompensed. Thy stoudes shall be tourned to pytche, and thyne earth to brymstone, and therwith shall the lande be kyndled, so that it shall not be quenched day nor nyght: But smoke euermore, and so forth to lye waste. And no man shall goo thorowe thy lande for euer: But Pelicanes, Storkes, great oules, and Rauens that haue it in possession, and dwell therin.

For God shall sprede out the lyne of desolacion vpon it, and wey it with the stones of emptynesse. When kynges are called vpon, there shall be none, and all prynces shall be awaye. Thornes shall growe in theyr palaces, nettles and thistles in their stronge holdes, that the dragons maye haue theyr pleasure therin, and that they maye be a courte for Estriches. There shall straunge bisures and and monstruous beastes mete one an other, and the wyld kepe company togyther. There shall the Lampaye, and haue her lodgyng. There shall the hedgehog buylde, brygge, be there at home, and brynge forthe his ponge ones. There shal the kites come togither eche one to his lyke.

Seke thorowe the scripture of the Lorde, and rede it. There shall none of these thynges be lefte out, there shall not one (ne suche lyke) fayle. For what his mouthe commaundeth, that same dothe his spirpte gather togyther (or fulfylleth.) Upon whome so euer the lot falleth, or to whome he dealeth it with the lyne: those shall possesse the enheryaunce from generacion to generacyon, and dwell therin.

¶ Of the tyme and kyngdome of Chryste.

CAPI. XXXV.

BUt the wyldernesse shall reioyse, the waste grounde shall be glade, and florysshe as the lylye. She shall florysshe pleasauntly, and be ioyfull, and euer be gyuynge of thankes more and more. For the glorye of Lybanus, the beautye of Charmel and Saron shall be gyuen her. These shall

shall knowe the honoure of the Lorde, and the maiestie of our God. And therfore strengthen the weake handes, and comforte the feble knees.

Saye vnto them that are of a fearefull herte: be of good chere and feare not. Beholde your God commeth to take vengeaūce and to rewarde, God commeth his owne self, and wyll delyuer you. Then shall the eyes of the blynde be lyghtened, and the eares of the deafe opened. Then shal the lame man leape as an Harte, and the domme mans tong shall gyue thankes.

In the wyldernesse also there shall welles spryng, and floudes of water in the deserte. The dry ground shall turne to ryuers, and the thurstye to spryngs of water. Where as dragons dwelt afore, there shal growe swete floures and greene rushes. There shal be fote pathes and common stretes, this shall be called the holye waye. No vncleane personne shall goo thorowe it, for the Lorde him self shall goo with them that waye, and the ignorante shall not erre. There shall be no lyon, and no rauyshynge beest shall come therin, nor be there, but men shall goo there free and safe. And the redemed of the Lorde shall conuert, and come to Syon with thanksgyuynge. Euerlastyng ioye shall they haue, pleasure and gladnesse shall be among them. And all sorowe and heuynesse, shall vanysshe awaye.

¶ Jerusalē is assieged by Sennacherib in the tyme of kynge Ezechias.

CAPI. XXXVI.

IN the fourtenth yere of kynge Ezechias, came Sennacherib kynge of the Assirians downe, to laye siege vnto all the strong cytyes of Juda. And the kynge of the Assirians sent Rabsakeh from Lachis towarde Jerusalem agaynst kynge Ezechias, with a greuous hoste, whiche set hym by the condyte of the ouerpole, in the waye that goeth thorow the fullers lande. And so there came forth vnto him Eliakim Helkiahs son, the Presidēt, Hobna the Scribe, and Joah Asaphs sonne the Secretary.

And Rabsakeh sayd vnto them: Tell Ezechias that the greate kynge of Assiria sayth thus vnto him: What presumption is this that thou trustest vnto? Thou thynkest peraduenture, thou haste counsell and power ynough to maynteyn this warre: or els wher to trustest thou, that thou castest thy selfe of fro me? lo, thou puttest thy trust in a broken staffe of reed (I meane Egypte) whiche he that leaneth vpon, it goeth in to his hande, & thoteth him thorow. Euen so is Pharao the kynge of Egypte, vnto all them that truste in hym. But yf thou woldest saye to me: we trust in the Lorde our God: A goodly God in dede: whose hye places and aulters Ezechias toke downe, and cōmaunded Juda and Jerusalem to worshyp onely before the aulter. Abyde the, thou shalt make a condicion with my Lorde the kynge of the Assyrians, that he shoulde gyue the two thousande horsses: arte thou hable to set men vpon them? Seynge nowe that thou canste not resyste the power of the smallest pynce that my Lorde hath, how darest thou truste in the charettes and horsemen of Egypte? Moreouer, thynkest thou I am come downe hyther to destroye this land without the Lordes wyll? The Lorde sayd vnto me, go downe in to ȳ land, that thou mayste destroye it.

Then sayd Eliakim, Sobna and Joah vnto Rabsakeh: Speake to vs thy seruaunnes (we praye the) in the Syrians language, for we vnderstande it well: And speake not to vs in the Jewes tonge, leest the folke heare, whiche syeth vpon the wall. Then answered Rabsakeh: Thynke ye that the kynge sent me to speake this onely vnto you? Hath he not sent me to them also that lye vpō the wall: that they be not cōpelled to eate their owne donge, and drynke their owne stale with you?

And Rabsakeh stode styll, and cryed with a loude voyce in the Jewes tonge, and sayd. Nowe take hede howe the greate kynge of the Assirians gyueth you warnynge. Thus sayth the kynge: Lette not Ezechias disceyue you, for he shall not be hable to delyuer you. Moreouer let not Ezechias comforte you in the Lorde, when he sayth: The Lorde without doubte shall defende vs, and shall not gyue ouer this cītye in to the hande of the kynge of the Assirians, byleue hym not. But thus sayth the kynge of Assiria: Obteyne my fauoure, encline vnto me: so may euery man enioye his vyneyarde and frygge trees, and drynke the water of his cesterne: vnto the tyme that I come my selfe, and bringe you in to a lande that is lyke youre owne: wherin is wheate and wyne, whiche is bothe sowen with sede, and planted with vyneyardes. Let not Ezechias disceyue you, when he sayth vnto you: the Lorde shall delyuer vs.

Myght the goddes of the Gentyles kepe euerye mannes lande frome the power of the kynge of the Assirians? Where is the God of Hemath and Arphad? Where is the God of Sepharuaim? And who was hable to defende Samaria out of my hande? Or whiche of all the Goddes of the landes, hath delyuered their countrey out of my power, so that ȳ Lorde shold deliuer Jerusalem fro my hand? Unto this Ezechias messengers helde their tonges, and answered not one worde: for the kyng had charged them that they shulde gyue him none answere. So came Eliakim Helkiahs sonne the Presidēt, Sobna the Scribe, & Joah Asaphs sonne the Secretary, vnto Ezechias with rēt clothes, and told him the wordes of Rabsakeh.

¶ Ezechias humbleth hym selfe before the Lorde. The armye of Sennacherib is slayne of the Aungel of the Lorde: and he him selfe is kylled of his owne sonnes.

CAPI

CAPI. XXXVII.

A When Ezechias herde that, he rente his clothes, and put on a sackcloth, & went in to the temple of the Lorde. But he sent Eliakim the Presidente, Sobna § Scribe with the eldest preestes clothed in sack vnto § Prophete Esaye the sonne of Amoz, and they sayd vnto him: Thus sayth Ezechias: This is the day of trouble, of plage, and of wrath: lyke as when a chylde commeth to the byrth, but the woman hathe no power to bringe it forthe. The Lorde thy God, no doubte, hath well consydered the wordes of Rabsakeh, whome his lorde the kynge of Assirians hath sent, to defye and blaspheme the lyuynge God: with suche wordes as the Lorde thy God hath herd ryght well. And therfore lifte vp thy prayer for the remnaunte that yet are lefte. So the seruauntes of kynge Ezechias came to Esaye.

B And Esaye gaue them this answere: Say thus vnto your Lord: thus sayth the Lorde: Be not afrayde of the wordes that thou hast herde, wherewith the kynge of the Assyryans seruauntes haue blasphemed me. Beholde, I wyll cause a wynde goo ouer him, as soone as he heareth it, he shall go agayne in to his countrey, there wyll I destroye him with the swerde. Nowe when Rabsakeh returned, he founde the kynge of Assiria layenge siege to Lobnah, for he hadde vnderstande, that he was departed from Lachis. For there came a rummour, that Tharhakah kynge of Ethiopia was come forth to warre against him,

C And when the kynge of Assiria herde that, he sent other messengers to kynge Ezechias, with this commaundement: Saye thus to Ezechias kynge of Juda: Let not thy God deceyue the in whome thou hopest, and sayest: Jerusalem shall not be gyuen in to the handes of the kynge of Assiria. For thou knowest well howe the kynges of Assyria haue handled all the landes that they haue subuerted, and hopest thou to escape? Were the people of the Gentyles (whome my progenytours conquered) delyuered at anye tyme for owe theyr goddes? As namely, Gozan, Haran, Rezeph, and the chyldren of Eden, whiche dwelle at Thalassar. Where is the kynge of Hemah, and the kynge of Arphad, & the kynge of the citye of Sepharuaim, Ena and Ana?

Nowe when Ezechias hadde receyued the letter of the messengers, and red it, he wente vp in to the house of the Lorde, and opened the letter before the Lorde. And Ezechias prayed before the Lorde, on this maner: O Lorde of hostes, thou God of Israel, which dwellest vpon Cherubyn. Thou art the God that onely is God of all the kyngdomes of the worlde, for thou only hast created heuen and erth. Enclyne thyn eare, Lorde, and consider, open thyne eyes, o Lorde, and se and pon dre all the wordes of Sennacherib, whiche D hathe sente his embassage to blaspheme the lyuynge God.

It is true, O Lorde, that the kynges of Assiria haue conquered all kyngdomes & landes, and caste theyr goddes in the fyre. Notwithstandyng those were no goddes, but the workes of mens handes, of wod or stone, therefore haue they destroyed them. Delyuer vs then, O Lorde our God, from the handes of Sennacherib, that al kyngdomes of the erth maye knowe that thou onely arte the Lorde. Then Esaye the sonne of Amoz, sent vnto Ezechias, saying: Thus sayth the Lorde God of Israel: where as thou hast made thy prayer vnto me, as touchynge Sennacherib this is the aunswere, that the Lorde hathe gyuen concernynge him:

Delyded arte thou and mocked, o doughter of Syon, he hath shaken his heed at the, o doughter of Jerusalem. But thou Sennacherib, whom hast thou defyed and blasphemed? and agaynst whome thou hast lyfted vp thy voyce, and exalted thy proude lokes? euē agaynste the holye one of Israell. Thou with thy seruauntes haste blaspheined the Lorde, and thus boldest thou of thy selfe: I couer the hye mountaynes and sydes of Libanus with my horsemen.

And there wyll I cutte downe the hygh Cedre trees, and the fayrest Fyre trees. I wyll vp in to the heygth of it, and in to the chyefe of the lymbre woddes. Yf there be no water, I wyll graue and drynke. And as for waters of defence, I shal drye them vp with the fete of myne hoste. Yea (sayest thou) hast thou not herde what I haue taken in hande, and brought to passe of old tyme? That same wyll I doo nowe also: waste, destroye, and bringe stronge cityes vnto heapes of stones. For theyr inhabitoures shall be lyke same men, broughte in feare and confounded. They shall be lyke the grasse and grene herbes in the felde, lyke the haye vpon house toppes, that wytthereth afore it be growē vp.

I knowe thy wayes, thy goynge forth, and thy comming home, yea and thy madnesse agaynst me. Therfore thy fulfoulnesse agaynst F me, and thy pryde is come before me. I wyll put a rynge in thy nose, and a bytle byt in the chawes of the, and turne the aboute euen the same waye thou camest. I wyll gyue the also this token, O Ezechias, this yere shalte thou eate that is kepte in store, and the nexte yere suche as groweth of him selfe, and in the thyrde yere ye shall sowe and repe, yea ye shall plante vyneyardes, and enioye the frutes therof.

And suche of the house of Juda as are escaped, shall come together, and the remnaunt shall take roote beneathe, and bringe forthe frute aboue. For the escaped shall go oute of Jerusalem, and the remnaunt from § mount Syon.

And this shall the gelousye of the Lorde of G hostes bringe to passe. Therfore thus sayth the Lorde, concernynge the kynge of the Assyrians: He shall not come in to the city, and shall shoute no arowe in to it, there shall no shylde hurt it, neither shall they bygge about it. The same waye that he came, shall he re-

tourne

tourne, and not come at this cittye, sayethe the Lorde. And I wyll kepe and saue the cytye (sayth he) for myne owne, and for my seruant Dauids sake.

* Thus the aungell went forth, and slewe of the Assirians hoste, an hundred foure score and fyue thousande. And when men arose vp early (at Jerusalem,) beholde all laye full of deed bodyes. So Sennacherib the kynge of ꝑ Assirians brake vp and dwelt at Ninive. Afterwarde it chaunced, as he prayed in the temple of Nesrah his God, and Adramalech and Sarezer his owne sonnes, slewe hym with the swerde, and fledde in to the lande of Ararat. And Asar hadon his sonne raygned after hym.

4. Reg. xix. g
Eccle. xlviii. d
Tobye. i. d
1. Mach. vii. f
2. Mac. viii. e
The deeth of Sennacherib.

¶ Ezechias is sycke vnto the death, but is yet reuyued by the Lorde, and lyueth. xv. yeares after: for whiche benefyte he gyueth thankes.

CAPI. XXXVIII.

A
4. Reg. xx. a
2. Par. xxxii. f

NOt long after this, was Ezechias sycke vnto the deathe: and the Prophete Esaye the sonne of Amoz came vnto hym, and sayde: Thus commaundeth the Lorde: Set thyne house in ordre, for thou must dye, and shalte not escape. Then Ezechias tourned his face towarde the wall, and prayed vnto the Lorde, and sayde: Remembre, O Lorde, that I haue walked before the in trouthe, and stedfast herte, and haue doone the thynge that is pleasaunt to the. And Ezechias wepte sore.

Then sayde God vnto Esaye: Goo and speake vnto Ezechias: the Lorde God of Dauid thy father sendeth the this worde: I haue herde thy prayer, and consydred thy teares: beholde I wyll put fyftene yeres mo vnto thy lyfe, and delyuer the and the cittye also, from the hande of the kynge of Assyria, for I wyll defende the cittye. And take the this token of the Lorde, that he wyll doo it, as he hathe spoken: Beholde I wyll retourne the shadowe of Achaz dyall, that nowe is layde out with the sunne, and bryng it tenne degrees backwarde. So the sunne tourned tenne degrees backwarde, the whiche he was descended afore.

B
C

¶ A thankesgyuinge, whiche Ezechias kyng of Juda wrote, whan he hadde bene sycke and was recouered.

I Thought I shold haue gone to the gates of hel in my best age, and haue wanted the residue of my yeres.

I spake within my selfe: I shall neuer vysyte the Lorde God in this lyfe: I shall neuer se man amonge the dwellers of the worlde.

Myne age is folden vp together, and taken awaye fro me lyke a shepeherdes cottage: my lyfe is hewen of, lyke as a weuer cutteth of his webbe.

Whyle I was yet talkynge my selfe, he hewed me of, and made an ende of me in one daye.

I thought I wold haue lyued vnto ꝑ morowe: but he brosed my bones lyke a lyon, & made an ende of me in one daye.

Then chatred I lyke a swalowe: and lyke a crane, and mourned as a doue.

I lyfte vp myne eyes in to the heyght: O Lorde (sayd I) violence is wrong vnto me, be thou surety for me.

What shall I speake or saye, that he made this to? that I may lyue out all my yeres, yea in the bytternesse of my lyfe?

Verely (Lorde) men shoulde lyue in bitternesse: and all my lyfe muste I passe ouer therin, for thou raysest me vp, & wakest me.

But loo, I wyll be well content with this bytternesse.

Neuertheles my conuersacion hath so pleased the, that thou wouldest not make an ende of my lyfe, so that thou hast cast al my synnes behynde thy backe.

For hell prayseth not the, death dothe not magnifye the.

They that goo downe in to the graue prayse not thy trouthe: but the lyuynge, yea the lyuynge knowlege the, lyke as I do this daye.

The father telleth his children of thy layth fulnesse.

Delyuer vs (O Lorde) and we wyll synge prayses in thy house, all the dayes of our lyfe.

And Esaye sayde: take a playster of figges, and laye it vpon the sore, so shall it be hole.

Then sayde Ezechias: O what a greate thynge is this, that I shall goo vp into the house of the Lorde.

¶ Ezechias is reproued of Esaye, because he shewed his treasure vnto the Embassadours of Babylon.

CAPI. XXXIX.

AT the same tyme Merodach Baladam, Baladams sonne kynge of Babylon, sent letters and presentes to Ezechias. For he vnderstode how he had ben sycke, and was recouered agayne. And Ezechias was glad therof, and shewed them the cōmodities of his treasure, of syluer, of golde, of spyces and coostes of precyous oyles, all that was in his cuphordes and treasure houses. There was not one thynge in Ezechias house, and so throwe out all his kyngdome, but he let them se it.

Then came Esaye the Prophete to kynge Ezechias, and sayde vnto him: What haue the men sayde, and frome whence came they vnto the? Ezechias answered: they came

out

oute of a farre countrey vnto me, out of Babylon. Esaye sayde: what haue they loked vpon in tyme house? Ezechias answered: All that is in myne house haue they sene: and there is nothing in my treasure, but I shewed it them.

Then sayd Esaye vnto Ezechias: Vnderstande the worde of the Lorde of hostes. Beholde the tyme wyll come that euery thynge whiche is in thyne house, and all that thy progenytoures haue layde vp in store vnto this daye, shall be caryed to Babylon, and no thynge lefte behynde. This sayth the Lorde. Yea, and parte of thy sonnes that shall come of the, and whom thou shalt get, shall be caried hence, and become gelded chamberlaynes in the kyng of Babylons courte: Then sayd Ezechias to Esay: Nowe God prospere his owne worde, whiche he hath spoken. He sayd moreouer: so there be peax and saythfulnesse in my tyme.

The commynge of Sayncte Johñ Baptyst. The preparacion of the Apostles. The callynge of the Gentyles.

CAPI. XL.

BE of good chere my people, be of good chere (sayth your God) comfort Jerusalem, and tell her that her trauayle is at an ende, that her offence is pardoned, that she hath receyued of the Lordes hande sufficient correction for all her synnes. A voyce cryeth: Prepare the waye for the Lord in the wildernesse, make streyght the pathe for our God in the desert. Let all vales be exalted, and euery mountayne and hyll be layde lowe. What so is croked, let it be made streight, and let the rough places be made playne feldes. For the glory of the Lorde shall appere, and all flesshe shal se it, for why? the mouth of ꝯ Lorde hath spoken it.

The same voyce spake: Nowe crye. And I sayd: what shall I crye? Then spake it: that all flesshe is grasse, and that all the beautye therof, is as the flour of the felde. The grasse is withered, the floure falleth awaye. Euen so is the people as grasse, when the brethe of the Lord bloweth vpon them. The grasse wyther, or the floure fade awaye: But the word of our God endureth for euer. Moreouer the voyce cryed thus: Go vp vnto the hyll (o Sion) thou that bryngest good tydynges, lyft vp thy voyce with power, o thou preacher Jerusalem. Lyft it vp without feare, and say vnto the cytyes of Juda: behold your God, behold the Lorde, euen the almighty shall come with power, and beare rule with his arme. Beholde he bringeth his treasure with him, & his workes goo before him. He shall fede his flocke lyke an herdman. He shall gather the lambes togither with his arme, and cary them in his bosome, and shall kyndly entreate those that beare ponge.

Who hath holden the waters in his fyste? Who hath measured heuen with his spanne, and hath comprehended all the earthe of the worlde in thre fyngers? Who hathe weyed the mountaynes and hylles? Who hath re- D
kouered the mynde of the Lorde? Or who is of his counsell to teache him? At whom hath he asked counsell, to make him vnderstande, and to lerne him the waye of iudgement: to teache him science: and to instruct him in the waye of vnderstandyng? Beholde, all people are in comparison of him, as a drop to a boket full; and are counted as the leest thynge that the balaunce weyeth. Beholde, the Iles are in comparison of him, as the shadowe of the sunne beame. Libanus is not sufficient to mynister fyre for his offerynge, and all the beastes therof are not ynoughe to one sacrifyce. All people in comparison of him, are rekened as nothynge, yea vayne vanitie and emptynesse.

Romano.xi.d
i.Corinth.ii.d
Sapien.v.e

To whom then wil ye liken God? or what similitude wil ye set vp vnto him? Shal ꝯ car- Act.xvii.d
uer make him a carued ymage? and shall the E
goldsmyth couer him with golde, or caste hym in to a forme of syluer plates? Moreouer shal the ymage maker (that the poore man whiche is disposed maye haue some thinge to set vp also) seke oute and chose a tree, that is not rotten, and carue of it an ymage that moueth not? Know ye not this? Herde ye neuer of it? Hathe it not ben preached vnto you from the beginning? Haue ye not ben informed of this sithens the foundacion of the erth was layde: that he sitteth vpon the circle of the worlde, and that all the inhabitauntes of the worlde are in comparison of him but as grashoppers: That he spreadeth oute the heauens as a co- F
uering: that he stretcheth them out, as a tent to dwell in: that he bryngeth princes to no thyng, and the iudges of the erth to duste: so that they be not planted nor sowen agayne, neither their stocke roted agayne in the erth? For as soone as he bloweth vpon them, they wither and fade awaye, lyke the strawe in a whyrlwynde.

To whom now wil ye lyken me, and who shal I be like, saith the holy one? Lift vp your eyes on hye, and consider. Who hath made those thinges, whiche come out by so greate heapes? and he can call them all by their names. For there is nothyng hyd vnto the greatnesse of his power, strengthe, and myghte. How G
maye then Jacob thyncke, or howe maye Israell saye: My wayes are hydde frome the Lorde, and my God knoweth not of my iudgementes. Knowest thou not, or hast thou not herd, that the euerlastyng God, the Lorde whiche made all the corners of the earth, is neyther werye nor faynt: and that his wysdome can not be comprehended: but that he gyueth strength vnto the werye, and power vnto the faynt? Chyldren are wery and faynt and the strongest men fall: But vnto them that haue the Lorde before their eyes, shall strengthe be encreased, Eagles wynges shall growe vpon them: When they runne, they shall not fall: and when they goo, they shall not be werye.

CC Of

¶ Of the goodnesse and mercy of God towarde the people.

CAPI. XLI.

A BEstyll (ye Jlandes) and harken vnto me. Be stronge ye people: Come thyther and shewe your cause, we wyll goo to the lawe togyther. Who rayseth vp the iuste from the rysynge of the sunne, and calleth him to goo forthe? Who casteth downe the people, and subdueth the kynges before him: that he maye throwe them all to the grounde with his swearde, and scattre them lyke stubble with his bowe? He followeth vpon them, and goeth safely him selfe, and commeth in no foote pathe with his fete. Who hathe made, created, and called the generations frome the begynnynge? Euen J the Lorde, whiche am the fyrst, and with the last.

B Beholde ye Jles, that ye maye feare, and drawe nye, and come hyther. Euery man hath exhorted his neighboure, and brother, and bydden him be stronge. The smyth comforted the moulder, and the pesn smyth the hammer man, saying: Jt shall be good that we fasten this caste worke: & euen they fastened it with nayles, that it shulde not be moued. And thou Jsrael my seruaunte: Jacob my chosen seed of Abrahaam my beloued, whom J tooke from the endes of the earthe by the hande: for J called the frome farre, and sayde vnto the: Thou shalte be my seruaunte, J haue chosen the, and wyll not caste the awaye: be not afrayde, for J wyll be with the. Loke not behynde the, for J wil be thy God to strengthe the, helpe the, and to kepe the with this right hande of myne. Esaye. xliii. a xlviii. a. Apo. ii. d. xxii. c

Beholde, all they that withstande the, shal come to confusion and shame: and thyne aduersaries shall be destroyed and broughte to noughte. So that who so seketh after them, shall not fynde them. Thy destroyers shal perish, and so shall they that vndertake to make bataple against the. For J thy Lord and God wil strengthen thy right hande. Euen J that saye vnto the. Feare not. J will helpe the. Be not afrayde thou lytle wormе Jacob, & thou despised Jsrael, for J wil helpe the, sayth the Lorde and the holy one of Jsrael thyne auenger. Beholde, J wil make the a treding carte, and a newe sharpe, that thou mayst threshe and grynde the mountaynes, and bryng the hylles to poulder. Thou shalt fan them, & the wynde shall carry them awaye, and the whyrlwynde shall scatter them. But thou shalte reioyse in the Lorde, and shalt glorie in prayeing the holye one of Jsrael.

Whan the thyrstye and poore seke water and fynde none, and whan theyr tonge is dryc of thyrste: J gyue it them, sayth the Lorde. J the God of Jsrael will forsake them not. J bryng forth floudes in the hylles, and welles in the playne feldes. J tourne the wyldernesse to ryuers, and the dryc lande to fountaines of water. J plante in the waste grounde trees of Cedre, Boxe, Myrre, and Olyues. And in the dry, J set Fyrre trees, Elmes and Hawthornes togither. All this do J, that they all togither may se and marke, perceyue with their heades and consydre, that the hand of the Lorde maketh these thynges, and that the holy one of Jsrael bringeth them to passe. C Stande at your cause, sayth the Lorde, & bring forth your strongest grounde, counseleth the king of Jacob. Let the goddes come forth themselues, and shew vs the thinges that are past what they be: let them declare them vnto vs that we maye take them to herte, and knowe them hereafter. Eyther leate them shewe vs thynges for to come, and tel vs what shal be done hereafter: so shall we know that they be goddes. Shewe some thynge, eyther good or bad: so wyll we bothe knowlege the same and tell it out. C Esaye. xlv. a

Beholde, ye goddes are of noughte, and your makynge is of noughte, but abhommacion hathe chosen you. Neuertheles, J haue waked vp one from the north, & he shal come. And an other from the East, whiche shall call vpon my name, and shal come to the princes, as the potter to his clape, and as the potter treadeth downe the myre: Who tolde that afore? So wil we confesse and saye, that he is righteous. But there is none that sheweth or declareth any thinge, there is none also that heareth youre wordes. Beholde, J wyll fyrste graunte them of Syon and Jerusalem to be Euangelistes. But when J consyder: there is not one amonge them that prophecyeth, neither (when J aske him) that aunswereth one worde. Lo, wycked are they and vayne, with the thinges also that they take in hand: yea wynd are they, and emptinesse, with their ymages togither. D E F G

¶ The commynge of Christe, and his baptisme.

CAPI. XLII.

BEholde, nowe therfore, this is my seruaunt, whome J wyll kepe to my selfe: myne electe: Jn whome my soule shall be pacified. J wyll gyue him my spirite, that he maye shewe forthe iudgement and equitie amonge the Gentyles. He shal not be an outcryer, nor an hye mynded person. His voyce shall not be herde in the streetes. A broken rede shall he not breake, and the smokynge flaxe shall he not quenche: but faythfully and truly shal he gyue iudgement. He shal neither be ouersene ne hastye, that he maye restore righteousnes vnto the erth: and the Gentyles also shall kepe his lawes. For thus sayth God the Lorde vnto him (euen he that made heuens, and spredde them abrode, and set forth the earthe with her increase: whiche gyueth breathe vnto the people that is in it, and to them that dwell therin) J the Lord haue called the in righteousnesse, and ledde the by the hande. Therfore wyll J also defende the, and gyue the for a couenaunt of the people, and to be the A Esaye. xlii. a

be the lyght of ꝑ Gentyles. That thou mayst open the eyes of the blynde, let out the prysoners, and them that syt in darcknesse, out of the dongeon house. I my selfe, whose name is the Lorde, whiche gyue my power to none other, neyther myne honour to the Goddes: Beholde you these newe tydynges, and tell you them or they come, for olde thynges also are come to passe.

Synge therfore vnto the Lorde, a newe songe of thankes gyuynge: blowe oute his prayse vnto the ende of the worlde. They that be vpon the see, and all that is therin, prayse him, the Iles, and they that dwell in them. Let the wyldernesse with her cityes lyfte vp her voyce, the townes also that be in Cedar. Let them be glade that sytte vpon rockes of stone, and let them crye downe from the hygh mountaynes: ascrybyng almightynesse vnto the Lord, and magnifieng him among ꝑ Gentyles. The Lord shal come forth as a gyaūt, and take a stomak to him lyke as a stith man of warre. He shall roze and crye, & ouercome his ennemies.

I haue longe holden my peax (sayth the Lorde) shoulde I therfore be styll, and kepe silence for euer? I wyll crye lyke a trauelyng woman, and ones wyll I destroye and deuour. I wil make waste both mountayne and hyll, and dryue vp euery greene tryng that groweth theron. I wyll dryye vp the floudes of water, and drinke vp the spuers. I will bryng the blynde in to a strete that they knowe not: and lede them in to a fotepath, that they are ignorannt in. I shall make darcknesse lyghte before them, and the thyng that is croked to be streyght. These thynges wyll I doo, and not forget them. And therfore let them conuerte, and be ashamed earnestly, that hope in ydolles, and saye to factioned ymages: ye are our goddes.

Heare, o ye deafe men, and harpen youre syghtes to se, o ye blynde. But who is blynder then my seruaunte? Or so deafe as my messengers whome I sente vnto them? For who is so blynde as my people, and they that haue the rule of them? They are lyke as yf thou vnderstodest moche, and keptest nothing: or yf one herde well, but were not obedient. The Lorde be mercyfull vnto them for his ryghtousnesse sake, and that his worde might be magnified and praysed. But it is a mischeuous and wicked people. Their yonge men belong all to the snare, and shall be shut in to prysō houses. They shal be caryed away captiue, & no man shall lose them. They shall be troden vnder fote, and no man shal labour to bryng them agayne. But who is he among you that ponderyth this in his mynde that consydereth it, and taketh it for a warning in time to come.

Who suffered Jacob to be troden vnder fote, and Israel to be spoyled? Did not the Lorde? Now haue we synned agaynst him, and haue had no delyte to walke in his wayes, neither ben obedient vnto his lawe. Therfore hathe he poured vpon vs his wrathful displeasure, and stronge batayle, whiche maketh vs haue to doo on euery syde, yet wyll we not vnderstande: He burneth vs vp, yet synketh it not in to our hertes.

¶ God promyseth to send his Chryst, whiche shal deliuer his people. He forgyueth synnes for his owne sake.

CAPI. XLIII.

BVt nowe the Lorde that made the, O Jacob, and he that factioned the, o Israel sayth thus: Feare not, for I wyll defend the. I haue called the by name, thou art myne owne. When thou wentest in the water, I was by the, that the stronge floudes shoulde not plucke the away. When thou walkest in the fyre, it shall not burne the, and the flame shal not kyndle vpon the. For I am the Lorde thy God, the holy one of Israel, thy sauiour. I gaue Egypte for thy deliueraunce, the Morians and the Sabees for the: bycause thou wast deare in my syght, and bycause I set by the, and loued the. I pylled all men for the, and deliuered vp all people for thy sake, that thou shouldest not feare, for I was with the. I wyll bryng thy sede frome the East, and gather the togyther from the West. I wyll saye to the North, let goo. And to the Southe, kepe not backe: but bryng me my sonnes from farre, and my doughters frome the endes of the worlde: Namely all those that be called after my name: For them haue I created, facyoned, and made for myne honour.

Bryng forthe that people, whether they haue eyes, or be blynde, deafe, or haue eares. All nacions shall come in one, and be gathered in one people. But whiche amonge yonder goddes shall declare suche thynges, and tell vs what is to come? Lette them bryng their wytnesses, so shall they be free: for then men shal heare it, and saye it is trouthe. But I bryng you wytnesses (sayth the Lorde) euen those that are my seruauntes, whome I haue chosen: to thintent that ye myght be certyfyed, and gyue me faythfull credence: yea and to consydre, that I am he, before whome there was neuer anye God, and that there shall be none after me. I am onely the Lorde, and without me is there no sauioure. I gyue warnynge, I make bole, I teache you that there shoulde be no straunge God among you. And this recorde must ye beare me your selues, sayth the Lorde, that I am God. And euen he am I from the begynnynge, and there is none that can take anye thynge oute of my hande. And what I do, can no man chaunge.

Deu. xiii. b

Thus sayth the Lorde, the holye one of Israell youre redemer: For youre sake I wyll sende to Babylon, and bryng all the strongest of them frome thence: Namely the Chaldees that boste them of their shyppes: Euen I the Lorde youre holye one whiche haue made Israell, and am youre kynge. Moreouer thus sayth the Lorde, euen he that maketh a waye in the see, and a foote pathe

in the mydstye waters: whiche bryngeth forth the chaygettes and horses, the hoste and the power, that they maye fall a slepe, and neuer ryse, and be extincte, lyke as towe is quenched.

ii. Corint. v. d
Apoc. xxi. b

Ye remembre not thinges of olde, and regarde not thynge that is paste. Therfore beholde, I shall make a newe thynge, and shortly shall it appere: ye shall well knowe it, I haue tolde it you before, but I wyll tell it you agayne. I wyll make stretes in the deserte, and ryuers of waters in the wildernesse. The wylde beestes shall worshyp me: the dragon and the Estriche. For I shall gyue water in the wyldernesse, and stremes in the deserte: that I maye gyue drynke to my people, whō I chose, this people haue I made for my selfe, and they shall shewe forthe my prayse.

D

For thou (Jacob) wouldest not call vpon me, but thou waddest an vnlust towarde me, o Israel.

Thou gauest me not thy younge beastes for burnt offerynges, neyther honouredest me with thy sacrifyces. Thou boughtest me no deare spices with thy moneye, neyther powredest the fatte of thy sacrifyces vpon me. Howbeit I haue not ben chargeable vnto the in offerynges, neyther greuous in incense.

But thou haste laden me with thy synnes: and wearyed me with thyne vngodlynesse.

Where as I yet am euen he onely, that for myne owne selues take away thyne offences, and forget thy synnes: to that I wyl neuer thynke vpon them. Put me now in remembraunce (for we wyll reason together) and shewe what thou haste for the to make the qupte. Thy fyrst father offended fore, and thy rulers haue synned agaynste me. Therfore I eyther suspended, or slewe the chiefest pryntes: I dyd curse Jacob, and gaue Israel in to reproue.

¶ Chryst promyseth to deliuer his churche, whiche he hath redemed. Idolatrye and kneelyng before Images. &c. are confuted.

CAPI. XLIIII.

SO beare nowe, o Jacob my seruannt, and Israell, whome I haue chosen. For thus sayth the Lorde that made the, facioned the, and helped the euen frome thy mothers wombe: Be not afrayd, o Jacob my seruant, thou rightous, whome I haue chosen. For I shall poure water vpon the drye ground, and ryuers vpon the thyrsty. I shall poure my spirite vpon my seed, and myne encrease vpon thy stocke. They shall growe together lyke as the grasse, and as the wyllowes by the waters syde: One wyll saye I am the Lordes. An other wyll call vnder the name of Jacob. The thyrde shall describe with his hand vnto the Lorde, and gyue him selfe vnder the name of Israel.

I
Jeremy. xxx. g and. xlvi. g

B

Esaye. xli. b. c
Esay. xlviii. b
Apoc. i. b. xxi. c

Moreouer thus hathe the Lorde spoken: euen the kynge of Israell, and his auenger, the Lorde of hostes: I am the fyrste and the laste, and without me is there no God. For what is he that euer was lyke me, whiche am frome euerlastynge? Lette hym shewe his name, and wo where therowe he maye be lykened vnto me. Let him tell you forth playnly, thynges þ are past, and for to come: yea and that wythoute anye feare or stoppe. For haue not I euer tolde you hytherto, and warned you? Ye can beare me recorde youre selues. Is there anye God except me? or anye maker that I shoulde not knowe hym?

Wherfore all caruers of ydolles are but vayne, and their labour lost. They must beare recorde them selues, that (seyng they can neyther se ne vnderstande) they shall be confounded. Who shoulde nowe make a God, or faction an ydoll, that is profitable for nothyng? Beholde, all the felowshyp of them must be brought to confusion. Let all the workmasters of them come and stande together from amonge men: they must be abashed and confounded one with an other. The smith taketh yron, and tempre it with whote coles, and facyoneth it with hammers, and maketh it with all the strengthe of his armes: yea sometyme he is faynte for verye hunger, and so thurstye that he hathe no more power. The carpenter (or ymage caruer) taketh mete of the tymbre: and syzedeth forth his lyne: he marketh it with some coloure: he playneth it, he ruleth it, and squareth it, and maketh it after the ymage of a man, and accordynge to the beautie of a man: that it maye stande in the temple.

Imag

Moreouer, he goeth oute to hewe downe Cedre trees: he bryngeth home Elmes and Okes, and other tymbre of the wodde. Or elles the fyre trees whiche he planted hym selfe, and suche as the rayne hathe swelled, whiche wodde serueth for men to burne. Of this he taketh and warmeth hym selfe withall: he maketh a fire of it to bake bread. And afterwarde maketh a God therof to honour it: and an ydoll to knele before it. One pece he burneth in the fyre, with an other he rosteth flesshe, that he maye eate roste his belye full: with the thyrde he warmeth him selfe, and sayth: Aha, I am well warmed, I haue ben at the fyre. And of the residue he maketh him a God and an ydoll for him selfe. He kneleth before it, he worshyppeth it, he prayeth vnto it, and sayth: deliuer me for thou art my God.

L

Yet men neyther consydre ne vnderstande, bycause theyr eyes are stopped, that they can not se: and theyr hertes, that they can not perceyue. They ponder not in theyr myndes, for they haue neyther knowledge nor vnderstandynge, to thynke thus: I haue brente one pece in the fyre: I haue baked breed with the coles therof, I haue rosted flesshe wythall, and eaten it: shall I nowe of the residue make an abhominacion, and fall downe before a rotten pece of wod? The keppynge of dulle, and foolyshenesse of herte hath turned them asyde, so that none of them can

can haue a fre conscience to thynke: may not I erre?

D Consydre this, O Jacob and Israel, for thou arte my seruaunt. I haue made the, that thou myghtest serue me. O Israell, forget me not. As for thyne offences, I dryue them awaye lyke the cloudes, and thy synnes as the myst. Turne the agayne vnto me: & I will deliuer the.

Be glad ye heuens whom the Lorde hathe made, leste all that is here benethe vpon the erth be toykull. Helopse ye mountaynes and woodes, with all the trees that are in you: for the Lorde shall redeme Jacob, and shewe his glorye vpon Israell. For thus sayethe the Lorde thy redemer, euen he that facyoned the from thy mothers wombe: I am the Lorde, whiche do all thynges my selfe alone. I onely haue spredde oute the heuens, and I onely haue layde the foundacyon of the earthe. I destroye the tokens of witches, and make the sothsayers goo wronge. As for the wyse, I tourne them backwarde, and make their cunnynge folysnesse.

But I set vp the purpose of my seruauntes, and fulfyll the counsell of my messengers. I saye to Jerusalem: tourne agayne. And to the cytyes of Juda: be ye buylded agayne: and I repayre theyr decayed places. I saye to the grounde: be dryc. And I dryc vp thy water floudes. I saye to Cyrus: thou art myne herdman: so that he shall fulfyll all thynges after my wyll. I saye to Jerusalem: be thou buylded, and to the temple: be thou fast grounded.

¶ The deliueraunce of the people by Cyrus. The comynge of Chryste and callynge of the Gentyles

CAPI. XLV.

THus sayethe the Lorde vnto Cyrus his anoynted, whom he ledeth by the right hande: that the people may fal downe before him: I wyll loose the gyrdle of kynges: that they shal open the gates before thy face, and not to shut theyr dores. I wyll goo before the, and make the croked strayghte: I shall breake the brasen wores, and burste the yron barres. I shal gyue the the hyd treasure, and the thynge whiche is secretly kept: that thou mayst knowe that I the God of Israell haue called the by name: and that for Jacob my seruauntes sake, and for Israel my chosen.

For I called the by thy name, and ordey-
B ned the or euer thou knewest me: Euen I the Lorde, before whome there is none other: for without me ther is no God. I haue prepared the or euer thou knewest me: that it myght be knowen from the rysynge of the sonne, to the goynge downe of the same, that all is nothynge without me. For I am the Lorde, and there is elles none. It is I that created the lyght and darknesse: I make peax and trouble: yea euen I the Lorde do al these thynges. The heauens aboue shall droppe downe, and the cloudes shal rayne righteousnesse. The earthe shall open it selfe, and bryngc forthe helthe, and thereby shall ryghtousnesse flourysh. Euen I the Lord shal bring it to passe.

Wo be vnto him that chydeth with his maker, the potsherde with the potter: Sayth the clayc to the potter, what makest thou? or thy worke seruely for nothyng? Wo be vnto him Roman.ix.& that sayth to his father: why begettest thou? Jere.xviii.a and to his mother: why bearest thou? Thus sayth the Lorde, euen the holy one and maker of Israel: Aske me of thinges for to come, to cerrynge my sonnes: and put me in remembraunce, as touching the workes of my handes: I haue made the erthe, and created man vpon it. With myne handes haue I spred forth heuen, and guien a commaundement for all the host therof. I shal wake him vp with rightousnesse, and order all his wayes. He shall buylde my city, and let out my prysoners, and that neyther for gift nor rewardes, sayth the Lorde of hostes.

The Lorde hathe sayde moreouer: The occuppers of Egypt, the marchauntes of the
C Moryans and Sabees, shall come vnto the with treyoute, they shall be thyne, they shall folowe the, and go with cheynes vpon theyr fete. They shall fall downe before the, and make supplicacion vnto the. For God (without whom there is none other God) shall be with the. O how prohounde art thou, o God, thou God and sauyour of Israel? Confounded be ye, and put to dishonoure: goo hence together with shame, all ye that be worke-maisters of errour: (that is worshyppers of ydols.) But Israel shall be saued in the Lorde, whiche is the euerlastynge saluacion: They shal not come to shame nor confusion, worlde without ende.

For thus sayethe the Lorde: euen he that created heuen, the God that made the earth, that facyoned it and set it forth: I haue not made it for nought, but I made it to be inhabyted. Euen I the Lorde, without whome there is none other. I haue not spoken secretly, neyther in darke places of the earthe. It
D is not for nought, that I sayde vnto the seed of Jacob: seke me. I am the Lorde, whiche when I speake, declareth the thinge that is ryghtous and true. Let them be gathered and come togyther, let them drawe nye hyther that are escaped of the people: Haue they anye vnderstandynge that sette vp the stockes of theyr ydolles, and praye vnto a God that can not helpe them? Lette men drawe nye, let them come hyther, & aske counsell one at an other, and shewe forth: What is he, that tolde this before? or who spake of it, euer sence the begynnyng? Haue not I the Lorde done it: without whom there is none other God? the true God and sauioure, and there is els none but I? And therfore tourne you vnto me (all ye endes of the erth) so shall ye be saued, for I am God, and there is elles none. I swere by my selfe: oute of my mouth Roma.xiiii.b commeth the worde of rightousnesse, and Philipp.ii.b that may no man tourne: but all knees shall bowe vnto me, and all tunges shall swere

by me, sayinge: Verely in the Lorde is my ryghteousnesse and strengthe. To hym shall men come: but all they that thynke scorne of hym shall be confounded, and the hole sede of Israell shall be iustifyed and praysed in the Lorde.

¶ Idolatrye is reproued. The helth that commeth by Christe is prophecyed.

CAPI. XLVI.

A NEuertheles Bell shall fall, and Nabo shalbe broken, whose ymages are a burthen for the beestes and cattell to ouerlade them, and to make them wery. They shal synke downe, and fall together, for they may not ease them of theyr burthen, therfore must they go in to captiuitie.

B Harken vnto me, O house of Iacob, and all ye that remayne yet of the housholde of Israel, whome I haue borne from youre mothers wombe, and brought you vp from your byrthe, tyll ye were growen: I whiche shall beare you vnto your laste age: I haue made you, I wyl also nourysshe you, beare you and saue you. Whome wyll ye make me lyke in facyon or ymage, that I maye be lyke hym? Ye fooles (no doubte) wyll take oute syluer and golde oute of youre purses, and weye it, and hyre a goldesmyth to make a God of it, that men maye kneele downe and worshyp it.

C Yet muste he be taken on mennes shoulders and borne, and set in his place, that he maye stande and not moue. Alas that men shoulde crye vnto him whiche gyueth no answere: & deliuereth not the man that calleth vpō him from his trouble.

Baruch.vi.a

Consydre this well and be ashamed. Goo in to youre owne selues (O ye runnagates.) Remembre the thynges whiche are past sence the begynnynge of the worlde: that I am God, and that there is elles no God, yea and that there is nothynge lyke vnto me. In the begynnynge of a thyng, I shewe the ende therof: and I tell before, thynges that are not yet come to passe. With one worde is my deuyse accomplyshed, and fulfilleth all

D my pleasure. I cal a byrde out of the East, and all that I take in hande, oute of farre countreys, as soone as I commaunde, I bryngе it hither: as sone as I thynke to deuyse a thyng I do it.

Heare me, O ye that are of an hye stomacke, but farre from ryghteousnesse, I shall bryngе forth my ryghteousnesse. It is not far, and my helthe shall not tarye longe awaye. I wyll laye helthe in Syon, and gyue Israel my glorye.

¶ The worde of the Lorde agaynste Babilon.

CAPI. XLVII.

A BUt as for the (O doughter, thou byrgyn Babylon.) Thou shalte syt in the dust, thou shalt syt vpō the ground, and not in a trone (O thou mayden of Chaldea) Thou shalte no more be called tender and pleasaunte. Thou shalte bryngе forthe the querne and grynde meele, put downe thy stomacher, make bare thy knees, and shalte wade thorowe the water ryuers. Thy shame shall be discouered, and thy vnryghtes shall be sene. For I wyll auenge me of the, and no man shall let me, sayth our redemer, whiche is called the Lorde of hostes, the holye one of Israel.

Numeri.xi

Hyt styll, holde thy tonge, and get the in to some darcke corner, O doughter Chaldea, for thou shalte be no more called ladye of kyngdomes. I was to wrothe with my people, that I punysshed myne inheritaunce, and gaue them in to thy power. Neuertheles, thou shewedest them no mercye, but euen the very aged men of them hyndest thou oppressest ryght sore with your yoke, and thou thoughtest thus: I shall be ladye for euer.

B

And beside all that, thou haste not regarded these thynges, neyther cast what shulde come after. Heare nowe therfore thou wylfull, that syttest so carelesse, and speakest thus in thyne herte: I am alone, and without me is there none: I shall neuer be wydowe, nor desolate agayne. And yet bothe these thynges shal come to the vpon one daye, in the twynklynge of an eye: namely wydowehed and

Apocal. Esaye.xl

C desolacion.

They shall myghtyly fall vpon the for the multitude of thy wytches, and for the great heape of thy coniurers. For thou haste comforted thy selfe in thy deceytfulnesse, and haste sayde: No man seeth me. Thyne owne wysdome and connynge hathe deceyued the. In that thou haste said: I am alone, and without me there is none. Therfore shal trouble come vpon the, and thou shalte not knowe frome whence it shal aryse. Mischiefe shal fal vpon the, whiche thou shalt not be able to put of. A sodeyn miserye shall come vpon the, or euer thou be aware.

Nowe goo to thy conjurers, and to the

D multytude of thy wytches (whome thou haste ben acqueynted withall from thy youthe) yf they maye helpe the, or strengthen the. Thou haste hytherto hadde manye counsellers of them: se lette the heuengasers, and the beholders of sterres come on nowe and deliuer the: yea and let them shewe when these newe thynges shall come vpon the. Beholde they shall be lyke strawe, whiche yf it be kyndled with fyre, no man maye rydde it for the vehemencie of the flambe: and yet it gyueth no synders to warme a man by, ne clere fyre to syt by. Euen so shall they be vnto the, whome thou haste vsed and occupyed from thy youthe. Euerye one shall shewe the his erroneous waye, yet shall none of them defende the.

¶ The ypocrysye of the Iewes is reproued. The Lorde alone wyll be worshypped, whiche hath chosen vs, and which loueth vs for his owne sake.

CAPI. XLVIII.

Heare

A HEare this, O thou houſe of Jacob, ye that are called by the name of Iſraell, and are come out of one ſtocke with Iuda, whiche ſweare by the name of the Lorde, and beare wytneſſe by the God of Iſrael (but not with trouth and ryght) whiche are called fre men of the holy cytie, as they that loke for comforte in the God of Iſraell, whoſe name is the Lorde of Hoſtes.

The thinges that I ſhewed you euer ſence the begynnyng. Haue I not brought them to paſſe, immediatlye as they came oute of my mouthe, & declared them? And they are come. Howbeit I knewe that thou arte obſtinate, and that thyne necke hath an yron veyne, and that thy browe is of braſſe. Neuertheles I haue euer ſence the begynning ſhewed the of thinges for to come, and declared them vnto the, or euer they came to paſſe, that thou ſhuldeſt not ſaye: myne Idoll hathe done it, my carued or caſte ymage hath ſhewed it. Heare and conſyder al theſe thinges whether it was B ye that prophecyed them: But as for me, I colde the before at the begynnynge, newe and ſecrete thinges, that thou knewеſt not of. And ſome done nowe not of olde tyme, whereof thou neuer herdeſt, before they were brought to paſſe, that thou canſt not ſaye: I knewe of them. Moreouer there be ſome wherof thou haſt neyther herde nor knowen, neyther haue they ben opened vnto thyne eares afore tyme. For I knewe that thou woldeſt maliciouſlye offende, therfore haue I called the a tranſgreſſoure, euen from thy mothers wombe.

Neuertheles for my names ſake, I haue wt.hdrawē my wrath, and for myne honours ſake I haue ouerſene the, ſo that I haue not rooted the out. Beholde, I haue pourged the, and not for moneye. I haue cholen the in the fyre of pouerte. And that only for myne owne ſake, for I geue myne honoure to none other, that thou ſhuldeſt not deſpyſe me. Herken vn to me O Jacob, and Iſraell whome I haue called. I am euen he that is, I am the fyrſte C and the laſte. My hande is the foundacion of the earth, and my ryght hande ſpanneth ouer the heauens. As ſoone as I called them they were there. Gather you all together, and herken: Whiche of yonder goddes hath declared this, that the Lorde wyll do by the kynge of Babylon (whome he loueth and fauoureth) and by the Caldees his arme? I my ſelf alone haue tolde you this before. Yea I ſhall call hym, and bringe hym forth, and geue hym a proſperous iourneye. Come nye, and heare this: haue I ſpoken any thynge darkly ſence the begynnyng? when a thynge begynneth, I am there.

D Wherfore the Lorde God with his ſpirite hath ſent me. And thus ſayth the Lorde God thyne auenger, the holy one of Iſraell: I am the Lorde thy God, which teache the profita ble thinges, and leade the the way, that thou ſhuldeſt go. If thou wylte nowe regarde my commaundemente, thy welthynes ſhall be as the water ſtreame, & thy ryghteouſnes as the waues flowynge in the ſee. Thy ſede ſhall be lyke as the ſande in the ſee, and the frute of thy body, lyke the grauell ſtones therof. Thy name ſhall not be roted out, nor deſtroyed before me. Ye ſhall go awaye frome Babylon, and eſcape the Caldees with a merye voyce. This ſhalbe ſpoken of, declared abrode, and go forth vnto the ende of the worlde, ſo that it ſhalbe ſayde: The Lorde hath defended his ſeruaunte Jacob, that they ſuffred no thurſt, Exodi.xvii.d
when they trauayled in the wylderneſſe. He Numeri.xx.b
claue the rockes a ſunder, and the water guſ- Elaye.lviii.d
hed oute. As for the vngodlye, they haue no peare, ſayth the Lorde.

C Chryſte ſhall gather to gyther all nations be they neuer ſo farre of.

CAPI. XLIX.

YE Iles, herken vnto me, and take hede ye people frome farre. The Lorde hath A
called me fro my byrth, and made mention of my name fro my mothers wombe, he hath made my mouth lyke a ſharpe ſwearde, vnder the ſhadowe of his hande hathe he defended me, & hyd me in his quyuer, as a good arowe, and ſayde vnto me: Thou art my ſeruaunt Iſraell, I wylbe honoured in the. The Elaye.li.a
anſwered I: I ſhall leſe my laboure, I ſhall ſpende my ſtrength in vayne. Neuertheles, I wyll commytte my cauſe and my worke vnto the Lord my God. And nowe ſayth the Lord: B
euen he that faſhyoned me fro my mothers wombe to be his ſeruaunt, that I may bryng Jacob agayne vnto hym, howbeit, Iſrael wyl not be gathered vnto hym agayne. In whoſe ſyght I am greate, whiche alſo is my Lorde, my God, & my ſtrength. Let it be but a ſmall thinge, that thou arte my ſeruaunte, to ſet vp the kynredes of Jacob, and to reſtore the deſtruction of Iſrael, yf I make the not alſo the Elaye.xlii.d
lyght of the Gentyles, that thou mayeſt be Act.xiii.g
my health vnto the ende of the worlde.

Moreouer thus ſayth the Lorde the auen- C
ger and holy one of Iſraell, becauſe of the abhorrynge & deſpyſyng amonge the Gentyles, concernyng ỹ ſeruaunt of all them that beare rule. Kynges and Prynces ſhall ſe, and aryſe and worſhyp, becauſe of the Lorde that he is faythfull, and becauſe of the holy one of Iſraell, whiche hath cholen the.

And thus ſayth the Lorde: ✱ In the tyme ✱ii.Cori.vi.a
appoynted wyll I be preſent with the. ✱ And Jeremye.xi.a
in the houre of health wyll I helpe the, and ✱Elay.xlii.a
delyuer the. I wyll make the a pledge for the people, ſo that thou ſhalt helpe vp the earth agayne, and chalenge agayne the ſcattred herytages. That thou mayeſt ſaye to the priſoners: go forth, and to them that are in darkeneſſe: come into the lyght, that they may fede in the hye wayes, and get their lyuyng in all places. There ſhal neyther hunger nor thurſt, heate nor ſunne hurte them. For he that fa- Apoca.vii.b.
noureth them, ſhall leade them, & geue them
drynke of the ſprynge welles. I wyll make D
wayes vpon all my mountaynes, and my hye pathes ſhalbe exalted. And beholde, they ſhall come from farre: lo, ſome from the North and Weſte, ſome from the Southe. ✱ Reioyſe ye Elaye.xxxiii.c
heauens,

heauens, and synge prayses thou earthe. Take of ioye ye hylles, for God wyll comforte his people, and haue mercye vpon his, that be in trouble.

Roman xi.a Then shal Syon saye: ✱God hath forsake me, and the Lorde hath forgotten me. Doth a wyfe forget the chylde of hyr wombe, and the sonne whom she hath borne? And though she do forget, yet wyll not I forget the. Beholde, I haue wrytten the vpon my handes, thy walles are euer in my syghte. They that haue broken the downe, shall make haste to buyld the vp agayne, and they that made the waste, shall dwell in the. Lyft vp thyne eyes, & loke about the, all these shall gather them
C together, and come to the. As truly as I lyue (sayth the Lorde): thou shalt put them al vpō the, as an apparell, and gyrde them to the, as a bryde with her Jewels. As for thy land that lyeth desolate, wasted and destroyed, it shalbe to narowe for them, that shall dwell in it. And they that wold deuoure the, shalbe farre
F awaye Then the chyld whom the baren shall bring forth vnto the, shall saye in thyne eare: this place is to narow, fyt nye together, that I may haue rowme Then shalt thou thynke by thy selfe: Who hathe begotten me these? seinge I am baren and alone, a captyue and an outcast? And who hath norysshed them vp for me? I am desolate and alone, but frome whence come these?

And therfore thus sayth the Lorde God: Beholde, I wyll stretch aure myne hande to the Gentyles, and set vp my token to the people. They shall bryng the thy sonnes in theyr lappes, and cary thy daughters vnto the vpō theyr shoulders. For kynges shalbe thy nourysshyng fathers, and Quenes shalbe thy nourysshyng mothers. They shal fall before the with theyr faces flat vpon the earthe, and lycke vp
G the dust of thy fete, that thou mayest knowe, ✱Roma. v. o howe that I am the Lord. ✱And who so putteth his truste in me, shal not be confounded. Who spoyleth the gyaunte of his praye? or who taketh the prysoner frome the myghtye? And therfore thus sayth the Lorde: The prysoners shalbe taken from the gyaunte, & the spoyle delyuered from the violent, for I wyl mayntayne thy cause agaynst thyne aduersaryes, & saue thy sonnes. And wyll fede thyne enemyes with theyr owne flesshe, and make them drynk of theyr owne bloud, as of swete wyne. And all flesh shall knowe (O Jacob) that I am the Lorde thy Sauyoure, & strong auenger.

¶ The Jewes are reproued, and also called.

CAPI. L.

A THus sayth the Lorde: Where is the byll of youre mothers deuorcement, that I sent vnto her, or who is the dsurer, to whome I solde you? Beholde, for your owne offences are ye solde, & because of youre transgression is youre mother forsaken. For why wolde no man receyue me, when I came? and when I called, no man gaue me an answere. Was my hand clene smyten of, that it might not helpe? or had I not power to delyuer? lo, at a worde I drynke vp the see, and of waters floudes I make dryye lande, so that for waute of water, the fysh corrupte and dye of thurst. B Esa. As for heauen, I clothe it with darknesse, and put a sack vpon it.

The Lorde God hath geuen me a wel lerned tunge, so that I can comforte them which are troubled, yea and that in due season. He waked myne eare vp by tymes in the mornynge (as the scolemasters do) that I myght herken. The Lorde God hath opened myne eare, therfore can I not saye naye, nor withdrawe my selfe, but I offre my backe vnto the smyters, and my cheekes to ꝑ nyppers. I turne not my face from shame and spittyng, for the Lorde God helpeth me, therfore shall I not be confoūded. I haue hardened my face lyke a flynte stone, for I am sure, that I shall not come to confusion. Myne aduocate speaketh for me, who wyll then go with me to lawe? Let vs stande one agaynste another, yf there be any that wyl reason with me, let him come here forthe to me. Beholde, the Lorde God standeth by me, what is he that can condemne me? lo, they shalbe all lyke as an olde clothe, D which the mothes shall eate vp.

Therfore who so feareth the Lord among you, let hym heare the voyce of his seruaunt. Who so walketh in darkenesse, and no lyght shyneth vpon hym, let hym hope in the Lord, and holde hym by his God. But take hede, ye haue all kyndled a fyre, and gyrded youre selues with the flame. Ye walke in the glysterynge of youre owne fyre, and in the flame that ye haue kyndled. This cōmeth vnto you fro my hande, namelye that ye shall slepe in sorowe.

¶ Consolacion and comforte is promysed vnto the faythfull

CAPI. LI.

HErken vnto me, ye that holde of righteousnes, ye that seke the Lorde. Take hede vnto the stone, whereout ye are hewen, and to the graue whereout ye are dygged. Consydre Abraham your father, and Sara that bare you, howe that I called hym alone, prospered hym wel, and encreased hym, howe the Lorde comforted Syon, and repayred all her decaye, makyng her delerte as a paradyse, and her wyldernesse as the garden of the Lorde. Myrth and ioye was there, thankesgeuynge and the voyce of prayse. Hauken- B specte vnto me then, O my people, and laye thyne eare to me, for a lawe & an ordynaunce shall go forth fro me, to lyghte the Gentyles. It is at hande, that my health and my righteousnesse shall go forthe, and the people shalbe ordred with myne arme.

The Ilandes (that is the Gentyles) shall hope in me, and put their trust in myne arme. Lyft vp your eyes towarde heauen, and loke vpon the earth beneth. For the heauens shall vanysh awaye lyke smoke, and the earth shall

eeare

ware lyke a clothe, & they that dwell therin, shall perysshe in lyke maner. But my healthe shall endure for euer, and my ryghtousnes shall not fayle. Therfore herken vnto me, ye that have pleasure in ryghtousnes, thou people that bearest my law in thyne herte. Feare not the taulte of men, be not afrayd of theyr blasphemyes and reuylynges, for wormes and mothes shall eate them vp lyke cloth & wull. But my ryghtousnesse shall endure for euer, and my saufynge healthe from generation to generation. Wake vp, wake vp, and be strōg, O thou arme of the Lorde, wake vp, lyke as in tymes paste, euer and sence the worlde began.

Arte not thou he, that hast wounded that proude Lucifer, and hewen the dragon in peces? Arte not thou euen he, whiche hast dryed vp the depe of the see? which hast made playn the see grounde, that the delyuered myght go thorowe? That the redemed of the Lorde, which turned agayne, myght come with ioye vnto Syon, there to endure for euer? That myrthe and gladnesse myght be with them, that sorowe and wo myght fle from them? Yea I, I am euen he, that in all thynges geueth you consolacion. What arte thou then, that feareste a mortall man, the chylde of mā, which goeth awaye as doeth the floure? And forgettest the Lord that made the, that spred out the heauens, and layde the foundacion of the earthe. But thou arte euer afrayde for the fyght of thyne oppresloure, which is ready to do harme. Where is the wrathe of the oppresloure? It commeth on fast, it maketh haste to appeare. It shall not perysh, that it shulde not be able to destroye, neyther shall it fayle for faute of nourysshynge. I am the Lorde thy God, that make the see to be styll, and to rage, whose name is the Lorde of hoostes. I shall put my worde also in thy mouth, and defende the with the turnynge of my hande, that thou mayest plante the heauens, and laye the foundacions of the earthe, and saye vnto Syon: thou arte my people.

Awake, awake, and stande vp, O Jerusalē, thou that from the hande of the Lorde haste dronken oute the cuppe of his wrathe, thou that hast supped of, and sucked oute the slombynge cuppe to the botome. For amonge all the sonnes whome thou haste begotten, there is not one to leade the by the hande, of all the sonnes that thou hast norysshed. Borthe these thynges are happened vnto the, but who is sory for it? Yea, destruction, wastyng, hunger, & swearde, but who hath cōforted the? Thy sonnes lye comfortles at the heade of euery strete, lyke a taken benyson, and are full of the terrible wrath of the Lorde, and punyshmente of thy God. And therfore thou miserable and dronken (howe be it not with wyne.) Heare this: Thus sayth the Lorde: thy Lorde and God, the defender of his people: Beholde, I wyll take the slombrynge cuppe out of thy hande, euē the cuppe with the dregges of my wrath, that from hence forth thou shalt neuer drynk it more, and wyll putte it in theyr hande that trouble the, whiche haue spoken to thy soule: stoupe downe, that we maye go ouer, make thy body euen with the grounde, and as the strete to go vpon.

The consolacion and comfort to the people of God.

CAPI. LII.

VP Syō vp, take thy strength vnto the, put on thyne honest rayment, O Jerusalem, thou cytie of the holye one. For from this tyme forth, there shall no vncircum cysed nor vncleane person come in the. Shake the from the dust, aryse, and stande vp, O Jerusalem. Plucke out thy necke frō the bonde, O thou captyue daughter Syon. For thus sayth the Lorde: ye are solde for nought, therfore shall ye be redemed also without any money. A

For thus hath the Lorde sayde: My people went e downe afore tyme in to Egypte, there to be straungers. Afterwarde dyd the kyng of the Assyrians oppresse them, for naught. And nowe what profyt is it to me (sayth the Lord) that my people is freely caryed awaye, and brought in to bondage by theyr rulers, & my name euer styll blasphemed? sayth the Lorde. But that my people maye knowe my name, I my selfe wyll speache in that daye. Behold, here am I. O howe beutyfull are the fete of the Embassadour, that bryngeth the message from the mountayne, and proclaymeth peace, that bryngeth the good tydinges, and preacheth healthe, and sayth vnto Syō: Thy God is the Kynge. Thy watchmen shall lyfte vp theyr voyce, with loude voyce shall they preach of hym for they shall se hym presente, when the Lorde shall come agayne to Syon. B Gene. xlvi. a Roma. ii. g Jere. xxxvi. d Roma. x. f Numer. i. d C

Be glad, O thou desolate Jerusalem, and reioyce together, for the Lorde wyll comforte his people, he wyll deliuer Jerusalem. The Lorde wyll make bare his holy arme, & shew it forth in the syght of all the Gentyles, and all the endes of the earth shall se the saufynge healthe of oure God. Awaye, awaye, get you out from thence, and touch no vncleane thyng. Go oute frome amonge suche. And be cleane, ye that beare the vessell of the Lorde. But ye shall not go out with sedicion, nor make haste as they that fle awaye, for the Lorde shal go before you, and the God of Israel shall kepe the watch. D Psalm. xcviii.

Beholde, my seruaunt shall deale wysely, therfore shall he be magnifyed, exalted, and greatly honoured. Lyke as the multitude shal wondre vpon hym, because his face shalbe so deformed, and not as a mans face, and his bewtie lyke no man. Euen so shall the multitude of the Gentyles loke vnto hym, and the kynges shall shut theyr mouthes before him. For they that haue not bene tolde of hym, shall se hym, and they that herde nothyng of hym, shall beholde hym. Roman. xv. e

The prophecyeth euydently of the passion of oure Sauyoure Jesus Chryste.

CAPI. LIII.

But

A
*Roma.x.c
Johan.xii.f

B* Wt who geueth credence vnto oure preachynge? Or to whome is the arme of the Lorde knowen? He shall growe before the Lord lyke as a braunch, & as a rote in a drye ground, he shall haue neyther bewtie nor fauoure. When we loke vpon hym, there shalbe no fayrnesse, we shall haue no luste vnto hym. He shalbe the most symple, and dispysed of all, whiche yet hath good experience of sorowes and infirmities. We shall reken hym so symple and so vyle, that we shall hyde oure faces from hym. How be it (of a trouth) he only taketh awaye oure infirmite, and beareth oure payne. Yet we shall iudge hym, as though he were plaged & cast downe of God, where as he (not withstandyng) shalbe wounded for oure offences, and smytten for oure wyckednes. For the payne of our punyshmēt shalbe layde vpon hym, and with his strypes shall we be healed.

Marke.ix.b

B

C

As for vs, we go all astraye (lyke shepe) euery one turneth his owne waye. But therowe hym, the Lorde pardoneth all oure synnes. He shalbe payned and troubled, and shall not open his mouth. He shalbe led as a shepe to be slayne, yet shal he be as styll as a lambe before the shearer, and not open his mouthe. He shall be had awaye, his cause not herde, and without any iudgement. Whose generacion yet noman maye nombre, when he shalbe cut of from the ground of the lyuyng. Which punyshment shall go vpon hym, for the transgression of my people. His graue shalbe geuen hym with the condemned, and his crucyfyenge with the theues. Where as he dyd neuer violence nor vnryght, neyther hath there bene any disceatfulnesse in his mouth.

Wath.iiii.e
i.Petri.ii.d
i.Corint.xv.a

Wath.xxvi.f
Jeremye.xi.d
Act.viii.f

D

Yet hath it pleased the Lorde to smyte him with infirmite, that when he had made his soule an offerynge for synne, he myght se long lastynge sede. And this deuyce of the Lorde shall prospere in his hande. With trauayle & labour of his soule, shall he obtayne greate ryches. My ryghtous seruaūt shall with his wysdome iustifye and delyuer the multitude, for he shall beare awaye theyr synnes. Therfore wyll I geue hym the multitude for his parte, and he shall deuyde the stronge spoyle, because he shall geue ouer his soule to death, * and shalbe rekened amonge the transgressours, whiche neuertheles shall take awaye the synnes of the multitude, and make intercession of the mysdoers.

i.Petri.ii.d
i.Johyn.iii.a

* Marc.xv.c
& Luc.xxii.b

¶ Of the great dominyon of Chryst. The indignacion of God endureth but a short space, but his mercye is euerlastynge.

CAPI. LIIII.

A

Galath.iiii.d
Luke.xxiii.d

THerefore be glad now, thou baren that bearest not, Reioyce, synge and be mery, thou that art not with chylde. For the desolate hath moo chyldren, then the maryed wyfe, sayth the Lorde. Make thy tente wyder, and sprede out the banginges of thyne habitacion, spare not, laye forth thy cordes, & make fast thy stakes, for thou shalt breake out on the ryght syde and on the lefte, & thy sede shall haue the Gentyles in possession, & dwell in the desolate cyties. Feare not, for thou shalt not be confounded. Be not ashamed, for thou shalte not come to confusion. Yea thou shalt forget the shame of thy youth and shalt not remembre the dishonour of thy wedowhead. For he that made the, shalbe thy Lorde and husbande, (whose name is the Lorde of hostes,) and thyne auenger shall be euen the holy one of Israell, the Lorde of the hole worlde. For the Lorde shall call the, beynge as a desolate sorowfull woman, and as a ponge wyfe that hathe broken her wedlocke, sayth thy God.

A lytle whyle haue I forsake the, but with greate mercyfulnes shall I take the vp vnto me. When I was angry, I hyd my face from the for a lytle season, but therowe euerlastyng goodnes shall I pardon the, sayth the Lorde thyne auenger. * And this muste be vnto me, as the water of Noe, for lyke as I haue swore that I wyll not brynge the water of Noe any more vpon the worlde, so haue I swore that I wyll neuer be angry with the, nor reproue the. The mountaynes shall remoue, and the hylles shall fall downe, but my louyng kyndnesse shall not moue, & the bonde of my peace shal not fall downe from the, sayth the Lorde thy mercyfull louer. Beholde thou poore, vexed, and despysed. I wyll make thy walles of precyous stones, and thy fondacion of Saphires, thy wyndowes of Christall, thy gates of fyne cleare stone, and thy borders of pleasaūt stones. * Thy chyldren shall all be taught of God, and I wyll geue them plentyousnes of peace. In ryghtousnes shalte thou be grounded, & be farre from oppression, for the whiche thou nedest not be afrayed, neyther for hynderaunce, for it shall not come nye the. Beholde, the aleaunte that was farre from the, shall dwell with the, and he that was somtyme a straunger vnto the, shalbe ioyned with the. Beholde, I make the smyth that blowyth the coles in the fyre, and he maketh a weapon after his handy worke. I make also the waster to destroye, but all the weapens that are made agaynste the, shall not prospere. And as for all tunges, that shall resiste the in iudgement, thou shalte ouercome them and condemne them. This is the heritage of the Lordes seruauntes, & the ryghtousnes that they shall haue of me, sayth the Lorde.

B

C

D

¶ A consolacion and comforte to the people. The frute and profyt of the worde of God.

CAPI. LV.

COme to the waters all ye that be thursty, and ye that haue no money. Come bye, that ye maye haue to eate. Come, bye wyne and mylke, without any money, or money worth. Wherefore do ye laye out youre money, for the thynge that fedeth not, and spende youre laboure aboute the thynge that satisfyeth you not? But herken rather vnto me, and ye shall eate of the beste, and youre soule

...le shall haue her pleasure in plentousnes.
...ckyne your eares, and come vnto me, take
...yde, and youre soule shall lyue. For I wyll
make an euerlastynge couenaunte with you,
euen the sure mercyes of Dauid.

Beholde, I shall geue hym for a wytnesse among the folke, for a Prynce and Captayne vnto the people. Lo, thou shalte call an vnknowen people, and a people that hadde no knowledge of the, shall runne vnto the, because of the Lorde thy God, the holy one of Israel, which glorifyeth the. Seke the Lord, wyle he maye be founde, and call vpon hym wyle he is nye. Let the vngodlye man forsake his wayes, and the vnrighteous his ymaginacions, and turne agayne vnto the Lorde, he shall be mercyfull vnto hym and to our God, for he is ready to forgyue. For thus sayth the Lorde: my thoughtes are not youre thoughtes, & youre wayes are not my wayes, but as farre as the heauens are hyer then the earth, so farre do my wayes exceade youres, & my thoughtes yours. And lyke as the rayne and snow commeth downe from heauen, and returneth not thyther agayne, but watereth the earth, maketh it frutefull, and greene, that it maye geue corne and bread vnto the sower. So the worde also that commeth oute of my mouth shal not turne agayne voyde vnto me, but shall accomplyth my wyll and prosperе in the thynge, wherto I sende it. And so shall ye goo forthe with ioye, and be led with peace. The mountaynes and hylles shall syng with you for ioye, and all the trees of the felde shall clappe theyr handes. For thornes, there shall growe. Fyrre trees, and the Myrte tree in the steade of brieres. And this shall be done to the prayse of the Lorde, and for an euerlastynge token, that shall not be taken awaye.

¶ An exhortacion to iudgement and righteousnesse, and to the spirituall keping of the Sabboth. Against Shepherdes that deuoure theyr flocke.

CAPI. LVI.

THus sayth the Lorde: Kepe equite, and do ryght, for my saluynge healthe shall come shortly, and my ryghtousnes shalbe opened. Blessed is the man that doth this, and the mans chylde which kepeth the same. Be that taketh hede, that he vnhalowe not the Sabboth, (that is) he that kepeth hym selfe that he do no euell. Then shall not the straunger, which cleaueth to the Lorde, saye: Alas, the Lord hath shut me cleane out from his people. Neyther shall the gelded mā saye: Lo, I am a dyre tree. For thus sayth the Lorde, vnto ỹ gelded that kepeth my Sabboth: Namely, that holdeth greatly of the thynge that pleaseth me, and kepeth my couenaunt. Vnto them wyll I geue in my housholde and within my walles, a better heretage & name then yf they had bene called sonnes & doughters. I wyll geue them an euerlastyng name, that shall not perysshe. Agayne, he sayth vnto the straungers that are disposed to flyche to the Lorde, to serue hym, and to loue his name. That they shalbe no bonde men. And all they, which kepe themselues, that they vnhalowe not the Sabboth, namely, that they fulfyll my couenaunte. Then wyll I bringe to my holy mountayne, and make them ioyfull in my house of prayer. Their burnte offrynges and sacrifices shall be accepted vpon myne aulter, for my house shalbe an house of prayer for all people. Math.xxi.b Marc.xi.c Luke.xix.b

Thus sayth the Lorde God which gathereth together the scattered of Israell. I wyll bringe yet another congregacion to hym. All the beastes of the felde, and all the beastes of the wood, shall come to deuoure hym. For his watche men are all blynde, they haue all together no vnderstandynge, they are all domme dogges, not beynge able to barcke, they are sleperye, slogysh are they, and lye snorynge, they are shamelesse dogges, that be neuer satisfyed. The shepherdes also in lyke maner haue no vnderstandynge, but euery man turneth his owne way, euery one after his owne couetousnes with all his power. Come (saye they) I wyll fetch wyne, so shall we fyll our selues, that we maye be dronken. And do to morowe, lyke as to daye, yea & much more. D Jeremy.vi.a Sapience.ii.b

¶ The Jewes are rebuked for theyr iniurye done to Chryste.

CAPI. LVII.

BVt in the meane season the ryghtous perysheth, and no man regardeth it in his herte. Good godly people are taken awaye, and no man consydreth it. Namelye, that the ryghtous is cōueyed awaye tyrow the wycked, that he hym selfe myghte be in rest, lye quyetly vpon his bed, and lyue after his owne pleasure. Come hyther therfore ye charmers chyldren, ye sonnes of the aduoutrer and the hore. Wherin take ye youre pleasure? Vpon whom gape ye with youre mouth, and bleare out youre tonge? Are ye not chyldren of aduoutry, and a sede of dissimulatiō? Ye take your pleasure vnder the okes, and vnder all grene trees, the chylde beynge slayne in the valleys and dennes of stone. Thy part shalbe with the stony rockes by the ryuer. Yea euen these shall be thy parte. For there thou haste poured meate and drynkoffeynges vnto them. Shulde I ouerse that? Thou hast made thy bed vpon hye mountaynes, thou wentest vp thyther, and there haste thou slayne sacrifices. Behynd the dores and postes, hast thou set vp thy remembraunce. A *Math.xii.d B

When thou haddest discouered thy selfe to another then me, when thou wentest downe and made thy bed wyder (that is) when thou dyddest catue the certayne of yonder Idols, and louedest theyr couches, where thou sawest them. Thou wentest strayght to kynges with oyle and dyuerse oynmentes, (that is) thou hast sente thy messengers farre of, and yet art thou fallen into the pyt therby. Thou haste had trouble for the multitude of thyne owne wayes, yet saydest thou neuer: I wyll leaue of. Thou thynkest to haue lyfe (or healthe)

healeth) of thy selfe, and therfore thou beleuest not that thou arte sycke. For when wylt thou be abashed or feare, seyng thou hast broken thy promyse, and remembrest not me, neyther hast me in thyne herte? Thynkest thou, that I also wyll holde my peace, (as afore tyme) that thou fearest me not? Yea verely I wyll declare thy goodnes and thy workes, but they shall not profyt the when thou cryest, let thy chosen heape delyuer the. But the wynd shall take them all awaye, and carye them in to the ayre. Neuertheles, they that put theyr trust in me, shall inherete the lande, and haue my holy hyll in possession.

Jeremye.ii.d
Deute.xxxii.d

And therfore thus he sayethe: Make ready, make ready, and clese the streete, take vp what ye can oute of the waye that leadeth to my people. For thus sayth the hye and excellent, euen he that dwelleth in euerlastyngnelle, whose name is the holye one. * I dwell hye aboue and in the Sanctuary, and with hym also, that is of a contrite and humble sprite, that I maye healc a troubled mynde, and a contrite herte. For I chyde not euer, and am not wroth without ende. But the blastynge goeth fro me, thoughe I make the breath. I am wroth with hym for his couetoulnes and luste, I smyte hym, I hyde me, and am angry, when he turneth him selfe, and foloweth the by waye of his owne herte. But yf I maye se his ryght waye agayne, I make hym hole, I lede hym and restore hym vnto them whome he maketh toyfull, & that were sory for hym. I make the frutes of thankelgeuynge. I gene peace vnto them that are farre of, & to them that are nye, saye I the Lord, that make him hole. But the wycked are lyke the ragyng see, that can not rest, whose water fometh with the myre & grauell. Euen so the wycked haue no peace, sayth my God.

* Psalme.l.b
Esaye.lvi.a

Esay.xl.viii.d

¶ The Lorde (by the mouth of the Prophete) reproueth the people, for theyr fastynges, which were full of hypocresye.

CAPI. LVIII.

A

* Exechi.iii.e
Jeremy.xix.a

And therfore crye nowe, as loude as thou canst. Leaue not of, lyfte vp thy voyce lyke a trompet, and shewe my people theyr offences, and the house of Jacob theyr synnes. For they seke me dayly & wyll knowe my wayes, euen as it were a people that dyd ryght, and had not forsaken the statutes of theyr God. They argue with me cõcernynge ryght iudgement, and wyll pleate at the lawe with theyr God. Wherfore saye we (saye they) and thou seest it not? we put our lyues to straytenelle, and thou regardest it not.

Beholde, when ye faste, youre luste remayneth styll, for ye do no lesse violence to youre detters, lo, ye fall to stryke and debate, and to smyte hym with your fyste that speaketh vnto you. Ye fast not (as some tyme) that youre voyce myght be hearde aboue. Thynk ye this fast pleaseth me, that a man shulde chasten hym selfe for a daye, and to wrythe his heade

B

Zachari.vii.b

aboute lyke an hoke in an hearey clothe, to lye vpon the earth? Shulde that be a fastynge, or a daye that pleaseth the Lord? But this fastynge pleaseth not me, tyll tyme be thou lose hym out of bondage, that is in thy daunger, that thou breake the bondes of wycked bargaynes, that thou let them goo free, and take from them all maner of burthens. Yt pleaseth not me, tyll thou deale thy bread to the hongry, and bryng the poore fatherlelle home into thy house, and when thou seest the naked that thou couer hym, and hyde not thy face from thyne owne flesh.

Then shall thy lyght breake forth as the morynge, and thy health florysh ryght fore lye, thy ryghteoulnelle shall go before the, and the glory of the Lorde shall embrace the.

Then yf thou callest, the Lorde shall answere the: yf thou cryest, he shall saye: Here I am. Yea yf thou layest awaye thy burthens, and holdest thy fyngers, and ceasest from blasphemous talkynge, yf thou hast compassion vpon the hongry, and refreshest the troubled soule. Then shall thy lyght springe out in the darkenelle, and thy darkenelle shalbe as the none daye. The Lorde shal euer be thy gyde, and satisfye the delyre of thyne herte, & fyll thy bones with mary. Thou shalt be like a freshe watred garde, and lyke the fountayne of water, that neuer leaueth runnynge. Then the places that haue euer bene waste, shalbe buylded of the, there shalt thou laye a foundacion for many kynredes. Thou shalt be called the maker vp of hedges, and the buylder agayne of the waye of the Sabboth.

Yea yf thou turne thy fete from the Sabboth, so that thou do not thyne owne wyll in my holy daye, then shalt thou be called vnto the pleasaunt, holy, and glorious Sabboth of the Lorde, where thou shalt be in honoure, so that thou do not after thyne owne ymagination, neyther seke thyne owne wyll, nor speake thyne owne wordes. Then shalt thou haue thy pleasure in the Lorde which shall cary the hye aboue the earth, and fede the with the heritage of Jacob thy father, for the Lordes owne mouth hath so promysed.

¶ The Lorde is myghtye to saue, and redy to heare youre requestes.

CAPI. LIX.

BEholde, the Lordes hande is not so shortened that it can not helpe, neyther is his eare so stopped that it maye not heare. But youre mysdoedes haue seperated you fro youre God, and your synnes hyde his face from you, that he heareth you not. For your handes are defyled with blonde, & your fyngers with vnryghteoulnelle. Your lyppes speake lesynges, and your tonge setteth oute wyckednes. No man regardeth ryghteoulnes, and no man iudgeth truely. Euery man hopeth in vayne thynges, and ymagyneth deceyte, conceyueth weerynelle, and bryngeth forth euell. They bryde cockatrice egges, and

pro-

CAPI. LX.

thens the spyders webbe. Who so eateth of their egges, dyeth. But yf one treade vpon them, ther cometh vp a serpent. Their web maketh no clothe and they maye not couer them w̄ their labounes. Their dedes are the dedes of wickednesse, and the worke of robbery is in their handes. Their fete runne to euil, and thy make hast to shed innocēt blood Their counsels are wycked counsels, harme and destruction are in their wayes. But the waye of peace they knowe not. In their goinges is no equyte, their wayes are so croked that whosoeuer goeth therin, knoweth no thinge of peace.

D And this is the cause that equite is so farre from vs, and that the rightousnesse cōmeth not nygh vs. We loke for lyght, lo, it is darknesse: for the morninge shyne, se, we walke in the darcke. We grope like the blynde vpon ꝑ wall, we grope euen as one that hathe none eyes. We stomble at the none day, as though it were towarde night: in the fallynge places, lyke men that are halfe dead. We rore all lyke Beares, & mourne styll lyke doues. We loke for equite, but there is none: for healthy, but it is farre frō vs. For our offences are many before the, and our sinnes testify agaynste vs. Yea we muste confesse ꝑ we offēde & knowledge ꝑ we w̄ amysse: Namely transgresse & dissemble agaynste the Lorde, & fall away from our God: vsynge presumptuous and traytorous imaginacions, & castinge false matters in our hertes. And therfore is equite gone aside, & rightousnesse standeth farre of: truth is fallē downe in the streete, & the thing that is playne and open may not be shewed. Yea the truth is layde in prison, & he ꝑ refrayneth him selfe from euel must be spoyled.

E When ꝑ Lorde saw this, it displeased him sore, that there was no where anye equyte. He sawe also: that there was no man, which had pitie therof, or was greued at it. And he helde him by his owne power, and cleued to his owne righteousnesse. ✠ He put righteousnes vpon him for a brest plate, & set ꝑ helmete of healthy vpon his heade. He put on wrath in stede of clothyng, & toke gelousye about him for a cloke (lyke as when a man goeth for the wrothfully to recompence his enemyes, & to be auenged of his aduersaryes) Namely, that he myght recompence & rewarde the Ilandes where thorow the name of the Lorde myght be feared, from the rysinge of the Sunne, and his magestye, vnto the goynge downe of the same.

For he shall come as a violent waterstreame, which the wynde of the Lorde hath moued. But vnto Sion there shall come a redemer, & vnto them in Jacob that turne from wickednes, sayeth the Lorde. I wyll make this couenaunte with them (sayth the Lord) My spirite that is come vpon the, and the wordes whiche I haue put in thy mouthe, shall neuer go out of thy mouthe, nor out of the mouth of thy chylders childzen, from this tyme forth for euermore.

¶ consolation and comforte to Jerusalem.

AND therfore gette the vp betymes, for ¶
thy lyght commeth, and the glorye of the Lorde shall ryse vp vpon the. For lo, whyle the darcknesse and cloude coureth the earthe and the people, the Lorde shall shewe the lyght, and his glory shal be sene in the. The Gentyles shal come to thy lyght, & kynges to the brightnes ꝑ springeth forthe vpon the. Lyft vp thyne eyes, & loke rounde about the. All these gather them selues, & come Esai. xlix. ¶
to the. Sonnes shall come vnto ꝑ from farre, and doughters shall gather them selues to ꝑ on euery syde. Whē thou seist this thou shalt marueyle exceedyngly, and thyne herte shalbe opened: when the power of the see shalbe conuerted vnto the (that is) when the stregth of ꝑ Gentyles shal come vnto the. The multitude of Camels shal couer the, the dromedaries of Madian and Epha: All they of Saba shall come, bringyng gold & incēse, & shewing ¶
the prayse of the Lord. All the catel of Cedar shalbe gathered vnto the, the rammes of Nabaioth shall serue the, to be offred vpon mine aulter, which I haue chosen, and in the house of my glorye whiche I haue garnysshed. But what are these that flē here lyke the cloudes and as the Doues flyenge to their wyndowes?

The Iles also shall gather them vnto me, and specially the shyppes of the see: that they maye bringe the sonnes from farre, and their syluer and their golde with them, vnto the name of the Lorde thy God, vnto the holye one of Israel, that hath glorysyed the. Straūgers shall buylde vp thy walles, and their kynges shall do the seruice. For when I am angrye, I smyte the: & when it pleaseth me, Ipocr. xxi. ¶
I pardon the. Thy gates shall stande open styll both daye and nyght, and neuer be shut: that the host of the Gentyles may come, and ¶
that their kynges may be brought vnto the. For euerye people and kingdome that serueth not the, shall perysshe, & be destroyed with the swerde. The glorye of Libanus shall come vnto the: The fyrre trees Boxes & Cedres togyther to garnysshe the place of my Sanctuary, for I wyll glorysyfy the place of my fete.

Moreouer those shall come knelynge vnto the, that haue vexed the: & all they ꝑ dispised the, shall fall downe at thy fote. Thou shalt ¶
be called the cytie of the Lorde, the holy Sīō of Israel. Because thou hast ben forsaken and hated, so that no man wēt thorow the: I will make the glorious for euer and euer, and ioyful thorow out al posterities. Thou shalt suck the mylke of the Gentyles, and kynges breastes shal fede the. And thou shalt knowe that I the Lorde am thy sauiour and defender, the mighty one of Jacob. For brasse, will I sprue the golde, and for yron siluer: for wod brasse, and for stones yron. I wyll make peace thy ruler, and righteousnesse thyne officer. Violence and robberye shall neuer be herde of in thy lande, neyther harme and destruction within thy borders. Thy walles shall be called helthe, and thy gates the prayse of God.

Apoca.xxi.g. ✱ The sonne shall neuer be thy daye lyght, & the lyght of the Moone shall neuer shyne vnto the: but the Lord him selfe shal be thine euerlastynge lyght, and thy God shall be thy glorye,

Apoca.xxii.b. ✱ Thy sonne shal neuer go downe, and thy Moone shall not be taken awaye, for the Lorde him selfe shal be thy euerlastyng light and thy sorowfull dayes shall be rewarded the. Thy people shall be all godly, and possesse the lande for euer: the floure of my plantyng, the worke of my handes, wherof I wil reioyce. The youngest and leest shall growe into a thousand, and the symplest into a strōg people. I the Lorde shall shortly bringe this thynge to passe in his tyme.

¶ The Prophecyeth that Christe shalbe annoynted and sent to preach.

CAPI. LXI.

A ✱ THe spirite of the Lorde God is with
Luke.iiij.c. me, for the Lorde hath anoynted me, & sent me, to preache good tydynges vnto the poore, that I myght binde vp the wounded heertes, that I mygbt preach delyueraūce to the captyue, and open the prison to them that are bounde: that I myghte declare the acceptable yere of the Lord, and the day of ỹ vengeaunce of oure God: that I myght cōforte all them that are in heuynesse, that I myght gyue vnto them that mourne in Sion beautye in the steade of asshes, ioyfull oyntment for lyghtynge, pleasaunt rayment for an heuye mynde: That they myghte be called excellent in righteousnesse, a plantynge of the Lorde for him to reioyse in.

B They shall buylde the long roughe wyldernesse. and set vp the olde desert. They shal repayre the waste places, and suche as haue bene voyde thorowoute many generacions. Straungers shall stande and fede youre cattell, and the Alcauntes shall be youre plowmen and reapers. But ye shall be named the prestes of the Lorde, and men shall call you the seruauntes of oure God. Ye shall enioye
C the goodes of the Gentyles, and tryumphe in theyr substaunce. For your great reproffe & shame, shal they haue ioye that ye may haue parte with theym. For they shall haue double possessiō in theyr land, and euerlasting ioye shal be with them. For I the Lord, whiche loue ryght and hate robberye (though it were offred me) shall make theyr workes full of fayethfulnes, and make an euerlastynge couenaunte with them.

Theyr sede also and theyr generacion shalbe knowen among the Gentyles, and amōge the people. All they that se thē, shall knowe ỹ they are the bygh blessed seed of the Lorde. And therfore I am ioyfull in the Lorde, and my soule reioyseth in my God. For he shall put vpon me the garment of helth, and couer me with the mantel of ryghteousnesse. He shal decke me lyke a bridgrome, and as a bryde ỹ hath her apparell vpon her. For lyke as the grounde bryngeth forth frute, and as the garden shuteth forth sede: So shall the Lorde God cause righteousnes, & the feare of God to florysshe forthe before al the heathen.

¶ Prophecye of the commynge of Christ.

CAPI. LXII.

FOr Syons sake therfore wyll I not hold
A my tongue, and for Jerusalems sake I wyll not ceasse: vntyl theyr righteousnes breake forth as the shynynge lyght, and their helthe as a burnynge lampe. Then shall the Gentyles se thy righteousnesse and all kinges thy glorye. Thou shalt be named with a new name, which the mouth of ỹ Lord shal shew. Thou shalte be a crowne in the hande of the Lorde, and a glorious garlande in the hande of thy God. From this time forth thou shalt
B neuer be called ỹ forsaken, and thy lande shal no more be called ỹ wyldernesse. But ỹ shalte be called Hephzibah, & thy lande Beula: for the Lorde loueth the, & thy lande shalbe inhabited. And lyke as a yong mā taketh a daughter to maryage, so shall God mary him selfe vnto thy sonnes. And as a bridgrome is glad of his bryde, so shall God reioyse ouer the.

I wil set watchmē vpon thy walles (O Jerusalem) whiche shall neither ceasse daye nor
C nyght to preache the Lorde. And ye also shall not kepe him close, nor leue to speake of him vntyll Jerusalem be set vp, & made the praise of the worlde. The Lorde hath sworne by his ryght hande & by his strong arme, that from hēce forthe he wyll not gyue thy corne to be meat for thine ennemyes, ne thy wyne (wherin thou haste laboured) to be drynke for the straūgers. But they that haue gathered in ỹ corne, shal eate it, & gyue thankes to the Lord and they that haue borne in the wyne, shall drynke it in the court of my Sanctuarye.

Stande backe, and departe a sunder, ye ỹ
D stāde vnder the gate: make rowme ye people repayre the streete, and take awaye the stones, & set out a token for the people. Beholde, the Lord proclaymeth in the endes of the world: tell the daughter Sion: se, thy saluacion commeth: beholde, he bryngeth his treasure with him, and his workes go before him. For they whom ỹ Lord deliuereth, shalbe called ỹ holy people: and as for the, thou shalt be named ỹ greatlye occuppyed, and not the forsaken. Glos. Zacha. Mat.

¶ Of the redemption promysed to the people.

CAPI. LXIII.

WHat is he this, that commeth from E-
A dom, vi stayned reade clothes of Bosra: (which is so costly cloth (& commeth in so nymbly wt al his strēgth: I am he ỹ teacheth ryghteousnes & am of power to helpe. Wherfore thē is thy clothing red, & thy rayment like his ỹ treadeth in ỹ wine presse? I haue trodden downe myne ennemyes in my wrathe, and set my fete vpon them in my indignacio: And theyr bloude sprange vpon my clothes, and so Apoca.xix.

so haue I strayned al my rayment. For the day of vengeaunce that I haue taken in hande, and the yeare of my delyueraunce is come. I lokid about me, and there was no man to shewe me any helpe, I fell downe, and no mā helde me vp. Then I helde me by myne owne arme, and my feruentnesse susteyned me. And thus haue I troden downe the people in my wrathe, and bathed them in my displeasure: In so moche that I haue shedde theyr blonde vpon the earthe.

I wyll declare the goodnesse of the Lorde, yea and the prayse of the Lorde for all that he hath gyuen vs, for the greate good that he hathe done for Israel: whiche he hath gyuen them of his owne fauour, and according to the multytude of his louynge kyndnesses. For he sayde: These no doubte wyll be my people, and no shrinkynge chyldren, and so he was their sauyoure. In theyr troubles he for sooke them not, but the angell that went forth from his presence deliuered them: Of very loues kyndenesse that he had vnto thē, redemed he them. He hathe borne them, & carryed them vp euer sence the worlde began. But after they prouoked hym to wrathe and vexed his holy mind, he was theyr enemy, & fought agaynste them him selfe. Yet remembred he þ olde tyme of Moses and his people: how he brought them frome the water of the see, as a shepeherde doth with his shepe: how he had gyuen his holy spirite amonge them: how he had led Moses by the righte hande with his glorious arme: how he had deuyded the water before them (whereby he gate him selfe an euerlastynge name) howe he led them in the depe, as an horse is led in the playne, þ they shulde not stumble. The spirite of the Lorde led them, as a tame beaste goeth in the vale.

Thus (O God) hast thou led my people, to make thy selfe a glorious name with all. Loke downe then frome heauen, and behold the dwellynge place of thy sanctuarye and thy glorye. How is it, that thy gelousye, thy strength, the multytude of thy mercyes and thy louynge kyndnesse, wyl not be intreated of vs. Yet arte thou oure father: For Abrahā knoweth vs not, neither is Israel acquaynted with vs. But thou Lorde art oure father and redemer, & thy name is euerlastynge. O Lorde wherfore haste thou led vs out of thy waye? wherfore hast thou hardened our hertes, that we feare the not? Be at one with vs agayne, for thy seruauntes sake that are of the generation of thyne heritage. Thy people hathe had but lytle of thy Sanctuarye in possessiō, for oure enemyes haue taken it in: And we are become euen as we were from the begynnynge: but thou arte not theyr Lorde, for they haue not called vpon thy name.

¶ The Prophete (vnder the person of the Jewes) bewayleth theyr exyle and bannyshment. Thannes righteousnesse is lyke a cloth fylled with the flowres of a woman.

CAPI. LXIIII.

O That thou woldest clene the heuen in sondre, and come downe: that the mountaynes myght melte awaye at thy presence, lyke as at an hote fyre, & that the malicious myght boyle, as the water doth vpon þ fyre: Whereby thy name myght be knowen amonge thyne ennempes, and that the Gentyles myght trēble before the. That þ myghtest come down vñ thy wōderous straūge workes, then shulde thy hylles melte at thy presence. For sence the begynnynge of the worlde there was none (excepte thou O God) that hearde or perceyued, ✝ neither hathe any eye sene what thou wolte for them, that put their truste in the. A ✝ 1. Cor. ii. B

Thou helpest hym that doth ryghte with cherfulnesse, and them that thynke vpon thy wayes. But lo, thou arte angrye, for we offend and haue bene euer in synne, ✝ and there is not one hole. We are all as an vncleane thynge, and all oure ryghtousnesses are as þ clothes stayned with the floures of a womā: we fall euerychone as the leafe, for oure synnes cary vs awaye lyke the wynde. There is no man that calleth vpon thy name, that stādeth vp to take holde by the. Therfore hidest thou thy face frome vs, and consumest vs, be cause of oure synnes. B ✝ Rom. iii. b. ✝ Dial. xvi. a. C

But nowe O Lorde, thou father of oures: ✝ we are the claye, and thou arte oure potter & we all are the worke of thy handes. Be not so sore displeased (O Lorde) and kepe not oure offences to longe in thy remembraunce, but consydre that we al are thy people. The cities of thy Sanctuary lye wast, Sion is a wylderneste, and Jerusalem a desert. Our holy house whiche is oure beautye, where oure fatheres praysed the, is brent vp: yea all our commodities and pleasures are wasted away. Wilt thou not be intreated (Lorde) for all this? Wylt thou hold thy peace, and scourge vs so sore? ✝ Rom. ix. c. ✝ Eccle. xxxvii. b ✝ Psa. lxxix. b D

¶ The felicytie of Jerusalem, and the callynge of the Heathen.

CAPI. LXV.

THey shal seke me, that hytherto haue not asked for me: they shall fynde me, that hytherto haue not sought me. The shall I say immediatly to the people that neuer called vpon my name: I am here, I am here. For thus long haue I euer holden oute my handes to an vnfaythfull people, that go not the right way, but after theyr owne imaginations: To a people that is euer defying me to my face. ✝ They make theyr oblations in gardens, and coyr smoke vpon altares of brycke, they lurke among the graues and lye in the dēnes all nyght. They eate swynesflesh & vncleane broth is in coyr vessels. If thou commest nye them, they say: touch me not, for I am holyer then thou. A Esay. lii. a. Rom. x. d. ✝ Deut. xii. a. ✝ Deut. xiiii. b. ✝ Deut. xiiii. a. ✝ Leuit. xi. a.

All these men when I am angrye shall be turned to smoke and fyre, that shal burne for euer. Beholde it is wrytten before my face, & shal not be forgotten, but recompēsed. I shal B Jeremy. vii. a

Mat.xxiij.a. Eccle.xx.d. rewarde it them in to theyr bosome: I meane youre mysdedes, and the misdedes of youre father together (sayth the Lord) which haue made theyr smokes vpon the mountaynes, and blasphemed me vpō the hylles: therfore wyll I measure theyr olde dedes in to theyr bosome agayne. Moreouer thus sayth the Lorde: lyke as when one wold gather holy grapes, men saye vnto him: breake it not of, for it is holy: euen so wyll I do also for my seruauntes sakes, that I wyll not destroy the all: But I wyll take a sede out of Jacob, and oute of Juda one, to take possession of my hil. My chosen shall possesse these thynges, and My seruauntes shall dwell there. Saron shal be a shepefolde, and the valleye of Achor shal gyue the stallynge for the catell of my people that seare me. ✶ But as for you, ye are they, that haue forsaken the Lorde, & forgotten my holy hyll. Ye haue set vp an aultare vnto fortune, and gyuen vnto drynckofferynges vnto treasure. Therfore wyll I nombre you with the swearde, that ye shall be destroyed all togyther. For when I called, no man gaue me answere: when I spake ye harkened not vnto me, but dyd wyckednesse before myne eyes, & chose the thynge that pleased me not.

Therfore thus sayth the Lorde God: Beholde my seruauntes shall eate, but ye shall haue honger. Beholde, my seruauntes shall drincke but ye shall suffre thurste. Beholde, my seruauntes shal be merye, but ye shal be confounded. Beholde, my seruauntes shall reioyse for verye quyetnesse of herte: But ye shall crye for sorowe of herte, and complayne for vexacion of mynde. Youre name shall not be sworne by amonge my chosen, for God the Lorde shall slaye you, and call his seruauntes by an other name. Who so reioyseth vpon earthe, shall reioyse in the true God. And who so sweareth vpon earth, shall swere in the true God. For the olde emnyte shal be forgotten, and taken away oute of my syght. For lo, I shall make a newe heauen, & a newe earthe. And as for the olde, they shall neuer be thoughte vpon, ne kepte in mynde: but men shall be glad and euermore reioyse, for the thynges that I shall do.

Apoca.xxi.a. For why: Beholde, I shall make a ioyfull Jerusalem, yea I my selfe will reioyse with Jerusalem, and be glad with my people: And the voyce of weppynge and waylynge shal not be herde in her from thence forth. There shal neuer be chylde ne olde man, that haue not theyr full dayes. But when the chylde commeth to an hundreth yeare olde, it shall dye. And yf he that is an hundreth yere of age do wronge, he shall be cursed. They shall buylde houses, and dwell in them: they shall plante vineyardes, and eate the frute of them. They shall not buylde, & another possesse. They shal not plāt & other eate: But lyke of my people shalbe lyke a tree, & so shall the worke of theyr handes.

My chosen shall lyue longe, they shall not labour in vayne, nor begette with trouble: for they are the hye blessed sede of the Lord, and theyr frutes with them. And it shall be, for euer they call, I shall answere them. While they are yet but thynckynge howe to speake, I shal heare them. The Wolfe and the Lambe shall fede to gyther, and the Lyon shall eate hay lyke the bullocke. But earthe shall be serpentes meate. There shall no man hurt ne slaye an other, in all my holy hylle, sayth the Lorde.

¶ God dwelleth not in temples, made by mannes hande. He despyseth sacrifyces done without mercy and fayth. God comforteth them that are troubled for his sake. Amonge the Christen, the Sabboth is conty nuall.

CAPI. LXVI.

THus sayth the Lorde: Heauen is my seate, and the earthe is my fote stole. Where shall nowe the house stande ye wyll buylde vnto me? And where shall be the place, yt wil I dwell in? As for these thinges, my hande hath made them all, and they are all created, sayth the Lorde. Whiche of them shal I then regarde? Euen him that is of a lowly troubled spirite, and standeth in awe of my wordes. For who so slayeth an ox for me, dothe me so greate dishonoure, as he yt kylleth a man. He that killeth a shepe for me choketh a dogge. He that bryngeth me meate offeringes, offereth swynes bloude: Who so maketh me a memoriall of incense, prayseth the thinge that is vnryghte. Yet take they such wayes in hande, and theyr soule delyteth in these abhominacions.

Therfore wyl I also haue pleasure i laughynge them to scorne, and the thynge that they feare, wyl I bryng vpon them. For whē I called, no man gaue answere: whē I spake they wolde not heare: But dyd wyckednesse before myne eyes, and chose the thynges that displease me. Heare the worde of God all ye that feare the thing which he speaketh. Your brethren that hate you, and caste you oute for my names sake, saye Let the Lorde magnyfy him selfe, that we maye se youre gladnesse: & yet they shall be confounded.

For as touchynge the cytie and the temple I heare the voyce of the Lorde, that wyll reward, and recompense his enemyes: like as when a wyfe bryngeth forth a man childe, of euer she suffre the payne of the byrth and anguyshe of the trauayle. Who euer herde or sawe suche thynges? doth the grounde beare in one daye? Or are the people borne all at ones, as Syon beareth her sonnes? For thus sayth the Lorde: Am I he that maketh other to beare, and bare not my selfe? Am not I he that beareth, and maketh baren? sayth thy God. Reioyce with Jerusalem, and be gladde with her, all ye that loue her. Be ioyfull with her, all ye that mourned for her. For ye shall sucke comforte oute of her brestes, and be satisfied. Ye shall taste, & haue delyte in the plentcousnesse of her power. For thus sayth the the Lorde: Beholde, I wyll let peax in to her, like a water floude, and the myght of the heathen like a flowyng streme.

Then

Then shall ye sucke, ye shall be borne vpon
her sydes, and be toyfull vpon her knees. For
lyke as a chylde is comforted of his mother,
so shall I comforte you, and ye shalbe com-
forted in Jerusalem. And when ye se this,
your herte shall retoyce, and your bones shall
flayth lyke an herbe.

E Thus shal the hand of the Lord be knowe
amonge his seruauntes, and his indignacion
amonge his enemyes. For beholde, the Lorde
shall come with fyre, and his charet shall be
lyke a whyrle wynde, that he maye recom-
G pence his vengeaunce in his wrathe, and his
indignacion with the flame of fyre. For the
Lorde shall iudge all flesh with the fyre, and
with his swearde, and there shall be a greate
nombre slayne of the Lorde. Suche as haue
made them selues holy and cleane in the gar-
dens, and those that haue eaten swyne flesh,
myce, and other abominacions, shalbe taken
awaye together, sayth the Lorde. For I wyll
f come to gather all people and tunges with
theyr workes and imaginacyons, these shall
come, and se my glorye. Unto them shall I
geue a token, and sende certayne of them
(that be delyuered) amonge the Gentyles, in
to Cilycia, Affryca and Lidya (where men can
handle bowes) in to Italye also and Greke
lande.

G The Iles farre of, that haue not hearde
speake of me, and haue not sene my glorye,
shal preache my prayse among the Gentyles,
and shall bringe all youre brethren for an of-
frynge vnto the Lorde, out of all people, vpō
horses, charettes and horse lyttters, vpō Mu-
les and cartes to Jerusalem my holye hyll
(sayth the Lorde) lyke as the chyldren of Is-
raell bringe the offrynge in cleane vessels, to
the house of the Lorde.

And I shall take oute certayne of them for
to be Prestes and Leuytes, sayth the Lorde. Apoca.xxi.d
For lyke as the newe heauen and the newe
earth which I wyll make, shalbe fast stablyf-
shed by me, (sayth the Lorde.) So shall youre
sede and youre name contynue, and there shal
be a newe Moone for the other, and a newe
Sabboth for the other, & all flesh shall come
to worshyppe before me, (sayth the Lorde.)
And they shall goo forthe and loke vpon
the carcyons of them that haue trans-
gressed agaynst me. For theyr worm- Mar.ix.b
mes shall not dye, neyther
shall theyr fyre be quen-
ched, and all flesshe
shall abhorre
them.

¶ The ende of the boke of the
Prophete Esaye.

THE BOKE OF THE PROPHETE IEREMYE.

¶ The Boke of Jeremy, and in what tyme he prophecyed. He excuseth him selfe and wolde refuse the office of a Prophete, because he is younge and vnexperte. He is taught of the Lorde, and becommeth bolde. God openeth vnto him, that the destruction of the Jewes, by the Babilonians, is at hand. Jeremy is commaunded to speake the worde of God vnto the Jewes, without feare.

CAPI. I.

A THese are the Sermons of Jeremye the sonne of Helkiah the Preest, one of them that dwelte at Anathoth in the lande of Benjamin, when the Lorde had fyrste spoken with hym, in the tyme of Josiah the sonne of Amon kyng of Juda, in the xiij. yere of his kyngdome, and so duryng vnto the tyme of Jehoakim the sonne of Josiah kynge of Juda, and vntyl the .xj. yeres of Zedekiah the sonne of Josiah kynge of Juda were ended, when Jerusalem was take, euen in the fyfth moneth. The worde of the Lorde spake thus vnto me: Before I fashyoned the
B in thy mothers wombe, I dyd know the. And or euer thou wast borne, I sanctifyed the, and ordeyned the, to be a Prophete vnto the people. Then sayde I: Oh Lorde God, I am vnmete, for I am yet but yonge. And the Lorde answered me thus: Saye not so, I am to yonge. For thou shalt goo to all that I shall sende the vnto, and whatsoeuer I cõmaunde the, that shalt thou speake. Be not afrayed of their faces, for I wylbe with the, to deliuer the, sayth the Lorde.

And with that, the Lorde stretched out his hande, and touched my mouth, & sayd moreouer vnto me: Behold, I put my wordes in thy
C Jere. i. viii. a mouthe, and this daye do I set the ouer the people and kyngdomes, that thou mayst rote oute, breake of, destroye, and make waste, and that thou mayest buylde vp and plante. After this, the Lorde spake vnto me, sayenge: Jeremy, what seest thou? And I sayde: I se a wakyng roode. Then sayde the Lorde: thou hast sene ryght, for I wyll watch diligently vpon my worde, to performe it.

It happened afterwarde, that the Lorde spake to me agayne, and sayde: What seest thou? And I sayde: I se a seething pot, lokyng
Jeremy. iiii. a from out of the North vpther warde. Then sayde the Lorde vnto me: Out of the North shall come a plage vpon all the dwellers of the lande. For lo, I wyll call all the officers of the kyngdomes of the North (sayth the Lorde.) And they shall come, & euery one shall set his seate in the gates of Jerusalem, & in all their walles rounde about & thorowe
D all the cyties of Juda. And thorow them shal I declare my iudgement, vpon all the wycked welle of those men that haue forsake me, that haue offred vnto straunge goddes and worshipped the workes of their owne handes.

And therfore gyrde vp thy loynes, aryse, and tell them all, that I geue the in commaundemẽt. Feare them not, I wyll not haue the to be afrayed of them. For beholde, this daye do I make the a stronge fensed towne, an yron pyller, & a wal of stele agaynst the hole lande, agaynst the kynges and myghty men of Juda, agaynst the preestes & people of the lande. They shall fyght agaynste the, but they shall not be able to ouercome the, for I am with the, to deliuer the, sayth the Lorde.

¶ God reherseth his benefytes done vnto the Jewes. Agaynste Preestes and Prophetes, or preachers that contemne and despyse God. The Jewes are destroyed, because they forsoke God, and because they ranne a hore hunteynge after Idolles.

CAPI. II.

MOreouer, the worde of the Lorde commaunded me thus: Go thy waye, crye
I in the eares of Jerusalem, and saye: Thus sayth the Lorde: I remẽbre the for the kyndnesse of thy youth, & because of thy stedfast loue, in that thou folowdest me thorowe the wyldernesse, in an vntylled lande. Thou Israell wast halowed vnto the Lorde, and so was his fyrste frutes. All they that deuoured Israell, offended: myschyefe fell vpon them, sayth the Lorde. Heare therfore the worde of the Lorde, O thou house of Jacob, and all the generacion of the house of Israell. Thus sayth the Lorde vnto you.

What vnfaythfulnesse found your fathers in me, that they went so farre awaye fro me,
J fallyng to lyghtnesse, & beyng so vayne? They thought not in their hertes: Where haue we lefte the Lorde, that brought vs oute of the lande of Egypt, that led vs thorow the wyldernesse, thorow a desert & rough lande, thorow a dyre & a deadly lande, yea a lande that no man had gone thorowe, & wherin no man had dwelt? And when I had brought you into a pleasaũt welbuyloed land, that ye might enioye the frutes & all the cõmodities of the same, ye went forthe & defyled my lande, and brought myne heritage to abomination.

The Preestes them selues sayde not ones: Where is the Lord? They that haue the law in their handes, knowe me not. The shepherdes offende agaynste me. The Prophetes do seruyce vnto Baal, and folowe suche thynges as shall bringe them no profyt.

Wherfore I am constrayned (sayth the
C Lorde) to make my cõplaynte vpon you, and vpon your chyldren. Go in to the Iles of Cethim, and loke well, sende vnto Cedar, take diligent hede, and se, whether suche thynges be done there, whether the Gentyles them selues deale so falsly & vntruely with their goddes, (whiche yet are no goddes in dede.) But my people hath geue ouer their hye honoure, for a thynge that maye not helpe them.

Be

Be astonished, o ye heuens, be afrayde and abashed at suche a thynge, sayth the Lorde. For my people hath wone two euyls. They haue forsaken me the well of water of lyfe, and digged them pittes, yea vile and broken pittes that holde no water. Is Israel a bonde seruaunt, or one of the housholde? Why is he then so spoyled? Why do they roze and crye then vpon him as a lyon? They haue made his land waste, his cityes are so brent vp, that there is no man dwellynge in them. Yea the chyldren of Noph and Taphnes haue vkyled thy necke.

Commeth not this vnto the, bycause thou hast forsaken the Lorde thy God, euer sence he ledde the by the waye? And what haste thou nowe to do in the strete of Egypte? to dryncke foule water? Eyther what makest thou in the waye of Assiria? To dryncke water of the floude? Thyne owne wickednelle shal reproue the, and thy turnyng away shall condemne the: that thou mayste knowe and vnderstande how euyll and hurtfull a thynge it is, that thou haste forsaken the Lorde thy God, and not feared him sayth the Lorde God of hostes.

I haue euer broken thy yoke of olde, and burste thy bondes: yet sayste thou, I will no more serue, but (lyke an harlot) thou runnest aboute vpon all hye hylles, and amonge all grene trees, where as I planted the oute of noble grapes, and good rotes. How art thou tourned then in to a bitter, vntrutefull, and and straunge grape? Yea, and that so sooze: that though thou waithe the with Nitrus, & make thy selfe so sauour with that swete smel lynge herbe of Borith: yet in my syght thou art stayned with thy wickednelle, sayth the Lorde thy God.

Saye not nowe: I am not vnclene, and I haue not folowed the Goddes. Loke vpon thyne owne wayes in the woddes, valeys, & dennes: so shalt thou knowe what thou hast wone. Thou arte lyke a swyfte Dromadary that goeth easely his way: and thy wantonnelle is lyke a wylde asse that vseth the wildernelle, and that snoffeth and bloweth at his wyll. Who can tame the? All they that seke the, shal not fayle, but fynde ꝑ in thyne owne vnclennes. Thou kepest thy fote from nakednelle, and thy throte from thyrst, and thinkest thou in thy selfe: tush, I wil take no sorowe, I will loue the straunge goddes, and hange vpon them.

Lyke as a theefe that is taken with the dede commeth to shame, euen so is the house of Israel come to confusion: the commen people, their kynges and rulers, their prestes and prophetes. For they saye to a stocke: thou art my father, and to a stone: thou hast begotte me: yea they haue turned their backe vpon me, & not their face.

But in the tyme of their trouble, whē they saye: stande vp and helpe vs, I shal answere them: Where are nowe thy goddes, that thou hast made the? vpp them stande vp and helpe the in the tyme of nede. For loke how many cities thou hast (O Juda) so many goddes hast thou also.

Wherfore then wyll ye goo to lawe with me, seinge ye all are synners agaynste me sayth the Lorde? It is but lolte labource, that I smyte youre chyldren, for they receyne not my correction. Youre owne swerde destroyeth youre Prophetes, lyke a deuourynge lyon. Ye ye be the people of the Lorde, then harken vnto his worde: Am I then become a wildernelle vnto the people of Israel? or a lande that hathe no lyghte? Wherfore sayth my people then: we are fallen of, and we wyll come no more vnto the? Dothe a mayden forget her raymente, or a bryde her stomacher? And dothe my people forget me so longe? Why dooleste thou thy wayes so hyghly (to obtayne fauoure there thorowe) when thou hast yet stayned them with blasphemyes? Jerem. xix.

Upon thy wynges is founde the bloude of poore and innocent people, and that not in corners and holes onely, but openly in all places. Yet dareste thou saye I am gyltelelle: Tushe, his wrathe can not come vpon me. Beholde, I wyll reason with the, bycause thou dareste saye: I haue not offended. O howe euyll wyll it be for the to abyde it: when it shall be knowen how ofte thou hast gone backwarde? Deute. xxiiii. b Jeremy. viii. a Ezech. xxi. d

For thou shalte be confounded as well of Egypte, as of the Assirians: Yea, thou shalte goo thy waye frome them, and smyte thyne handes togyther vpon thy heed: Bycause the Lorde shall bryngе that confydence and hope of thyne to nought, and thou shalte not prospere withall.

¶ God beynge mercyfull, calleth vnto repentaunce his people, whiche he hadde forsaken for theyr hoordome with poolles. He exhorteth Israell vnto repentaunce, promptynge them shepeherdes that shoulde haue the true knowledge of God. The returne of Israel vnto God, confessynge theyr offence.

CAPI. III.

COmmenly when a man putteth awaye his wyfe, and she goeth frome him and marryeth with an other, then the question is: Shoulde he resort vnto her any more after that? Is not this felde then defiled and vnclene? But as for the, thou hast played the harlot with many louers, yet tourne agayne to me sayth the Lorde. Lyft vp thyne eyes on euerye syde, and loke yf thou be not defiled. Thou hast wayted for them in the stretes, & as a muetherer in the wildernelle. Thorowe thy hoordome and shameful blasphemies is the lande defiled. A

This is the cause, that the rayne and euenynge dewe hathe ceased. Thou haste gotten an hoores forehead, and canste not be ashamed. Elles woldeste thou saye vnto me: O my father, thou arte he that hast broughte me vp, and ledde me fro my youthe: Wylte thou then put me awaye, and caste me of for euer? B

euer? Or wylte thou withdrawe thy selfe cleane fro me? Neuertheselle thou speakest suche wordes, but thou art euer doing worse and worse.

C * Jeremy.a. Jeremye.ii. d. xiii. Ezechie.xvii. b

* The Lorde sayde also vnto me: in the tyme of Josiah the kynge: Hast thou sene what that wrynckynge Israell hathe doone? howe she hathe eunne vp vpon all the hylles and amonge all thycke trees, and there played the harlot? Haste thou sene also (when she hadde doone all this) howe I sayde vnto her: that she shoulde turne agayne vnto me, and yet she is not returned? Juda that vnfaythfull sister of hers also sawe this: Name ly that after I hadde well sene the aduoutrye of the wrynckynge harlotte Israell, I put her awaye, and gaue her a byll of deuorcement.

For all this her vnfaythfull sister Juda was not ashamed, but went backe and played the hoore also. Yea, and the noyse of her horedome hathe defyled the hole lande. For she hath committed her aduoutrye with stones and stockes.

Neuertheselle her vnfaythfull sister Juda is not tourned agayne vnto me with her hole hert, but fayndly: sayth the Lorde. And the Lorde sayd vnto me. The backslyder Israell is more ryghtous then the vnfaythfull Juda: and therfore goo preache these wordes towarde the Northe, and saye: Thou wrynckynge Israell, tourne agayne (sayth the Lorde) and I wyll not tourne my face from you: for I am mercyful, sayth the Lord, and I wyll not alwaye beare displeasure agaynst the: but on this condition, that thou knowe thy greate blasphemye: Namely, that thou haste vnfaythfully forsaken the Lorde thy God, and haste made thy selfe parte taker of straunge Goddes vnder all grene trees, but hast hadde no wyll to heare my voyce, sayth the Lorde.

D

Ezechiel.ii.e. Dcc.xxiii.a

* O ye wrynckynge children, tourne agayne, sayth the Lorde: and I wyl be mayed with you. For I wyll take one oute of the citye, and two out of one generation from amonge you, and bryng you out of Syon: and wyll gyue you herdemen after myne owne mynde, whiche shall fede you with lernynge and wysdome.

E

Moreouer, when ye be encreased and multiplyed in the lande, then (sayth the Lorde) there shall no more boste be made of the Arcke of the Lordes Testament: No man shall thynke vpon it, neyther shall any man make mention of it: for from thence forthe it shall neyther be visited, ne honoured with gyftes.

Then shall Jerusalem be called the Lordes seate, and all Heathen shall be gathered vnto it, for the Lordes names sake, whiche shall be set forthe, they shall folowe no more the ymagination of their owne frowarde herte.

F

Then those that be of the house of Juda, shall goo vnto the house of Israell: and they shall come togyther oute of the Northe in to the same land that I haue gyuē your fathers. I haue shewed also howe I tooke the vp, beyng but a child, and gaue the a pleasaunt land for thyne herytage: yea, and a goodly host of the Heathen: and howe I commaunded the that thou sholdest * call me father onely, and not to wrynke fro me.

Wul.

But lyke as a woman fayleth her louer, so are ye vntaythfull vnto me (O ye house of Israell) sayth the Lorde. And therfore the voyce of the chyldren of Israel was herde on euerye syde, weepinge and waylinge: for they haue defiled theyr waye, and forgotten God theyr Lorde.

G

O ye wrynckynge chyldren, tourne agayne (sayinge: lo, we are thyne, for thou arte the Lorde our God:) And so shal I heale youre backeturnynges. The hylles fall, and all the hye pryde of the mountaynes, but the helthe of Israell standeth onely vpon God our Lorde.

Confusion hathe deuoured oure fathers laboute frome oure youthe vp: yea, theyr shepe and bullockes, theyr sonnes and wughters. So now we also slepe in oure confusion, and shame couereth vs: for we and oure fathers from our youthe vp vnto this daye, haue synned agaynste the Lorde oure God, and haue not obeyed the voyce of the Lorde our God.

¶ The true repentaunce or returnynge to God. He exhorteth to the circumcision of the herte. The destruction of Jewrye is prophecyed, for the malyce of theyr hertes.

CAPI. IIII.

O Israell, yf thou wylte turne the, then turne vnto me, sayth the Lorde. And yf thou wilt put awaye thyne abhominations out of my syght, thou shalte not be moued: And shalte swere. The Lorde lyueth: in truth, in equitie and ryghtousnesse: and all people shal be fortunable and ioyfull in him, for thus sayth the Lorde, to all Juda and Jerusalem: plowe your lande, and sowe not among the thornes.

I

Be circumcised in the Lorde, and cutte awaye the foreskynne of youre hertes, all ye of Juda, and all the indwellers of Jerusalem: that my indignacion breke not out lyke fire, and kyndle, so that no man maye quenche it, because of the wickednesse of your ymaginations.

Deut.x. Jerem.ix

Preache in Juda and Jerusalem: crye oute and speke: blowe the trompettes in the lande crye that euery man may heare, and saye: Gather you togither, and we wyl go in to strong cities. Set vp the token in Syon, spede you, and make no tarryeng: for I wil bryng a great plage, & a greate destruction from the Northe. For the spoyler of the Gentyles is broken vp from his place, as a lyon oute of his denne, that he maye make the lande waste, and destroye the cityes, so that no man maye dwell therin. Wherfore gyrde youre selues aboute with sacke clothe, mourne and wepe, for the fearfull

feareful wrath of the Lorde shal not be withdrawen from you.

At the same tyme (sayethe the Lorde) the herte of the kynge and of the Prynces shall be gone, the preestes shal be astonished, and the Prophetes shall ye sooze afrayde. Then sayde I: O Lorde God, hast thou then disceyued this people, and Jerusalem, sayinge: ye shall haue peax, and nowe the swerde goeth thorowe their lyues? Then shall it be sayd to the people, and to Jerusalem: there commeth a warme wynde frome the Mozthe thorow the way of my people, but neither to fan, ne to clense.

After that there shall come vnto me a stronge wynde, and then wyll I also gyue sentence vpon them. For loo, he commeth downe lyke as a cloude, and his charettes are lyke a stormy wynde: his horsemen are swifter then the Egle. Wo vnto vs, for we are destroyed. O Jerusalem, wash thyne herte from wickednesse, that thou mayst be helped. How longe shall thy noysome thoughtes remayne with the?

For a voyce frome Dan, and from the hyll of Ephraim speaketh oute, and telleth of a destruction. Beholde the Heathen gyue Jerusalem warnyng, and preache vnto her, that her destroyers are commynge frome farre countreys. They tell the cities of Juda the same also, they shall gyue them warnynge in euerye place, lyke as the watche men in the felde. For they haue prouoked me to wrathe, sayth the Lorde.

Thy wayes and thy thoughtes, haue brought the vnto this: this is thyne owne wyckednesse and disobedience that hath possessed thyne herte: Ah my bely, ah my bely, (shalte thou crye) howe is my herte so sore? my hert panteth within me, I can not be still, for I haue herd the cryinge of the trompettes and peales of warre.

They crye murther vpon murther, the hole lande shal perysshe. Immediatly my tentes were destroyed, and my hangynges in the twinklynge of an eye. How longe shall I se the tokens of warre, and heare the noyse of the trompettes.

Neuertheles, this shall come vpon them, because my people is become foolysshe, and haue vtterly no vnderstandynge. They are the chyldren of folysshnesse, and without any discretion. To do euil, they haue wit ynough: but to do wel, they haue no wysdome. I haue loked vpon the earthe: and se, it is waste and voyde. I loked towarde heuen, and it had no lyght.

I behelde the mountaynes and they trembled, and all the hylles were in a feare. I loked aboute me, and there was no bodye, and all the byrdes of the ayre were awaye. I marked well, and the plowed felde was become waste: yea al their cities were broken downe at the presence of the Lorde, and indignacion of his wrathe.

For thus hath the Lorde sayde: The hole land shal be desolate, yet wil I not then haue done. And therfore let the erth mourne, and let the heuen be sorye aboue: for the thynge that I haue purposed and taken vpon me to do, shal not repent me, and I will not go fro it. The hole lande shal flie for the noyse of horsemen and bowmen: they shal run in to the busshes in to woodes, and clyme vp the stony rockes. All the cityes shall be voyde, & no man dwellynge therin.

What wylt thou now do, thou beinge destroyed? For though thou clothest thy selfe with scarlet, & deckest the with golde: though thou paintest thy self with colours, yet shalt thou trym thy self in vayne. Jeremy.iii.c.

For those that hitherto haue ben thy great fauourers shall abhorre the, and goo aboute to slee the. For (me thynke) I heare a noyse, lyke as it were a woman trauelynge, or one labouryng of her fyrst chylde: Euen a voyce of the doughter Sion, that calleth out her armes, and sobneth, sayinge: Ah, wo is me, how sore vexed and saynt is my herte, for the that are slayne?

¶ In Jewrye is there no ryghtous or faythfull man founde, eyther amongest the people, or the rulers, for whose sake the Lorde shoulde spare the cytye: wherfore Jewrye is destroyed of the Assyrians.

CAPI.

LOke thorowe Jerusalem: beholde and se: Seke thorowe her stretes also within, yf ye can fynde one man that dothe equalland ryghte, or that laboureth to be faythfull: and I shall spare him (sayethe the Lorde.) For though they can saye: the Lorde lyueth, yet they sweare to disceyue: Where as thou (o Lorde) lokest onely vpon faythe and truthe. A

Thou hast scourged them, but they toke no repentaunce: thou hast correct the for amendment, but they refused thy correction. They made their faces harder then a stone, & wolde not amende.

Therfore I thoughte in my selfe: peraduenture they are so symple and foolysh, that they vnderstande nothynge of the Lordes waye, and iudgementes of our God. Therfore wyll I goo vnto their heedes and rulers, and talke with them: yf they knowe the waye of the Lorde, and the iudgementes of oure God. But these (in lyke maner) haue broken the yoke, and burste the bandes in sonder. B

Wherfore a lyon out of the wod shal hurt them, and a wolfe in the euenynge shall destroye them. The cat of the mountayne shall lye lurkynge by their cities, to teare in peces all them that come therout. For their offences are manye, and their departynge awaye is greate. Shoulde I then for all this haue mercye vpon the? Thy chyldren haue forsaken me, and swome by them that are no godes. And albeit they were bounde to me in mariage, yet they fell to aduoutrye, and hanted harlottes houses. C

In

In ꝯ desire of vnclenly lust they are become like the stoned horse, euery man neyeth at his neyghbourss wyfe: sholde I not correct this sayth the Lorde?

Sholde I not be auenged of euery people, Ezechi.xxiij.c. that is lyke vnto this? Clyme vp vpon their walles beate them downe, but destroye them not vttetly: cut of their braunches, bycause they are not the Lordes. For vnfaythfully hathe the house of Israel and Juda forsaken me, sayethe the Lorde. They haue denied the Lorde, and sayde: it is not he. Nulthe, there shall no myshortune come vpon vs: we shall se neyther swerde nor honger. As for the warnyng of the Prophetes, they take it but for wynde: yea there is none of these, which wil tell them, that suche thynges shall happen vnto them.

D Wherefore thus sayethe the Lorde God of hostes: bycause ye speake suche wordes: beholde: The wordes that are in thy mouthe wil I turne to fire, and make the people to be wod, that I may consume them.

Lo, I will bryuge a people vpon you from farre, O house of Israel (sayethe the Lorde) a myghtye people, an olde people, a people whose speche thou knowest not, neyther vnderstandest what they saye. Their arowes are sodeyne deathe: yea they them selues be brepe graunted. This people shall eate vp thy feute and thy meate: yea they shall deuour thy sonnes and thy doughters, thy shepe and thy bullockes.

They shall eate vp thy grapes and fygges. Yea for thy stronge and well seased cytyes wherin thou vpddest truste, they shall destroye theym with the swearde. Neuertheles I wyll not haue doone with you, sayethe the Lorde. But yf they saye: Wherfore dothe the Lorde oure God all this vnto vs?

E Then aunswere them: bycause that lyke Jeremi.v.vi.b as ye haue forsaken me, and serued straunge goddes in youre owne lande: euen so shall ye serue other goddes also in a straunge land. Preache this vnto the house of Jacob, and crye it oute in Juda, and saye thus: Heare this (thou foolysshe and vndiscrete people) Esay.vi.b. Johñ.ix.d. ✠ ye haue eyes, but ye se not: eares haue ye, but ye heare not.

ffeare ye not me, sayethe the Lorde? Are ye not ashamed to loke me in the face? whiche bynde the see with the sande, so that it can not passe his boundes: For thoughe it rage, yet can it do nothynge, and thoughe the waues therof do swell, yet may they not go ouer.

But this people hathe a false and obstynate herte, they are departed and gone F awaye fro me. They thynke not in their hertes: O let vs feare the Lorde oure God that gyueth vs rayne earlye and late, when nede is: whiche kepeth euer styl the harueste for vs perely.

Neuertheles youre mysdes haue tourned these from you, and youre synnes haue robbed you hereof. For amonge my people are founde wycked personnes, that prypply laye snares, and wayte for men, to take them and destroye them. And lyke as a swete is full of byrdes, so are their houses full of that whiche they haue gotten with falshed and disceyte.

Hereof commeth their greate substaunce G and ryches: hereof are they fatte and welthye, and are run awaye fro me with shamefull blasphemyes. They mynistre not the lawe, they make no ende of the fatherlesses cause, they iudge not the poore accordynge to equite.

Shulde I not punish these thinges, sayth ꝯ Esai. Zach. Lorde? Sholde I be auenged of all suche people as these be? Horrible and grenous thinges are done in the lande.

The Prophetes teache falsely, and the preestes folowe them, and my people hathe pleasure therin. What wyll come therof at the last?

¶ The synnes for whiche Jerusalem is afflycte. Vncircumcysed eares. Couetousnesse. Disceyte. The Lorde reiecteth the sacrifyces of the Jewes. The commynge of the Babylonyans is prepreced agayne.

CAPI. VI.

COme forth of Jerusalem, ye stronge chil A dren of Ben Jamin: blow vp the trompettes ye Tecuites, set vp a token vnto Bethcarem, for a plage and a greate miserye bursteth out from the North.

I wyll lyken the doughter of Syon to a fayre and tendre woman, & to her shall come the shepeherdes with their flockes. Their tentes shall they pytche rounde aboute her, and euerye one shall fede them that are vnder his hande. Make battayle agaynste her (shall they saye.) Aryse, let vs go vp, whyle it is yet daye.

Alas, the daye goeth awaye, and the B nyght shadowes fall downe: Aryse, lette vs go vp by nyght, and destroye her stronge holdes: for thus hath the Lorde of hostes commaunded.

Hewe downe her trees, and set vp bulwarkes agaynste Jerusalem. This is the cytye that muste be punyshed, for in her is all vnrighteousnesse. Lyke as a Condyte aboundeth in water, euen so this cytye aboundeth in wyckednesse. Robberye and vnryghteousnes is herde in her, sorow and woundes are euer there in my syght. Amende the, O Jerusalem, lest I withdraw my hert from the, and make the desolate: and thy land also, that no man C dwel in it. For thus sayth the Lord of hostes: The residue of Israel shal be gathered as the remnaunt of grapes.

And therfore tourne thyne hande agayne in to the basket, lyke the grape gatherer. But vnto whom shall I speake, whom shal I warne, that he maye take hede? Their eares are so vncircumcysed, that they maye not heare.

Beholde, they take ꝯ word of God but for a scorne,

a home, and haue no lust therto. And therfore I am so ful of indignatiō, o Lord, that I may suffre no longer. Shede out thy wrathe vpon the chyldren that are without, and vpon all yonge men.

Yea the man muste be taken prysoner with the wyfe, and the aged with the creple. Their houses with their landes and wyues shall be turned vnto straungers, when I stretche oute myne hande vpon the inhabitauntes of this lande, sayethe the Lorde. For frome the leest, vnto the mooste, they hange all vpon couetousnesse: and frome the Prophete vnto the Preest, they goo all aboute with falsehed and lyes.

And beside that, they heale the hurte of my people with swete wordes, sayinge: peax peax, when there is no peax at all. Therfore they muste be ashamed, for they haue committed abhominacion. But howe shoulde they be ashamed, when they knowe nothing, neyther of shame, nor of good nourtoure? And therfore they shall fall amonge the slayne: and in the houre when I shall vysyt them, they shall be brought downe, sayth the Lorde.

Thus sayethe the Lorde: goo in to the stretes, consyder and make inquisicion for the olde way, and yf it be the good and right waye: then goo therin, that ye maye fynde rest for your soules. But they saye: we will not walke therin, and I wyll set watche men ouer you, and therfore take heed vnto the voyce of the trompet: But they saye we wil not take hede. Heare therfore ye Gentyles, and thou congregacion shalte knowe, what I haue deuysed for them. Heare thou earth also: beholde, I wyll cause a plage come vpon this people, euen the frute of their own ymaginacions.

For they haue not bene obedient vnto my wordes, and to my lawe, but abhorred them. Wherfore bringe ye me incense frome Saba, and swete smellynge Calamus frome farre countreyes? Youre burnte offerynges displease me, and I reioyse not in youre sacrifices.

And therfore thus sayethe the Lorde: beholde, I wyl make this people fal, and there shal fall from amonge them the father with the chyldren, one neyghboure shall perysshe with an other.

Moreouer thus sayth the Lorde: Beholde there shal come a people from the North, and a great people shall aryse frome the endes of the earth, with bowes and with dartes shall they be weapened: It is a roughe and fearce people, an vnmercyfull people: their voyce roreth lyke the see, they ryde vpon horses well appoynted to the batayle agaynst the, o doughter Sion.

Then shall this crye be hearde: Oure armes are feble, heuynesse and sorowe is come vpon vs, as vpon a woman trauey-lynge with chylde. No man goo forthe in to the feld, no man come vpon the hye strete/ for the swerde and feare of the enemye shall be on euery syde.

Wherfore gyrde a sacke clothe aboute the (O thou doughter of my people) syrynckle thy selfe with asshes, mourne and wepe bytterly, as vpon thy onely beloued sonne: For the destroyer shall sodenly fall vpon vs. The haue I set for a prouer of my hard people, to seke out, and to trye their wayes. For they are all vnfaythfull and fallen awaye, they hange vpon fylthy lucre, they are clene brasse and yron, for they hurte and destroye euerye man. The bellous are brente in the fire, the lead is consumed, the melter melteth in vayne, for the euyll is not taken awaye from them. Therfore shall they be called noughtye syluer, bycause the Lorde hathe caste them oute. G Amos. viij. b.

Ieremye is commaunded to shewe vnto the people the worde of God, whiche trusteth in the outwarde seruyce of the temple, that helpeth nothynge. The euyls that shall happen to the Iewes for the despysynge of their prophetes. Sacrifyces doth not the Lorde chefely requyre of the Iewes, but that they shoulde obey his worde. Cophery.

CAPI. VII.

A These are the wordes that God spake vnto Ieremye: Stande vnder the gates of the Lordes house, and crye out these wordes there with a loude voyce, and saye: Heare the worde of the Lorde all ye of Juda that go in at this dooze, to honour the Lorde. Thus sayethe the Lorde of hostes, the God of Israel. Amende youre wayes and youre counselles, and I wyll lette you dwelle in this place. Trust not in false lyenge wordes, sayinge: here is the temple of the Lorde, here is the temple of the Lorde, here is the temple of the Lorde. Iere. xxvi. d.

B * For yf ye wyll amende youre wayes and counsels, yf ye wyll iudge ryghte betwyxte a man and his neyghboure: yf ye wyll not oppresse the straunger, the fatherlesse and the wydowe: yf ye wyll not shedde innocente bloode in this place: yf ye wyll not cleue to straunge goddes to youre owne destruction: then wyll I let you dwell in this place: yea, in the land that I gaue afore tyme vnto your fathers for euer. Exod. xxii. c. Zacha. viij. c. Leuit. xix. g. Job. xxiij. d.

But take hede, ye truste in counselles that begyle you, and do ye no good. For when ye haue stollen, murthered, commytted aduoutrye, and periurye: When ye haue offred vnto Baal, folowynge straunge and vnknowen Goddes: Then come ye, and stande before me in this house, (whiche hath my name gyuen vnto it) and saye: Tusshe we are absolued qwyte, thoughe we haue doone all these abhominacions.

C * What, thynke you this house that beareth my name, is a den of theues? And these thinges are not done priuyly, but before mine eyes sayth the Lorde. Go to my place in * Silo, whereunto I gaue my name afore tyme, and loke well what I dyd to the same place for the wyckednesse of my people of Israell. Esay. lvi. b. * Job. ii. b. Math. xxi. b. Jere. xxxii. f. Psalm. xviij. a Jere. xxvi. a. 1. Reg. iii. iiij. v and vi.

And

And nowe, thoughe ye haue wone all these
dedes (sayth the Lorde) and I my selfe rose
vp euer bytymes to warne you, and to com-
mon with you, yet wolde ye not heare me:
Prouer.i.c I called, ye wolde not answere. And therfore
Isa.lxv.b.c. euen as I haue done with Siloh, so wyll I
1.Regū.iiij.b. do to this house, that my name is gyuen vn-
Iere.xiij.b to, (and that ye put your trust in) ye vnto the
place that I haue gyuen to you and your fa-
thers. And I shall thrust you out of my sighte
as I haue cast out all your brethren the hole
sede of Ephraim.

D Therfore thou shalte not praye for this
people, thou shalte neyther gyue thanckes
nor bydde prayer for them: thou shalte make
no intercessiō to me for them: for in no wyse
wyll I heare the. Seest thou not what they
doo in the cityes of Juda, and without
Jerusalem? The chyldren gather stickes,
the fathers kindle the fire, the mothers knede
the dowghe, to bake cakes for the quene of
heuen.

They poure oute drynckeoffrynges vn-
to straunge Goddes, to prouoke me vnto
wrathe: How be it they hurte not me (sayth
the Lorde) but rather confounde and shame
them selues.

And therfore thus sayth the Lorde God:
beholde, my wrath and my indignacion shall
be poured out vpon this place, vpon mē and
cattell, vpon the trees of the felde, & al frute
of the land, & it shal burne so that no mā may
quenche it.

E Thus sayth the Lorde of hostes, the God
of Israel: Ye heape vp your burntoffrynges
with youre sacrifyces, and eate the flesshe.
But when I brought youre fathers oute of
Egypt, I spake no worde vnto them of burnt
offrynges and sacrifyces: but this I com-
maunded them, saying: harken and obey my
voyce, and I shall be your God, and ye shal
be my people: so þ ye walke in all the wayes
which I haue commaunded you, that ye may
prospere.

Iere.xvi.c But they were not obedient, they inclyned
not their eares thereunto, but wente after
their owne ymaginations, and after the mo-
cions of their owne wycked hert, and so tour
ned them selues awaye, and conuerted not
vnto me. And this haue they doone, from the
tyme that youre fathers came out of Egypt
vnto this daye.

F Neuertheles I sent vnto them my ser-
uauntes all the Prophetes: I rose vp erlye &
sente them worde, yet wolde they not harken
ne offre me their eares, but were obstinate
and worse then their fathers. And thou shalt
now speake all these wordes vnto them, but
they shall not heare the: thou shalt cry vpon
them, but they shall not answere the. Ther-
fore shalte thou saye vnto them: this is the
people, that neyther heareth the voyce of the
Lord their God, ne receyueth his correction.
Faythfulnesse and truthe is clene rooted out
of their mouth.

G Wherfore cut of thyne heere, and caste it
away, take vp a complaynt in the hole land:
for the Lorde shall cast awaye and scatter the
people, that he is displeased withall. For the
chyldren of Juda haue doone euyll in my
syghte, sayth the Lorde. They haue set vp their
abhominacions in the house that bathe my
name, and haue defyled it. They haue al-
so buylded an aulter at Tophet, whiche is
in the valleye of the chyldren of Hennon:
that they myghte burne their sonnes and
doughters, whiche I neuer commaunded
them, neyther came it euer in my thoughte.
and therfore beholde, the dayes shall come
(sayth the Lorde) that it shall no more be
called Tophet, or the valeye of the chyl-
dren of Hennon, but the valey of the slayne,
for in Tophet they shall be buryed, bycause
they shall elles where haue no rowme. Yea,
the deed bodyes of this people shall be eaten
of the foules of the ayre, and wylde beestes
of the earthe, and man shall fraye them a-
waye. And as for the voyce of myrthe and Eyrth
gladnesse of the cityes of Juda and Jerusa-
lem, the voyce of the bydegrome, and of the
bryde: I wyll make them cease, for the lande
shall be desolate.

¶ The destruction of the Jewes. The Lorde mo-
ueth the people to amendement, reckening vp their
synnes. Reproueth the lyinge doctryne of the Pro-
phetes and Prestes, and their couetyse.

CAPL VIII.

AT the same tyme, sayth the Lorde, the
bones of the kynges of Juda, the bo-
nes of his Princes, the bones of the
prestes and Prophetes, yea and the bones of
the citezyns of Jerusalem, shalbe brought out
of their graues, and layde agaynst the sunne,
the moone, and all the heuenly hoste, whome
they loued, whom they serued, whō they ran
after, whome they soughte and worshypped.
They shall neither be gathered togyther, ne
buried, but shall lye vpon the earthe to their
shame and dysplynge.

And all they that remayne of this wycked
generacion, shall rather chose to dye then lyue
where so euer they remayne, and where as I
scatter them, sayth the Lorde of hostes. This
shalte thou saye vnto them also: Thus sayth
the Lorde: Do men fall so, that they aryse
not vp agayne? And turne they so farre away
that they neuer conuerte? Wherfore then is
this people and Jerusalem gone so far backe,
that they tourne not agayne. They are euer
the longer, the more obstinate, and will not
be conuerted.

For I haue loked and considered: but there
is no man that speaketh a good worde: there
is no man that taketh repentaunce for his
synne, that wyll so moche as saye: wherfore
haue I done this? But euery man (as soone
as he his turned backe) runneth forth full, like
a wylde horse in a batayle. The Storke know-
eth his appoynted time, the turtle mue, the
swalowe and the crane considre the tyme of
their trauayle, but my people wil not knowe
the time of the punishmēt of the Lord? How
dare

ye saye then: we are wyse, we haue the lawe of the Lorde amonge vs?

Beholde, the disceytfull penne of the scribes, setteth forth lyes: therfore shall the wise be confounded, they shall be afrayde and taken: for lo, they haue cast oute the worde of the Lorde: what wysdome can then be among them? Wherfore I wyl geue their wyues vnto straungers, and their feldes to destroyers.

For from the lowest vnto the hyest, they folow al fylthy lucre: and from the prophet vnto the preest, they deal all with lyes. Neuer thelesse, they heale the hurte of my people in swete wordes, saying: peax peax, where there is no peax at all.

Fye for shame, how abhominable thynges do they? & yet they be not ashamed, yea they knowe of no shame.

Wherfore in the tyme of their visitacion, they shall fall amonge the dead bodyes saith the Lorde.

Moreouer I wil gather them in, sayth the Lord, so that there shal not be one grape vpō the vine, ne one fyg vpon the fyg tree, & the leaues shall be pluct of.

Then wil I cause them to depart and saye: why prolong we the time? Let vs gather our selues togither, and go in to the stronge cittie, there shall we be in rest: For the Lorde oure God hathe put vs to sylence, and gyuen vs water mixte with gall, to drynke, because we haue synned agaynst him.

We loked for peax, and we fare not þ better, we wayted for the tyme of helth, and lo, here is nothing but trouble.

Then shall the noyse of his horses be herde frome Dan, the hole lande shall be afrayde at the neying of his stronge horses: for they shall goo in and deuoure the lande, with all that is in it: the cityes, and those that dwell therin. Moreouer, I wyll sende Cockatrices and serpentes amonge you (whiche wyl not be charmed) and they shal bite you, sayth the Lorde.

Sorowe is come vpon me, and heuynesse vexeth my herte: for loo, the voyce of the crynge of my people, is herde frome a farre countreye: Is not the Lorde in Syon? Is not the kynge in her? Wherfore then haue they greued me (shall the Lorde saye) with their ymages, and foolysshe straunge facions?

The harueft is gone, the sommer hathe an ende, and we are not helped. I am sore vexed, because of the hurte of my people: I am heuye, and abasshed: for there is no more Tyriacle at Galaad, and there is no Physicyon that can heale the hurte of my people.

¶ The complaint and bewayling of the Prophete for the malyce of the people. In the knowlege of God ought we only to reioyce. The vncircumcision of the hert.

CAPI. IX.

O Who wyll gyue my heed water ynoughe, and a well of teares for myne eyes: that I may wepe night and day, for the slaughter of my people? Wolde God that I hadde a cotage some where farre from folke, that I myghte leaue my people, and goo frome them: for they be all aduoutrers and a shrynckynge sorte. They bende their tunges lyke bowes, to shote out lyes. As for the truthe, they may nothyng away withall in the worlde. For they go from one wyckednesse to an other, and holde nothynge of me, sayth the Lorde.

Yea, one muste kepe him selfe frome an other, no man maye safely trust his owne brother: for one brother vndermyneth an other, and one neyghboure beggyleth an other. Yea, one dissembleth with an other, and they deale with no truthe. They haue practised their tonges to lye, and taken great paynes to woo mischiefe. They haue set their stole in þ middest of disceyte, and for verye dissemblynge falsehed they wyll not knowe me, saythe the Lorde.

Therfore thus saythe the Lorde of hostes: beholde, I wyll melt them and trye them, for what shold I els to to my people? Their tunges are lyke sharpe arowes to speake disceyt. With their mouth they speake peaceably to their neighbour, but priuily they laye wayte for him.

Shulde I not punish them for these thinges, sayth the Lorde? Or shulde I not be auenged of anye suche people as this? Vpon the mountaynes wyll I take vp a lamentacion & sorowful cry, and a mournyng vpon the fayre playnes of the wildernesse: Namely, bicause they are so brent vp, that no man goeth there any more: yea a man shal not heare one beest crye there.

Byrdes and cattell are all gone frome thence. I wil make Jerusalem also an heape of stones, and a denne of venymous wormes. And I wil make the cityes of Juda so waste, that no man shall dwel therin. What man is so wyse, as to vnderstande this? Or to whom hath the Lord spoken by mouth, that he may shewe this and saye: O thou lande why perisshest thou so? Wherfore arte thou so brent vp, and lyke a wyldernesse, that no man goeth thorowe?

Yea the Lorde him selfe tolde the same vnto them that forsoke his lawe, and kepte not the thynge that he gaue them in commaundement, neither lyued therafter: but folowed the wyckednesse of their owne hertes, and serued straunge goddes, as their fathers taught them.

Therfore thus saythe the Lorde of hostes, the God of Israel: Beholde, I wyll fede this people with wormewod, and gyue them gall to drynke. I wil scattre them also among the Heathen, whom neither they ne their fathers haue knowen: and I wyll sende a swerde amonge them, to persecute them, tyl I bringe them to noughte. Moreouer thus saith the Lorde of hostes: loke ye call for mourning wyues, and send for wyse women: that

they come shortly, and synge a mournyng songe of you: that the teares maye fall out of our eyes, and that oure eye lyddes maye gusshe out of water.

F For there is a lamentable noyse herde of Syon: O how are we so sore destroyed? O howe are we so piteously confounded? We muste forsake oure owne naturall countrey, and we are shut oute of oure owne lodgynges. Yet heare the worde of the Lorde (O ye women, and lette youre eares regarde the wordes of his mouthe: that ye maye lerne youre doughters to mourne, and that euery one maye teache her neyghbours to make lamentacyon. Namely thus: Deathe is clymmynge vp in at oure wyndowes, he is come in to oure houses, to destroye the childe before the dooze, and the younge man in the strete.

G But tell thou playnly, thus sayth ỹ Lorde: The deed bodyes of men shall lye vpon the grounde, as the donge vpon the felde, and as the heye after the mower, and there shall be no man to take them vp.

1. Corinth. 1. d. 2. Corint. 5. d. Moreouer, thus sayth the Lorde: Let not the wyse man reioyse in his wysdome, ne the stronge man in his strength, neither the riche man in his ryches: But who so wyll reioyse let him reioyse in this, that he vnderstandeth and knoweth me: for I am the Lorde, which do mercy, equitie and rightousnesse vpon the erth. Therfore haue I pleasure in suche thinges, sayth the Lorde. Beholde, the tyme commeth (sayth the Lorde) that I wyll vysyt all them, whose foreskyn is vncircumcised. The Egyptians, the Iewes, the Edomites, the Ammonites, the Moabites, and the shauen Madianites that dwel in the wyldernes. For all the Gentyles are vncircumcised in ỹ flesh, but all the house of Israel are vncircumcised in the herte.

¶ The constellacyons of the sterres are not to be feared. Of the weyknesse of Idoles, and of the power of God. Of euyll curates.

CAPI. X.

A HEare the worde of the Lorde, that he speaketh vnto the, O thou house of Israel: Thus sayth the Lorde: Ye shall not lerne after the maner of the Heathen, & ye shall not be afrayde for the tokens of heuen: for the Heathen are afrayde of suche: yea all the customes and lawes of the Gentyles are nothynge but vanitie. They hewe downe a tree in the wod with the handes of the workeman, & facyon it with the axe: they couer it ouer with golde or syluer, they fasten it with nayles and hammers, that it moue not. It standeth as styffe as the palme tree, it can neither speake ne goo, but must be borne. Be not ye afrayde of suche, for they can doo neyther good ne euyll. But there is none like vnto to the, O Lorde, and great is the name of thy power. Who wolde not feare the? Or what kynge of the Nacyons wolde not obey the?

Elaie. xlvii. c. Elay. xliii. b. Sapien. xiii. Baruch. vi. iiii. Re. xvii. g Iudi. vi. b. Epoca. xv. b.

For amonge all the wyse men of the Nacyons, and in all theyr kyngdomes, there is none that maye be lykened vnto the. They are all togyther vnlerned & vnwyse. All their conning is but vanitie: namely wod, sylver, whiche is broughte out of Tharsis, and beten to plates: and golde frome Ophir, a worke that is made with the hande of the craftes man and the caster, clothed with yelowe sylke and scarlet: euen so is the worke of their wyse men all togyther. But ỹ Lorde is a true God, a lyuynge God, and an euerlastynge kynge. Yf he be wrothe, the earthe shaketh: all the Gentyles maye not abyde his indignacion.

As for their goddes, it may well be sayd of them: they are goddes that neither made heuen ne earthe: therfore shall they perysshe from the earthe, and frome all thynges vnder heuen. But (as for oure God) he made the earth with his power, and with his wisdome hathe he fynished the hole compasse of the worlde, with his discreecion hath he spred out the heuens. Jerem.

C At his voyce the waters gather together in the ayre, he drayeth vp the cloudes from the vttermost partes of the erth: he turneth ligh tenynge to rayne, and bryngeth forthe the wyndes out of their treasures. His wisdome maketh all men foles. And confounded be al casters of ymages, for that they cast, is but a vayne thynge, and hathe no lyfe. The vayne crafte smen with their workes, that they in their vanitie haue made, shall perysshe one with an other in the tyme of visitacion. Neuertheselle Jacobs porcion is not suche: but it is he that hath made al thinges, and Israel is the rod of his enheritaunce: The Lorde of hostes is his name. Put away thyne vnclennesse oute of the lande, thou that arte in the strong cityes. For thus sayth the Lorde: Beholde, I wyll nowe thrust oute the inhabitauntes of this lande a great waye of, and trouble them in suche sorte, as they shall no more be founde. Plain.

D Alas how am I hurt? Alas how paynefull are my scourges vnto me? For I consider this sorow by my selfe, and I muste suffre it. My tabernacle is destroyed, and all my cordes are broken. My chyldren are gone fro me, and can no where be founde. Nowe haue I none to spreade oute my tente, or to set vp my hangynges. For the herdemen haue done foolyshly, that they haue not sought the Lorde. Therfore haue they dealte vnwysely with their catell, and all are scattered abrode. Beholde, the noyse is harde at hande, and great sedicion out of the North: to make the cities of Juda a wilderneslle, and a dwellinge place for dragons.

H Nowe I knowe, O Lorde, that it is not in mans power to ordre his owne wayes, or to rule his owne steppes and goinges. Therfore chasten thou vs, O Lorde, but with fauoure and not in thy wrathe, bringe vs not vtterly to nought. Poure out thyne indignacion rather vpon the Heathen that know the not, & vpon the people that call not on thy name: Plain. Plain.

And

And that by cause they haue consumed, deuoured and destroyed Jacob, and haue roted out his glorye.

¶ I curse of them that obeye not the worde of Goddes promesse. The people of Juda folowynge the steppes of theyr fathers, worshyppeth straunge goddes. The Lorde saythe he wyll not heare the Jewes, and forbyddeth also Jeremye to praye for them.

CAPI. XI.

THis is an other sermon, which ✠ Lorde commaunded Jeremye to preache, saynge: Heare the wordes of the couenaunt and speake vnto all Juda, and to all them that dwell at Jerusalem. And saye vnto them Thus saythe the Lorde God of Israell: Cursed be euery one that is not obedient vnto the wordes of this couenaunt: which I commaunded vnto your fathers, what tyme as I brought them out of Egypte, from the yron fornace, sayinge: Be obedient vnto my voice and do accordyng to all that I commaunde you: so shall ye be my people, and I wyll be your God, and wyll kepe my promesse that I haue sworne vnto youre fathers: Namely that I wolde gyue them a lande wherin floweth with mylke and honye, as ye se, is come to passe this daye. Then answered I, and sayde. Amen. It is euen so, Lorde, as thou sayest.

Then the Lorde sayde vnto me agayne: preache this in the cityes of Juda, and rounde aboute Jerusalem, and saye: Heare the wordes of this couenaunt, that ye maye kepe them. For I haue diligently exhorted youre fathers, euer sythens the tyme I brought them out of the lande of Egypte, vnto this daye. I gaue them warnynge betymes, sayinge: Harken vnto my voyce: Neuertheles they wolde not obeye me, nor enclyne theyr eares vnto me, but folowed the wyckymaginations of theyr owne hertes.

And therfore haue I accused them as transgressours of all the wordes of this couenaunte that I gaue them to kepe, wherin they (not withstandynge) haue not kepte.

And the Lorde sayde vnto me: It is found out, that hole Israel, and all these cityzyns of Jerusalem are gone backe. They haue turned them selues to the blasphemyes of theyr fore fathers, whiche had no lust to heare my worde. Euen lykewyse haue these also folowed straunge goddes, and worshipped the. The house of Israell and Juda haue broken my couenaunte, whiche I made with theyr fathers.

Therfore thus sayth the Lorde: Beholde, I wyll sende a plage amonge you, whiche ye shall not be able to escape: and thoughe ye crye vnto me, I wyll not heare you. Then shall the townes of Juda, and the cityzyns of Jerusalem go and call vpon theyr goddes vnto whom they made their oblacions, but they are not able to helpe them in tyme of theyr trouble. For as many cityes as thou hast, O Juda, so manye goddes hast thou also. And loke how many stretes there be in the, O Jerusalem, so many shamefull aulters haue ye set vp, to offre vpon them vnto Baal. But praye not thou for this people: byd neyther praise ne prayer for them, for though they crye vnto me in their trouble, yet wyl I not heare them. Jeremy. ii.e

Jere. xiiii.b.

O thou beloued, why wrought thou so shamefull greate blasphemyes in my house? Euen as thoughe that holye flesshe myght absolue the, specially when thou hast made thy bosse of thy wyckednesse. The Lorde called the a grene olyue tree, a fayre one, a frutefull one, a goodly one: but nowe that there is a contrarye reporte of the abrode, he wyll burne the vp, and destroye thy braunches. For the Lorde of hostes that planted the, hath ruysed a glage for the (O thou house of Israell and Juda, for the euyll that ye haue done to prouoke him to wrathe, in that ye dyd seruice vnto Baal.

D

This, O Lorde, haue I learned of the, and vnderstande it: for thou hast shewed me their ymaginations. But I (as a meke lambe) was caried awaye to be slayne: not knowing that they hadde deuised suche a counsell agaynste me, sayinge: we wyll destroye his meate with wodde, and dryue him oute of the lande of the lyuynge, that his name shall neuer be thought vpon.

Esay. liii.c

Therfore I wyll beseche the nowe, O Lorde of hostes, thou ryghteous iudge, thou that tryest the reynes and the hertes: let me se the auenged of them, for vnto the haue I committed my cause. The Lorde therfore spake thus of the cityzyns of Anathoth, that sought to slee me, sayinge: Preache not vnto vs in the name of the Lorde, or elles thou shalt dye of our handes. Thus (I saye) spake the Lorde of hostes: Beholde, I wyll vysyte you. Youre younge men shall perysshe with the swerde, youre sonnes and youre doughters shall vtterly dye of hongre, so that none shall remayne. For vpon the cityzyns of Anathoth wyll I brynge a plage, the yere of their visitacion.

Sapien. ii.d. Jeremy. xx.c

¶ The Prophete marueyleth at the prosperitye of the wycked, althoughe he confesse God to be ryghteous. The Jewes are forsaken of the Lorde. He speaketh agaynste Curates and preachers that seduce the people. The Lorde threteneth destruccyon vnto the nacyons that bordered Jewrye, whiche troubled and vexed it.

CAPI. XII.

O Lorde, thou arte more ryghteous, then that I shoulde dispute with the: Neuertheles, lette me talke with the in thynges reasonable. How happeneth it that the way of the vngodly is so prosperous? and that it goeth so wel with them which (without any shame) offend and lyue in wickednes? Thou plantest them, they take roote, they

A

Job. xxi.d. Habacu. i.b.

growe, and bringe forthe fruite. They boaste moche of the, yet doest thou not punish them. But thou Lord (to whom I am wel knowē) thou that hast seue, and proued my hert, take them awaye, lyke as a flocke is caried to the slaughter house, and appoynt them for ꝑ daye of slaughter.

How long shall the lande mourne, and all the herbes of the felde perish, for the wickednesse of them that dwell therin? The cattell and the byrdes are gone, yet they saye: tushe, God wyll not destroye vs vtterly.

Seinge thou arte weerye in runnynge with the fote men, how wylte thou then run with horses? In a peaceable sure lande thou maist be safe, but how wylt thou do in the iurions pryde of Iordane? for thy brethren and thy kynred haue all togyther despysed the, and cryed oute vpon the in thyne absence. Bileue them not, thoughe they speake fayre wordes to the. As for me (saye I) I haue forsaken myne owne dwellynge place, and lefte myne heritage. My syke also that I loued so well, haue I giuen in to the handes of myne ennemyes. Myne heritage is become vnto me, as a lyon in the wod. It cried out vpon me, ther fore haue I forsaken it. Myne heritage is vnto me, as a speckled byrde, a byrde of dyuers coloures is vpon it. Go hence and gather all ꝑ beestes of the felde togyther, that they maye eate it vp.

Dyuers herdemen haue broken downe my vineyarde, and troden vpon my portion. Of my pleasaunt portion, they haue made a wyldernesse. They haue layde it waste: and nowe that it is waste, it syghyth vnto me. Yea, the hole lande lyeth waste, and no man regardeth it.

The destroyers come ouer the heeth euery waye, for the swerde of the Lorde shall consume from the one ende of the land to the other, and no fleshe shall haue rest. They shall sow whete, and reepe thornes. They shal take heritage in possession, but it shall do them no good. And ye shal be confounded of youre owne wynnynges, because of the greate wrathe of the Lorde.

Thus saythe the Lorde vpon all myne euyll neyghbours, that laye hande on myne heritage, whiche I haue giuen my people of Israel: Beholde, I wyll plucke them (namely Israell) oute of theyr lande, and put out the house of Iuda frome them. And when I haue rooted them oute, I wyll be at one with them agayne, and wyll haue mercye vpon them: and bringe them agayne (euerye man to his owne heritage, and in to his lande.

And yf they (namely that trouble my people) wyll lerne the wayes of them to swere by my name: The Lord lyueth (lyke as they lerned my people to swere by Baal) then shall they be reckened among my people. But yf they wyll not obeye, then wyll I rote out the same folke, and destroye them saythe the Lorde.

¶ The destruccyon of the Iewes is prefygured, and theyr sparpynge abrode. Why Israel was receyued to be the people of God, and why they were forsaken.

CAPL XIII.

Moreouer, thus said the Lord vnto me: go thy way and get the a lynen brethe, and gyde it aboute thy loynes, and let it not be wet. Then I got me a brethe, according to the commaundemēt of the Lord, and put it aboute my loynes. After this the Lorde spake vnto me agayne: Take ꝑ brethe that thou hast prepared, aboute the, and get the vp, and goo vnto Euphrates, and hyde it in a hole of the roche. So wente I, and hyd it, as the Lorde commaunded me. And it happened longe after this, that the Lorde spake vnto me: Aryse, and get the to Euphrates, and fet the brethe thence, whiche I commaunded the to hyde there. Then wente I to Euphrates, and dygged vp, and toke ꝑ brethe from the place where I had hyd it: & beholde the brethe was corrupte, so that it was vnprofytable for nothynge.

Then sayd the Lorde vnto me: thus sayth the Lorde: euen so wyll I corrupt the pryde of Iuda, and the haute mynde of Ierusalem. This people is a wycked people, they wyll not heare my worde, they folowe the wicked ymaginacions of theyr owne hert, and hange vpon straunge goddes, them haue they serued and worshypped: and therfore they shall be as this brethe that serueth for nothynge.

For as straytly as a brethe lyeth vpon a mans loynes, so straytly dyd I bynd the hole house of Israell, and the hole house of Iuda vnto me, sayth the Lord: that they might be my people: that they might haue a glorious name: that they myghte be in honoure: but they wolde not obeye me. Therfore laye this sydle before them, and saye: Thus sayth the Lorde God of Israel: Euery pot shall be filled with wyne. And they shall saye: thynkest thou we knowe not that euerye pot shall be fylled with wyne? Then shalte thou saye vnto them: Thus sayth the Lorde: Beholde, I shall fyll all the inhabitauntes of this lande with dronkennesse, the kynges that syt vpon Dauids stole, the preestes and prophetes, with all that dwell at Ierusalem. And I wyl shote them one against an other, yea the fathers against the sonnes, sayth the Lorde.

I wyll not pardon them, I wyll not spare them: ne haue pitye vpon them: but destroye them. Be obedient, gyue eare, take no disdayne at it, for it is the Lorde him self that speaketh: Honoure the Lorde youre God herein, or he take his lyght from you, and or euer youre feete stomble in darckenesse at the hyll: lest when ye loke for the lyghte, he tourne it in to the shadowe and darckenesse of deathe. But yf ye wyll not heare me, that gyue you secrete warnynge, I wyll mourne from my hole herte, for youre stubbornesse.

pitteously

pytcously wyl I wepe, and the teares shal gusshe oute of myne eyes. For the Lordes flocke shall be caryed awaye prysoners. Tell the kynge, and the rulers: Humble youre selues, sette you downe lowe: for the crowne of your glorye shall fall from youre heed. The cityes towarde the south shall be shut vp, & no mā shal opē thē. Al Juda shal be caryed awaye prysoners, so that none shall remayne.

Lyft vp your eyes and beholde them that come from the Nozth: Lyke a fat flocke shal they fall vpon the. To whome wylte thou make thy mone, when they come vpon the? for thou hast taughte them thy selfe, & made them maysters ouer the. Shall not sozowe come vpon the, as on a woman trauelynge with chylde? And yf thou woldest saye then in thyne herte. Wherfoze come these thinges vpon me? Euen for the multitude of thy blasphemies, shal thy hynder partes and thy feete be discouered.

For like as the man of Inde may chaunge his skynne, and the cat of the mountayne her spottes: so maye ye that be exercised in euyl, doo good. Therfoze wyll I scatter you, lyke as the stubble that is taken awaye with the South wynde. This shall be youre porcion, and the porcion of your measure, wherwith ye shall be rewarded of me, sayth the Lozde: bycause ye haue forgotten me, and put your truste in disceytfull thynges. Therfoze shall I tourne thy clothes ouer thy heed, and discouer thy thyghes, that thy priuitye maye be sene, thy aduoutry, thy vedly maysce, thy beastlynesse and thy shamefull hoozedome. For vpon the feldes and hylles I haue sene thy abhominacions. Woo be vnto the (O Jerusalem) when wylte thou euer be clensed any moze?

¶ Of the derth that shoulde come in Jewrye. The prayer of the people, askynge mercye of the Lorde. The vnfaythfull people are not hearde. Of prayer, fastynge, and of false Prophetes that disceyue the people.

CAPI. XIIII.

The worde of the Lozde shewed vnto Jeremye, concernynge the derth of the frutes. Juda shall mourne: men shall not goo moche moze thozowe his gates: the lande shall be no moze had in regarde, & the crye of Jerusalem shall breake out. The lozdes shall sende theyr seruauntes to fetche water, and when they come to the welles, they shall fynde no water, but shall carye theyr vessels home emptye. They shall be ashamed and confounded, and shall couer their heedes. For the ground shal be dried vp, bycause there commeth no rayne vpon it. The plowmen also shall be ashamed, and shall couer their heedes. The hynde shal forsake the yong fawne that he bryngeth forth in the felde, bycause there shall be no grasse. The wylde asses shal stande in the mosse, and drawe in their winde lyke the dragons, their eyes shall fayle for want of grasse.

B Doubtlesse our owne wickednesse rewarde vs: But Lord do thou according to thy name, though our transgressions and synnes be many. For thou art the comfort and helpe of Israel in the tyme of trouble. Why wylte thou be as a straunger in the land, and as one that goeth ouer the felde, and commeth in onely to remayn for a night? Why, wilt thou make thy selfe a cowarde, and as it were a gyaunte that yet may not helpe? For thou art ours (o Lorde) and we beare thy name, therfore forsake vs not.

Then spake the Lozde, concerning this people, that haue pleasure to go so nymbly with their feete, and leaue not of, and therfoze displease the Lozd: in so moch that he wil now bryng agayne to remembraunce all their mysdedes, and punish all their synnes. Yea, euen thus sayd the Lozde vnto me: Thou shalte not pray to doo this people good. For though they fast, I wyll not heare their prayers. And though they offre burnt offerynges and sacrifices, yet will not I accepte them. For I will destroye them with the swerde, honger and pestilence. Then answered I: O Lozde God, the Prophetes saye vnto them: Nay, ye shall se no swerde, and no honger shal come vpō you, but the Lozde shal gyue you continuall reste in this place. Jermy. vii. c. C Jere. xxiii. a. xxvii. c. xxix. e.

And the Lozde sayde vnto me: The Prophetes preache lyes vnto them in my name. I gaue not spoken with them, neither gaue I them any charge, neither spo I send them: yet they preache vnto you false visions, charmynge, vanitie, and deceyptfulnesse of theyr owne herte: Therfoze thus sayth the Lozde As for those Prophetes that preache in my name (whom I neuertheles haue not sent) and that saye: Swisshe there shal neither batayle ne honger be in this land: With swerde and with honger shall those Prophetes perysh, and the people to whom they haue preached, shal be cast out of Jerusalem, dye of honger, and be slayne with the swerde (and there shall be no man to burye them) both they and theyr wyues, theyr sonnes and theyr doughters. For thus wyll I poure their wickednesse vpon them. This shalt thou saye also vnto them: Myne eyes shall wepe without ceasynge, daye and nyght. For my people shall be destroyed with great harme, and shal perisshe with a great plage, for if I goo in to the felde: lo, it lyeth all full of slayne men: Yf I come in to the citye: lo, they be all famished of honger. D Ezech. i. f, & ii. f.

Yea, their Prophetes also and prestes shall be led in to an vnknowen lande.

Haste thou then vtterly forsaken Juda? (sayd I) Doth thou so abhorre Sion? Or hast thou so plaged vs, that we can be healed no more? We loked for peace, and ther commeth no good, for the tyme of helthe: and lo, here is no thynge but trouble. We knowlege (O Lorde) all oure mysdoedes, and the synnes of oure fathers, that we haue offended the. Be not displeased (O Lozde) for thy names sake, Jeremi. viii. e

forget not thy louynge kyndnesse: Remembre the trone of thyne honour, breake not the couenaunt that thou hast made with vs. Are there anye amonge the Goddes of the Panyms, that send rayne, or gyue the shewers of heauen? Nosse not thou it, O Lorde oure God, in whom we trust? Yea Lorde, thou wilt all these thinges.

¶ The Lorde wyll not heare Moses or Aaron, yf they praye for the people, but wyll wrappe them in manye myseryes. The cause of suche greate myseryes.

CAPI. XV.

A Jeremi. vii. b xi. c. e. xiii. b. Ezech. xiii. c.

THen spake the Lorde vnto me, and saide: Though Moses and Samuel stode before me, yet haue I no herte to this people. Dryue them awaye, that they maye goo out of my syghte. And yf they saye vnto the: Whyther shall we go, then tell them: The Lorde gyueth you this answere: Some vnto deathe, some to the swerde, some to honger, some in to captiuitie. For I wyll bringe foure plages vpon the, sayth the Lorde. The swerde shall strangle them, the dogges shall deuoure them, the foules of the ayre, and beestes of the earthe shall eate them vp, and destroye them. I wyll scatter them about also, in al kyngdomes and landes to be plaged, bycause of Manasses the sonne of Ezechias kynge of Juda, for the thinges that he dyd in Jerusalem.

Zacha. xi. b.

B Who shall then haue pitie vpon the, O Jerusalem? Who shall be sorye for the? Or who shall make intercession to obteyn peace for the: seing thou goest fro me, and turnest backewarde, sayethe the Lorde? Therfore I wyll stretche out myne hande agaynst the, to destroye the, and I wil not be entreated. I will scatter the aboue with the fanne on euerye syde of the lande, I wyl waste my people and destroye them, for they haue had no luste to turne from their owne wayes. I wyll make their wydowes moo in nombre then the sandes of the see.

Upon the mothers of theyr children, I shall bringe a destroyer in the noone daye. Sodeynly and vnwares shal I sende a feare vpon their cities. She that hath borne seuen children shall haue none, her hert shal be ful of sorowe.

Amos. viii. c.

The sunne shall fayle her in the clere daye, when she shall be confounded and faynte for very heuynesse. As for those that remayne, I wil deliuer them vnto the swerde of their enemyes, sayth the Lorde. O mother, alas that

C euer thou didest beare me, an enemy & hated of the hole lande: Thoughe I neuer lente ne receyued vpon vsury, yet all men speake euill vpon me.

And the Lorde answered me: Lede not I the then vnto good? Come not I to the when thou art in trouble, and helpe the whē thyne ennemye oppresseth the? Doth one yron hurt an other, or one metall that commeth frome the Northe another? As for youre riches and treasure, I wyll gyue them oute in to a praye, not for anye money, but bycause of all youre synnes that ye haue wone in all youre coastes. And I wyll bringe you with youre ennemyes in to a lande that ye knowe not: for the fyre that is kindled in my indignacion, shal burne you vp.

O Lorde (sayde I then) thou knowest all thynges, therfore remembre me, and visit me, deliuer me fro my persecuters: Receyue not my cause in thy longe wrathe, yet thou knowest that for thy sake I suffre rebuke. When D I had founde thy wordes, I ate them vp gredely: they haue made my herte ioyfull & glad. For I cal vpon thy name, o Lord God of hostes. I dwel not amonge the scorners, neither is my delite therin: but I dwell onely in the feare of thy hand, for thou hast filled me with bytternes. Shal my heurnes endure for euer? Are my plages then so great, that they maye neuer be healed? Wilt thou be as a water þ faileth, and can not continue?

Upon these wordes, thus sayde the Lorde vnto me: Yf thou wylt turne agayne, I shall set the in my seruyce: and yf thou wylte take oute the thynge that is precious frome the vile, thou shalte be euen as myne owne mouthe. They shall conuerte vnto the, but turne not thou vnto them: & so shall I make the a strong wall of stele agaynst this people. They shall fyght agaynste the, but they shall not preuayle. For I my selfe wyl be with the to helpe the, and delyuer the sayth the Lorde. And I wyll rydde the oute of the handes of the wycked, and delyuer the out of the hande of tyrauntes.

¶ The prophecyeth the misery of the Jewes. He sheweth, that the worshyppinge of Idoles and the contempt of Gods lawe, is the cause of their myserie. He prophecieth the captiuitie of Babilon, and their delyuerraunce from thence agayne. The callinge of the Gentiles.

CAPI. XVI.

MOreouer thus sayd the Lorde vnto me: A Thou shalte take the no wyfe, ne begette chyldren in this place: For of the chyldren that are borne in this place, of theyr mothers that haue borne them, and of theyr fathers that haue begotten them in this lande, thus sayethe the Lorde: They shall dye an horrible deathe, no man shall mourne for them, ne burye them: but they shall lye as donge vpon the earthe. They shall perysshe thorowe the swerde and honger, and theyr bodyes shall be meate for the foules of the ayre, and beestes of the earthe. Agayne, thus sayth the Lorde: Go not vnto them, that come together for to mourne and wepe: for I haue taken my peace frome this people (sayth the Lorde) yea my fauour and my mercy. And in this land shal they dye, olde and ponge, and shall not be buryed: no man shall bewayle, no man shall clyp or shaue him selfe for them.

Ther-

There shall not one bysyte an other, to mourne with them for their deed, or to comforte them. One shall not offre an other the cuppe of consolacion, to forget theyr deutnes for father and mother. Thou shalt not go in to their feaste house, to syt downe, moch lesse to eate or drynke with them. For thus sayth the Lorde of hoostes the God of Israel: Behold, I shall take awaye oute of this place, the voyce of myrthe and gladnesse, the voyce of the bryde grome and of the bryde: yea and that in youre dayes, that ye may se it.

Now when thou shewest this people all these wordes, and they say vnto the: Wherfore hath the Lorde deuysed all this greate plage for vs? Or what is the offence and syn that we haue done agaynste the Lorde oure God? Then make thou them this answere: Because youre fathers haue forsaken me (sayth the Lorde) & haue cleued vnto straunge goddes, whom they haue honoured and worshipped: but me haue they forsaken, and haue not kepte my lawe. And ye with your shamefull blasphemyes, haue exceded the wyckednes of youre fathers. For euerye one of you foloweth the frowarde and euyll ymagination of his hert, and is not obedient vnto me.

Therfore wyll I caste you oute of this lande, into a lande that ye and your fathers knowe not: and there shal ye serue straunge goddes daye and nyght, there wyll I shewe you no fauoure. Beholde therfore (sayth the Lorde) the dayes are come, that it shall no more be sayde: The Lorde lyueth, wyche broughte the childzen of Israell oute of the lande of Egypte: but, it shall be sayde, the Lorde lyueth, that broughte the childzen of Israel from the Northe, and frome al landes where I had scatered them. For I will bring them agayne in to the lande, that I haue vnto their fathers.

Beholde (sayth the Lorde) I will sende oute many fyshers to take them, and after that wyll I sende out many hunters to hunte them oute, frome al mountaynes and hylles and out of the caues of stones. For myne eyes beholde all their wayes, and they can not be hyd fro my face, neither cā their wicked dedes be kepte close oute of my syghte. But fyrste wyll I sufficiently rewarde their shamefull blasphemyes & synnes, wherwith they haue defyled my lande: Namely with their stinkyng Idols and abhomynacions, wherwith they haue fylled myne heritage, O Lorde, my strength, my power, and refuge in tyme of trouble. The Gentyles shall come vnto the, from the endes of the worlde, and saye: Verelye oure fathers haue cleued vnto lyes, their Idols are but vayne and vnprofitable. How can a man make vnto his goddes, whiche are not able to be goddes. And therfore I wyll ones teache them, sayth the Lorde, I wyll shewe them my hande and my power, that they maye knowe that my name is the Lorde.

¶ The frowardnesse of the Iewes. Cursed be those that put their confydence in man, and those blessed that trust to God. Mannes hert is wycked. God is the searcher of the hert. The lyuyng waters are forsaken. The halowynge of the Sabboth is commaunded.

CAPI. XVII.

YOure synne (O ye of the tribe of Juda) is wrytten in the table of your hertes, and grauen so vpon the edges of youre alters with a penne of yron and with an Adamant clawe: that youre childzen also may thynk vpon your alters, woddes, thicke trees, vpon hylles, mountaynes and feldes. wherfore I wyll make all youre substaunce and treasure be spoyled, for the greate synne that ye haue done vpon your hygh places thorow out all the coostes of youre lande. Ye shall be caste out also frome the heritage, that I gaue you. And I wyll subdue you vnder the hevy bondage of youre ennemyes, in a lande that ye knowe not. For ye haue myngled fyre to my indignacion, whiche shall burne euermore. Thus sayth the Lorde: Cursed be the man that putteth his truste in man and that taketh flesh for his arme: and he, whose herte departeth frome the Lorde. He shalbe lyke the heeth, that groweth in the wyldernes. As for the good thing that is for to come he shal not se it: but dwell in a dryc place of the wyldernes, in a salt and vnoccupied lād.

✠ O blessed is the mā, that putteth his trust in the Lorde, and whose hope is the Lorde him selfe. ✠ For he shall be as a tree, that is planted by the water syde: whiche sprcdeth oute the rote vnto moystnesse, whome the heate can not harme, when it commeth, but his leaues are greene. And though there grow but lytle frute because of drouthe, yet is he not carefull but he neuer leaueth of to bring forthe frute. Amonge all thinges lyuynge, man hath the most disceptfull and vnserchable herte.

Who shall then knowe it? Euen I the Lorde searche out the grounde of the herte, and trye the reynes, and rewarde euery man accordynge to his wayes, and accordinge to the frute of his counsels.

The disceptfull maketh a nest, but bringeth forth no young: he commeth by riches but not ryghtously. In the mydest of his life muste he leaue them behynde him, and at the last be foūd a very foole. But thou (O Lord) whose trone is moste gloryous, excellent and of moste antyquite, whiche dwellest in the place of oure holy rest: Thou arte the comforte of Israell. All they that forsake the, shall be confounded: all they that departe from the, shall be written in earthe, for they haue forsaken the Lorde the very condyte of the waters of lyfe.

Heale me, O Lorde, and I shall be hole: saue thou me, and I shall be saued, for thou arte my prayse. Behold, these men saye vnto me: Where is the worde of the Lord? Let it come. Where as I neuertheles

Iedynge

ledinge the flocke in thy wayes, haue compelled none by violence. For I neuer delyred any mans death, this knowest thou well. My wordes also were right before the. Be not nowe terrible vnto me, O Lorde, for thou art he in whom I hope, when I am in peryl. Let my persecuters be confounded, but not me: let them be afrayde, and not me. Thou shalte bringe vpon them the tyme of theyr plage, and shalte destroy them right sore.

Agayne, thus hath the Lorde sayde vnto me: Go and stande vnder the gate, where thorow the people and the kynges of Juda go out and in, yea vnder all the gates of Jerusalem, and say vnto them: Heare the word of the Lorde, ye kynges of Juda, and all thou people of Juda, and all ye citesens of Jerusalem, that go thorowe this gate: Thus the Lorde commaundeth: Take hede for youre lyues, that ye carye no burthen vpon you in the Sabboth, to bringe it thorow the gates of Jerusalem: ye shall beare no burthen also oute of youre houses in the Sabboth. Ye shall do no labour therin, but halowe the Sabboth, as I commaunded youre fathers. How be it they obeyed me not, neither herke ned they vnto me: but were obstinate and stubburne, and neither obeyed me, nor receyued my correction. Neuertheles, yf ye wyll heare me (sayth the Lorde) and beare no burthen in to the cyte thorowe this gate vpon the Sabboth: If ye wyll halowe the Sabboth, So that ye do no worke therin: then shal ther go thorow ỹ gates of this city, kiges and prynces, that shall syt vpon the stoole of ỹ Dauid: They shalbe carryed vpō charettes and ryde vpon horses, bothe they and theyr prynces. Yea whole Juda and all the citesins of Jerusalem shal go here thorowe, and this citye shall euer be the more and more inhabited. There shall come men also from the cyties of Juda, from aboute Jerusalem, and from the land of Ben Jamin, from the playne feldes, from the mountaynes and from the wyldernesse: whiche shall bringe burntoffrynges, sacrifices, oblacions, and incense, and offre thankesgyuynge in the house of the Lorde. But yf ye will not be obedient vnto me, to halowe the Sabboth, so that ye wyll beare youre burthens thorowe the gates of Jerusalem vpon the Sabboth: Then shall I set fyre vpon the gates of Jerusalem, and it shall burne vp the tye houses of Jerusale, and no man shalbe able to quenche it.

¶ God sheweth by the example of a potter, that it is in his power to destroye the despysers of his worde, and to helpe them agayn when they amend. The conspiracye of the Jewes agaynst Jeremye. His prayer agaynst his aduersaryes.

CAPI. XVIII.

THis is an other communycacion, that God had with Jeremy, sayinge: Arise, and go downe in to the Potters house, and there shall I tell the more of my mynde. Nowe when I came to to the Potters house I founde him makynge his worke vpon a whele. The vessell that the Potter made of claye, brake amonge his handes: So he beganne a newe, and made an other vessell, according to his mynde. Then sayde the Lord thus vnto me: Maye not I do with you, as this Potter doth, O ye house of Israel, sayth the Lorde? Beholde, ye house of Israel: ye are in my hand, euen as the claye in the Potters hande.

When I take in hande to rote out, to destroye, or to waste awaye anye people or kingdome: yf that people (agaynste whome I haue thus deuyled) conuerte from theyr wickednesse: Immediatly, I repent of the plage that I deuyled to bryng vpon them. Agayne when I take in hande, to buylde, or to plante a people or a kyngdome: yf the same people do euell before me, and heare not my voyce: Immedyatly, I repent of the good, that I deuyse to do for them.

Speake nowe therfore vnto hole Juda, and to them that dwell at Jerusalem: Thus sayth the Lorde: Beholde, I am deuysynge a plage for you, and am takynge a thinge in hande agaynst you.

Therfore let euery man turne frome his euyll waye, take vpon you the thinge that is good, and do rygot. But they say: No more of this, we wyll folowe oure owne ymaginacyons, and do euerye man according to the wylfulnesse of his owne mynde.

Therfore thus sayth the Lorde: Aske amonge the Heathen, yf any man herde suche horryble thynges, as the daughter of Syon hath done. Shal not the snow (that melteth vpon the stony rockes of Lybanus) moysten the feldes? Or may the sprynges of waters be so grauen away, that they runne no more gyue moysture, ne make fruteful? But my people hath forgotten me, that they haue made sacrifice vnto vayne goodes. And whyle they folowed their owne wayes, they are come oute of the hygge strete, and gone in to a fore waye not vsed to be troden. Where thorowe they haue brought their lande into an euerlastynge wyldernesse and scorne: So that whosoeuer trauayleth therby, shall be abashed, and wagge their heades. With an Easte wynde will I scatter them, before their enemyes. And when they destruction cometh I will turne my backe vpon them, but not my face. Then sayde they: come, let vs ymagyn some thinge agaynst this Jeremye. Yea this dyd euen the prestes, to whome the law was committed: the Senatours, that were the wyseste: and the Prophetes whiche wanted not the word of God. Come (sayde they) let vs cut oute his tunge, and let vs not regarde his wordes. Consyder me, O Lorde, & heare the voyce of myne ennemyes. Do they not recompence euyll for good, when they dygge a pyt for my soule? Remembre, howe that I stode before the, to speake for them, and to tourne awaye thy wrath frome them.

Therfore let theyr children dye of hunger, and let them be oppressed with the swearde. Let theyr wyues be robbed of theyr children, and

and become wydowes: let theyr husbandes be slayne, let theyr yonge men be kylled with the swearde in the felde. Let theyr noyse be herde out of their houses, when ꝑ murtherer commeth sodenly vpon them: For they haue digged a pit to take me, and layed snares for my fete. Yet Lorde, thou knowest all their counceil, that they haue deuysed to slaye me. And therfore forgyue them not their wycked nes, and let not theyr synne be put out of thy syght: but let them be iudged before the as the gylty: This shalt thou do vnto them in the tyme of thy indignacion.

The prophecyeth the destruccyon of Ierusalem. for contempt and despytynge of the worde of God.

CAPI. XIX.

MOreouer, thus sayde the Lorde vnto Jeremye: Go thy waye, and bye the an erthen pitcher, and bringe forth the Senatours, and chefe prestes into the valley of the chyldren of Hēnon, which lyeth before the port that is made of bryche, and shewe them there the wordes, that I shall tell the, and say thus vnto them: Heare the worde of the Lord, ye kynges of Juda, and ye cytezins of Ierusalem: Thus sayth the Lord of hoostes the God of Israel: Behold, I wil bring suche a plage vpon this place, that the eares of all that heare it, shall glowe. And that be cause they haue forsake me, and vnhalowed this place, and haue offred in it vnto straūge goddes: whome neither they, their fathers, ne the kynges of Juda haue knowen. They haue fylled this place also with the bloude of innocentes, for they haue set vp an aulter vnto Baal, to burne their childre for a burnt offeryng vnto Baal, whiche I neither com maunded, ne charged them, neyther thought ones therupon.

Behold therfore, the tyme commeth (saith the Lorde) that this place shall no more be called Topheth, ne the valley of the chyldren of Hennom, but the valley of slaughter. For in this place will I slaye the Senatoures of Juda and Ierusalem, and kyll them downe with the swearde in the syght of theyr ennemyes, and of them that seke their lyues. And their deed carcases wyll I gyue to be meate for the foules of the ayre, and beastes of the felde. And I will make this cytye so desolate, and despyted: that who so goeth therby, shal be abasshed and iesse vpon her, because of al her plages.

* I will fede them also with the flesshe of their sonnes and their doughters. Yea euerye one shall eate vp an other in the besegynge & straytnesse, wherwith their ennemyes (that seke their lyues) shall kepe them in. And the pytcher shalt thou breake in the syght of the men, that shall be with the, and saye vnto them: Thus sayth the Lorde of hoostes: euen so will I destroye this people and cytye: as a Potter breketh a vessel, that can not be made hole agayne.

In Topheth shall they be buried, for ꝑ they shall haue none other place. This wyll I do vnto this place also, sayth the Lorde, and to them that dwell therin: Yea I wyll doo to this cytye, as vnto Topheth (For the houses of Ierusalem and the houses of the kynges of Juda are defiled, like as Topheth) because of all the houses, in whose parlets they dyd sacrifyce vnto all the hoste of heauen, and poured out drynke offerynges vnto straunge goddes. And so Jeremy came from Topheth where the Lorde had sent him to prophecye & stode in the court of the house of the Lorde and spake to all the people: Thus sayth the Lord of hoostes the God of Israel: Behold, I wyll bringe vpon this cytye and vpon euery towne about it, al the plages that I haue deuysed agaynst theym: for they haue bene obstynate, and wolde not obeye my warnynges. iii. Reg. xxiii.

Jeremye is smytten and cast in to prison, for preachynge of the worde of God. He prophecyeth the captiuite of Babylon. He complayneth that he is a mockynge stocke, for the worde of God. He is compelled by the spyrite to preache the worde, wyll he wyll he not.

CAPI. XX.

WHen Phashur the preste, the sonne of Emer, chefe in the house of the Lorde, herde Jeremye preache so stedfastly: he smote Jeremye, and put him in the stockes, that are by the hygh gate of Ben Jamin, in the house of the Lorde. The next daye folowynge Phashur brought Jeremye out of the stockes agayne. Then sayde Jeremye vnto him: The Lord hath cal the no more Phashur (that is excellent and increasynge) but Magor (that is fearefull and afrayed) euerye where. For thus sayth the Lorde: behold, I wyll make the afrayed, the thy selfe, and all that fauoure the: which shall perysshe with the swearde of their ennemyes, euen before thy face.

And I wyll gyue hole Juda vnder the power of the kynge of Babylon, whiche shal cary some vnto Babylon prysoners, and slay some with the swearde. Moreouer, all the substaunce of this lande, all their precyous and gorgeous workes, all iewlynes, and all the treasure of the kynges of Juda: wyll I gyue into the handes of theyr enemyes whiche shall spoyle them, and carye theym vnto Babilon. But as for the (O Phashur) thou shalte be caryed vnto Babylon with al thine houshoolde, and to Babilon shalte thou come where thou shalte dye, and be buryed: thou and al thy fauourers, to whom thou hast preched lyes. O Lorde, thou makest me weake, but thou refreshest me, and makest me strong agayne. All the daye longe am I despysed and laughed to scorne of euery man: because I haue now preached long agaynste malicious tyranny, and shewed them of destruccō. For the whiche cause they call the worde of the Lorde in my teeth, and take me euer to the worst

worde.

Wherfore, I thought from hence forthe not to speake of him, ne to preache any more in his name. But the worde of the Lorde was a very burnynge fyre in my herte and in my bones, whiche when I wolde haue stopped I myght not. For why, I herde so many detisyons and blasphemyes, yea euen of mine owne companyons, and of suche as were conuersaunt with me: whiche went aboute, to make me afrayed, sayinge: vpon him, let vs go vpon him, to teare hym, and make him holde his tonge: that we may ouercom him and be auenged of him.

But the Lorde stode by my me, lyke a myghtye gyaunt: therfore my persecutters fell, and coulde do nothynge. They shalbe sore confoũded, for they haue wne vnwisely, they shal haue an euerlastyng shame. And now, O Lorde of Hostes, thou ryghteous sercher (whi the knowest the reynes and the very hertes) let me se them punyshed, for vnto the I commytte my cause.

Iere. xxiii. b

Jeremy. xi. d.

D Synge vnto the Lorde and prayse hym, for he hathe delyuered the soule of the oppressed, from the hande of the vyolent. Cursed be the daye, wherin I was borne: vnhappye be the daye wherin my mother broughte me forth. Cursed be the man, that broughte my father ỹ tydynges, to make him glad, sayinge: thou hast gotten a sonne. Let it happen vnto that man, as to the cities which the Lord turned vpsyde downe (when he had hearde longe the wicked rumoure of them) because he slewe me not, as sone as I came oute of my mothers wombe, and because my mother was not my graue her selfe, that the byrthe might not haue come out, but remayned styl in her. Wherfore came I forth of my mothers wombe? To haue experience of laboure and sorowe? and to lede my lyfe with shame?

Job. iii. a.

¶ The prophesyeth that zedekiah shall be taken, and the cytye burned.

CAPI. XXI.

¶ These are the wordes that the Lorde spake vnto Jeremy what tyme as king Zedekiah sent vnto him Phashur the sonne of Melchiah, and Sophoniah the son of Maasiah preaste, sayinge: Aske counsell at the Lorde (we praye the) of oure behalfe, for Nabuchodonosor the kynge of Babylon besiegeth vs, if the Lorde (peraduenture) wyll deale with vs, accordyng to his meruelous power, and take hym from vs.

Then spake Jeremy. Gyue Zedekiah this answere. Thus sayth the Lorde God of Israel: beholde, I wyll turne backe the weapons, that ye haue in youre handes, wherwith ye fyghte agaynste the kynge of Babylon and the Caldees, which besege you roũd about the walles, and I wyll bringe the together into the myddest of this cytye, and I my selfe will fyght agaynst you, with an out stretched hande, and with a myghtye arme, in great displeasure and terrible wrathe; and wyll smyte them, that dwell in this citie: yea bothe men and catteil shall dye of the pestilence.

And after this (sayth the Lorde) I shall delyuer Zedekiah the kyng of Juda and his seruauntes, his people (and suche as are escaped in the cytye, from the pestylence, sweard, and honger) into the power of Nabuchodonosor kynge of Babylon: yea in to the handes of their enemyes, in to ỹ handes of thole that folowe vpon their lyues, whiche shall smyte them with the sweard: they shal not pyty them, they shall not spare them, they shal haue no mercye vpon them.

B

And vnto this people thou shalte saye: Thus sayth the Lorde: ✠ beholde, I laye before you the waye of lyfe and death. Who so abydeth in this cytye, shall perysshe: either with the sweard, with honger, or with pestylence. But who so goeth out to holde on the Chaldees parte, that besege it, he shall saue his lyfe, and shal wynne his soule for a pray. For I haue set my face agaynste this cytye (sayth the Lorde) to plage it, and to do it no good. It muste be gyuen in to the hande of the kynge of Babylon, and be brent with fyre.

C Deut. xi. Jer. xxi.

And vnto the house of the kynge of Juda, saye thus: Heare the worde of the Lorde (O thou house of Dauid) for thus sayth ỹ Lorde: Mynyster ryghtousnesse, and that soone, delyuer the oppressed frome vyolent power: or elles my terryble wrath breake oute lyke a fyre, and burne so, that no man maye quench it, because of the wyckednesse of youre ymaginations. Beholde, (sayth the Lorde) I will come vpon you, that dwell in the valleyes, rockes and feldes, and say: Tushe: who wil make vs afrayed? or who wyll come in to our houses? For I wyl vyset you (sayth the Lorde) because of the wyckednesse of youre inuentions, and wyll kyndle suche a fyre in youre wod, as shall consume all, that is about you.

D

¶ The exhorteth the kynge of Juda to iudgement and ryghtousnesse. why Jerusalem is brought in to captiuyte. The death of Selum the sonne of Josia is prophecyed.

CAPI. XXII.

Thus sayde the Lorde also: Go wyne ¶ into the house of the kynge of Juda, & speake there these wordes, and saye: Heare the worde of the Lorde, thou kynge of Juda that syttest in the kyngly sete of Dauid: thou and thy seruauntes and thy people that go in and oute at this gate. Thus the Jerem. Lorde commaundeth: kepe equite and ryghtousnes, delyuer the oppressed from the power of the vyolent: do not greue ne oppresse the straunger, the fatherlesse ne the widowe and shede no innocent bloude in this place.

And yf ye kepe these thynges faythfully then shall there come in at the dore of this house kynges to syt vpon Dauids seate: they B shall be caryed in Charettes and ryde vpon horses,

doores, both they and their seruauntes, and their people. But yf ye wyll not be obedient vnto these cōmaūdementes, I swere by mine owne selfe (sayth the Lorde) this house shall be waste. For thus hathe the Lorde spoken vpon the kynges house of Juda: Thou arte the heade, as Galaad is in Lybanus: What wylte thou saye of it, yf I make the not so waste (and thy cities also) that no man shall dwell therin? I wyl prepare a destroyer with his weapons for the, to hewe downe thy chyefest Cedre trees, and to caste them in the fyre.

And all the people that go by this cytye, shall speake one to another: wherefore hath the Lorde done thus vnto this noble cytye? Then shal it be answered: * because they haue broken the couenaūt of the Lorde they r God, and haue worshypped & serued straūge goddes. Mourne not ouer the deed, and be not wo for them, but be sory for him that departeth awaye: for he commeth not agayne and seeth his native countrey no more. For thus sayth the Lorde, as touchynge Selum the sonne of Josiah kynge of Juda, whiche raygned after his father, and is carryed oute of this place: He shall neuer come hyther agayne, for he shal dye in the place, whereunto he is led captyue, & shal se this lande no more. Wo worthe him, that buyldeth his house with vnryghtousnes, and his parlers with the good that he hath gotten by vyolence: which neuer recompēseth his neyghbours laboure ne payeth him his hyre. He thynketh in him selfe: I wyll buylde me a wyde house and gorgyous parlers: He causeth wyndowes to be hewen therin, and the selynges & gestes maketh he of Cedre, and paynteth the with Zenober. Thinckest thou to raigne nowe that prouokest me to wrath with the Cedre trees?

Dyd not thy father eate and drynke, and prospere well, as longe as he delt with equite and ryghtousnes? Yea when he helped the oppressed & poore to theyr ryght then prospered he well,

from whence came this, but onely because he had me before his eyes, sayth the Lorde. Neuertheles, as for thyne eyes and thyne hert, they loke vpon couetousnesse, to shed innocent bloude, to do wronge and vyolence. And therfore thus sayth the Lorde agaynste Jehoakim, the sonne of Josiah kynge of Juda: They shall not mourne for him (as they vse to wo) alas brother, alas sister: neither shal they saye vnto him: Alas syr, alas for that noble prince. But as an Asse shall he be buryed, corrupt and be caste without the gates of Jerusalem.

Clymme vp the hyl of Lybanus (O thou doughter Sion) lyfte vp thy voyce vpon Basan, cry from all partes: for al thy louers are destroyed. I gaue the warnynge, whyle thou waste yet in prosperyte. But thou saydest: I wyll not heare. And this maner haste thou vsed from thy youth, that thou woldest neuer heare my voyce. All thy herdmen shall be dryuen with the wynde, and thy louers ges shall be caryed awaye into captyuyte: Then shalte thou be broughte to shame and confusyon, because of all thy wyckednesse: thou that dwellest vpon Lybanus, and makest thy nest in the Cedre trees. O how greate shall thy mournynge be, when thy sorowes come vpon the, as a woman trauelyng with chylde?

As truelye as I lyue (sayth the Lorde) Though Conanias the sonne of Jehoakim kynge of Juda were the signet of my ryghte hande, yet wyll I plucke him of: And I wyl gyue the into the power of them that seke to slaye the, and into the power of them that thou feareste: in to the power of Nabuchodonosor the kynge of Babylon, and in to the power of the Caldees. Moreouer, I wyll sende the, and thy mother that bare the, in to a straunge lande, where ye were not borne and there shall ye dye. But as for the lande that ye wyll desyre to returne vnto, ye shall neuer come at it agayne. This man Conanias shal be lyke an ymage robbed and torne in peces, whiche pleaseth no man, for all his apparell. Wherfore both he and his sede shal be sent awaye, and cast out into a lande, that they knowe not.

O thou earthe, earthe, earthe: heare the worde of the Lorde: Wryte this man amōg the outlawes, for no prosperyte shall this man haue all his lyfe long. Neither shall any of his sede be so happye, as to syt vpon the seate of Dauid, and to beare rule in Juda.

The speaketh agaynst euyll curates that make hauocke of the flocke of the Lorde. Of the conuersyon of the remnaūt of the Jewes to the fayth. The commynge of the true shepherde Christ is prophesyed. Agaynst false prophetes. when a prophet preacheth the worde of God. God conuerteth the hertes of the hearers. Agaynst prophetes that preache lyes vnder the name of God. The myracles of false prophetes.

CAPI. XXIII.

Wo be vnto the shepherdes, that destroye and scatre my flocke, sayth the Lorde. A Ezec. xxxiiii. c
Wherfore, this is the commaundemēt of the Lorde God of Israel, vnto ỹ shepherdes that fede my people: Ye scatre and thrust out my flocke, and loke not vpon them. Therfore nowe wyll I vysyt the wickednesse of youre ymaginacyons, sayth the Lorde: And wyl gather to gyther the remnaunt of my flocke frome all landes that I had dryuen them vnto, and wyll bryng them agayne to their pastures, that they maye growe and increase. I wyll set shepherdes also ouer them, whiche shall fede them: They shall no more feare and drede, for there shall none of them be lost, sayth the Lorde. Beholde, the tyme commeth, sayth the Lord, that I wyll rayse vp the ryghtous braunche of Dauid, whiche shal beare rule, and discus matters with wysdome, and shall set vp equyte and ryghtousnesse a gayne in earth. B Jere. xxxiii. c. Esay. liij. b xl. c. & xlv. b.

In

Esaye.xi.a. Ezech.xxxiiii Dam.ix.g. Deu. xxxii.a. Johñ.i.g. Deu xxxiii.d. 1.Corinth.i.d. Jeremy.xvi.c

In his tyme shall Juda be saued and Israell shall dwell without feare. And this is the name that they shall call hym: euen the Lorde oure rygh̄teous maker. And therfore beholde, the tyme commeth, sayth the Lord, that it shall no more be sayde: the Lorde lyueth, which brought the chyldren of Israell out of the lande of Egypte: But the Lorde lyueth, which brought forth, and led the seede of the house of Israel, out of the North land, and from all countreyes where I had scattered them and they shall dwell in their owne lande agayne.

Jerem.xiiii.a

My herte breaketh in my bodye, because of the false Prophetes, all my bones shake: I am become lyke a dronken man (that by the reason of wyne can take no rest) for very feare of the Lorde, and of his holy wordes: Because the lād is ful of aduouterers, where thorowe it is destroyed and mourneth, and the pleasaunt pastures of the desert are dryed vp. Yea the waye that men take, is wycked, and their gouernaunce is nothynge lyke the holy worde of the Lorde. For the Prophetes & the preestes them selues are polluted hypocrites, and their wickednesse haue I founde in my house, sayth the Lorde. Wherfore, their way shal be slypperye in the darknes, wherin they may stacker and fal. For I wyl bring a plage vpon them, euen the yeare of their visitacion, sayth the Lorde I haue sene foly amonge the Prophetes of Samaria, that they preached for Baal, & disceyued my people of Israell.

Jeremy. ix. b

I haue sene also among the Prophetes of Jerusalem foule aduouterye, and presumptuous lyes. They take the moste shamefull men by the hande, flatrynge the, so that they can not returne frome their wickednes. All these with their cytezyns are vnto me, as Sodome, and as the inhabytoures of Gomorre.

Therfore thus sayth the Lorde of Hostes concernynge the prophetes: Beholde, I wyll fede them with wormwod, and make them drynke the water of gall. For frome the prophetes of Jerusalem is the sykenes of ypocrysye come into all the lande.

D

Jeremi.xxviii.b. xxiii.b.

And therfore the Lorde of Hostes giueth you this warnynge: Heare not the wordes of the prophetes, that preach vnto you, and disceyue you: for they speake the meanyng of their owne herte, and not oute of the mouth of the Lorde. They saye vnto them, that despyse me: The Lorde hath spoken it: Tush, ye shall prosper ryght well. And vnto all them, that walke after the lust of their owne herte, they saye: Tushe, there shall no misfortune happen you. For who hath sytten in the counsell of the Lorde, that he hath herde and vnderstande, what he is about to doo: Who hath marked his worde, and herde it? Beholde, the stormy wether of the Lorde (that is, his indignacion) shal go forth, and shal fal downe vpon the heed of the vngodly. And the wrath of the Lorde shall not turne agayne, tyll he performe and fulfyl the thought of his hert. And in the latter dayes ye shall knowe his

Jeremy.xii.a Sophon.xii.a

meanynge.

I haue not sent these Prophetes (sayth the Lorde) and yet they ranne. I haue not spoken to them, and yet they preached. But yf they hadde contynued in my counsell and herde my wordes: they had turned my people from their cuyll wayes and wycked ymaginacions. Am I then God that seeth but the thynge, whiche is nygh at hande, and not that is farre of? sayth the Lorde. Maye any man hyde him selfe so, that I shal not se hym? sayth the Lorde. Do not I fulfyl heauen and earthe? sayth the Lorde. I haue herde well ynoughe, what the Prophetes saye, that preache lyes in my name, sayinge: I haue dreamed, I haue dreamed. How longe wyll this contynue in the prophetes hertes, to tell lyes, & to preache the crafty subtylte of their owne herte? Whose purpose is (with the dreames that euery one tell) to make my people forgette my name, as their fore fathers dyd, when Baal came vp. The prophet that hathe a dreame, let him tell it: and he that vnderstandeth my worde, let hym shewe it faythfully.

F

For what hath chaffe and wheat to do together? sayth the Lorde. Is not my worde lyke a fyre, sayth the Lord, and lyke an hammer, that breaketh the harde stone? Therfore thus sayth the Lorde: beholde, I wyll vpon the Prophetes, that steale my worde priuyly frome euery man. Beholde, here am I (sayth the Lorde) agaynste the Prophetes, that take vpon their tunges to speake: The Lorde hathe sayd. Beholde, here am I (sayth the Lorde) agaynste those Prophetes, that darre Prophecye lyes, and disceyue my people with their vanyties, & myracles, whome I neuer sent, ne commaunded theym. They shall do this people greate harme, sayth the Lorde.

If this people, eyther any Prophete or preste aske the, and saye: what is the burthē of the Lorde? Thou shalte saye vnto them: What burthen? Therfore wyll I caste you fro me (sayth the Lorde) because ye youre selues are a burthen. And the Prophete, prest or people that vseth this terme (the burthen of the Lorde) hym wyll I vyset, and his house also.

G

But thus shall ye saye, euery one to an other: What answere hath the Lorde gyuē? or, what is the Lordes commaundement? And as for the burthen of the Lorde, ye shal speake no more of it: for euerye mans owne word is his burthen, because ye haue altered the wordes of the lyuynge God the Lorde of Hostes our God.

Thus shall euerye man saye to the prophetes: what answere hath the Lorde gyuen the? Or what sayth the Lord? And not ones to name the burthen of the Lorde. Therfore thus sayth the Lorde: For so moche as ye haue vsed this terme (the burthē of ỹ Lorde) where as I not withstandinge sent vnto you and forbade you to speake of the Lordes burthen.

Beholde therfore I wyll repute you as a

burthe

bnethen, and wil cast you out of my presence: yea and the city also, that I gaue you & youre fathers: and wil bring you to an euerlasting confusion, and in to suche a shame as shal neuer be forgotten.

¶ The vysyon of the two pannyers of frygges. The fyrst vysyon signifyeth, that parte of the people shoulde be brought agayne frome captyuytye. The seconde, that Sedechias and the rest of the people shoulde be destroyed.

CAP. I. XXIIII.

The Lorde shewed me a vision: Beholde there stode two maundes of frygges before the temple of the Lorde, after that Nabuchodonosor kynge of Babylon had led awaye captyue Jechonias the sonne of Joakim kynge of Juda, the myghtye men also of Juda, with the worke maisters, and connyng men of Jerusalem vnto Babylon. In the one maunde were very good frygges, euen lyke as thole that be fyrst rype. In the other maunde were verye naughtye frygges, whiche myghte not be eaten, they were so eupll. Then sayde the Lorde vnto me: What seest thou Jeremye? I sayde: frygges, wherof some be verye good, and some so eupl, that no man may eate them.

Then came the worde of the Lorde vnto me, after this maner: Thus sayth the Lorde the God of Israell: lyke as thou knowest the good frygges, so shall I knowe the men ledde awaye, whome I haue sente out of this place in to the lande of the Caldees, for their profyte: and I wyll set myne eyes vpon the for the beste, for I wyll bryngе them agayne into this lande: I wil buylde them vp, and not breake them downe: I will plant them, and not roote them oute. And I wyll gyue them an herte, to knowe howe that I am the Lorde. They shall be my people, and I wil be their God, for they shall returne vnto me with their hole herte.

And lyke as thou knowest the naughtye frygges, whiche maye not be eaten, they are so eupll: Euen so wyll I (sayth the Lorde) let Sedechias the kynge of Juda, (ye and all his princes, and the residue of Jerusalem that remayne oute in this lande, and them also that dwell in Egypt) to be vexed and plaged in all kyngdomes and landes. And wyll make them to be a reproфe, a cōmon by worde a laughynge stocke and shame, in all the places where I shall scattre them. I wyll sende the swerde, hongre, and pestylence amonge them, vntyll I haue cleane consumed them out of the lande that I gaue vnto them and their fathers.

¶ Jeremye prophecyeth, that they shall be in captyuytye thre score and ten yeares, bicause they contemned and despyded the worde of God. He sheweth that after thre score and ten yeares, the Babylonyans shoulde be destroyed. The destruction of all nacyons is prophecyed. He mouyeth the preastes of the nacyons to waylynge.

CAP. XXV.

A Sermon that was gyuen vnto Jeremye, vpon all the people of Juda. In the fourthe yere of Joakim the sonne of Josias kynge of Juda, that was in the fyrste yere of Nabuchodonosor kynge of Babylon. Whiche sermon Jeremye the Prophete made vnto all the people of Juda, and to all the inhabitoures of Jerusalem on this maner.

From the thyrtenth yere of Josias the sonne of Amon kynge of Juda, vnto this presente daye (that is euen thre and twenty yere) the worde of the Lorde hath ben committed vnto me. And so I haue spoken to you, I haue rysen vp earlye, I haue gyuen you warnynge in season, but ye wolde not heare me. Though the Lorde hathe sente his seruauntes, all the Prophetes vnto you in season: Yet wolde ye not obeye, ye wolde not enclyne youre eares to heare.

He sayd: tourne agayne euery man frome his eupll waye, and from youre wycked ymagynacions, and so shall ye dwelle for euer in the lande, that the Lorde promysed you and youre forefathers: and go not vnto straunge goddes, serue them not, worshyp them not, and angre me not with the workes of youre handes: then wyll not I punysshe you. Neuertheles, ye wolde not heare me (sayth the Lorde) but haue styred me with the workes of youre handes, to youre owne greate harme.

Wherfore thus sayth the Lorde of hostes: Bycause ye haue not harkened vnto my worde: lo, I wyll sende oute and call for all the people that dwell in the North, sayth the Lorde, and wyll prepare Nabuchodonosor the kynge of Babylon my seruaunte, and wyll bryngе them vpon this lande, and vpon all that dwell therin, and vpon all the people that are aboute them, and wyll vtterly roote them oute. I wyll make of them a wyldernesse, a mockage, and a contynuall desserte.

Moreouer, I wyll take frome them the voyce of gladnesse and solace, the voyce of the bryde grome and the bryde, the voyce of the anoynted, with the creshettes: and this hole lande shall become a wildernesse, and they shall serue the sayd people, and the kyng of Babylon thre score yeres and ten. When the thre score and tenne yeres are expyred, I wyll vysyte also the wickednesse of the kyng of Babylon and his people, sayth the Lorde: yea and the lande of the Caldees, and wyll make it a perpetual wyldernesse, and will fulfyll all my wordes vpon that lande, whiche I haue deuysed agaynste it: yea, all that is wrytten in this boke, whiche Jeremye hathe prophecyed of all people: so that they also shall be subdued vnto diuers nacions & great kynges, for I wyll acquyte them accordyng to their dedes and workes of their owne handes.

For thus hathe the Lorde God of Israel spoken vnto me: Take this wyne cup of in-

Psal.lxxv.b. dignacion fro my hand, that thou maist cause all the people to whome I sende the, for to drynke of it: that when they haue dronken therof, they may be mad and out of their wittes, when the swerde commeth, that I wyll sende amonge them. Then toke I the cuppe from the Lordes hand, and made all the people, drynke therof, vnto whom the Lorde had sent me.

E But fyrste the cittye of Jerusalem, and all the cityes of Juda, their kynges and princes: to make them desolate, waste, despised and cursed, as it is come to passe this daye. Yea, and Pharao kyng of Egypte, his seruauntes, his princes, and his people all togither one with an other, and all kynges of the lande of Hus, all kynges of the Philistines lande, Ascalon: Azah, Accaron and the rest of Asdod, the Edomites, the Moabites, and the Ammonites, al the kinges of Tyrus and Sidon: the kinges of the Iles, beyonde the see: Dedan, Thema, Buz, and the shauen Ismaelites: all the kynges of Arabye, and (generallye) all the kynges that dwell in the wyldernesse: all the kynges of Zamri, all the kynges of Elam, all the kynges of Medes, all kynges towarde the Northe, farre or nye, euerye one with his neyghboures: Yea, all the kyngdomes that are vpon the vpte earthe. The kynge of Sesach, sayde he, shall drynke with them also.

F And say thou vnto them: This is the commaundement of the Lorde of hostes the God of Israell: Drynke and be dronken, spewe and fall that ye neuer ryse: and that thorow the swerde, whiche I wyll sende amonge you. But yf they wyll not receyue the cuppe of thy hande, and drynke it, then tell them: Thus bathe the Lorde of hostes threten you: drynke it ye shall, and that shortly. For lo, I begyn to plage the cittye that my name is gyuen vnto: thynche ye then, that I wyll leaue you vnpunysshed? Ye shall not goo quyte. For why, I call for a swerde vpon all the inhabitauntes of the earth, sayth the Lorde of hostes.

Jerem. xlix.b Ezech.xx.b 1.Per.iiii.c.

Joel iii.c Amos.i.a.

Therfore tell them all these wordes, and saye vnto them: The Lorde shall crye from aboue, and let his voyce be herde frome his holy dwellynge place. With a greate noyse shall he crye fromte his courte regall. He shall gyue a greate voyce (lyke the grape gatherers) and the sounde therof shall be herde vnto the endes of the worlde. For the Lorde hathe a iudgement to gyue vpon all people, and wyll holde his courte of iustyce with all fleshe and punysshe the vngodly, sayethe the Lorde.

G For thus sayethe the Lorde of hostes: Behoide, a myserable plage shall goo frome one people to an other, and a greate storme water shall aryse frome all the endes of the earthe. And the same daye shall the Lorde him selfe slee theym, frome one ende of the earthe to an other. There shall no lamentacion be made for anye of them, none gathered vp, none buryed; but shall lye as dung vpon the grounde.

Jeremi.xxv.b

Mourne, o ye shepherdes, and crye: sprinkle your selues with asshes, o ye rammes of the flocke: for the tyme of your slaughter is fulfilled, and ye shall fall lyke vessels comingly made for pleasure.

The shepherdes shall haue no waye to flie, and the rammes of the flocke shal not escape. Then shall the shepeherdes crye horrible, and the rammes of the flocke shall mourne: for the Lorde shall consume their pasture, and their beste feldes shall lye deed, because of the horrible wrathe of the Lorde. They shall forsake their foldes, lyke as a lyon. For their landes shall be waste, because of the wrathe of the destroyer, and because of his fearefull indignacion.

Pla.

¶ Jeremye moueth the people to amendement. He is taken of the Prophetes and Preestes, and brought to iudgement. He beinge accused before the Princes, answereth: that he had preached onely the wordes of God. The rulers and the people deliuer Jeremye, agaynst the wyles of the Preestes and Prophetes: after the exemple of Ezechias, whiche had deliuered Micheas, that had preached the same thynges that Jeremye had preached. Uriah the Prophete is killed of Joakym, contrarye to the wyll of God.

CAPL. XXVI.

IN the begynnynge of the raygne of Joakim the son of Josias kyng of Juda, came this worde from the Lorde, saying: Thus sayth the Lorde: Stande in the courte of the Lordes house, and speake vnto all theym whiche (oute of the cityes of Juda) come to do worshyp in the Lordes house, all the wordes that I commaunde the to saye. Loke thou kepe not one worde backe, yf (peraduenture) they will harken and turne euery man frome his wycked waye: that I maye also repente of the plage, whiche I haue determined to bringe vpon them, because of their wycked inuencions.

And after this maner shalt thou speake vnto them: Thus sayth the Lorde: yf ye wyll not obeye me, to walke in my lawes, whiche I haue gyuen you, and to heare the wordes of my seruauntes the Prophetes, whome I sende vnto you, rysynge vp tymely, and styll sendynge: Yf ye wyll not folowe them (I saye) then wyll I do to this house, as I dyd vnto Silob, and wyll make this cittye to be abhorred of all the people of the earthe. And the preestes, the Prophetes, and al the people herde Jeremye preache these wordes in the house of the Lorde.

Nowe when he hadde spoken oute all the wordes, that the Lorde commaunded hym to preache vnto all the people, then the preestes, the Prophetes, and all the people layde holde vpon hym, and sayde: thou shalte dye. Howe darest thou be so bolde, as to saye in the name of the Lorde: it shall happen to this house as it dyd to Silob: and this cytye shall be so waste, that no man shall dwel therin?

And

And when all the people had gathered aboute Jeremye in the house of the Lorde, the princes of Juda herde of this rumoure, and they came forthwith oute of the kynges palace in to the house of the Lorde, and sat them downe before the newe doore of the Lorde. Then spake the preestes and the Prophetes vnto the rulers, and to all the people, these wordes: This man is worthy to dye, for he hath preached against this city, as ye your selues haue herd with your eares.

Then sayde Jeremye vnto the rulers and to all the people: The Lord hath sent me to preache agaynst this house, and agaynst this citye all the wordes that ye haue herd. Therfore amende youre wayes, and your aduisementes, and be obedyente vnto the voyce of the Lorde youre God: so shall the Lorde repent of the plage, that he hadde deuysed agaynst you. Nowe as for me: I am in youre handes, doo with me as ye thynke expediente and good.

But this shall ye knowe: yf ye put me to deth, ye shall make your selues, this citye and all the inhabitours therof, guilty of innocent bloude. For this is of a truth: that the Lord hath sent me vnto you, to speake al these wordes in your eares.

Then sayd the rulers and the people vnto the preestes and Prophetes: This man may not be condemned to death, for he hath preached vnto vs in the name of the Lorde oure God. The elders also of the lande stode vp, and sayd thus vnto all the people: Micheah the Morasthite, whiche was a Prophete vnder Ezechias kynge of Juda, spake to all the people of Juda: Thus sayth the Lorde of hostes: Syon shall be plowed lyke a felde, Jerusalem shall be an heape of stones, and the hyll of the Lordes house, shall be turned to an hye wodde.

Dyd Ezechias the kynge of Juda and the people of Juda put him to deth for this? No verily, but rather feared the Lorde, and made their prayer vnto him. For whiche cause also the Lorde repented of the plage that he had ruised against them. Shold we then do suche a shamefull dede agaynst our soules? There was a Prophete also, that preached sy sye in the name of the Lord called Uriah the sonne of Semeiah of Cariathiarim: this man preached also agaynst this citye and agaynste this land, according to all as Jeremy sayth. Now when Joakim the kynge with all the estates and princes had herde his wordes, the kynge went about to slee him. When Uriah perceyued that, he was afrayde, and fled, and departed in to Eygpt.

Then Joakim the kyng sent seruauntes in to the lande of Egypt: Namely Elnathan ỹ sonne of Achabor, and certeyn men with him in to Egypte, whiche fetched Uriah oute of Egypte, and brought him vnto kyng Joakim that slewe him with the swerde, and caste his dede body in to the common peoples graue. But Ahikam the son of Saphan helped Jeremye that he came not in to the handes of the people to be slayne.

¶ Jeremye, at the commaundement of the Lorde, sendeth bondes to the kynge of Juda, and to the other kynges that were nyghe, whereby they are monyshed to become subiectes vnto Nabuchodonosor. He warneth the people and the kynges and rulers, that they beleue not false Prophetes.

CAPI. XXVII.

A IN the begynnynge of the raygne of Joakim the sonne of Josiah kynge of Juda, came this worde vnto Jeremye frome the Lorde, whiche spake thus vnto me: Make the bondes and cheynes, and put them about thy necke, and sende them to the the kyng of Edom, the kynge of Moab, the kynge of Ammon, ỹ kynge of Tyrus, and to the kynge of Sydon, & that by the messengers which shall come to Jerusalem vnto Sedechias the king of Juda, & byd them saye vnto their masters: Thus sayth the Lorde of hostes, the God of Israell, speake thus vnto youre masters: I am he that made the erth, the men, and the catell that are vpon the grounde, with my greate power and stretched out arme, & haue gyuen it vnto whom it pleased me.

B And nowe wyll I delyuer all these landes in to the power of Nabuchodonosor ỹ kynge of Babylon, my seruaunt. The beestes also of the felde shall I gyue hym to doo hym seruyce. And all people shall serue him, and his sonne, and his chyldes chyldren, vntyll the tyme of the same lande be come also: yea manye people, and greate kynges shall serue him. Eccle.x.a Iudicum.xi.d Jere.xxxii.a Daniel.iiii.c Jeremi xxv.b Jerem. xxii.b xxvii.a & xlii.c.

Moreouer, that people and kyngdome whiche wyll not serue Nabuchodonosor, and that wyll not put theyr neckes vnder the yoke of the kynge of Babylon: the same people wyll I vysyte with the swearde, with honger, with pestylence, vntyl I haue consumed them in his handes, sayth the Lorde. And therfore folowe not youre Prophetes, sothesayers, expounders of dreames, charmers and wytches, whiche saye vnto you: ye shall not serue the kynge of Babylon. Jerem. xxiii.c xxix.b.

For they preache you lyes: to brynge you farre frome youre lande, and that I myghte caste you out, and destroye you. But the people that put their neckes vnder the yoke of ỹ kynge of Babylon and serue him, those I wil let remayne styll in their owne lande (sayth the Lorde) and they shal occupy it and dwell therin.

C All these thynges tolde I Sedechias kyng of Juda, and sayde: Put youre neckes vnder the yoke of the kynge of Babylon, and serue him and his people, that ye maye lyue. Why, wylt thou and thy people perish with the swerde, with honger, with pestylence: lyke as the Lorde hathe deuysed for all people that wyll not serue the kynge of Babylon? Therfore gyue no care vnto those Prophetes (that tell you: Ye shall not serue the kyng of Babylon) for they preache you lyes, neyther haue I sente them, sayth the Lorde: how be it they are bolde, falsely to prophecye Jer. xxxviii.c Jere. xxiii.c Jere. xxix.b Jerem. xiii.c xiii.d.a xxix.b.

in my name: that I might̃e the sooner dryue you out, and that ye myght perish with your preachers.

D I spake to the preestes also, and to all the people: Thus sayth the Lorde: Heare the wordes of those Prophetes that preaches vnto you, and saye: Beholde the vessels of ꝑ Lordes house, shall shortly be brought hyther agayne frome Babylon: For they prophecye lyes vnto you. Heare them not but serue the kynge of Babylon, that ye may lyue. Wherfore will ye make this citye to be destroyed? But yf they be true Prophetes in very dede, and yf the worde of the Lorde be commyted vnto them, then lette them praye the Lorde of hostes, that the remnaunt of the ornamentes (whiche are in the house of the Lorde, and remayne yet in the house of the kynge of Juda, and at Jerusalem) be not caried to Babylon also.

For thus hath the Lorde of hostes spoken concerning the pyllers, the lauer, the seat and the residue of the ornamẽtes that yet remayn in this citye, whiche Nabuchodonosor the kynge of Babylon toke not, when he caryed awaye Jechoniah the sonne of Joakim kyng of Juda, with all the power of Juda and Jerusalem, frome Jerusalem vnto Babylon captyue.

4.Reg.xxv.a Yea, thus hathe the Lorde of Hoostes the God of Israell spoken, as touchynge the residue of the ornamentes of the Lordes house, of the kynge of Judas house, and of Jerusalem: They shall be caryed vnto Babylon, and there they shall remayne vntyll I vysyte them, sayth the Lorde. Then wyll I bryng them hyther agayne. And this was done in the same yere: euen in the begynnyng of the raygne of Sedechias kyng of Juda.

¶ The false prophecye of Hananiah the Prophete. Jeremye sheweth ꝑ the Prophecye of Hananiah is false, by the exemple of other Prophetes. He being inspyred of the Lorde, reproueth Hananiah, Prophecyinge his death.

CAPI. XXVIII.

A BVt in the fourthe yere of the raygne of Sedechias kynge of Juda, in the fyfth moneth: It happened that Hananiah the sonne of Assur the Prophete of Gabaon spake to me in the house of the Lorde, in the presence of the preestes and of all the people, and sayd: Thus sayth the Lorde of hostes the God of Israell: I haue broken the yoke of the kyng of Babylon: and after two yere wyll I bryng agayne in to this place, all the ornamentes of the Lordes house, that Nabuchodonosor kynge of Babylon caried awaye from this place vnto Babylon.

Yea, I wil bryng agayn Jechoniah ꝑ sonne of Joakim the kynge of Juda him selfe, with all the prysoners of Juda (that are caryed vnto Babylon) euen in to this place, sayth the Lorde, for I wyl breake the yoke of the king of Babylon.

Then the Prophet Jeremye gaue answere B vnto the Prophet Hananiah, before the preestes, and before all the people that were present in the house of the Lorde. And ꝑ Prophet Jeremye sayd: Amen. The Lorde do that, and graunt the thynge whiche thou hast Prophecied: that he maye bryng agayne all the ornamentes of the Lordes house, and restore all the prysoners frome Babylon in to the place. Neuertheles harken thou also what I will saye, that thou and al the people may heare: The Prophetes that were before vs in times paste, whiche prophecied of warre or trouble, or pestylence, eyther of peax vpon manye nations and greate kyngdomes were proued by this, (yf God had sende them in verye dede) whẽ the thing came to passe, which that Prophet tolde before.

And Hananiah the Prophet toke ꝑ cheyne C from the Prophet Jeremyes necke, and brake it, and with that sayd Hananiah that all the people might heare: Thus hathe the Lorde spoken: Euen so wyll I breake the yoke of Nabuchodonosor kynge of Babylon, frome the necke of all nations, yea and that within this two yere. And so the Prophete Jeremye went his waye. Deut.xiii. Numer.xxv.

Nowe after that Hananiah the Prophete had taken the cheyne from the Prophete Jeremies necke, and broken it: The word of the Lorde came vnto the Prophete Jeremye sayinge: Go and tell Hananiah these wordes: Thus sayth the Lorde: Thou hast broke the cheyne of wod, but in stede of wod thou shalt D make cheynes of yron. For thus sayth the Lorde of hostes the God of Israell: I wyll put a yoke of yron vpon the necke of all this people, that they maye serue Nabuchodonosor the kyng of Babylon, yea and so shal they do. And I wyll gyue him the beestes in the felde. Then sayd the Prophet Jeremye vnto Jeremy. that Prophet Hananiah: Heare me (I praye the) Hananiah: The Lorde hathe not sente the, but thou bryngest this people in to false dyleke. And therfore thus sayth the Lorde: beholde, I wyll send the out of the land, and within a yere thou shalte dye, bicause thou hast falsely spoken agaynst the Lorde. So Hananiah the Prophet died the same yere in the seuenth moneth. Hananiah. eth.

¶ The Epystle of Jeremye, sent vnto them that were in captyuytye in Babylon. He prophecyeth theyr returne from captyuytye after thre score and ten yeares. He prophecyeth the destruction of the kynge and of the pesple that remayned in Jerusalem. He threteneth two Prophetes that leduced the people. The death of Semeiah the Nehelampte is prophecyed.

CAPI. XXIX.

THis is the copye of the lettre, that Jere- A mye the Prophet sent from Jerusalem vnto the prysoners: the Senatours preestes, Prophetes, and al the people whom Nabuchodonosor hadde ledde vnto Babylon after

after that tyme that kynge Iechoniah, and his quene, his chamberlaynes the pynces of Juda and Ierusalem, the worckemaisters of Ierusalem were departed thyther. Whiche lettre Elasah the sonne of Saphan and Gamariah the sonnne of Helkiah dyd beare, whom Sedechias ỹ kyng of Juda sente vnto Babylon to Nabuchodonosor the kynge of Babylon. These were the wordes of Ieremyes lettre:

Thus hathe the Lorde of hostes, the God of Israell spoken vnto all the prysoners that were leade fromie Ierusalem vnto Babylon: buylde your houses to dwell therin: plante you gardens, that ye maye enioye the frutes therof: take you wyues to beare you sonnes and doughters: prouyde wyues for youre sonnes, and husbandes for your doughters, that they maye gette sounnes and doughters, and that ye maye multiplye there. Labour not to be fewe, but seke after peax, and prosperitie of the citye wherin ye be prysoners, & praye vnto God for it. For in the peax therof shall your peax be. For thus sayth the Lorde of hostes, the God of Israell: Let not thyse prophetes and sothesayers that be amonge you, deceyue you: and beleue not your owne dreames. For why, they preache you lyes in my name, and I haue not sente them, sayth the Lorde.

But thus sayth the Lorde: When ye haue fulfylled thre score and tenne yeres at Babylon, I wyll bringe you home, and of myne owne goodnelle I wyll carye you hyther agayne vnto this place. For I knowe what I haue deuyled for you, sayth the Lorde. My thoughtes are to gyue you peax, and not trouble (whiche I gyue you all redye) and that ye myghte haue hope agayne. Ye shall crye vnto me, ye shall go and call vpon me, and I shall heare you. Ye shal seke me, and fynde me. Yea yf so be that ye seke me with your hole herte, I wyll be found of you (sayth the Lorde) and will deliuer you out of prylon, and gather you togyther agayne oute of all places wherin I haue scattered you, sayth the Lorde: and wyll bringe you agayne to the same place, from whence I caused you to be caried away captyue.

But where as ye saye, that God haue rayled you vp prophetes at Babylon: thus hath the Lorde spoken (concernyng the kyng that sytteth in the stole of Dauid, and all the people that dwelle in this citie, youre brethren that are not gone with you in to captiuitie.) Thus, I saye, speaketh the Lorde of hostes: Beholde, I wil send a swerde, hongre, and pestilence vpon them, and will make them lyke vnsemely figges, that maye not be eaten for bitternesse. And I will persecute them with ỹ swerde, with hongre and deth.

I wyll delyuer them vp to be vexed of all kyngdomes, to be cursed, abhorred, laughed to scorne, and put to confusion of all the people amonge whome I haue scattered them: and that bicause they haue not ben obedient vnto my commaundementes, saith the Lorde, whiche I sente vnto them by my seruauntes the Prophetes. I stode vp early, and sent vnto them, but they wolde not heare, sayth the Lorde.

Heare therfore the worde of the Lorde, all ye prysoners, whom I sent from Ierusalem vnto Babylon: Thus hathe the Lorde of hostes the God of Israel spoken of Achab the sonne of Colaiah, and of Sedechias the sonne of Maasiah, which prophecye lyes vnto you in my name: Beholde, I wyll deliuer them in to the hand of Nabuchodonosor the kynge of Babylon, that he may slee them before youre eyes. And all the prysoners of Juda that are in Babylon, shall take vpon them this terme of cursynge, and saye: Now God wo vnto the, as he dyd vnto Sedechias and Achab, whome the kynge of Babylon rosted in the fyre, bycause they synned shamefully in Israell.

For they haue not only defiled their neighbours wyues, but also preached lyinge wordes in my name, which I haue not commaunded them. This I testify and assure, sayth the Lorde. But as for Semeiah the Nehelampte thou shalt speake vnto him: Thus sayth the Lorde of hostes the God of Israel: Bicause thou hast sealed lettres vnder thy name, vnto all the people that is at Ierusalem, and to Sophoniah the sonne of Maasiah the preest: yea, and sent them to all the preestes: wherin thou writest thus vnto him: The Lord hath ordeined the to be preest in stede of Joiada the preest, that shouldest be the chiefe in the house of the Lorde aboue all Prophetes, and preachers, and that thou myghtest put them in prylon, or in the stockes. Howe happeneth it then, that thou hast not reproued Jeremy of Anathoth, whiche neuer leaueth of his prophecyinge?

And beside all this, he hath sent vs worde vnto Babylon, and tolde vs playnely, that oure captiuitie shall longe endure: that we we shulde buylde vs houses to dwell therin, and to plante vs gardens that we maye enioye the frutes therof. Whiche lettre Sophoniah the preest dyd rede, and let Jeremye the Prophete heare it.

Then came the worde of the Lorde vnto Jeremye, sayinge: Sende worde to all them that are in captiuitie, on this maner: Thus hath the Lorde spoken concerning Semeiah the Nehelampte: Bycause that Semeiah hath prophecied vnto you without my commission, and broughte you in to a false hope, therfore thus the Lorde dothe certifye you: Beholde, I will visyte Semeiah the Nehelampte, and his seed: so that none of his shal remayne amonges this people, and none of them shall se the good that I wil do for this people, sayth the Lorde. For he hath preached falsely of the Lorde.

¶ The retourne of the people from Babylon. God by his chastenynge sheweth that the people is synfull. The destruction of the enemyes of Israel.

CAPI. XXX.

THese are the wordes that the Lorde spake vnto Jeremye, sayinge: Thus sayth the Lorde God of Israel: Write vp diligentlye all the wordes that I haue spoken vnto the, in a boke. For loo, the tyme commeth (sayth the Lorde) that I wyll bryng agayne the pryseners of my people of Israell and Juda, sayth the Lorde: For I wyll restore them vnto the lande, that I gaue to theyr fathers, and they shall haue it in possession.

Agayne, these wordes spake the Lorde concerning Israel and Juda: thus sayth the Lorde: We heare a terrible crye, feare and disquietnesse. For what els dothe this signifie, that I se? Namely that all stronge men smyte euery man his hande vpon his loynes, as a woman in the payne of her trauayle. Who euer sawe a man trauayle with chylde? Enquyre thereafter, and se. Yea, all their faces are maruelous pale.

Jeremi. xiii. d

Joel. ii. c. Amos. v. c. Sophon. ii. d

Alas for this day, which is so dredful that none may be lykened vnto it: and alas for the tyme of Jacobs trouble, from the whiche he shall yet be deliuered. For in that daye, sayth the Lorde, I wyll take his yoke from thy necke, and breake thy bondes. They shall no more serue straunge goddes vnder him, but they shall do seruyce vnto God their Lorde, and to Dauid their kyng, whom I wil rayse vp vnto them. ✳ And as for the, o my seruant Jacob, feare not (sayth the Lorde) and be not afrayde, o Israel. For lo, I wil helpe the also from farree, and thy seed from the lande of their captiuitie.

Esaye. xliiij. a Luke. i. g Eze. xxxviii. d Jerem. xlvi. g

And Jacob shall turne agayne, he shall be in rest, and haue a prosperous lyfe, and no man shall make him afrayde. For I am with the, to helpe the, sayth the Lorde. And though I shall destroye all the people amonges whom I haue scattered the, yet wyll I not destroye the, but correcte the, and that with discretion. For I knowe that thou arte in no wyse without faute. Therfore thus sayth the Lorde: I am sory for thy hurt and woundes. There is no man to medle with thy cause, or to bynde vp thy woundes: there maye no man helpe the.

Jeremye. x. d Exo. xxxiii. a Nahum. i. a.

All thy louers haue forgotten the, and care nothynge for the. For I haue gyuen the a cruell stroke, and chastened the roughly: and that for the multytude of thy mysdedes, for thy synnes haue had the ouer hand. Why makest thou mone for thy harme? I my self haue pitie of thy sorowe, but for the multitude of thy mysdedes and synnes, I haue doone this vnto the.

Jerem. xiii. d

And therfore all they that deuour the, shal be deuoured, and all thyne ennemyes shall be led in to captiuitie. All they that make the waste shal be waste them selues: and al those that rob the, wil I make also to be robbed. For I wyl gyue the thy helth agayn, and make thy woundes hole, sayth the Lorde: bicause they reuiled the as one caste awaye and despysed, O Syon.

Jere. ii. a. xx. d

For thus sayth the Lorde: beholde, I wyll sette vp Jacobs tentes agayne, and defende his dwellynge place. The cittye shall be buylded in her olde estate, and the houses shall haue theyr ryght foundacion. And oute of them shal go thankesgyuing, and the voice of iope.

Num. xxiiii. a

I wil multiply them, and they shal not minish: I shal endue them with honour, and no man shal subdue them. Their children shal be as a fore tyme, and their congregacion shal continue in my syght. And al those that vexe the wyll I vysyte.

A capitayne also shall come of them, and a prynce shall sprynge out from the myddest of them: hym wyll I chalenge to my selfe, and he shall come vnto me. For what is he, that gyueth ouer his herte o come vnto me, sayth the Lorde?

Mich. i. a. Joan. viii.

Ye shall be my people also, and I wyll be youre God. Beholde, on the other syde shall the wrathe of the Lorde breake oute as a stormye water, as a myghtye whyrle wynde: and shall fall vpon the heeds of the vngodly.

Jeremi. xxiii. b. Jerem. xxx. and xxiii.

The terrible displeasure of the Lorde shall not leaue of, vntyll he haue done and performed the intent of his herte, which in the latter dayes ye shall vnderstande. At the same tyme, sayth the Lorde, shall I be the God of all the generacions of Israell, and they shall be my people.

The prophecyeth that the people of Israel shall be restored agayne vnto theyr prosperytye. To be mened from lynne is the gyfte of God. The byrth of Chryste is prophecyed. All the wycked shall dye in theyr wykednes. The newe Testament and couenaunt is prophecyed. The Chrysten are taught and instructe of the Lorde. Our synnes shall so be remitted, that they shall not ones be thought on. Esay prophecyeth that he wyll caste of the Jewes. The buylding agayne of Jerusalem.

CAPI. XXXI.

THus sayth the Lorde: The people of Israell, whiche escaped in the wyldernesse from the swerde, founde grace to come in to their rest. Euen so shall the Lorde nowe also appeare vnto me from farre, and saye: I loue the with an euerlastynge loue, therfore wo I spyede my mercye before the. I wyll repayre the agayne (O thou doughter of Israell) that thou mayste be fast and sure. Thou shalte take thy tabrettes agayne, and goo forth with them that lede the daunce.

Num. xxiiii. a. Esay. ii. Ezech. xx.

Thou shalt plant vynes agayne vpon the hylles of Samaria, and the grape gatherers shal plant and synge.

And when it is tyme the watchemen vpon the mounte Ephraim shall crye: Aryse, let vs goo vnto Syon to oure Lorde God, for thus sayth the Lorde: Reioyce with gladnesse, bicause of Jacob, crye vnto the heed of the Gentyles: speake out, sing, and say: The Lorde shall deliuer his people, the remnaunt of Israell, and make them hole. Beholde, I wyll bryng them agayne from out of the North lande, and gather them from the ends of the

Esay. xl. a

of the worlde, with the blynde and lame that are amonge them, with the women that be greate with chylde, and suche as be also delyuered: and the company of them that come agayne, shall be greate.

They departed frome hence in heuynesse, but with ioye wyll I brynge theym hythee agayne. I wyll lede them by the ryuers of water in a strayght waye, where they shall not stomble: For I wyll be Israels father and Ephraim shall be my fyrstborne.

Heare the worde of the Lorde, O ye Gentiles, preach in the Iles, that lye farre of, and say: he that hath scatered Israel, shal gather him to gyther agayne, and shall kepe hym as a shepherde dothe his flocke. For the Lorde shall redeme Iacob, and tyd him frome the hande of the byolent. And they shall come, & reioyce vpon the hyl of Syon, and shal haue plentuousnes of goodes, whiche the Lorde shal gyue them: Namely, wheat, wyne, oyle younge shepe & calues. And theyr conseyence shal be as a wel watred garden, for they shal no more be hongry.

Then shal the maide reioyce in the daunce, yea both yonge and olde folkes. For I wyll turne their sorowe in to gladnes, and wyll comfort them and make theym toplull, euen frome their hertes. I wyl poure plentesousnes vpon the hertes of the preestes, and my people shal be satisfied w good thinges, saith ꝑ Lorde.

Thus sayth the Lorde: ✻ The voyce of heynes, weppynge and lamention came into heauen: euen of Rachel mournynge for her children, & wolde not be comforted because they were awaye.

But now sayth the Lorde: leane of from weppynge and cryinge, withholde thyne eyes from teares, for thy laboure shall be rewarded sayethe the Lorde. And they shall come agayne oute of the lande of theyr ennemyes: Yea euen thy posterite shall haue consolacion in this (sayth the Lorde) that thy children shall come agayne in to theyr owne lande.

Moreouer I herde Ephraim, that was led awaye captyne, complayne on this maner: O Lorde, thou hast correct me, and thy chastenynge haue I receyued, as an vntamed calfe.

Conuerte thou me, and I shall be conuerted, for thou arte my Lorde God: Yea as soone as thou turnest me, I shall reforme my selfe: and when I vnderstande, I shall smyte vpon my thyghe. For verelye I haue committed shamefull thynges: O lette my youthe beare this reproche and confusion.

Upon this complaynt, I thoughte thus by my self: is not Ephraim my deare sonne? Is he not the chylde, with whom I haue had all myrth and pastyme? For sence the tyme that I fyrst communed with him, I haue him euer in remembraunce: therfore my very hert driueth me vnto him, gladly and louyngly wil I haue mercye vpon him, sayth ꝑ Lorde. Set the watchmen, prouyde teachers for the, let thyne herte vpon the right way, that thou shuldest walke, and turne agayne (O thou doughter of Israel) turne agayne to these cyties of thine. Howe longe wilte thou go astraye, O thou shrinkynge doughter? For the Lorde wyll worke a newe thing vpon earth. A woman shall compasse a man.

For thus sayth the Lorde of hostes the God of Israell: It wyll come therto, that when I haue brought Juda out of captyuyte, these wordes shall be herde in the lande & in his cityes: The Lorde, which is the fayre bryde grome of ryghtousnesse, make the fruitful, O thou holy hill: And there shall dwell Juda, and all her cities, the shepherdes and husbande men: For I shall fede the yong seule, and refreshe all faynte hertes. When I herd this I came agayne to my self, and mused, lyke as I had bene waked out of a swete slepe.

Beholde (sayth the Lord) the dayes come, that I wyl sowe the house of Israel and the house of Juda, with men and w catel. Yea it shall come therto, that lyke as I haue gone aboute in tymes paste to rote theym oute, to scatre theym, to breake them downe, to destroye them and chasten them: Euen so will I also go dylygently about, to buylde them vp agayne and to plante theym sayethe the Lorde.

Then shall it no more be sayde: the fathers haue eaten a sower grape, and the childrens teth are set on edge: for euery one shal dye for his owne mysdede, so that who so eateth a soure grape, his teeth shall be set on edge. Ezech.xviii.a

Beholde, the dayes come (sayth the Lorde) that I wyl make a newe couenaunt with the house of Israel and with the house of Juda: not after the couenaunt that I made with their fathers, when I toke them by the hand and led them out of the land of Egipt: which couenaunt they brake, wherfore I punyshed them sore, sayth the Lorde: But this shall be the couenaunte that I wyll make with the house of Israell after those dayes, sayethe the Lorde: I wyll plante my lawe in the inwarde partes of them, and wryte it in their hertes, and wyll be their God and they shall be my people. Hebre.x.d. Eliape.ii.b. Iere.xxxii. and.xxx.a.

And frome thence forth shall no man teach his neyghboure or his brother, & say: know the Lorde: But they shall all knowe me, frome the lowest vnto the hyghest, sayth the Lorde. For I wyll forgyue their mysdedes, Act.x.f. and wyll neuer remembre their synnes anye more.

Thus sayth the Lorde which gaue the sunne to be a lyght for the daye, and ꝑ moone and sterres to shyne in the nyght: whiche moueth ꝑ see, so that the floudes therof ware fearce: his name is the Lorde of Hostes. Lyke as this ordynaunce shall neuer be take out of my syght, sayth the Lord: So shall the sede of Israell neuer cease, but alwaye be a people before me.

Moreouer, thus sayethe the Lorde: lyke as the heauen aboue can not be measured, and as the foundacions of the earth beneth may not

not be sought out: So will I also not cast oute the hole sede of Israell, for that they haue committed, sayth the Lorde. Beholde, the dayes come sayth the Lorde, that the cyte of the Lorde shall be enlarged from the towre of Hananeel, vnto the gate of the corner wall. Frome thence shall the ryght measure be taken before her vnto the hyll top, of Gareb, and shal come about Gaath, and the hole valley of the deed kercases, and of the asshes, & all Cremoth vnto the broke of Cedron: and from thence vnto the corner of the horsgate towarde the East, where as the Sanctuary of the Lorde also shall be sette. And when it is nowe buylded and set vp of this fasshyō it shall neuer be broke, nor cast downe any more,

A. Esdra. iii. a
zachar. xiiii. b

¶ Jeremye is cast in to prison, because he prophecyed that the cyte shoulde be taken of the kynge of Babylon. By the felde that Jeremye bought at the commaundement of the Lorde, is sygnifyed, that the people shoulde come agayne to theyr owne possessyon. The people of God are his seruaunces, and he is theyr Lorde. To feare God is Gods gyfte, so thintent that synnes maye be eschewed.

CAPI. XXXII.

1 THese wordes spake the Lorde vnto Jeremye, in the tenth yere of Sedechias kynge of Juda, whiche was the .xviii. yere of Nabuchodonosor, what tyme as the king of Babilons hoste layed syege vnto Jerusalem. But Jeremy the Prophet lay bounde in the courte of the prison, which was in the kynge of Judaes house: where Sedechias the kynge of Juda caused him to be layed, because he hadde prophecyed of this maner: Thus sayth the Lorde: Beholde: I wyl deliuer this cytye in to the handes of ỹ kyng of Babylon whiche shall take it. As for Sedechias the kyng of Juda, he shall not be able to escape the Caldees, but surely he shal come in to the handes of the kynge of Babylon: which shal speke with him mouth to mouth and one of thē shall loke an other in the face. And Sedechias shal be caryed vnto Babilō, and there shall he be, vntyll the tyme that I vysyt hym, sayth the Lorde. But yf thou takest in hande to fyghte agaynste the Caldees thou shalte not prospere.

Jere. xxxiiii. a
xxxvii. a
xxxvii. a

2 And Jeremye sayde: Thus hath the Lord spoken vnto me: Beholde, Hanameel the son of Selum thyne vncles sonne shall come vnto the, and requyre the to redeme thyne land, that lyeth in Anathoth vnto thy selfe: for by reason of kynred it is thy parte to redeme it, and to bye it out.

Leuiti. xxv. d.
Num. xxvii. a
and. xxxvi. a.
Ruth. iiii. a.

And lo Hananeel myne vncles son came to me in the courte of the prison (according to the worde of the Lorde) and sayde vnto me: Bye my lande (I praye the) that lyeth in Anathoth in the countrey of Benjamin: for by heritage thou hast ryghte to loose it out for thy selfe, therfore redeme it. Then I perceyued, that this was the commaundemēt of the Lorde, and so I loosed the lande frome Hananeel of Anathoth, myne vncles sonne, and weyed him there the mony: euen seuen sycles, and ten syluer pens.

C

I caused him also to make me a wryting and to seale it, and called recorde thereby, and weyed him there the mony vpon the waightes.

So I toke the euydence with the coppe (when it was orderlye sealed and red ouer) & I gaue the euydence vnto Baruch ỹ sonne of Neriah the sonne of Maasiah in the syghte of Hananeel my cosen, and in the presēce of the wytnesses, that be named in the euydēce, and before all the Jewes that were therby in the courte of the prison.

I charged Baruch also before them sayinge: the Lorde of Hostes ỹ God of Israel cōmaundeth the, to take this sealed euydēce with the coppe, and to lay it in an erthen vessell, that it maye longe contynue.

For the Lorde of Hostes the God of Israel hath determyned, that houses, feldes and vyneyardes shall be possessed agayne in this lande.

Now when I had delyuered the euydēce vnto Baruch the son of Neriah, I besoughte ỹ Lord, sayinge: O Lorde God: It is thou ỹ hast made heauen and earth with thy greate power and hygh arme, and there is nothyng to harde for the. Thou shewest mercye vpon ỹ thousandes, thou recompensest the wickednes of the fathers, into the bosome of ỹ children that come after them

Exo. xxxiiii. a

Thou arte the great and myghty God, whose name is the Lorde of hostes: greate in counsell, and infinite in thought: Thyne eyes loke vpon all the wayes of mens children, to rewarde euerye one after his waye and according to the frutes of his inuencions.

Ronians. ii. a. d
Ephes. vi. a

Thou hast done greate tokens and wōders in the lande of Egypte (as we se this daye) vpon the people of Israell and vpon thole men: to make thy name greate, as it is come to passe this daye:

Exo. xiii. a the prophete

Thou hast brought thy people of Israel out of the lande of Egypte, with tokens, with wonders, with a myghtye hande, with a stretched oute arme, and with greate terryblenesse: and hast gyuen theym this lande, lyke as thou haddest promysed vnto theyr fathers: Namelye that thou wouldest gyue them a lande, that floweth with mylke and honye.

Nowe when they came therin, and possessed it, they followed not thy voyce, and walked not in thy lawe: but all that thou commaundedest them to do, that haue they not done, and therfore come all these plages vpon them.

Beholde, there are bulwerkes made nowe against the city to take it: and it shal be won of the Caldees that besiege it, with swerde, & hongre and deth, and loke what thou hast spoken, that same shall come vpon them.

For

For lo, all thinges are present vnto the: yet sayest thou vnto me (O Lorde God) and commaundest me, that I shall lose a pece of lande vnto my selfe, and take witnesses therto: and yet in the meane season the citye is delyuered in to the power of the Caldees.

Then came the worde of the Lorde vnto me, sayinge: Beholde, I am the Lorde God of all flesshe, is there any thyng then to hard for me? Therfore thus sayde the Lorde: beholde, I shall delyuer this cytye in to the power of the Caldees, and in to the power of Nabuchodonosor the kynge of Babylon, they shall take it. For the Caldees shall come, and wynne this cytye, and sette fyre vpon it, and burne it: with the gorgyous houses, in whose parlers they haue made sacrifyce vnto Baal, and poured drynckofferinges vnto straunge goddes to prouoke me vnto wrathe.

For seinge the children of Israel, and the children of Juda haue wrought wyckednes before me euer from theyr youth, what haue they elles done, but prouoked me with the workes of their owne handes? sayethe the Lorde.

Or what hathe this citie bene els, but a prouokynge of my wrath, euer sence the daye that I buylded it vnto this houre? Wherin I cast it out of my syght, because of the great blasphemyes of the children of Israell and Juda, whiche they haue done to prouoke me: yea they, their kynges, their princes, their preestes, their prophetes, hole Juda, and all the citezins of Jerusalem.

When I stode vp early, and taught them and instructe them, they turned theyr backes to me, and not their faces. They wolde not heare, to be reformed and correcte. They haue sette their goddes in the house, that is halowed vnto my name, to defyle it. They haue buylded hyghe places for Baal in the valley of the children of Hennom, to bowe their sonnes & dougters vnto Moloch: whiche I neuer commaunded them, neither came it euer in my thoughte, to make Juda synne with suche abhomynacion.

Moreouer thus hathe the Lorde God of Israel spoken, concernynge this cytye, which (as ye youre selues confesse) shall be delyuered into the hande of the kynge of Babilon, when it is wonne with the swerde, with honger and with pestylence. Beholde, I will gather them to gyther from all landes, wherin I haue scatered the in my wrath, in my fearfull and greate displeasure: and will bryng the agayne vnto this place, where they shall dwel safelye. And they shal be my people, and I will be theyr God.

And I will gyue them one herte and one waye, that they maye feare me all the dayes of their lyfe, that they and their children after them maye prospere. And I will sette vp an euerlastyng couenaunt with them Namelye: that I will neuer ceasse to doo theym good, and that I will put my feare in their hertes, so that they shal not run awaye from me.

Yea I will haue a lust and pleasure to do them good, and faythfully to plant them in this lande with my hole herte, and with all my soule.

For thus sayth the Lorde: lyke as I haue brought all this great plage vpon this people: so will I also bryng vpon them all the good, that haue I promysed them. And men shall haue their possessions in this lande, wherof ye saye nowe, that it shall neither be inhabited of people ne of catell, but be delyuered in to the handes of the Caldees: Yea lande shal be bought for mony, and euydences made therupon and sealed before witnesses in the countrey of Benjamin, and rounde aboute Jerusalem: in the cities of Juda, in the cities that are vpon the mountaynes, and in them that lye beneth, yea & in the cities that are in the desert. For I wyl bryng their prysoners hither agayne, sayth the Lorde.

¶ The Prophete is monysshed of the Lorde, to praye for the delyueraunce of the people, whiche the Lorde promyseth. God forgyueth synnes, and doeth graciously to the people, for his owne renowne. Of the byrth of Chryst. The kyngdome of Chryste in the churche shall neuer be ended.

CAPI. XXXIII.

Moreouer the worde of the Lorde came vnto Jeremy on this maner, when he was yet bounde in the courte of the prison: Thus sayethe the Lorde, which fulfylleth the thyng that he speaketh, the Lord which perfourmeth the thing that he taketh in hande euen he, whose name is the Lorde: thou hast * cryed vnto me, and I haue herde the: I hue shewed grate an hyghe thynges, whiche were vnknowen vnto you.

Thus (I saye) spake the Lorde God of Israel, concernynge the houses of this citie, & the houses of the kynges of Juda: that they shall be broken thorowe the ordynaunce and weapons, when the Caldees come to besiege them: and they shall be filled with the deed karcases of men, whome I wyll slaye in my wrathe and displeasure: when I turne my face from this cytye because of all her wyckednesse. Beholde, (sayethe the Lorde) I wyll heale theyr wounds and make theym hole, I will open them the treasure of peace and truth.

And I wyll returne the captyuyte of Juda and Israel: and wyl set them vp agayne as they were afore, From all mysdedes (wher in they haue offended agaynst me) I wyll clense them: And al their blasphemyes whiche they haue done agaynst me, when they regarded me not, I will forgyue them.

And this shall get me a name, a prayse & honoure, amonge all people of the earthe, whiche shall heare all the good, that I wyll shewe vnto them: yea they shall be afrayed and astonyed at all the good dedes and benefytes, that I wyll do for them. Moreouer thus sayethe the Lorde: in this place, wher-

of

of ye saye that it shall be a wylderneſſe, wher in neither people ne catel shall dwell: in like maner in the cytyes of Juda and without Jerusalem (which also shal be so voyde, that neither people ne cattell shall dwell there) shall the voyce of gladneſſe be herde againe, the voyce of the brydgrome and of the bryde the voyce of them that shall synge: Prayse the Lorde of Hoſtes, for he is louynge and his mercye endureth for euer, and the voyce of them that shal offre vp gyftes in the house of the Lorde. For I wyll reſtore the captyuyte of this lande, as it was afore, saythe the Lorde. Thus saythe the Lorde of Hoſtes It shall come yet therto, that in this lande, whiche is voyde from men and catell. and in all the cytyes of the lande, there shall be set vp shepherdes cotages: in the citye vpō the mountaynes: and in the cytyes that lye vpō the playne, and in the deſerte.

In the lande of Benjamin, in the feldes of Jerusalem, and in the cytyes of Juda shal the shepe be nombred agayne, vnder the hād of him, that telleth them, saythe the Lorde.

L Jere. xiii. a. Jere. xxiii. a. Beholde, the tyme commeth, sayth the Lord, that I wil perfourme that good thyng, whiche I haue promyſed vnto the house of Israel and to the house of Juda. In those dayes, and at the same tyme, I wyll bringe forthe vnto Dauid, the braunche of ryghtouſnes, & he shall do equytie and ryghtouſneſſe in the land. In those dayes shall Juda be helped, & Jerusalem shall dwell safe, and he that shal call her is euen God oure ryghteuous maker. For thus the Lorde promyſeth: Dauid shal neuer want one, to syt vpon the stole of the house of Israel: neither shall the preeſtes & Leuytes want one to offre alwaye before me burntofferynges, to kyndle the meatofferynges, and to prepare the sacrefyces.

D Gene. viii. d Jere. xxiii. a. And the worde of the Lorde came vnto Jeremye after this maner: Thus sayth the Lorde: Maye the couenaunt whiche I haue made with daye and nyght be broken, that ther shulde not be daye and night in due season? Then maye my couenaunt also be broke whiche I made with Dauid my seruaunte, and so he not to haue a sonne to reigne in his Trone. So shall also the preeſtes and Leuites neuer saye, but serue me. For lyke as the sterres of heauen maye not be nombred, neither the sande of the see measured: so wil I multyplye the sede of Dauid my seruaunte, and of the Leuites my myniſters.

Gene. xv. a and xxii. c. Moreouer, the worde of the Lord came to Jeremy, sayinge: Conſyderest thou not what this people speaketh? Two kynredes (saye they) had the Lorde chosen, and those same two hath he calle awaye. For so farre is my people come, that they haue no hope to come to gyther any more, & to be one people agayne. Therfore thus sayth the Lorde: If I haue made no couenaunt with daye & nyght, and gyuen no statute vnto heuen and earthe: then wyll I also caste awaye the sede of Dauid my seruaunt: so that I wyll take no prynce out of his sede, to rule the poſterite of Abraham, Isaac, and Jacob. But yet I will turne agayne their captiuitie, & be mercifull vnto them.

The thyrteneth that the cytie, and kynge Sedechias also, shall be gyuen in to the handes of the kynge of Babylon. He rebuketh them that brought suche of theyr brethren into captyuyte, that were pardoned to go at theyr libertye.

CAPI. XXXIIII.

THese are the wordes which the Lord spake vnto Jeremy, what tyme as Nabuchonoſor the kynge of Babylon, and all his Hoſtes (out of al the kingdomes that were vnder his power) and all his people, fought agaynſte Jerusalem, and al the cities therof. Thus sayth the Lord God of Israel: Goo, and speake to Sedechias the kynge of Juda, and tell him: The Lorde sendeth the this worde: Beholde, I wyll delyuer this citie in to the hande of the kynge of Babylon, he shall burne it, and thou shalte not eſcape his handes, but shalte be led awaye priſoner, and delyuered in to his power. Thou shalte loke the kynge of Babylon in the face, & he shall speake with the, mouth to mouth, then shalte thou go to Babylon. Yet heare the worde of the Lorde, O Sedechias thou kynge of Juda: Thus sayth the Lorde vnto the: Thou shalte not be slayne with the ſwearde, but shalt dye in peare. Lyke as thy forefathers the kynges, thy progenitours, were brente: so shalt thou be brent also, and in the mournyng they shall saye: Oh Lord. For thus haue I determyned, saythe the Lorde.

Then spake Jeremye the Prophethe all these wordes vnto Sedechias kynge of Juda in Jerusalem: what tyme as the kynge of Babylons hoſte beſieged Jerusalem, and the remnaunte of the cytyes: Namely, Lachis & Azecah, whiche yet remayned of the stronge defenſed cytyes of Juda.

These are the wordes that the Lorde spake vnto Jeremy the prophet, when Sedechias was agreed with all the people at Jerusalem, that there shulde be proclaymed a lybertye: so that euerye man shulde let his seruaunt and handmayde go free, Hebrue and Hebruesſe, and no Jewe to holde his brother as a bonde man. Nowe as they had conſented euen so they were obedyent, and let them go free. But afterwarde they repented, and toke agayne the seruauntes and handmaydens, whom they had let go free, and so made the bonde agayne.

L Deut. xv. a Exod. xxi. a For the whiche cause the worde of the Lorde came vnto Jeremye from the Lorde him selfe, sayinge: Thus sayth the Lorde God of Israel: ✻ I made a couenaūte with your fathers, when I brought them oute of Egypte (that they shulde no more be bonde men) sayinge: When seuen yeres are out, euery man shall let his bought seruaunte an Hebrue go free, yf ye haue serued him sire yeres. But youre fathers obeyed me not and herkened not vnto me. As for you, ye were

nowe turned, and dyd tyghte before me, in
ye proclaymed, euery man to let his neigh-
bour go free, & in that ye made a couenaunt
before me, in the temple that beareth my name:
But yet ye haue turned youre selues agayne
and blasphemed my name: In this, that eue
ry man hathe requyred his seruaunte and
handmayden agayne, whom ye had let goo
quyte and free, and compelled them to serue
you agayne, and to be youre bonde men. And
therfore thus sayethe the Lorde: ye haue not
obeyed me, euery man to proclayme fredome
vnto his brother and neighboure: wherfore
I wyll call you vnto a fredome, sayethe the
Lorde: euen vnto the swearde, to the pesti-
lence, and to honger, and wil make you to be
plaged in all the kyngomes of the earthe.
Yea those men that haue broke my couenaũte
and not kepte the wordes of the appoynt-
men, which they made before me: when they
hewed the calfe in two, and when there wer
thorowe the two halfes therof: The Prin-
ces of Juda, the Princes of Jerusalem, the
gelded men, the Priestes and all the people of
the lande, whiche went thorow te two sydes
of the calfe. Those men wil I gyue in to the
power of their enemyes, and into the handes
of them that folowe vpon their lyues.

And their deed boopes shall be meat for
the foules of the ayre, and beastes of the felde
As for Sedechias the kynge of Juda and his
Princes, I wyll delyuer them into the po-
wer of their ennemyes, and of them that de-
syre to slaye them, and into the hande of the
kynge of Babylons hoste, whiche nowe is de
parted frome you: But thorowe my com-
maundement (sayethe the Lorde) they shall
come agayne before this cytie, they shall
fyghte agaynste it, wynne it, and burne it.
Moreouer I wyll laye the cytyes of Juda
so waste, that no man shall dwell therin.

The propoundeth the obedyence of the Rechabytes, and therby confoundeth the pryde of the Jewes. The commaundement of Jonadab, the father of the Rechabytes. He thyteneth punyshment vnto the rebellyous Jewes. He promyseth prosperyte vnto the Rechabytes, for theyr obedyence vnto their father.

CAPI. XXXV.

THe wordes whiche the Lorde spake
vnto Jeremye, in the raygne of Joa-
kim the sonne of Josiah kynge of Juda
are these: Goo vnto the house of the Recha-
bites, and call them oute, and bryngе theym
to the house of the Lorde in to some commo-
dyous place, and gyue them wyne to drynke.
Then toke I Jazaniah the sonne of Jeremye,
the sonne of Habazinaiah, & his brethren, and
all his sonnes, and the hole housholde of
the Rechabites: and broughte theym to the
house of the Lorde, into the closet of the chil
dren of Hanan the sonne of Jegedaliah the
man of God: whiche was by the closet of
the Princes, that is aboue the closet of Maasi-
ah the sonne of Selum, whiche is the chiefe
of the treasurye. And before the sonnes of the
kynred of the Rechabites, I set portes full
of wyne, and cuppes, and sayde vnto theym:
Drynke wyne. But they sayde: we drynche no
wyne, for Jonadab the sonne of Rechab
oure father commaunded vs sayinge: ye and
youre sonnes shall neuer drynke wyne, build
no houses, sowe no sede, plante no vynes,
yea ye shall haue no vynyardes: but for all
youre tyme ye shall dwell in tentes, that ye
maye lyue longe in the lande wherin ye be
straungers.

Thus haue we obeyed the cõmaundemẽt,
of Jonadab the sonne of Rechab our father:
in all that he hathe charged vs, and so we
drinke no wyne all oure lyfe longe: we, nor
oure wyues, our sonnes, and our doughters.
Neither buylde we any house to dwell ther-
in, we haue also amonges vs neither vyne-
yardes, ne corne land to sowe: but we dwel
in tentes, we obey, and do according vnto all
that Jonadab oure father commaunded vs.

But nowe when Nabuchodonosor the
kynge of Babilon came vp in to the land, we
sayde come, let vs go to Jerusalem, that we
maye escape the hoste of the Caldees and the
Assirians: & so we dwell nowe at Jerusalem.
Then came the worde of the Lorde vnto Je-
remye sayinge: thus sayth the Lorde of Ho-
stes the God of Israell: Go and tell hole Ju
da and al ỹ inhabitauntes of Jerusalẽ: Wil
yenot be reformed, to obey my wordes? sayth
the Lorde. The wordes which Jonadab the
sonne of Rechab commaunded his sonnes,
that they shulde drynke no wyne, are fast and
surely kepte: for vnto this daye they drynke
no wine, but obey their fathers commaunde-
ment. But as for me, I haue stande vp early,
I haue spoken vnto you, and gyuen you ear-
nest warning: and yet haue ye not bene obedy
ent vnto me. Yea I haue sent my seruauntes
all the prophetes vnto you, I rose vp early, &
sent you worde, sayinge: O turne you, euery
man frome his wicked waye: amende youre
lyues, and go not after straunge goddes, to
worshyp them: that ye may contynue in the
lande, whiche I haue gyuen vnto you & your
fathers, but ye wolde neither heare me, ne fo
lowe me.

The children of Jonadab Rechabs sonne
haue stedfastly kepte their fathers commaun
dement, that he gaue them, but this people
is not obedyent vnto me. And therfore thus
sayth the Lorde of hostes the God of Israel:
Beholde, I wyl bryngе vpon Juda and vpon
euery one that dwelleth in Jerusalem, all the
trouble that I haue deuysed agaynste them.
For I haue spoken vnto the, but they wolde
not folowe: I haue called vnto them, neuer-
theles they wolde gyue me no answere. Jere
my also spake vnto the housholde of the Re-
chabites: Thus sayth the Lorde of hostes
the God of Israel: For as moche as ye haue
obeyed ỹ commaundement of Jonadab your
father, and kept all his preceptes, and done
accordynge vnto all that he hath bydde you:
Therfore thus sayth the Lord of hostes, the
God of Israel: Jonadab the sonne of Rechab
shall

B

Jeremi. xxxv. B

C

D

Prouer. xx. Ecclesi. xlv. b Jeremy. vii. h

Jere. xxxiii. e

shal not fayle, but haue one out of his stocke, to stande alwaye before me.

¶ Baruch wryteth (as Jeremye indyteth) the booke of the curses agaynst Juda and Jsrael. He is sent with the boke vnto the people, and redeth it before them al. He is called before the rulers, and redeth it before them also. The rulers shewe vnto the kynge the wordes of the boke. Jehudi taketh the booke, and readeth a lytle of it, and after casteth it in the fyre. There is an other wryten at the commaundement of the Lorde.

CAPI. XXXVI.

A IN the .iiij. yere of Joakim ſ sonne of Josiah kynge of Juda, came the worde of the Lorde vnto Jeremy sayinge: Take a boke
Jeremi.xxx.a and wryte therin al the wordes, that J haue spoken to the, to Jsrael, to Juda, and to all the people frome the tyme that J beganne for to speake vnto the (in thy raygne of Josiah) vnto this daye. That when the house of Juda heareth of the plage, whiche J haue deuyſed for the, they may peraduenture turne
Jere.xviii.a euery man from his wicked way, that J maye forgyue their offences and synnes.

Then dyd Jeremye call Baruch the
Jeremi.xlv.a sonne of Neriah, & Baruch wrote in the boke at the mouthe of Jeremy, all the wordes of the Lorde, whiche he had spoken vnto hym. And Jeremy commaunded Baruch, sayinge:
B J am in pryson, so that J maye not come in to the house of the Lorde: therfore go thou thyther, and reade the boke, that thou haste wryten at my mouth: Namely, the wordes of the Lord, & rede them in the Lordes house vpon the fastyng daye: ſ the people, hole Juda, and all they that come out of the cytyes maye heare. Peraduenture they wyll praye mekely before the face of the Lord, and turne euerye one from his wycked waye. For great is the wrathe and displeasure, that the Lord hath taken agaynste this people.

So Baruch the sonne of Neriah dyd accordyng vnto all that Jeremy the Prophete commaunded him, readynge the wordes of the Lord out of the boke in the Lordes house And this was done in the fyfth yere of Joa-
Jone.iii.a kim the sonne of Josiah king of Juda, in the nyneth moneth when it was commaunded that all the people of Jerusalem shulde faste, before the Lorde, and they also that were come frome the cytyes of Juda vnto Jerusalem.

C Then red Baruch the wordes of Jeremye
Jere.xxvi.d oute of the boke within the house of the Lord out of the treasurye of Gamariah the sonne of Saphan the Scrybe, which is beside the hygher lofte of the doze of the Lordes house: that al the people myght heare. Now when Micheah the sonne of Gamariah the sonne of Saphan had herde all the wordes of the Lord out of the boke, he went downe to the kynges palace into the Scribes chamber, for there al the princes were set: Elisama the Scrybe, Dalaiah the sonne of Semei, Elnathan the sonne of Acabor, Gamariah sonne of Saphan, Sedechias the sonne of Hananiah, with all the princes. And Micheah tolde them all the wordes, that he hearde Baruch rede oute of the boke before the people.

Then all the princes sent Jehudi the son of Nathaniah, the sonne of Selamiah, the D
sonne of Chusi, vnto Baruch, sayinge: Take in thine hande the boke, wherout thou haste red before all the people, and come. So Baruch the sonne of Neriah toke the boke in his hand, and came vnto them. And they sayd vnto him: Syt downe, & rede the boke that we may heare also. So Baruch red, that they myght here. Now whē they had herd al the wordes, they were abashed one vpō an other, and sayd vnto Baruch: We wyll certeyne ſ kynge of all these wordes. And they examyned Baruch, saying: tell vs, how dyddest thou wryte all these wordes out of his mouth? Then Baruch answered them: he spake all these wordes vnto me with his mouthe, and J alone was with him, and wrote them in ſ boke.

Then sayde the Princes vnto Baruch: E
Go thy waye, and hyde the with Jeremye, so that no man knowe where ye be. And they went in to the courte. But they kepte the boke in the chambre of Elisama the Scrybe, and tolde the kynge all the wordes that he myght heare. So the kynge sent Jehudi to fetche him the bokes, which he brought out of Elisama the Scrybes chambre. And Jehudi red it, that the kynge and all the princes, whiche were about him, myght heare. Now the kynge sat in the wynter house, for it was in the nynth moneth, and there was a good fyre before him. And when Jehudi had red .iii. Jer.xxxvi
or foure leaues therof, he cut the boke in peces with a penne knyfe, and caste it into the fyre vpon the harth, vntyll the boke was al brent in the fyre vpon the harth.

Yet no man was abashed therof, or rente F
his clothes: neither the kynge hym selfe, ne his seruauntes, though they hearde all these wordes. Neuerthelesse Elnathan, Dalaiah, and Gamariah besought the kinge, that he wolde not burne the booke: notwithstandynge the kynge wolde not heare them, but commaunded Jerahmeel the sonne of Amalech, Saraiah the sonne of Ezriel and Selamiah the sonne of Abdiel, to laye handes vpō Baruch the Scrybe, and vpon Jeremye the Prophete but the Lorde kept them oute of syghte. After nowe that the kynge had brent the boke, and the Sermons whiche Baruch wrote at the mouth of Jeremye: The word of the Lorde came vnto Jeremy, sayinge: Take an other boke, and wryte in it all the foresayde sermons: that were written in the fyrste boke, whiche Joakim the king of Juda hath brent.

And tell Joakim the kynge of Juda: thus G
sayth the Lorde: thou haste brent the booke, and thoughteste within thy selfe: Why haste thou wryten therin, ſ the kyng of Babylon shall come, and make this land waste, so that he

shall make bothe the people and cattell to be out of it? Therfore thus the Lorde sayth of Joakim the kinge of Juda: There shall none of his generacion sytt vpon the throne of Dauid. His deed corse shall be cast oute that the heat of the day, and ꝑ frost of the night may come vpon him. And I wil visit the wickednesse of him, of his seed, and of his seruauntes. More ouer all the euyll that I haue promised them (though they heed me not) wyl I bring vpon them, vpon the inhabitauntes of Jerusalem, and vpon all Juda. Then toke Jeremye an other booke, and gaue it Baruch the Scribe, the sonne of Neriah, which wrote therin out of the mouthe of Jeremye: All the sermons that were in the fyrste booke, whiche Joakim the kynge of Juda dyd burne. And there were added vnto theym manye moo sermons then before.

¶ Sedechias succedeth Cononiah. He sendeth vnto Jeremye to praye for hym. Jeremye goynge in the lande of Ben Jamyn, is taken. He is beaten, and put in pryson. He is delyuered by kynge Sedechias.

CAPI. XXXVII.

SEdechias the son of Josiah, whiche was made kyng thorow Nabuchodonsor kinge of Babylon reygned in the land of Juda, in the stede of Cononiah the sonne of Joakim. But neythet he, nor his seruauntes, ne the people in the lande wolde obeye the wordes of the Lorde, which he spake by the Prophet Jeremye. Neuertheleſſe Sedechias the kynge sent Jehucal the sonne of Selemiah, and Sophoniah the son of Maasiah preest to the Prophet Jeremy, saying: O praye thou vnto the Lord our God for vs. Now Jeremye walked fre among the people at that tyme, and was not put in pryson as yet. Pharaos hoste also was come out of Egypt, which whē the Caldees that besieged Jerusalem perceyued, they departed from thence.

Then came the worde of the Lorde vnto Jeremye the Prophet, sayinge: Thus sayth the Lorde God of Israel, this aunswere shal ye gyue to the kynge of Juda, that sente you vnto me for counsell: Beholde, Pharaos hoste, whiche is come forth to helpe you, shal returne to Egypt, in to his owne lande: but the Caldees shal come agayne, & fight against this citye, wyn it, & set fyre vpon it. For thus saith the Lord: deceyue not your owne myndes, thynkyng on this maner: truly the Caldees goo now their waye from vs: No, they shall not go their waye. For thoughe ye had slayne the hole hoste of the Caldees, that besiege you, and euery one of the slayne laye in his tent, yet wolde they stande vp and set fire vpon this citye.

Nowe when the hoste of the Caldees was broken vp frome Jerusalem for feare of the Egyptians armye, Jeremye went out of Jerusalem towarde the lande of Ben Jamin to departe thence busynesse there amonge the people. And whē he came vnder Ben Jamins port, there was a porter called Jeriah the sonne of Selemiah, the son of Hananiah, whiche fell vpon him, and toke him, sayinge: thy mynde is to turne to the Caldees. C

Then sayd Jeremy: it is not so, I goo not to ꝑ Caldees. Neuertheleſſe Jeriah wold not beleue him, but brought Jeremy bound before the princes. Wherfore the princes were angry with Jeremy, causing him to be beaten, & to be layd in pryson in the house of Jonathas the scribe, for he was the ruler of the pryson. Thus was Jeremye put in the dongeon and pryson, and so laye there a longe tyme. Then Sedechias the kynge sent for him, and called him, and asked him quietly in his owne house sayinge: thynkest thou this busynesse (that nowe is in hande) commeth of the the Lorde? Jeremy answered: yea that it doth, and thou (sayd he) shalt be deliuered in to ꝑ king of Babylons power. D

Moreouer Jeremye sayde vnto kynge Sedechias: what haue I offended agaynste the, agaynst thy seruauntes, or agaynst this people, that ye haue caused me to be put in pryson? Where are your Prophetes which haue prophecyed vnto you, and sayd that the king of Babylon shold not come agaynst you and this lande?

And therfore heare nowe, O my lorde the kynge: let my prayer be accepte before the, and sende me no more in to the house of Jonathas the scribe, that I dye not there. Then Sedechias the kyng commaunded to put Jeremy in the fore entry of the pryson, and dayly to be gyuen him a cake of breed, and els no dight meate, vntyll all the breed in the citye was eaten vp. Thus Jeremy remayned in the fore entrye of the pryson.

¶ By the meryon of the rulers, Jeremye is put in to a dongeon. At the requeste of Abedmelech the Chamberlayne, the Kynge comaundeth Jeremye to be brought forthe of the dongeon. Jeremye sheweth the Kynge how he myght escape death.

CAPI. XXXVIII.

SAphatiah the sonne of Mathan, Godoliah the sonne of Phashur, Jucah the son of Selemiah, and Phashur the sonne of Melchiah perceyued the wordes that Jeremy had spoken vnto all the people: namelye on this maner: Thus sayth the Lord: Who so remayneth in this city, shal perisshe, either w the swerde, with hongre or with pestilence: But who so falleth vnto the Caldees, shall escape wynnynge his soule for a praye, and shall lyue. For thus sayth the Lorde. This citye (no doubt) must be deliuered in to the power of the king of Babylon, and he also shal wyn it. Then sayd the princes vnto the kyng: Syr, we beseche you lette this man be put to deth. For thus he discourageth the handes of the souldyers that be in this city, and the handes of all the people, when he speaketh suche wordes vnto them. A Jeremi. xxi. b xxviii. a.

B This man verily laboureth not for peax of the people, but mischiefe. Sedechias the king answered and sayd: Lo, he is in your handes for the kynge may denye you nothyng. Then toke they Jeremy, and cast him in to the dongeon of Melchiah the son of Hamelech, that dwelte in the fore entrye of the pryson. And they let downe Jeremye with cordes in to a dongeō, where there was no water, but myre: So Jeremye stacke faste in the myre. Nowe when Abedmelech the Mozian being a chamberlayne in the kynges court, understode that they had cast Jeremye in to the dongeon: he went out of the kynges house, and spake to ꝑ kynge, (whiche then sate vnder the porte of Benjamin) these wordes: My lorde the king where as these men medle with Jeremye the Prophete, they doo him wronge: Namelye in that they haue put him in pryson, there to dye of honger, for there is no more breed in the citye.

C Then the kyng commaunded Abedmelech the Mozian, and sayd: Take from hence .xxx. men whom thou wilt, and drawe vp Jeremye the Prophete oute of the dongeon before he dye. So Abedmelech toke the men with him, and went to the house of Amalech, and there vnder an almery he gat olde ragges, & worne cloutes, and let them downe by a corde in to the dongeon to Jeremy.

D And Abedmelech the Mozian sayd vnto the Prophete Jeremye: O put these ragges and cloutes vnder thyne arme holes, betwixt the and the cordes: and Jeremye did so. So they drewe vp Jeremye with cordes, and toke him out of the dongeon, and he remayned in the fore entrye of the pryson. Then Sedechias the kynge sent and caused Jeremye the Prophete be called vnto him out of the thirde entrye that was by the house of the Lord. And
Jer. xxxvii. c the kynge sayd vnto Jeremy: I wil aske the some what, but hyde nothynge fro me. Then Jeremy answered Sedechias: Yf I be playne vnto the, thou wilt cause me suffre deth: yf I gyue the counsel, thou wilt not folow me. So the king swore an othe secretly vnto Jeremy sayinge: As truly as the Lorde lyueth, that made vs these soules, I wil not slee ꝑ, ne gyue the in to the handes of them that seke after thy lyfe.

E Then sayd Jeremy vnto Sedechias: thus sayeth the Lorde of hostes the God of Israel: Yf case be that thou wylte go forth vnto the
Jere. xxxvii. b kynge of Babylons prynces, thou shalt saue thy lyfe, and this citye shall not be brent: yea bothe thou and thy housholde shall escape with youre lyues. But yf thou wylte not go forth to the kyng of Babylons prynces, then shall this citye be deliuered in to the handes of the Caldees whiche shall set fyre vpon it, and thou shalte not be hable to escape them. And Sedechias sayd vnto Jeremye: I am afrayde for the Jewes, that are fled vnto the Caldees leest I come in their handes, and so they to haue me in derision.

F But Jeremy answered: No, they shal not betraye the: O harken vnto the voyce of the Lord (beseche the) which I speke vnto the, so shalte thou be well, and saue thy lyfe. But yf thou wilt not go forth, the Lord hath told me this playnly: Behold, all the womē that are lefte in the kyng of Judas house, shall go oute to the kynge of Babylons princes. For they think, that thou art disceyued: and that the men in whom thou dydest put thy trust, haue mastred the, & let thy fete fast in ꝑ myre, and gone their waye from the. Therfore all thy wyues with their children shall be vnto the Caldees, & thou shalt not escape their dāndes, but shalt be the king of Babylons prisoner, and this city shal be brent.

Then sayd Sedechias vnto Jeremy: loke & that no body knowe of these wordes, & thou shalt not dye. But yf the princes preyue that I haue talked with the, and come vnto the, saying: O speake, what sayd the king to the? hyde it not from vs, and we will not put the to deth. Tell vs (we praye the) what sayd the king to the? Se thou giue them this answer: I haue humbly besought the kinge, that he will let me lye no more in Jonathans house, that I dye not there? Then came al the princes vnto Jeremy, and asked him. And he told them after the maner as the kynge bad him. Then they helde their peax, for they perceyued nothynge. So Jeremye abode styll in the fore entrye of the pryson, vntyll the day that Jerusalem was wonne.

¶ Nabuchodonosor besiegeth Jerusalem. Sedechias fleeth. He is taken of the Chaldees. His sonnes are slayne. His eyes are thrust out. Jeremye is prouyded for. Abedmelech is delyuered from captyuytye, bycause of the confydence that he hathe in God.

CAPL. XXXIX.

NOw when the citye of Jerusalem was taken (for in the nynth yere of Sedechias kynge of Juda, in the tenth moneth, came Nabuchodonosor the kynge of Babylon and all his hoste, and besieged Jerusalem, and in the eleuenth yere of Sedechias, in the fourthe moneth, in the nyneth daye of the moneth he brake in to the city.) Then all the princes of the kynge of Babylon came in, and sat them down vnder the port: Neregel, Sarezar, Samegarnabo, Sarsachim, Rabsatis, Neregel, Sarezer, Rabmag, with all the
Jere. xxxix. a othee princes of the kynge of Babylon. And when Sedechias the kynge of Juda, with his souldyers sawe them, they fled, and departed out of the citye by nyght thorowe the kynges garden, and thorow the port that is betwene the two walles, and so they wente towarde the wildernesse.

But the Chaldees hoste folowed faste after them, and toke Sedechias in the felde of Jericho, and brought him prysoner to Nabuchodonosor the kyng of Babylon vnto Reblath that lyeth in the land of Hemath, where he gaue iudgement vpon him. So the king of Babylon caused the chyldren of Sedechias, and al the nobles of Juda be slayn before his

face at Reblath. And made Sedechias eyes to be put out, and bound him with chaynes and and sent him to Babylon.

Moreouer the Caldees brent vp the kynges palace, with the other houses of the people, and brake downe the walles of Jerusalem. As for the remnaunt of the people that were in the citye, and suche as were come to helpe them (what so euer was lefte of the common sorte) Nabuzardan the chiefe capitayne caryed them to Babylon. But Nabuzardan the chiefe capitayne lefte the rascall people, (and those that hadde nothynge) dwell styll in the lande of Juda, and gaue them vyneyardes and corne feldes, at the same time. Nabuchodonosor also the kynge of Babylon, gaue Nabuzardan the chief capiteyn a charge concernynge Jeremye, sayinge: take and cherysshe him, and make moche of him: se thou do him no harme, but entreate him after his owne desyre.

So Nabuzardan the chiefe Capytayne, Nabusasban the chyefe chamberlayne, Nergallarezer the treasurer, and all the kynge of Babylons lordes sent for Jeremye, and caused him be fet oute of the fore entrye of the pryson, and committed him vnto Godoliah the sonne of Ahikam, the sonne of Saphan: that he sholde cary him home, and so he dwelt amonge the people.

Now whyle Jeremy laye yet bounde in the fore entry of the prison, the worde of ỹ Lorde came vnto him, saying: Go and tel Abedmelech the Mozian: Thus saythe the Lorde of hostes the God of Israel: Beholde, the cruell and sharpe plage that I haue deuysed for this citye, wyl I bryng vpon them, that thou shalt se it: but I wyll delyuer the (sayth the Lorde) and thou shalt not come in the handes of those men whom thou fearest. For doubtelesse I wil saue the so that thou shalt not perish with the swerde: but thy lyfe shal be saued, and that because thou hast put thy trust in me, sayth the Lorde.

Jeremye hathe lycence to go whyther he wyll. He dwelleth with the people that remaynyth at Jerusalem, ouer whom Godoliah ruleth. Johanan prophesyeth deth vnto Godoliah.

CAPI. XL.

This is the maner how the Lord entreated Jeremy, when Nabuzardan ỹ chief capitayne had let him go fre from Ramah, whither he had led him bound amonge all the pysoners, that were caried from Jerusalem and Juda vnto Babylon. The chiefe Capitayne called for Jeremy, and sayd vnto him: The Lorde thy God spake mightily before of the misery vpon this place: Now the Lord hath sent it, and performed it as he had promysed: for ye haue synned agaynste the Lorde, and haue not bene obedient vnto his voyce, therfore commeth this plage vpõ you. Beholde, I loose the bondes from thy handes this daye: yf thou wylt now goo w̃ me vnto Babylon: by then, for I wyll se to the, and prouyde for the: But yf thou wylte not goo with me to Babylon, then remayne here. Beholde, all the lande is at thy wyl, loke where thou thinkest conuenient and good for the to abyde, there dwell. Yf thou canst not be content to dwel alone, then remayne with Godoliah the son of Ahicam the sonne of Saphan: whom the king of Babilon hath made gouernour ouer the cities of Juda, and dwell with him among the people, or remayne where so euer it pleaseth the. So the chiefe Capitayne gaue him his expēses with a reward, and let him go. Then went Jeremy vnto Godoliah the son of Ahikam to Mazphah, and dwelte there with him amonge the people that were left in the lande.

Now when the Capitaynes of the hoste of Juda (which with their felowes were scatte red abrode on euery syde in the lande) vnderstode that the kyng of Babylon had made Godoliah the sonne of Ahicam gouernour in the the lande, and that man, wyfe, and child: yea and the pore men in the lande (that were not led captiue to Babylon? sholde be vnder his iurisdiction: They came to Godoliah vnto Mazphah: Namely Ismael the son of Nathaniah, Johanan, and Jonathath the sonnes of Careah, Sareah the son of Thanhometh, the sonnes of Ophai the Netophathite, Jesaniah the son of Maachati with their companions. And Godoliah the son of Ahicam, the son of Saphan swore vnto them & their felowes on this maner: Be not afrayde to serue the Caldees, dwel in the lande, and do the kynge of Babylon seruyce, so shal ye prospere. Beholde, I dwell at Mazphah to be an officer in the Caldees behalfe, and to satisfye suche as come to vs. Therfore gather you wyne, corne and oyle, and kepe them in your ware houles, and dwel in your cities that ye haue in keping.

Yea all the Jewes also that dwelt in Moab vnder the Ammonites, in Idumea, and in all the countreys, when they herde that the kyng of Babylon hadde made Godoliah the son of Ahicam the sonne of Saphan, gouernour vpon them that were left in Juda: All the Jewes (I saye) returned oute of all places where they were fled vnto: and came in to the lande of Juda to Godoliah vnto Mazphah, and gathered wyne and other fruites, and that very moche.

Moreouer Johanan the sonne of Careah & all the capitaynes of the hostes, that wer scatred on euery side in the land, came to Godoliah in Mazphah, and sayd vnto him: knowest thou not that Baalam king of the Ammonites hathe sent Ismael the son of Nathaniah to slee the? But Godoliah the son of Ahicam bileued the not. Then said Johanan the son of Careah vnto Godoliah in Mazphah these wordes secretly: let me go, I pray the, & I wil slee Ismael the son of Nathaniah, so that no body shal know it. Wherfore wil he kill the, that al ỹ Jewes which resort vnto the might be scatred, and the remnaunt in Juda perish? Then said Godoliah the sonne of Ahicam to

Johanan the sonne of Careah: Thou shalte not do it, for they are but lyes, that men saye of Ismael.

¶ Ismael kylleth Godoliah gylefully, and many other with hym. Johanan foloweth after Ismael.

CAPI. XLI.

A
4.Reg.xxv.d
BUt in the seuenth moneth it happened that Ismael the son of Nathaniah the sonne of Elisama (one of the kynges blood) came with them that was greatest about the king, and ten men that were sworne vnto hym vnto Godoliah the son of Ahicam to Mazphah, and ate there togither. And Ismael the son of Nathaniah, with those ten men that were sworne to him, start vp and smote Godoliah the son of Ahicam the sonne of Saphan vnder the swerde and slewe him, whom the king of Babylon had made gouernour of the land. Ismael also slewe all the Jewes that were with Godoliah at Mazphah, and all the Caldees that he founde there waytyng vpon him.

B
The next day after that he had slayne Godoliah (the matter was yet vnknowen) there came certeyn men from Sichem, from Silo and Samaria, to the nombre of foure score, whiche had shauen their berdes, rent their clothes, and were all heup, bringinge meatoffrynges, and incense in their handes, to offer it in the house of the Lorde. And Ismael the son of Nathaniah went forth of Mazphah weping to mete them. Now when he met them, he sayd: Go your waye to Godoliah the son of Ahicam. And when they came in the myddest of the citye, Ismael the sonne of Nathaniah (with them that were sworne vnto hym) slewe them euen at the myddest of the pytte.

C
Among these four score men there were ten that sayd vnto Ismael: Oh slee vs not, for we haue yet a great treasure in the felde, of wheate, barley, oyle and honye. So he spared them, and slewe them not with their brethre.

3.Reg.xv.c
Now the pyt wherin Ismael did cast the deed bodyes of the men (whom he slewe because of Godoliah) had king Asa caused to be made, for feare of Baasa the kynge of Israell, and the same pyt dyd Ismael fyll with slayne men. As for the remnaũt of the people, the kinges doughters and all the people that were yet left at Mazphah, vpon whome Nabuzardan the chiefe Capitayne had made Godoliah the son of Ahicam gouernoure: Ismael the sonne of Nathaniah carred them awaye prisoners towarde the Ammonites.

Gene.xxiii.c
3.Reg.xxv.b.
But when Johanan the sonne of Careah and all they whiche had ben capitaynes ouer the kynges hoste with him herde of al that wyckednesse that Ismael the son of Nathaniah had done, they toke their companions & went out for to fight with Ismael the sonne of Nathaniah, and found him by the waters of Rabim in Gabaon. Nowe when all the people whom Ismael led captyue saw Johanan the son of Careah and al the other capitaynes of the host, they were glad. So al the people that Ismael had caryed awaye frome Mazphah, were brought agayne.

D
And when they returned they came to Johanan the sonne of Careah. But Ismael the sonne of Nathaniah fledde frome Johanan with eyght of his sworne companions, and wente to the Ammonites. Then Johanan the sonne of Careah, and all the capitaynes of the hoste that were with hym, toke the remnaunt of the people, whome Ismael the sonne of Nathaniah had ledde awaye (when he had slayne Godoliah the sonne of Ahicam) whom they had also rescued from him: fightyng men, women and chyldren, and gelded men, whom they brought agayn from Gabaon: and wente from thence and sate them downe at Geruth Camaam, which lyeth beside Bethlehem, that they might go in to Egypte for feare of the Caldees: of whom they were afrayde, bicause that Ismael the sonne of Nathaniah had slayne Godoliah Ahikams sonne, whom the kyng of Babylon had made Jere.
gouernour in the lande.

¶ The Capitaynes toke counsell of Jeremye what they oughte to do. Jeremye monysheth the rest of the people not to go in to Egypte.

CAPI. XLII.

SO all the rulers, and Johanan the sonne of Careah, Jezonias the sonne of Osaias came with all the people from the least vnto the moost, and sayde vnto Jeremye the Prophet: heare our petition, that thou maist praye for vs vnto the Lorde thy God, and for the rest wherof there be verye fewe leste of many, as thou seest vs: that the Lorde thy God maye shewe vs awaye to go in, and tell vs what we shoulde doo. Then Jeremye the Prophete sayde vnto to them: I haue herde you. Beholde, I wyll praye vnto God youre Lorde, as ye haue required me: & loke what aunswere the Lorde geueth you, I shall certifye you therof, and kepe not hyng backe frõ you. And they sayd vnto Jeremy: The Lord of truth and faythfulnesse be our recorde that we wyl do all that the Lorde thy God commaundeth vs, whether it be good or euil. We wil harken vnto the voyce of our Lord God to whome we sende the, that we maye prospere, when we haue followed the voyce of the Lorde our God.

B
And after ten dayes came the worde of the Lorde vnto Jeremy. Then called he Johanan the sonne of Karee, and all the capitaynes of the people that were with him: yea and all the people from the leest to the moost, and said vnto them: Thus sayth the Lord God of Israel, vnto whom ye sent me, to lay forth your prayers before him: Yf ye wyll dwell in this land, I shal buylde you vp, and not bycke you down: I shal plant you, and not rote you out: for I am pacified as concernynge the trouble that I haue done to you.

Feare

feare not the kynge of Babylon, of whom ye stande in awe: O be not afrayde of hym, sayth the Lorde: for I wyll be with you, to helpe you, and delyuer you frome his hande. I wyll pardon you, I wyll haue mercye vpon you, & brynge you agayne in to your owne lande.

L Neuertheles, yf ye purpose not to dwell in this lande, nor to folowe the voyce of the Lorde youre God: but wyll saye thus, we wyll not dwell here, but goo in to Egypte: where we shall neyther se warre, heare the noyse of batayle, ne suffre honger, there will we dwell. Wherfore heare nowe the worde of the Lorde, o ye remnaunt of Juda. Thus sayth the Lorde of hostes the God of Israel: Yf ye be holly purposed to goo in to Egypte, and to be there as straungers: the swearde that ye feare, shall ouertake you in Egypte, and the honger wherof ye be here afrayde shall hange vpon you in to Egypt, and there ye shall dye. For all they that of set purpose vndertake to goo in to Egypte, there to ease them selues of their mysery, shall perysshe with the swerde, with honger, and pestylence: not one of them shall remayne, there shall none escape the plage, that I wyl bring vpon them.

D For thus sayth the Lorde of hostes the God of Israell: lyke as my wrathe and indignacion is come vpon the inhabitauntes of Jerusalem, so shall my displeasure goo forthe vpō you also, yf ye go in to Egypt: For there ye shalbe reuiled, abhorred, brought to shame and confusion: and as for this place, ye shal neuer se it more. The Lorde forbydeth you, o ye remnaunt of Juda, that ye shal not go in to Egypte.

And forget not that I haue warned you earnestly this daye, elles shall ye begyle your selues. For ye sente me vnto the Lorde youre God, and sayd: O praye thou the Lorde our God for vs: and loke what aunswere the Lorde oure God gyueth the, that brynge vs agayne, and we shall doo therafter. Nowe haue I shewed and declared vnto you the voyce of the Lorde youre God, for the which cause he hathe sent me to you. Yf ye wyll not folowe it, be sure that ye shall perysshe with the swerde, with honger, and pestilence: euen in the same place, where your luste was to go and dwell.

Johanan carryeth the remnaunt of the people in to Egypt, contrary to the mynde of Jeremy. Jeremye prophecyeth the destruction of Egypte.

CAPI. XLIII.

NOwe when Jeremye had ended all the wordes of the Lorde God vnto the people (for their sakes to whom God had sent hym) Azarias the son of Osaias, and Johanan the sonne of Karee, with al the prowde persons, sayd vnto Jeremye: Thou lyest, the Lorde oure God hathe not sent the to speake vnto vs, that we sholde not go in to Egypte, to dwell there: But Baruch the sonne of Nerias prouoketh the agaynst vs, that he might bringe vs in to the captiuite of the Caldees: that they might slee vs, and cary vs away prysoners vnto Babylon.

So Johanan the sonne of Karee, and al the Capytaynes of the hoste, and all the people folowed not the commaundement of the Lorde: Namely to dwell in the lande of Juda: But Johanan the sonne of Karee, and all the Capytaynes of the hoste, caryed awaye all the remnaunte of Juda, that were come togyther agayne frome the Heythen, (amonge whome they hadde ben scattered) to dwell in the lande of Juda: Men, women children, the kinges doughters: al those that Nabuzardan the chiefe Capitayne had lefte with Godolias the sonne of Ahikam. They caryed awaye also the Prophet Jeremy, Baruch the sonne of Nerias, and so came in to Egypt: for they were not obedient vnto the commaundement of God. Thus came they to Taphnis. Jerem. xli.

And in Taphnis the worde of the Lorde happened vnto Jeremye, sayenge: L Take greate stones in thyne hande, and hyde them in the bryche wall, vnder the doore of Pharaos house in Taphnis, that all the men of Juda maye se, and saye vnto theym: Thus sayth the Lorde of hostes the God of Israel: Beholde, I wyll sende and call for Nabuchodonosor the kynge of Babylon my seruaunt, and wil set his seate vpon the stones that I haue hyd, and he shall spreade his tent ouer them. Jerem. xlvi.

And when he commeth he shall smyte the lande of Egypt with slaughter, with prysonment, and with the swerde. D He shall set fyre vpon the temples of the Egyptians goddes, and burne them vp, and take them selues prysoners. Moreouer he shal araye him self with the lande of Egypt, lyke as a shepherde putteth on his cote, and shall departe his waye from thence in peace. The pyllers also of the temple of the sunne that is in Egypte: shall he breake in peces, and burne the temples of the Egyptians goddes.

The reproueth the people for their Idolatrye. They that serue tyghte by the threatenynge of the Lorde, are chastened. The destruction of Egypte, and the Jewes therin, is prophetyed.

CAPI. XLIIII.

THis is the worde that was shewed to Jeremye concernynge all the Jewes, A which dwelte in Egypte: at Magdal, at Taphnis, at Memphis, and in the lande of Pathures. Thus sayth the Lorde of hostes the God of Israell: ye haue sene all the mysery that I haue brought vpon Jerusalem, and vpon all the cyties of Juda, so that this daye they are desolate, and no man dwellynge therin: and that bycause of the great blasphemyes which they committed, to prouoke me vnto angre: In that they

wente backe to doo sacrifyce and worshyp vnto straunge goddes: whom neyther they, nor ye, youre fathers haue knowen. How be it I sent vnto them my seruauntes all the Prophetes: I rose vp earlye, and sente vnto them, and gaue them warnynge: O doo no suche abhominable thynges, and thynges that I hate. But they wolde not folowe ne harken, to tourne from theit wyckednelle, and to doo no more sacrifyce vnto straunge goddes. Jerem. xxv.a and.xxx.c

Wherfore myne indignacion and wrathe was kyndled, and brent vp the cityes of Juda, the feldes with the stretes of Jerusalem, so that they were made walle and desolate, as it is come to palle this daye. Nowe therfore thus sayth the Lorde of hostes the God of Israell: How happeneth it that ye do so greate euyll vnto youre owne soules, thus to destroye the men and women, chyldren and babes of Juda? so that none of you is lefte, bycause ye prouoke me vnto wrathe with the workes of your owne handes: whe ye offre vnto straunge goddes in the lande of Egypte, where as ye begon to dwell: That ye myght vtterly perysshe, and that ye might be reuyled, and shamefully intreated of all nacyons. Or haue ye nowe forgotten the wyckednelle of youre forefathers, the wyckednelle of the kynges of Juda, and theit wyues, the wyckednelle that ye youre selues and youre wyues haue doone in the lande of Juda, in the citye and in the lande of Jerusalem? B

Yet are ye not sorye this daye, ye feare not neyther walke ye in my lawe & in my commaundementes that I haue gyuen vnto you and your fore fathers. C

Therfore thus sayethe the Lorde of hostes the God of Israel: I am stedfastly aduysed and determined to punysshe you, and to rote oute all Juda. As for the remnaunt of Juda that purposly went in to Egypt, there to eale them of theit misery: I wyll take them and they shall all be destroyed. In the lande of Egypte shall they perysshe, beynge consumed with the swerde and with honger. For from the leest vnto the moost, they shall perysshe with the swerde and with hongre. Moreouer they shall be reuyled, abhorred, shamed, and confounded. Amos.ix.b Jeremy.xlii.c and.xliiii.a

For I will visyte them that dwell in Egypt, as I haue visited Jerusalem: with the swerde, with hongre, and with pestilence: so that none of the remnaunt of Juda, whiche are gone to dwell in Egypte shall be lefte to come agayn in to the land of Juda, although they thinke to come thither agayn, & to dwel there. For none shall come agayne, but suche as are fled awaye. Jerem.xxxix.

Then all the men which knewe that theit wyues had offered vnto straunge goddes, and a greate sorte of wyues that stode there, yea and all the people that dwelte there in Egypte in the citye of Patures answered Jeremye and sayd: as for the workes that thou hast spoken vnto vs in the name of the Lorde we wyll in no wyse heare them: but wyll so euer goeth oute of oure owne mouth, that wyll we doo: We wyll doo sacrifyce, and offre oblacions vnto the quene of heuen, lyke as we and oure fore fathers, our kynges and our heedes haue wont in the cityes of Juda, and in the stretes and feldes of Jerusalem. For then had we plentifulnelle of vitteyles, then were we in prosperitie, & no misfortune came vpon vs. D Jerem.

But sence we lefte to offre and to doo sacrifyce vnto the Quene of heuen, we haue had scarcenelle of all thynges, and perysshe with the swerde and hongre. Last of all, whe we women dyd sacrifyce and offered vnto the Quene of heauen, dyd we make her cakes, and poure vnto her drynckeofferynges, to wo her lewyce, without oure husbandes wyllis? E

Then sayd Jeremy vnto al the people, to the men, to the women, and to all the folke whiche had gyuen hym that answere: Dyd not the Lorde remembre the sacrifyces that ye, youre fore fathers, youre kynges and rulers (with all the people) haue offered in the cityes of Juda, in the stretes and lande of Jerusalem? and hathe he not considered this in his mynde? In so moche that the Lord might no longer suffre the wyckednelle of youre inuencyons, and the abhompnable thynges whiche ye dyd? Is not youre lande desolate and waste, yea and abhorred so that no man dwelleth therin anye more, as it is come to palle this daye? Jerem. Ezech.

Dyd not all this happen vnto you becawle ye made suche sacrifyce, and synned agaynst the Lorde? Ye haue not folowed his voyce, to walke in his lawe, in his ordinaunces and statutes. F Deut.xi. Jerem. xliii.xl. Baruch.

Yea this is the cause, that all myslortune happened vnto you, as it is come to palle this daye. Moreouer, Jeremye spake vnto all the people, and to all the women: Heare the worde of the Lorde all Juda, ye that be in the lande of Egypte: thus sayethe the Lorde of hostes the God of Israell: Ye and youre wyues haue spoken with youre owne mouthe the thynge that ye haue fulfilled in deede.

Yea thus haue ye sayd: We wyl not fayle, but doo the thynge that pleaseth vs: we will doo sacrifyce, and poure oute drynkeofferynges to the quene of heuen. Purposely haue ye set vp youre owne good meanynges, and hastely haue ye fulfylled youre owne intent. And therfore heare the worde of the Lorde all Juda, ye that dwelle in the lande of Egypte. Jer.xliii.

Beholde, I haue sworne by my greate name, sayth the Lorde, that my name shall not be reherled thorowe anye mans mouthe of Juda, in all the lande of Egypte, to saye: The Lorde God lyueth, for I wyll watche to plage them, and not for theyr wealthe. And all the men of Juda that be in the lande of Egypte, shall perysshe with the swerde, and with hongre, vntyll they be vtterly destroyed. G Gen.xxi. Jerem.

Nevertheleile those that fled away for the swetie,

swearde, shall come agayne in to the land of Juda, but there shall be very fewe of them. And al the remnaunt of Juda, that are gone into Egypte, there to dwell, shall knowe whose wordes shall be found true: theirs or myne. Take this for a token, that I will visit you in this place, sayth the Lorde, and ye may know, howe that I (without doubt) wyl performe my purpose vpon you to punyshe you. Beholde, sayth the Lorde, I will delyuer Pharao Ophra kynge of Egypte in to the handes of his ennemyes, that seke after his lyfe: euen as I gaue Sedechias the kynge of Juda in to the handes of Nabuchodonosor kynge of Babilon, which sought after his lyfe.

¶ Baruch is reproued of Jeremye.

CAPI. XLV.

THese are the wordes that Jeremy the prophet spake vnto Baruch the sonne of Neriah, after he had written these sermons into a boke at the mouthe of Jeremy, in the fourth yere of Joakim the son of Josiah kynge of Juda.

Thus sayth the Lorde God of Israell vnto the, O Baruch: In so moche as thou thoughtest thus, when thou wast wrytyng. Wo is me, the Lorde hath gyuen me payne for my trauayle: I haue wery'd my self with syghinge, and shall I fynde no rest? Therfore tel him O Jeremy, that the Lorde saith thus: Beholde, The thyng that I haue buylded, wyll I breake downe agayne, and rote out the thynge, that I haue planted, yea this hole lande. And seke'st thou yet promotion? Loke not for it, and desyre it not. For I wyll bryng a miserable plage vpon al flesshe saith the Lord. But thy life wil I giue the for a pray whersoeuer thou goest.

¶ The prophecyeth the destruction of Egypt. Delyuerance is promysed to Israel.

CAPI. XLVI.

HEre folowe the wordes of the Lorde to the prophete Jeremye, whiche he spake vnto the Gentyles. These wordes folowynge preached he to the Egyptians cõtemynge the host of Pharao Necho kyng of Egypt, when he was in Charcamis beside the water of Euphrates: what tyme as Nabuchodonosor the kyng of Babilon slewe him, in the foureth yere of of Joakim the sonne of Josiah kynge of Juda.

Ye make redy buckler and shylde, ye goo forth to fight: Ye harnesse youre horses and set your selues vpon them: Ye set your salets fast on, ye bryng for the speares, ye scoure youre swordes and put on youre breest plates.

But alas, how happeneth it, that I se you so afrayde? why shrynke ye backe? wherfore are your worthyes slayne? Yea they run so fast awaye, that none of them loketh be hynde hym. Fearefulnesse is fallen vpon euery one of the sayth the Lorde. The lightest of fote shall not flie awaye, and the worthyes shall not escape.

B Toward the Northe by the water of Euphrates, they shall stomble & fall. But what is he this, that swelleth vp, as it were a flonde, roryng & ragyng lyke the streames of water? It is Egypt that ryseth vp lyke the flonde, and casteth oute the waters with so greate noyse.

C For they say: We wil go vp, and wil couer the earthe: we wyll destroy the cytyes, with them that dwel therin. Get you to horsback coule forth the charettes, come forth ye worthies: ye Mosians, ye Libeans with youre buckelers, ye Lideans with youre bowes: So shall this daye be vnto the Lord God of hostes, a daye of vengeaunce, that he maye auenge him of his ennemyes. The sworde shal deuoure, it shall be satisfied & bathed in their bloude: For the Lorde God of hoostes shall haue a slayne offryng towarde the Northe, by the water of Euphrates. Go vp (O Galaad) and bryng tryacle vnto the daughter of Egypte:

But in vayne shalte thou go to surgerye for thy wound shal not be stopped. The Heythen shall heare of thy shame, and the lande shall be full of thy confusion: for one strong man shall stomble vpon an other, howe then shulde they not fall both togyther.

D These are the wordes that the Lorde spake to the Prophet Jeremye, concernyng the host of Nabuchodonosor the kynge of Babilon, which was sent to destroy the land of Egipt: Preache out thorowe the lande of Egypt, & cause it be proclaymed at Magdol, Mephis and Thaphnis, and saye: Stande fyrt, make the redye, for the sworde shall consume the counde aboute.

Howe happeneth it that thy myghty worthies are fallen? why stode they not faste? Euen because the Lorde thrust them downe. The slaughter was greate, for one fell euer fyrst vpon an other. One cryed vpon an other: Vp, let vs goo agayne to our owne people, and to oure owne naturall countrey, from the sworde of oure enemye.

E Crye euen there: O Pharao kynge of Egypte, the tyme wil bryng sodeyne vpon. As truly as I lyue (sayth the kynge, whose name is the Lorde of Hostes) it shall come as the mount of Thabor, and as Lybanus if it stode in the see. O thou daughter of Egypte make redy thy gere to flyt. For Memphis shall be voyde and desolat, so that no man shal dwel therin. The lande of Egypte is lyke a goodly fayre calf, but one shal come out of the North to pyck her forwarde. Her waged souldiers that be with her, are lyke fat calues.

They also shall flie awaye togyther, and not abyde: for the daye of their slaughter & the tyme of their vysytacion shall come vpõ them.

F The crye of their ennemyes shall make a noyse, as the blaste of a trompet. For they shall entre in with their host, and come with axes,

áres, as it were hewers downe of wod. And
they shall cut downe her wodde, sayethe the
Lorde, without any discrecion. For they shal
be mo in nombre then the grashoppers, so
that no man shall be able to tell them. The
daughter of Egypt shal be confounded, whē
she shall be delyuered in to the handes of the
people of the North.

More ouer thus sayethe the Lorde of Ho-
stes the God of Israel: Beholde I wyl visit
that restlesse people of Alexandria, Pharao
and Egypte, yea both their goddes and theyr
kynges: euen Pharao, and all theym that
put their truste in him. Yea I wyll delyuer
them into the handes of those, that seke af-
ter their lyues: Namely, into ỹ power of Na-
buchodonosor the kyng of Babylon, and into
the power of his seruauntes. And after all
these thinges it shall be inhabited as afore
tyme sayth the Lorde.

B But be not thou afrayd (O my seruaunt
Jacob) feare not thou, O Israel. For lo, I wil
helpe the frome farre, and thy sede frome the
lande of thy captyuyte. Jacob also shal come
agayne, and be in reste: he shall be rych, and
no man shall do him harme. Feare thou not
(O Jacob my seruaunte) sayethe the Lorde,
for I am with the: and wyll destroye all na
cions, amonges whom I haue scattered the,
Neuertheles I will not consume the but
chasten the and correct the: yea and that with
discrecyon: neither will I spare the as one
that were faultles.

¶ The worde of the Lorde, agaynste the Phily-
stynes.

CAPI. XLVII.

A These are the wordes, that the Lorde
spake vnto Jeremye the Prophete a-
gaynste the Philistines, before that
Pharao smote the cytye of Azah. Thus saith
the Lorde: Beholde, there shal waters arise
out of the North: and shal grow to a great
floude, runnyng ouer, and couerynge the lād,
the cytyes, and them that dwell therin.

And the men shal crye, and all they that
B dwell in the lande shal mourne at the noyse
and stampynge of their stronge barbed hor-
ses, at the shakynge of their charettes and
at the tomblyng of the wheles. The fathers
shall not loke to their children, so feble and
wery shal their handes be: at the same tyme
when he shall be there, to destroye the hole
lande of the Philistines. He shal make waste
both Tyrus, Sidon and all other that are
swornē vnto them.

For the Lorde wyll destroye al Palesti
C na, and the other Iles, that be deuyded from
the countrey. Baldnesse is come vpon Azah,
Ascalon with her other valleyes shall kepe
her peax.

How longe wilte thou slaye, O thou
D swearde of the Lorde? Turne agayne in to
thy sherthe, rest, and leaue of. But how can it
ceasse, when the Lorde him selfe hath gyuen
him a charge agaynste Ascalon, and sayntely
vp agaynste the cytyes of the see coste?

¶ The worde of the Lorde agaynst the Moabites.

CAPI. XLVIII.

THus sayth the Lord of hostes the God A
of Israell agaynste Moab: wo be to
the citie of Nabo, for it shall be layed
waste, brought to confusyon and taken. Yea
thy stronge citie of Kariathiarim shall be
brought to shame, and afrayd: Moab shall
no more be had in honoure: Wicked coun-
sell shall be taken vpon Hesbon. Come (shal
they say) let vs rote them out, that they may
be no more amonge the nombre of the Gen-
tyles, ye ỹ they may no more be thought vpō:
Thus the swerde shal persecute the: A voice
shall crye frome Horonaim: With great wa
stynge and destruction, is Moab made dese-
late.

And this crye shall be herde in all her cy-
tyes. At the going vp vnto Luith there shall
aryse a lamentacion: and downe towarde
Horonaim, there shall be herde a cruell and a
deedly crye: Get you away, saue your liues
and be lyke vnto the herthe in the wyldernes.
For because thou hast trusted in thy stronge
holdes and treasure, thou shalt be take, Cha-
mos with his prestes and princes shall goo
awaye into captyuyte.

The destroyer shal come vpō al the cityes,
none shall escape. The valleyes shal be de- B
stroyed, and the fyldes shall be layde waste
lyke as the Lorde hath determyned.

Make a token vnto Moab, that she get
her awaye spedely: for her cities shall be
made so desolate, that no man shall dwell
therin. Cursed be he that doth the worke of
the Lorde negligently, and cursed be he that
kepeth backe his swearde frome shedynge
of bloude.

Moab hath neuer bene ryche and care-
lesse frome her youth vp, she hath lyuen and
taken her ease with her treasure. She was
neuer yet put out of one vessell into an other
(that is) she neuer went awaye in to capty-
uyte, therfore her taste remayneth, and her sa
uoure is not yet chaunged.

But lo, the tyme commeth, sayth the Lord
that I shal sende her truffers to truffe her vp
to prepare and season her vessels: yea her tā-
berdes rattell and shake to and fro. And Ch
amos shall be ashamed of Chamos, lyke as Is-
rael was ashamed of Bethel, wherin she put
her truste.

Wherfore do ye thinke thus: we are
myghtye, and stronge men of warre? Moab C
shall be destroyed, and her cytyes brent vp:
her chosen younge men shall be slayne, sayth
the kynge, whose name is the Lorde of ho-
stes. The destruction of Moab commeth on
a pace, and her fall is at hande.

All her neighboures shal mourne for her,
and all they that knowe her name, shall say:
O howe happeneth it, that the stronge staffe
and the goodly rod is thus broke? And thou
daughter Dibon, come downe from thy glory
and

and syt in pouertye. For he that destroyeth Moab, shall come vp to the also, and breake downe thy stronge holdes.

And thou that dwellest in Aroer, get the to the strete, and loke aboute the: aske them that are fled and escaped, and say: what thing is happened? O, Moab is confounded and ouercome.

Mourne and crye, tell it out at Arnon, that Moab is destroyed. And myserye shall come vpon the playne lande: Namely, vpon Holō, & Jahazah: vpon Mephaath & Dibon: vpon Nabo and the house of Deblathaim, vpon Cariathiarim and Bethgamul, vpon Bethmaon and Carioth, vpon Bozrah and all the cyties in the lande of Moab, whether they lye farre or nere.

The horne of Moab shall be smytten downe, and her arme broken, saith the Lord. Make her dronken, for she magnifyed her selfe aboue the Lorde, that men may clappe their handes at her vompt, and that she also maye be laughed to scorne. O Jsrael, shalte thou not laugh him to scorne, when he is taken amonge theues? Yea because of thy wordes that thou hast spoken agaynste him, thou shalte be dryuen awaye. Ye Moabites shall leaue the cities, and dwell in rockes of stone, & become lyke doues, that make their nestes in holes.

As for Moabs pryde, we haue herde of it, she is very high mynded. I know her stoutnesse, her boastyng, her arrogancy, & the pryde of her stomack, sayth the Lorde. For her furiousnes maye neither vpholde her w strēgth ne dede. Therfore shall there mournynge be made for Moab, and euerye man shall crye for Moabs sake: a lamentacion shalbe made to the men that stande vpon the wall. So will I mourne for the also, O Jazer, and for the. O thou vynyarde of Sabamah.

Thy wyne braunches shall come ouer the see, and the braunches of Jazer but vnto the see: the destroyer shall breake into thy harueste and grape gatheryng: Myrth and chere shall be taken awaye from the tymbrefelde, and from the hole lande of Moab.

There shal be no swete wine in the pressle, the treader shall haue no stomacke to crye, yea there shal be none to crye vnto him: whiche afore tyme were herde from Helbon to Eleale & Jahaz, which lyfted vp their voyce from Zoar vnto Horonaim, that bullocke of thre yere olde. The waters also of Nemrim shall be dryed vp.

Moreouer I will make Moab ceasse (sayth the Lorde) frome the offrynges & censynge that she hath made vnto her goddes in hygh places. Wherfore my herte mourneth for Moab, like a croude playing an heuy sōg: and for the mens sake of the brycke wall my herte mourneth also, euen as a pype that pypeth a dolefull songe: for they shall be very fewe, and destroyed.

All heades shall be shauen, and all berdes clypped of: all handes bounde, and all loynes gyrded about with sakcloth. Vpon all the house toppes and stretes of Moab, there shall be mournynge: For I will breke Moab lyke an vnprofytable vessell sayth the Lorde. O how fearfuel is she? O how mourneth she? O howe doth Moab hang downe her heade, and is ashamed? Thus shal Moab be a laughinge stocke, and had in derision of all them, that be rounde aboute her.

For thus sayth the Lorde: Beholde, Deu. xx. viii. c
the ennemy shall come flyenge as an Egle, & Jerem. xlix. d.
spreade his wynges vpon Moab. They shall clyme ouer the walles, and winne the strong holdes. Then the myghtye mens hertes in Moab shal be lyke the hert of a woman trauelyng with chylde, Jerem. xlix. d

And Moab shall be made so desolate, that she shall no more be a people, because she hath set vp her selfe agaynste the Lorde. Feare, pyt, and snare shall come vpon the (O Moab) sayth the Lorde. Who so escapeth the feare, shall fal in the pyt: and who so getteth out of the pyt, shall be taken in the snare. G Esaye. xxiiii. c

For I will bryng a yeare of vysitacyon vpon Moab, sayth the Lorde. They that are hable to flye, shall stande vnder the shadowe of Helebon. For there shall go a fyre out of Helebon, and a flame from Sion, and shall burne vp that proude people of Moab, bothe before and behynde. Esay. xxiiii. c

Wo be vnto the (O Moab) for thou people of Chamos shalt perysh: Yea thy sonnes and doughters shall be led awaye captyue. Yet at the laste will I bryng Moab out of captyuyte agayne, sayth the Lorde. Thus farre of the plage of Moab.

¶ The worde of the Lorde agaynst the Ammonytes, agaynst Idumea, Damascus, Cedar, and Elam.

CAPI. XLIX.

A As concernynge the Ammonytes, thus the Lorde sayth: Hath Jsrael no chil dren, or is he without an heyre? Why hath youre kynge then taken Gad in? wher fore doth his people dwell in his cities? Beholde therfore, the tyme commeth (sayth the Lorde) that I will bryngе a noyse of warre into Rabah of the Ammonytes. Rabel shal be desolate, and her cytyes brent vp: and the Jsraelites shall be Lordes ouer those that had them in possession afore, sayth the Lord. Hesebon shall mourne, for it shall be roted out of the grounde, sayth the Lorde. The cytyes of Rabah shall crye out, and gyrde the selues with sackcloth: they shall mourne, & runne aboute the walles: for their kyng shal be led awaye prysoner: yea his preestes and prynces with him. A Ezechi. xxi. d and. xxv. a Amos. i. a.

Wherfore trustest thou in the waterstremes that flowe to and fro, O thou fearce doughter: and thinkest thou arte so safe (by reason of thy treasure) that no mā shal come to the? B

Beholde, I will bryng a feare vpon the, sayth the Lord God of hostes, from al those that be about the: so that ye shal be scatered euery man frome an other, and no man shall gather

gather them togyther agayne that be fled. But after that, I will bryngе the Ammontes also ont of captyuyte agayne.

Esaye. xxi. b. Ezechi. xxv. b xxxii. f. xxxv. a

Upon the Edomites hath the Lorde of hoostes spoken on this maner: Is there no more wysdom in Theman? Is there nomore good counsell amonge his people? Is their wysdome then turned clene to nought? Get you hence, turne your backes, creepe downe into the depe, O ye cytyzins of Dedan.

For I will bryngе destruction vpon Esau, yea & the day of his vysytacion. If the grape gatherers came vpon the, shulde they not leaue some grapes? If the nyghte robbers came vpon the, shulde they not take so moch as they thought were ynough?

E But I wyll make Esau bare, and discouer his secretes, so that he shall not be able to hyde them. His sede shal be wasted away, yea his brethren and his neighboures, and he him selfe shall not be lefte behynde.

Ieremi. xxv. b Ezechiel. ix. b 1. Petri. iiii. c.

Thou halte leaue thy fatherlesse childre behynde the, and I wyll kepe them and thy wydowes shall take their comforte in me. For thus hath the Lorde spoken: Beholde, they that men thought were vnmete to drinke of the cuppe, haue dronken with the fyrste: and thynkest thou then to be free?

No no: thou shalte neither be qurte nor free, but thou muste drynke also: For why, I haue sworne by my selfe (sayth the Lorde) þ Bozrah shall become a wildernesse, an open shame, a laughinge flocke and curssynge: and her cities shall be a contynuall desert.

D For I am perfectly informed of the Lord that he hath sent a message all ready vnto ỹ heithen. Gather you togyther, and go forth

Ibdi. i. a Esay. xlvii. b Iere. xlviii. d

agaynste them: make you ready to the battayle, for lo, I wyll make the but small amonge the heithen, and lytle regarded amõg men.

The hyghe stomacke and the pryde of thy hert haue disceyued the because thou wilte dwell in the holes of stony rockes, and haue the hygh mountaynes in possession. Neuertheles though thy nestе were as hygh as the Egles, yet wyll I caste the downe, sayth the Lord. Moreouer Idumea shall be a wildernesse: who so goeth by it, shall be abashed, & wondre at all her miserable plages. Lyke as

Genc. xix. c

Sodome, Gomor, and the cities that laye there about, were turned vp syde wowne (saith the Lord) so shal no body dwell in Idumea, and no man shal haue his habytacion there. Behold, lyke as the Lyon commeth vp from the pleasaunt medowes of Jordan vnto the grene pastures of Etham, so wyll I dryue him, and make him runne agaynste her. But

Job. xli. a

who is the younge man that I wyl ordeyne therto? Who is lyke vnto me? What is he that wyll stryue with me? What shepherd may stande in my handes?

E Therfore heare the counsell of the Lorde, that he hathe taken vpon Idumea: and his purpose, that he hath deuysed vpon the cytezins of Theman: The leest of the flock shall reare thē in peces, & loke what fayre thynge they haue, they shal make it waste, and them selues also: At the noyse of their fal the earth shall quake, the crye of their voyce shall be herde vnto the red see. Beholde, the enmye shall come and flee vp hyther, lyke as it were an Egle, and spred his winges vpō Bozrah. Then shall the heertes of the worthyes in Edom be as the hert of a woman traueylinge of chyld. Upon Damascus, Hemath and Arphad shall come confusyon, for they shall heare euyl tydynges: they shall be tossed to & fro lyke the see that can not stande styll. Damascus shal be sore afrayd, and shal flee, teem blynge shall come vpon her. Sorowe and payne shall ouer take her as a woman traueylynge of chylde.

But howe shulde so worshypfull and glorious a cytye be forsaken? Heare therfore: her younge men shall fall in the stretes, and all her men of warre shall be taken awaye in that tyme, sayth the Lorde of hoostes. I wyll kindle a fyre in the walles of Damascus, whiche shall consume the palace of Benhadad.

As for Cedar and the kyngdome of Hazor, whom Nabuchodonozor the kyng of Babylon smote downe, the Lorde hath spoken thus vpon them: Aryse, and get you vp vnto Cedar and destroye the people towarde the east. Their tentes and their flockes shal they take awaye, yea their hangynges and their vessell. Their camels also shall they carye awaye with them. They shall come aboute them on euery syde with a fearefull crye.

F Elay. xlvi.

Flee, get you sone awaye, creepe in to caues, that ye maye dwell there: O ye inhabitauntes of Hazor sayth the Lord: for Nabuchodonosor the kynge of Babilon hath holden a counsell concernynge you and concluded his deuyce agaynste you. Aryse, and get you vp agaynste yonder ryche and careles people (sayth the Lorde) whiche haue neither gates ne doze barres, and that dwell not togyther. Their Camels shall be stollen and the droues of their cattayle dryuen away.

Moreouer, these that be shauen wyll I scatter towarde al the wyndes, and bryngе them to destruction: yea and that throwe their owne kamp liers, sayth the Lorde. Hazor also shall be a dwellynge for Dragons, & an euerlastynge wylderneſe: so that no body shall dwell there, and no man shall haue there his habytacion.

These are the wordes, that the Lorde G spake to the prophet Jeremy concernyng Elam, in the begynnynge of the raygne of Sedechias kyng of Juda. Thus sayth the Lord of hoostes: Beholde: I wyll breake the bowe of Elam, and take away their strength and vpon Elam I wyll bryng the foure windes from the foure quarters of heauen, & will scattre them agaynst the same foure wyndes. And there shall be no people, but some of Elam shall flee vnto them.

For I wyll cause Elam to be afrayde of their ennemyes, and of them that seke their lyues: and wyll bryngе vpon them the indignacion of my wrathe, sayth the Lorde. And

I wyll persecute theym with the swearde, so longe tyll I haue brought them to noughte. I wyll set my stole in Elam, I will destroye both the kynge and the prynces from thence, sayth the Lorde. But in processe of tyme, I wyl bryng Elam oute of captyuytye agayne, saith the Lorde.

The prophecieth the destruction of Babylon, and the delyuerance of Israel, whiche was in captyuytye.

CAPI. L.

THe wordes that the Lorde spake vnto the Prophet Jeremy, concernynge Babylon, and the lande of the Caldees: preache among the Gentyles, let your voyce be herde, make a token: crye oute, kepe no silence, but saye: Babylon shall be wonne, Bel shall be confounded, and Merodach shal be ouercome.

Yea their goddes shalbe brought to shame and theyr ymages shall stande in feare. For out of the Northe there shall come a people agaynste her, whiche shall make her land to waste, that no body shall dwell therin: neyther man ne beaste, for they shall flee and departe from thence.

In those dayes and at that tyme saith the Lorde, the children of Israel shall come, they and ꝑ children of Juda, weping and makyng haste, and shall seke the Lorde theyr God. They shall aske the waye to Sion, thyther shall they turne theyr faces, and come and hange vpon the, in a couenaunt that neuer shall be broken.

My people hath bene a lost flocke, my B shepherdes haue discrued them, and haue made them go astraye vpon the hilles. They haue gone from the mountayne to the lytle hyll, and forgotten their folde. All they that came vpon them, haue deuoured them: and their ennemyes sayde: We haue made no faute agaynste them, for they haue displeased the Lord, yea euen the Lord which is ꝑ beautie of their ryghtousnesse, and that defended their fathers. Yet shall ye flee from Babylō, and departe out of the lande of the Caldees, and ye shal be as the rammes that go before the flocke. For lo, I wyll wake vp an hooste of people from the Northren lande, & bryng them vpon Babylon: these shall laye siege to it, and winne it: Their arowes shall not mysse, lyke as a connyng archer shooteth not wronge. And the Caldees shall be spoyled, & all they that spoyle them, shall be satysfyed sayth the Lorde: because ye were so chearfull and glad, to treade downe myne heritage, and fulfylled youre pleasures, as the calues in the grasse: and tryumphed ouer the lyke the bulles, when ye had gotten the victorye. Youre mothers shall be sore confounded and they that bare you, shall come to shame. She shall be the leste set by amonge the nations, doyde waste, and dryed vp. No man shal be able to dwel there, for the feare of the Lorde, but he shall be hole desolate.

All they that goo by Babylon, shall stande styll, and be abasshed, and shall wondre at al her plages.

Go forth in your araye agaynste Babylon rounde aboute, all ye that can handle bowes shote at her, spare no arowes, for she hathe synned agaynste the Lorde. Crye out: vpon her, vpon her, agaynste her rounde about: she shall yelde her selfe, her foundacions shal fal and her walles shall come downe, for it shal be the vēgeaūce of the Lord. Yea vengeaūce shall be taken of her, and as she hathe done, so shal she be dealt withall. They shall rote out the sower from Babylon, and him that handleth the sicle in haruest. For feare of the swearde of the ennemye, euery man shall get him to his owne people, and euery man shal flee to his owne lande. Israell is a scattered flock, the Lyons haue dispersed them. Fyrst the kynge of the Assyrians deuoured them, last of all this Nabuchodonosor kyng of Babylon hath brosed all theyr bones.

C Jere. xviii. g. xix. b. xlix. c.

Exod. xxi. b. Leuit. xxiii. d Johel iii. b

Therfore thus sayth the Lorde of hostes the God of Israel: Beholde I wyll vysyt the kynge of Babylon and his kyngdom, as I haue vysyted the kynge of the Assyryās and wyll bryng Israel agayne to his pleasaunt pasture, that he maye fede vpon Charmel and Basan, and be satysfyed vpon the mount of Ephraim and Galaad. In those dayes and at the same tyme (sayth the Lord) yf the offence of Israel be sought for, there shall none be found: Yf men enquyre for the synne of Juda, there shall be none: for I wil be mercyful vnto them, whome I suffre to remayne ouer.

D iiii. Reg. xvii. g Elay. x. a. iii. Re. xx. b.

iiii. Reg. xix. g Elay. xiii. d.

Go downe (O thou auenger) into the enemyes lande, and vysyt them that dwell therin: downe with them, and smyte them vpon the backes, sayth the Lorde: do accordynge to all that I haue commaunded the. There is gone aboute the lande a crye of slaughter and greate murther, namely on this maner: Howe happeneth it, that the hammer of the hole worlde is thus broken and brosed in sonder? Howe chaunceth it, that Babylon is become a wyldernesse amonge the Heithen on this maner? I my selfe haue layed wayte for the, and thou arte taken: vnwares art thou trapped and snared: for why, thou haste prouoked the Lorde vnto anger: The Lord hath opened his house of ordinaunce, and brought forth the wepons of his wrath. For the thing that is done in the lande of the Caldees, it is the Lorde of hostes worke.

These thynges shall come vpon her at ꝑ E laste, they shall breake in to her prouy chambres, they shall leaue her as bare as stones, that be layde together vpon heapes. They shall so destroye her, that nothynge shall be lefte.

They shall slaye all their myghtye soudyers, and put them to death. Wo be vnto them, for the daye and tyme of their vysytacyon is at hande. We thynke I heare all ready a crye, of them that be fled and escaped out of the lande of Babylon, whiche shewe in Syon the vengeaunce of his temple: yea

a voyce

a voyce of them, that crye agaynste Babylō: Call vp all the archers agaynste Babylon, pytch youre tentes rounde aboute her, that none escape. Recompence her, as she hath deserued: and accordynge as she hath done, so deale wyth her agayne: for she hath set vp her selfe agaynste the Lorde, agaynste the holy one of Israel. Therfore shall her younge men fall downe in the stretes, and all her men of warre shall be roted out in that day, saith the Lorde. Beholde I speake vnto the (O thou proude) saith the Lorde God of Hoostes: for thy daye shall come, euen the tyme of thy visitacion. And the proude shall stomble & fall, and no man shall helpe him vp. I wyl burne vp his cytyes with fyre, and it shall consume all that is rounde about him.

F Thus sayth the Lorde of hoostes: The chyldren of Israel and Juda suffre violence togyther. All they that haue them in captyuytye, kepe them fast, and wyll not let them go: but their auenger and redemer is myghtye, whose name is the Lorde of Hoostes: he shall mayntayne their cause, he shall make ỹ lande shake, and iudge them that dwell therin, one with an other. The swerde shal come vpon the Caldees, sayth the Lorde, vpon them that dwell in Babilon, vpon their princes, and vpon their wyse men: the swearde vpon their southsayers, as for those (they shal be come fooles.) The swerde vpon their worthyes, so that they shall stande in feare: The swerde vpon their horsmen and charets and vpon all the commen people that dwell vnder them: so that they shall all become lyke women: the swearde vpon their treasure, so that it shall be stollen away: The swerde vpon their waters, so that they shall be dried vp: For the lād worshippeth ymages and delyteth in straunge wonderfull thinges. Therfore shall wylde beastes, Apes, and Estryches dwell therin: for there shal neuer man dwell there, neither shall any man haue his habitacion there for euermore. Lyke as God destroyed Sodom and Gomorre, with the cities that laye there aboute, sayth the Lorde: So shal no man dwel there also, neither shal any man haue there his habitacion. Beholde, there shall come a people from the North, with a great bond of men, and many kynges shall stande vp from the endes of the earthe: They beare bowes and bucklers, cruel are they and vnmercyful.

Gene.xix.c
Jeremye.l.b
Deu.xxviii.c

G Their voyce roreth lyke the ragyng see, they ryde vpon horses, and come weaponed to fyght agaynste the: O Babylon. As sone as the kynge of Babylon heareth tell of the his handes shall waxe feble: Sorowe and, heuynes shall com vpon him, as a woman trauelynge with childe. Beholde, lyke as a Lyon commeth vp from the pleasaunt medowes of Jordane vnto the grene pastures of Ethan, so wyll I dryue the forth, & make them runne agaynste her. But whome shall I chose out, and ordeyne to suche a thynge? For who is lyke me, or who will sleyue with me? or what shepherde maye stande agaynst me? Therfore heare the counsell that the Lorde hath gyuen vpon Babylon, and the deuyce that he hath taken vpon the lande of the Caldees. The leest amonge the people shall teare them in peces, and loke what pleasaunt thyng they haue: they shal lay it wast. The noyse at the wynnyng of Babylon shal moue the earthe, and the crye shall be herde amonge the Gentyles.

Jeremye.xlix.c

Job.xli.a.

How Babylon shoulde be ouerthrowne. Jeremye gyueth his boke to Saraiah.

CAPI. LI.

THus hath the Lorde sayde: beholde, I wyll rayse vp a perelous winde agaynste Babylon and her cytzens, that beare cupll wyll agaynste me. I wyll sende also into Babylon fanners, to fanne her out and to destroye her lande: for in the daye of her trouble they shall be aboute her on euery syde: Moreouer, the Lorde hath sayd vnto the bowe men, and to them that clyme ouer the walles in bryste plates: Ye shall not spare her young men: kyll downe all her hoste. Thus ỹ slayne shal fal downe in ỹ lād of the Caldees, and the wounded in ỹ stretes. As for Israell and Juda, they shall not be forsaken, of their God, of the Lorde of Hoostes, of the holy one of Israel: no, though they haue fylled all their lande full of synne. Flee away frō Babylō, euery mā saue his lyfe. Let no mā hold his tōge to her wyckednes, for ỹ tyme of the Lordes vengeaunce is come, yea he shall rewarde her agayne. Babylon hath bene in the Lordes hand a golden cuppe, that maketh all landes dronken. Of her wyne haue all people droncken, therfore are they oute of theyr wyttes. But sodeynly is Babylon fallen and destroyed. Mourne for her, bryng playsteers for her wounde, yf the maye peraduenture be healed agayne. We wolde haue made Babylon hole (saye they) but she is not recouered. Therfore wyll we let her alone, and go euery mā into his owne countrey. For her iudgement is come in to heauen, and is gone vp to the cloudes. And therfore come on, we wyll shewe Sion the worke of the Lorde oure God.

Jerem
Clay.d
Jerem
Sibyl.
Jose.c
xviii.
Jerem
Jerem
Jerem

Make sharpe the arowes, and fyll the quyuers: for the Lorde shall rayse vp the spirite of the kynge of the Medes, whiche hath already a desyre to destroy Babylon. This shal be the vengeaūce of the Lord, and the vengeaunce of his temple.

B Judic.
xx.

Set vp tokens vpon the walles of Babylon, make youre watche stronge, set youre watch men in araye, yea holde pyure watches: and yet for all that shall the Lorde go forth with the deuyce, whiche he hath taken vpon them that dwell in Babylon.

O thou that dwellest by the great waters, O thou that hast so great treasure and ryches, thyne ende is come: and the tokening of thy wynnynges. The Lord of hoostes hath swoorne by hym self, that he wyl ouerwhelme the with men lyke grashoppers in nombre, which with a courage shall crye Alarum Alarum

Jerem
Jerem

larum agaynste the. Yea euen the Lorde of hostes, that with his power made the earth with his wisdome prepared the round world, and with his discretion spredde oute the heauens. As sone as he letteth his voyce be herd the waters in the ayre waxe fearce: He drawith vp the cloudes frome the endes of the earthe. He tourneth the lyghtenynges to rayne, he bryngeth the wyndes oute of their secrete places. By the reason of wysdome, all men are become fooles. Confounded be all the callers of ymages: For the thynge that they make, is but discepte, and hathe no brethe. Vayne is it, and worthy to be laughed at: and in the tyme of vysitacion, it shall perysshe.

Neuertheleſſe the porcion of Jacob is none suche: but he that made all, whose name is the Lorde of hostes, is the rodde of his inheritaunce. Thou breakest my weapons of warre, and yet thorow the I haue scatred the nacions and kyngdomes: Thorow the haue I scatred horse and horseman, yea the charettes, and suche as sate vpon them: Thorowe the I haue scattered man and woman, olde and yonge, bacheler and mayden.

Thorowe the, I haue scattered the shepeherde and his flocke, the husbande man, and his catel, the princes and the rulers. Therfore wil I rewarde the cityes of Babylon, and all her citizyns the Caldees, with al the euil whi che they haue wone vnto Syon: yea that ye your selues shall se it, sayth the Lorde. Beholde, I come vpon the (thou noysome hyll) sayth the Lorde: thou that destroyest all landes. I wil stretche out my hand ouer the, and cast the downe from the stony rockes: & will make the a brente hyll, so that neither corner stones ne pinacles, ne foundacion stones shal be taken any more out of the, but waste and desolate shalte thou lye for euer more sayth the Lorde.

Set vp a token in the lande: blowe the trompettes amonge the Heathen, prouoke the nacions agaynste her, call the kyngdomes of Ararat, Minni, and Ascanes agaynste her: nombre oute Taphsar agaynste her: bynge as greate a sorte of horses agaynste her, as yf they were grashoppers. Prepare agaynste theym the people of the Medes, with their kynges, princes, and all their chiefe rulers, yea and the hole lande that is vnder them.

The lande also shall shake and be afrayde when the deuice of the Lorde shal come forth agaynst Babylon, to make the lande of Babylon so waste, that no man shall dwell any more therin. The worthyes of Babylon shal leaue the battayle, and kepe theym selues in stronge holdes, their strengthe hathe fayled them, they shal be lyke women. Their dwellynge places shall be brente vp, their barres shall be broken. One purseuaunt shall mete an other, yea one poste shall come by an other to bryng the king of Babylon tidinges: that his city is taken on euery syde, the foordes ouerpped the fennes brent vp, and the souldiers sore afrayde.

For thus sayth the Lorde of hostes the God of Israell: the doughter of Babylon hathe bene in her tyme lyke as a threshynge floore, but shortly shall her harueſt come. Nabuchodonosor the kyng of Babylon hath deuoured and destroyed me, he hath made me an emptye vessell, he swalowed me vp lyke a dragon, and fylled his belye with my delycates: he hath caste me oute, he hath taken my substaunce awaye, and the thyng that was left me, hath he caryed vnto Babylon, sayth the doughter that dwelleth in Sion: yea and my bloude also vnto the Caldees, sayth Jerusalem. Therfore thus sayth the Lorde: Behold I wyll defende thy cause, and auenge the: I wyl drynke vp her see, and drye vp her water sprynges. D

Babylon shall become an hepe of stones, a dwelling place for dragons, a fearfulnesse and wondring, bicause no mã dwelleth there. They shall rore togyther lyke lyons, and as the yonge lyons when they be angry, so shall they bende them selues. In their heate I shal set drinke before them, and they shall be dronken for ioye: Then shal they slepe an euerlasting slepe, and neuer wake, sayth the Lorde. I shal cary them down to be slayn like sheepe, like wethers and gotes. E Esaye.xxi.d Jeremye.li.b

O, how was Sesach wonne? O how was the glorye of the hole lande taken? Howe happeneth it that Babylon is so wondred at amonge the Heathen? The see is ryssen ouer Babylõ, and hath couered her with his great waues. Her cities are layde waste, the lande lyeth vnbuylded & voyde: it is a land where no man dwelleth, and where no man trauayleth thorow. Moreouer I wyll vysyt Bel at Babylon: and the thyng that he hath swalowed vp: that same shal I plucke out of his mouth. The Gentyles also shal run no more vnto hym: yea and the walles of Babylon shall fall Jeremye.l.b Esay.xlvi.a Dane.xiii.b

O my people, come out of Babylon, that euery man maye saue his lyfe, from the feareſull wrath of the Lorde. Be not faynteherted, and feare not at euery rumour that shall be herde in the lande: for euerye yere bryngeth newe tydynges, yea straunge wyckednesse and lordshyp. And lo, the tyme commeth that I wyll vysyte the ymages of Babylon, and the hole lande shall be confounded, yea and her slayne shall lye in the myddest of her: Heuen and erth with all that is therin, shall reioyse ouer Babylon, when the destroyers shall come vpon her from the North, sayth the Lorde.

Lyke as Babylon hath beaten downe and slayne many of Israel, so shall there fall many and be slayne in all her kyngdome. Ye that haue escaped the swearde, haste you, stande not styll, remembre the Lorde a farre of: and thynke vpon Jerusalem, for we were ashamed to heare the blasphemyes: oure faces were couered with shame, bicause the straūge aleauntes came in to the Sanctuarye of the Lorde. Wherfore beholde (sayth the Lorde) the tyme commeth that I wyl vysit the ymages of Babylon, and thorowe the hole lande F Jeremye.l.a

Jerem.xlix.d. they shall mourne and fall. Though Babylō clymed vp in to heuen, and kept her power on hye: yet shall I sende her destroyers, sayth the Lorde.

A piteous crye shall be herde from Babylon, and a greate myserye frome the lande of the Caldees: when the Lord destroyeth the, and when he driueth oute the hye stomacke, and proude boostyng, wherwith they haue ben as furyous as the wawes of great water flowdes, and made greate crakes with their wordes. For the destroyers shall come vpon her, (euen vpon Babylon) whiche shall take her worthyes, and breake theyr bowes: for God is disposed to auenge him selfe vpon theym, and sufficiently to recōpence them. Yea (sayth the Lorde) I will make theyr Prynces, their wyse men, theyr chyefe rulers and all theyr worthyes dronken: so that they shall slepe an euerlastyng slepe, and neuer wake: Thus sayth the kynge, whose name is the Lorde of hostes.

G Moreouer, thus sayth the Lorde of hostes: The thycke wall of Babylon shall be broken, and her proude gates shall be brente vp. And the thing that the Gentyles and the peple haue wrought with greate trauayle & labour, shall come to nought, and be consumed in the fyre.

This is the charge that Jeremy gaue vnto Saraiah the son of Nerias, the son of Maasiah, when he went towarde Babylon with Sedechias the kyng of Juda, in ỹ fourth yere of his raigne. Now this Saraiah was a peaceable prince. Jeremy wrote in a boke all the mischefe that sholde come vpon Babylon, yea and al these sermons that be written against Babylon, and gaue Saraiah this charge: When thou commest vnto Babylon, se that thou rede all these wordes and saye: O Lorde thou art determined to rote out this place, so that neyther people nor castell shall dwelle there any more, but to lye waste for euer: and whē thou hast red out the boke, bynde a stone to it, and cast it in the wyddest of Euphrates and say: Euen thus shal Babylon sinke, and be thrust downe with the burthen of trouble that I wil bring vpon her: so that she shal neuer come vp agayne. Thus farre are the prophecynges of Jeremye.

The repeteth the takynge of Sedechias. Jerusalem is taken of the Caldees. Sedechias sonnes are kylled before his face, and his eyes put out. The cytye is burned. The temple is spoyled and robbed. They that were lefte in Jerusalem, are caryed to Babylon. Kynge Joakym is brought forth of prison, and fedde lyke a kynge.

CAPL. LII.

A Sedechias was one and twenty yere olde when he was made kyng, and he raigned eleuen yere in Jerusalem. His mothers name was Hamutal, Jeremyes doughter of Lobnah. He lyued wyckedly before the Lorde euen as Joakim dyd. Wherfore the Lorde was angrye at Jerusalem and Juda, so longe tyll he had cast them out of his presence. And Sedechias fel frome the kynge of Babylon. But in the nyneth yere of his raygne, in the tenth moneth, the tenth daye of the moneth, it happened that Nabuchodonosor the kynge of Babylon with all his host came before Jerusalem, and besieged it, and made them bulwarkes rounde about it. And this besieging of the city endured vnto the eleuenth yere of kynge Sedechias.

And in the fourth moneth, the nyneth daye of the moneth, there was so greate honger in the city, that there were no more vitayles for the people of the lande. So all the souldyers brake away, and fled out of the city by nyghte B thorowe the waye of the porte betwene the two walles by the kynges gardeyn. Now the Caldees hadde compassed the citye rounde about, yet went these men their waye toward the wildernesse.

And so the Caldees folowed vpon them, and toke Sedechias the kynge in the feldes of Jericho, when his hoste was run from hym. So they caryed the kynge awaye prysoner to Reblath, vnto the kynge of Babylon in the lande of Hemath, where he gaue iudgement vpon him.

The king of Babylon also caused Sedechias sonnes to be slayne before his face, yea and C put al the princes of Juda to deth at Reblath. Moreouer he put out the eyes of Sedechias, caused him to be bounde with chaynes, to be caryed vnto Babylon: and let him lye in prison tyll he dyed.

Now the tenth daye of the fyfth moneth in the nyneth yere of Nabuchodonosor kyng of Babilon, Nabuzardan the chiefe capitayne and the kynge of Babylons seruauntes came vnto Jerusalem, and brente the house of the Lorde.

He brent also the kynges palace, all the houses and all the gorgious buyldynges in Jerusalem.

And the hole Hoost of the Caldees that were with the chyefe Capytayne, brake downe the walles of Jerusalem rounde aboute.

As for the poore people, and suche folke D as yet was left in the citye, whiche also were fallen to the king of Babylon, yea and what people as yet remayned: Nabuzardan the chyefe Capytayne caryed them awaye prysoners.

But the poore people of the countreye dyd Nabuzardan the chyefe Capitayne leaue in the lande, to occuppe the vyneyardes and feldes.

The Caldees also brake the brasen pillers that were in the house of the Lorde, yea the seate and the brasen Lauer that was in the house of the Lorde: and caryed all the metal of them vnto Babylon.

They toke awaye also the Cauldrons, Shouylles, Flesshe hookes, Spynckters, Spoones, and all the brasen vessell that was occuppyed

occupyed in the seruice: with the basens, cole pannes, snymmers, potces, candelstykes, spones, and cuppes: wherof some were of golde, and some of syluer.

The chiefe Capitayne toke also the two pyllers, the lauer, the twelue brasen bullocks that stode vnder the seate, whiche kynge Salomon made in the house of the Lorde: and all the vessell conteyned so muche metal that it might not be weyed. For euery pyller was eightene cubites hye, and the rope that went about it was twelue cubytes and foure fyngers thycke and round: Now vpon the rope were brasen knoppes, and euery knop was .v. cubites hye: and vpon the knoppes were hoopes and pomegranettes round about of clene brasse.

After this maner were both the pyllers facioned with the pomgranettes, whereof there were an hundred four score and sixtene which hanged vpon the hoopes round aboute. The chyefe Cappt ayne also toke Saraiah the hye preest, and Sophoniah that was chiefe next him, and the thre kepers of the treasurye. He toke out of the citye a chamberlayne whiche was a capitayne of the souldyers, and seuen men that were the kinges seruauntes, which were founde in the citye: and Sopher a capitayne that vsed to muster the men of warre: with thre score men of the cõtrey that were taken in the citye. These Nabuzardan the chiefe Capitayne toke, and caryed them to the kynge of Babylon vnto Reblath: and the kynge of Babylon caused them to be put to deathe at Reblath in the land of Hemath. So thus Juda was leede awaye captyue, out of his owne lande. This is the summe of the people, whome Nauuchodonosor led awaye captyue.

In the seuenth yere of his raygne, he caryed awaye of the Iewes, thre thousande and xxiij. In the eyghteenth yere Nabuchodonosor caryed awaye from Jerusalem eight hundred and two and fourtye persons. In the thre and twenty yere of Nabuchodonosor, Nabuzardan the chiefe Cappteyne toke awaye seuen hundred. xlv. Iewes pyllonets. The hole sum of all the pyllonets, is foure thousande and sixe hundred.

In the. xxxvij. yere after that Joakim the kynge of Juda was caryed awaye, in the xxv. daye of the .xij. moneth, Euilmerodach kynge of Babylon (the same yere that he raygned) gaue Joacin the kynge of Juda his pardon, & set him out of pryson, and spake louyngly to him, and set his throne aboue the thrones of the other kynges that were with him in Babylon. He chaunged also the clothes of his pryson, yea he ate with him all his lyfe long. And he had a continual spyyng giuen him of the kynge of Babylon, euery daye a certayne thyng alowed him al the dayes of his life, vntyll he dyed.

The ende of the booke of the Prophete Jeremye.

THE LAMENTACYONS. OF IEREMYE.

These wordes are reade in the.lxx. Interpreters, but not in the Hebrewe.

IT happened after Israell was brought in to captiuitie and Jerusalem destroyed, that Jeremy the Prophet sate weepynge, and sorowfully bewayled Jerusalem: and sighing and howlyng with an heuy and wofull herte, sayd:

CAPI. I.

ALEPH.

A ii.Reg.xiiii.b. iiii.Reg.xv.a

ALas, howe sytteth the city so desolat, that somtyme was full of people? How is she become like a widow whi che was the lady of all nacions? Howe is she brought vnder tribute ſ ruled all landes?

BETH.

Jeremy xiii.c

She wepeth sore in the nyght, so that the teares run downe her chekes: for among all her louers, there is none that gyueth her any comfort: yea her next frendes abhore her, and are become her ennemyes.

GIMEL.

Juda is taken prysoner, bycause she was defyled: and for seruynge so manye straunge goddes, she dwelleth now amonge the heathen. She fyndeth no rest, all they that persecuted her, toke her, and so she dwelleth amōg her ennemyes.

DALETH.

The stretes of Sion mourne, bicause no mā commeth any more to the solemne feestes. All her gates are desolate, her preestes make lamē tacion, her maydens are carefull, and she her selfe is in great heupnesse.

HE.

Her enemyes are fallen vpon her heed, and haue put her to shame: bycause the Lorde hath chastened her for her great wickednesse her chyldren are ledde awaye captyue before theyr ennemye.

VAV.

All the beautie of the doughter Sion is away, her princes are becom like wethers that fynde no pasture. They are dryuen away before their ennemye, so that they haue no more power.

ZAIN.

Now dothe Jerusalem remembre the tyme of her misery and disobedience, yea the ioye and pleasure that she hath had in tymes past: seynge her people is brought downe thorow the power of their ennemye, and there is no man for to helpe her: her ennemyes stande lokynge at her, and laugh her Saboth dayes to scorne.

HETH.

Jerusalē synned euer more and more, therefore is she come in decaye. All they that had her in honour, despise her: for they haue sene her fylthynesse. Yea she sighyth and is ashamed of her selfe.

TETH.

Her skyrtes are defiled, she remembred not what wold folow: therfore is her fal so great and there is no man to comfort her. O Lorde consider my trouble, for myne ennemye hathe the vpper hande.

IOD.

The ennemye hathe put his hande to all D the precious thynges that she had: yea euen before her eyes came the Heathen in and out of the Sanctuarye whome thou (neuerthelesse) hast forbydden to come within thy congregation.

CAPH.

All her people seke their breed with heuynesse, and loke what precious thynge euerye man hath, that giueth he for meat to saue his lyfe. Consider, O Lorde, and se, howe vyle I am become.

LAMED.

O ye all that go fore by, beholde and se, yf ther be any sorow like vnto myne, wherwith the Lord hath troubled me in the daye of his fearefull wrathe.

MEM.

From aboue hathe he sent downe a fyre in E to my bones and chastened me: he hath layde a net for my fete, and throwen me wyde open: he hath made me desolate, so that I must euer be mournynge.

NVN.

The yoke of my transgression is come at the laste, with his hande hath he taken it vp, and put it aboute my necke. My strengthe is gone: the Lorde hathe deliuered me in to those handes, from which I can not quite my selfe.

SAMECH.

The

The Lord hath destroyed all ꝑ mighty men that were in me. He hath proclaymed a feest, to slaughter all my best men. The Lorde hath troden downe the doughter of Juda, lyke as it were a wyne presse.

AIN.

Therfore wo I wepe, and myne eyes gush out water: for the comforter that shulde quicken me, is farre fro me. My children are dryuen awaye, for why? the enemy hath gotten the ouer hande.

PHE.

Syon casteth out her handes, & there is no man to comfort her. The Lorde hath layd the ennemyes rounde aboute Jacob, and Jerusalem is as it were a menstruous woma in the middest of them.

ZADE.

The Lorde is righteous, for I haue prouoked his ϕ countenaunce vnto angre. O take hede all ye people, and consydre my heuinesse: My maydens and my yonge men are led awaye into captiuitie.

KOPH.

I called for my louers (but they begiled me) for my preestes and counsellers, but they perished: euen whyle they sought for meat to saue their lyues.

RES.

Consydre (o Lorde) how I am troubled, my wõbe is disquieted, my herte turneth about in me, and I am ful of heuinesse. The swerd hurteth me without, and within I am lyke vnto deth.

SIN.

They heare my mourning, but ther is none that wil comfort me. All myne enemyes haue herd of my trouble, & are glad therof, because thou hast done it. But thou shalt bring forthe the tyme, whē they also shal be like vnto me.

THAV.

From the shal come al their aduersite, thou shalt plucke them awaye, euen as thou hast plucked me because of all my wyckednesse. For my sorow is very greate, and my herte is heuy.

CAPI. II.

ALEPH.

ALas how hath the Lord darkened the dughter of Sion so sore in his wrath? As for the honour of Israel, he he hath casten it downe from heuen: How happeneth it, that he remembred not his own fote stole, when he was angry?

BETH.

The Lorde hath cast downe all the glorye of Jacob without any fauour: all the strong places of the doughter Juda hath he broken in his wrath, and throwen them down to the ground: her kyngdome and her princes hath he suspended.

GIMEL.

In the wrathe of his indignacyon he hathe broken all the ϕ horne of Israell: he hathe withdrawen his ryghte hande frome the ennemye: yea, a flambe of fyre is kyndled in Jacob, and hath consumed vp al round aboute.

ϕ Horne here sygnyfyeth strengthe, power, nobylite and dominiõ.

DALETH.

He hathe bente his bowe lyke an ennemye, he hathe fastened his ryghte hande as an aduersarye: and euerye thynge that was pleasaunt to se, he hathe smytten it downe. He hathe powred oute his wrathe lyke a fyre, in to the tabernacle of the doughter of Syon.

HE.

The Lorde is become lyke as it were an ennemye, he hathe caste downe Israell and all his places: yea, all his stronge holdes hathe he destroyed, and fylled the doughter of Juda with moche sorowe and heuynesse.

VAV.

Her tabernacle (whiche was lyke a gardeyn of pleasure) hathe he destroyed: her hye solemne feastes hathe he put downe. The Lorde hath brought it so to passe, that the hye solemne feestes and Sabothes in Sion, are clene forgotten. In his heuye displeasure hathe he made the kynge and preestes to be despysed.

ZAIN.

The Lorde hathe forsaken his owne aulter, and is wrothe with his owne Sanctuarye, and hathe gyuen the walles of their towres in to the handes of the ennemye. Theyr ennemyes made a noyse in the house of the Lorde, as it hadde bene in a solemne feast daye.

HETH.

The Lorde thoughte to breake downe the walles of the doughter Syon: He spredde oute his lyne, and drewe not in his hande, tyll he hadde destroyed them. Therfore

mourne the turrettes and the broken walles togyther.

TETH.

Her portes are fallen downe to the grounde, her barres are broken and smytten in sonder: her kynge and Pynces are caryed awaye to the Gentyles. They haue neyther lawe ne Prophetes, nor yet any vysion frome the Lorde.

IOD.

The Senatoures of the doughter Syon syt vppon the grounde in sylence: they haue strowed asshes vpon theyr heedes, and gyrded them selues with sackcloth. The maydes of Jerusalem hange downe theyr heedes to the grounde.

CAPH.

D Myne eyes begyn to fayle me thorow wepyng, my body is disquieted, my lyuer is poured vpon the erth, for the great hurt of my people, seing the children and babes dyd swowne in the stretes of the city.

LAMED.

Euen when they spake to theyr mothers: where is meat and drinke? for whyle they so sayd, they fel downe in the stretes of the city lyke as they had ben wounded, and some died in their mothers bosome.

MEM.

E What shall I saye of the, O thou doughter Jerusalem, to whome shall I lyken the? To whome shall I compare the, O thou doughter Syon, to comforte the withall? Thy hurte is lyke a mayne see, who may heale the?

NVN.

Thy Prophetes haue loked out vayne and folisshe thinges for the, they haue not shewed the of thy wickednesse, to kepe the from captiuite: but haue ouerladen the, & thorow falsehed scattered the abrode.

SAMECH.

All they that go by the, clap their handes at the: hyssing and waggyng their heedes vpon the doughter Jerusalem, and saye: is this the citye that men call so fayre, wherin the hole lande reioyseth.

AIN.

All thyne enemyes gape vpon the, whispering and byting their tethe: saying: let vs deuour, for the time that we loked for is come: we haue found and sene it.

PHE.

The Lord hath fulfilled the thing that he was purposed to do: and performed that he had deuised long ago: he hath destroyed and not spared. He hath caused thyne aduersarye to trumphe ouer the, and set vp the horne of thyne ennemy.

ZADE.

Let thyne herte crye vnto the Lorde, O thou citye of the doughter of Syon: let thy teares runne downe lyke a ryuer, daye and nyght: rest not, and let not the apple of thine eye leaue of.

KOPH.

Aryse vp and make thy prayer in the first watch of the night: poure out thyne hert like water before the Lorde: lift vp thyne handes for the lyues of thy yong children that dye of hongre in the stretes.

RES.

Beholde, O Lorde, and consider, why hast C thou gathered me vp so clene? Shal the women then eate theyr owne frute, euen children of a span longe? Shall the preestes and Prophetes be slayne thus in the Sanctuarye of the Lorde?

SIN.

Yong and olde lye behynde the stretes vpon the grounde, my maydens and yonge men are slayne with the sworde: whom thou in ye day of thy wrathful indignacion hast put to deth: yea, euen thou hast put them to deth, and not spared them.

THAV.

My neyghbours that are round about me, hast thou called, as it were to a feest daye: so that in the day of the Lordes wrath none escaped, neyther was any lefte behynde. Those that I had brought vp and nourished, hathe myne ennemy destroyed.

CAPI. III.

ALEPH.

I Am the man, that (thorowe the rod of his A wrath) haue experience of misery.

He droue me forth, and led me: yea into darcknesse, but not in to light.

Agaynst me onely he turneth his hand, and layeth it euer vpon me.

BETH.

My flesshe and my skyn hath he made olde, and my bones hath he broken.

He hathe buylded rounde aboute me, and closed me inwith gall and trauayle.

He

He hath set me in darcknesse, as they that be dead for euer.

GIMEL.

He hath so hedged me in, ꝑ I can not get out, and hath layed heuy fynckes vpon me.

Though I crye and call piteously, yet heareth he not my prayer.

He hath stopped vp my wayes with foure squared stones, and made my pathes croked.

DALETH.

He layeth wayte for me lyke a Beare, and as a Lyon in a hole.

He hathe marred my wayes, and broken me in peces, he hath layed me waste altogyther.

He hath bent his bowe, and made me as it were a marcke to shoute at.

HE.

The arowes of his quyuer hath he shot, euen vnto my reynes.

I am laughed to scorne of all my people, they make songes vpon me, all the daye longe.

He hath fylled me with bytternesse and gyuen me wormwod to drynke.

VAV.

He hath smytten my teth in peces, and rolled me in the dusse.

He hath put my soule out of rest, I forget all good thynges.

I thought in my self: I am vndone, there is no hope for me in the Lorde.

ZAIN.

O remembre yet my mysery and my trouble the wormwod and the gall.

Yea thou shalte remembre them, for my soule melteth awaye in me.

Whyle I cõsydre these thynges in my hert I get a hope agayne.

HETH.

Namely, that the mercyes of the Lorde are not cleane gone, and that his louynge kyndnes ceaseth not.

His faythfulnesse is greate, and renueth it selfe as the morynge.

The Lorde is my porcion, sayth my soule, therfore wyll I hope in him.

TETH.

O howe good is the Lorde vnto them, that put their truste in him, and to the soule that seketh after him.

O howe good is it with stylnesse to wayte and tary, for the helth of the Lorde?

O howe good is it for a man, to take the yocke vpon him from his youth vp.

IOD.

He sytteth alone, he holdeth him styll, and dwelleth quietly by hym self.

He layeth his face vpon the earth, yf (percase) there happen to be any hope.

He offreth his cheke to the smyter, he will be content with reproues.

CAPH.

For the Lorde wyll not forsake for euer.

But though he do caste of, yet accordyng to the multytude of his mercyes, he receyueth to grace agayne.

For he doth not plage, and caste out the chyldren of men from his herte.

LAMED.

To treade all the prysoners of the earthe vnder his fete.

To moue the iudgement of man before the most hyghest.

To condemne a man in his cause: The Lorde hath no pleasure in suche thynges.

MEM.

What is he then that sayth: there shulde somthynge be done without the Lordes cõmaundement?

Out of the mouth of the most hyghest goeth not euell and good?

Wherfore then murmureth the lyuynge man? lette him murmure at his owne synne.

NVN.

Let vs loke well vpon oure owne wayes, and remembre oure selues, and turne agayne to the Lorde.

Let vs lyfte vp oure hertes with our handes vnto the Lorde that is in heauen.

We haue bene dissemblers, and haue offended, wylt thou therfore not be intreated?

SAMECH.

Thou hast couered vs in thy wrathe, and persecuted vs, thou haste slayne vs without any fauoure.

Thou hast hyd thy selfe in a cloude, that our prayer shulde not go thorowe.

Thou haste made vs out caste, and to be despyted amonge the heythen.

AIN.

All our enemyes gape vpon vs.

Feare and snare is come vpon vs, yea despyte ad destruction.

Hole ryuers of water gusshe oute of myne eyes, for the greate hurte of my people.

PHE.

Myne

Myne eyes runne, and can not ceasse, for there is no rest.

O Lorde when wylte thou loke downe frome heauen, and consydre?

Myne eye breaketh my hert, because of all the doughters of my cytye.

ZADE.

Myne ennemyes hunted me out sharpely, lyke a byrde, yea and that wythout a cause.

They haue put downe my lyfe in to a pyt, and layed a stone vpon me.

They poured water vpon my heade, then thought I: nowe am I vndone.

KOPH.

I called vpon thy name, O Lorde, oute of the depe pytte

Thou hasse herde my voyce, and hasse not turned awaye thine eares fro my syghynge and crienge.

Thou hasse enclyned thy selfe vnto me, when I called vpon the, and hast sayd: feare not.

RES.

Thou (O Lord) hast mayntayned the cause of my soule, and hasse redemed my lyfe.

O Lorde, thou hasse sene my blaphemers take thou my cause vpon the.

Thou hast well consydred howe they go about to do me harme, and that al theyr counsels are agaynste me.

SIN.

Thou hast herde theyr dispytfull wordes (O Lorde) yea and all their ymagynacyons agaynste me.

The lyppes of myne ennemyes, and their deuyces that they take agaynste me, all the daye longe.

Thou seest also theire sytynge downe and their rysynge vp, they make their songes of nothinge but of me.

THAV.

Rewarde theym (O Lorde) accordynge to the workes of their handes.

Gyue them the thynge, that their owne herte is afrayed of: euen thy curse.

Persecute them (O Lorde) with thyne indignacyon, and rote them out frome vnder the heauen.

CAPI. IIII.

ALEPH.

HOwe is the golde become so dymmed? Howe is the goodly coloure of it so sore chaunged? and the stones of the Sanctuarye thus scattered in the corner of euery strete.

BETH.

The chyldren of Syon that were alwaye in honour, and clothed with the moost precyous gold: how are they now become like the erthen vessels whiche be made with the potters handes.

GYMEL.

The Lampes gyue their young ones sucke with bare brestes: But the doughter of my people is cruell, and dwelleth in the wylder nesse: lyke the Estrich es.

DALETH.

The tonges of the suckyng children cleue to the rofe of their mouthes for very thyrst. The younge children aske bred, but there is no man, that gyueth it them.

HE.

They that were wont to fare delycately, perysshe in the stretes: they that afore were brought vp in purple, make nowe moche of donge.

VAV.

The synne of the daughter of my people is become greater then the wyckednesse of Sodome, that sodenly was destroyed, and not taken with handes.

ZAIN.

Her abstayners (or Nazarites) were whyter then the snow or mylke: their coloure was fresshe reed as the Corall, their beautye lyke the Saphir.

HETH.

But nowe their faces are very blacke: In so moch, that thou shouldest not know them in the stretes. Their skynne cleueth to their bones, It is wythered, and become lyke a dry stocke.

TETH.

They that be slayne with the swerde, are happyer then suche as dye of honger, and perysshe awaye fainysshing for the fruites of the feilde.

IOD.

The women (whiche of nature are pytefull) haue sodden their owne children with their handes that they myght be their meate in the miserable destruction of the doughter of my people.

CAPH.

The Lorde hath perfourmed his hote wrath: he hath poured out the furyousnesse of his displeasure. He hath kyndled a fyre in Sion, which hath consumed y foundacions therof.

Zamech.

LAMED.

Neither the kinges of the earthe, ne all ꝑ inhabitauntes of the worlde, wolde haue beleued that ꝑ enemye & aduersary shoulde haue come in at the gates of the citie of Jerusalē.

MEM.

Which neuertheles is come to passe for the synnes of her prophetes, and for the wickednes of her prestes that haue shed innocentes bloude within her.

NVN.

So that these blynd men went stombling in the stretes, and stayned them selues with bloude, whiche els wolde touche no bloudy thyng.

SAMECH.

But they cryed vnto euery man: flee the defyling, awaye, get you hence, touch it not. Yea (sayde they) ye must be dzente, ye must dwel among the Gentyles, & byde no longer here.

AIN.

The countenaunce of the Lorde hath bandished them, and shall neuer loke more vpō them: for they the selues neither regarded the prestes, nor pitied their elders.

PHE

Wherfore yet oure eyes fayle vs, while we loke for vayne helpe: seynge we be euer loked vpon a people, that can do vs no good.

ZADE.

They laye so sharpe wait for vs, that we can not go safe vpon the streates: for oure ende is come, oure dayes are fulfylled oure ende is here.

KOPH.

Oure persecutours are swyfter then the Egles of the ayre, they folowed vpon vs ouer the mountaynes, and layed wayte for vs in the wildernes.

RES.

The very dzeth of our mouthe: euen the anoynted Lorde him selfe shall be taken in oure synnes, of whome we saye: Vnder his shadowe we shall be preserued amonge the heithen.

SIN.

And thou O (doughter Edom) that dwellest in the lande of Huz, be glad and reioyce: for the cuppe shall come vnto the also, which when thou suppest of thou shalte be dzonken.

THAV.

Thy syn is wel punyshed (O thou doughter Sion) he shall not suffre the to be caryed awaye any more. But thy wickednesse (O doughter Edom) shall he vysyt, and for thy synnes sake, he shall leade the into captyuytye.

CAPI. V.

¶ The prayer of Jeremye.

CAll to remembraunce (O Lorde) what we haue suffred, consydre and se our cōfusyon. Oure inheritaunce is turned to the straungers, and oure houses to the alcantes. We are become carefull and fatherlesse, & our mothers are as the wydowes. We are fayne to dzynke oure owne water for mony, and our owne wod must we bye with mony. Our neckes are vnder persecucyon, we are werye, and haue no rest. A

Afore tyme we yelded oure selues to the Egyptians, and nowe to the Assyrians, onely that we myghte haue dzed ynough. Oure fathers (whiche now are gone) haue synned, & we must bare their wyckednes. Seruauntes haue the rule of vs, and no man delyuereth vs out of their handes. We muste get our lyuynge with the peryll of oure lyues because of the dzouth of the wyldernes. B

Jerem. xxxi. c
Ezech. xviii. a

Oure skynne is as it had bene dzente in an ouen, for verye sore hunger. The wyues are rauyshed in Sion, and the maydens in the cytyes of Juda. The princes are hanged vp with the hand of the enemyes, they haue not spared the old sage men, they haue take yōg mens lyues from them, and the boyes are hāged vp vpō trees. The elders syt no more vnder the gates, and the young men vse no more playeng of Musyke. The ioye of our hert is gone, our merye quere is turned in to mournynge. The garlande of oure heed is fallen: alas, that euer we synned so sore. C

Therfore oure herte is full of heuynesse, and oure eyes dymme: because of the hyll of Sion that is destroyed. In so moche, that the foxes run vpon it. But thou, O Lorde, that remaynest for euer more, and thy seate worlde without ende: wherfore wilt thou styll forget vs, and forsake vs so longe? O Lorde, turne thou vs vnto the, and so shal we be turned. Renue oure dayes as in olde tymes, for thou hast banyshed vs now long ynough, and hast bene sore displeased at vs. D

¶ The ende of the lamentacyons of Jeremye.

THE BOKE OF THE PROPHETE EZECHIEL.

¶ The tyme wherin Ezechiel prophecyed, and in what place. His office and office. The vysyon of the four beastes. The vysyon of the wheles. The vysyon of the throne, and of the ymage about the throne.

CAPI. I.

A IChaunced in the thirtye yere the fyfth daye of the fourth Moneth, that I was amonge the prysoners by the ryuer of Cobar: where the heauens opened, and I sawe a vysyon of God. Nowe the fyfth day of the moneth made out the fyfth yere of kyng Joacins captyuytye. At the same tyme came the worde of the Lorde vnto Ezechiel the sonne of Buzi the prest, in the lande of the Caldees by the water of Cobar, where the hande of the Lorde came vpon him.

And I loked, and beholde a stormy wynde came out of the Northe with a greate cloude full of fyre, which w his glystre lyghtened al rounde about. And in the myddest of the fyre it was all cleare, and as it were the lykenesse of foure bestes, whiche were fassyoned like a man: sauynge, that euery one had foure faces and foure wynges.

B Their legges were streyght, but their fete were lyke bullockes fete, and they glystered, as it had bene fayre scoured metall. Vnder their wynges vpon al the foure corners they had mens handes. Their faces & their wynges were toward the foure corners: yet were the wynges so, that one euer touched an other. When they went, they turned the not about: but echone went streyght forwarde.

C Vpon the ryghte syde of these foure, their faces were lyke the face of a man, and the face of a Lyon: But vpon the left syde, they had the face of an oxe, and the face of an Egle. Their faces also and their wynges were spred out aboue: so that two wynges of one touched euer two wynges of an other, and with the other they couered their body. Euery one when it wente, it went streyght forwarde. Where as the spirite led them thither they went, and turned not about in their goynge.

D The fassyon and countenaunce of the beastes was lyke hote coles of fyre, euen as though burnynge cressettes had bene amõge the beastes: and the fyre gaue a glystre, and out of the fyre there went lyghtenyng. Whe the beastes went forwarde and backwarde, one wolde haue thoughte it had lyghtened. Nowe when I had well consydered the beastes, I saw a worke of wheles vpõ the earth with foure faces also lyke the beastes.

E The fassyon and worke of the wheles was lyke the see. The foure wheles were ioyned and made (to loke vpõ) as it had bene one whele in an other. When one wente forwarde, they went all foure, and turned them not about in their goinge. They were large, greate and horryble to loke vpon. Their bodyes we full of eyes rounde about them al foure. When the beastes wente, the wheles went also with them: And when the beastes lyft them selues vp from the earth, the wheles were lyfte vp also. Whither soeuer the spirite went thyther went they also, and the wheles were lyfte vp, and folowed theym: for the spirite of lyfe was in the wheles.

When the beastes went forth, stode still, or lyft them selues vp from the earth: then the wheles also went, stode styll, and were lyfte vp, for the brethe of lyfe was in the wheles.

F Aboue ouer the hedes of the beastes there was a fyrmament, whiche was fassyoned as it had bene of the moste pure Chrystal, & that was spred out aboue vpon their heedes: vnder the same fyrmament were their wynges layde abrade, one towarde an other, and two winges couered the body of euery beest. And when they went forthe, I hearde the noyse of their wynges, like the noyse of greate waters, as it had bene the voyce of the greate God, & a tussyng togyther as it were of an hoost of men. And when they stode styll, they let downe their wynges.

G Nowe when they stode styll, and had letten downe their wynges, it thondred in the fyrmament that was aboue their heedes. Aboue the firmament that was ouer their heades, there was the fassyon of a seate, as it had bene made of Saphir. Vpon ỹ seate there sat one lyke a man. I beheld him, and he was lyke a cleare lyghte, as it had beye all of fyre with in from his loynes vpwarde,

H And beneth when I loked vpon him vnder the loynes, me thoughte he was lyke a thynynge fyre, that gaueth lyght on euery syde, Yea the shyne & glystre that lyghtened rounde aboute, was lyke a raynebowe, whiche in a raynye daye appeareth in the cloudes. Euen so was the symylitude, wherin the glorye of the Lorde appeared. When I sawe it, I fell vpon my face, and harkened vnto the voyce of him that spake.

¶ The prophete is sende to call agayne the people from theyr errour.

CAPI. II.

AND then sayde he vnto me: Stande vp vpon thy fete (o thou sonne of ma) & I wyl talke with the. And as he was cõmunyng with me, the spirite came in to me and set me vp vpon my fete: so that I marked the thyng, ỹ he sayd vnto me. And he sayd: Beholde, thou sonne of man: I wyll sende the to the chyldren of Israel, to those runnagates and obstinate people: for they haue taken parte agaynst me, and are runne away fro me: both they and their forefathers vnto this daye.

Yea

Yea I wyll sende the vnto a people that haue rough vysages and styffe stomackes: vnto whom thou shalte saye on this maner: Thus the Lorde God hym selfe hath spoken, that whether they be obedyēt or no (for it is a frowarde housholde) they maye knowe yet that there hathe bene a Prophete amonge them.

Therfore (thou sonne of man) feare them not, neither be afrayed of their wordes: for they shall rebell agaynste the, and despyse the.

Yea thou shalte dwell amonge scorpions: but feare not their wordes, be not abashed at their lokes, for it is a frowarde housholde.

Se that thou speake my wordes vnto the, whether they be obedyēt or not, for they are obstynate. Therfore thou sonne of man, obey thou all thynges, that I saye vnto the, & be not thou styfnecked, lyke as they are a styfnecked housholde. Open thy mouth and eate that I giue the.

So as I was lokynge vp, beholde, there was sent vnto me an hande, wherin was a closed boke: and the hande opened it before me, and it was wryten within and without, full of carefull mournynges: alas, and wo.

¶ The Prophete beynge fedde with the worde of God with the constaunt boldnesse of the spirite, is sent vnto the people that were in captyuyte. The punyshment of a curate that sheweth not the people theyr synnes.

CAPI. III.

AFter this sayde he vnto me: Thou sonne of man, eate that, whatsoeuer it be: yea eate that closed boke and goo thy waye, and speake vnto the cyldren of Israel. So I opened my mouth, and he gaue me the boke for to eate, and sayde vnto me: Thou sonne of man, thy belly shall eate, and thy bowels shalbe fylled with the boke, that I gyue the. Then dyd I eate the boke, & it was in my mouth swete then hony. And he sayde vnto me: thou sonne of man, get the soone vnto the house of Israel, and shewe them the wordes, that I commaunde the: for I sende the not to the people that hath a straunge, vnknowen, or harde speache, but vnto the house of Israel: Not to many nations, whiche haue dyuerse speaches and harde languages, whose wordes thou vnderstandest not. Neuertheles, yf I sent the to those people they wolde folowe the: But the house of Israel wyll not folowe the, for they wyll not folowe me: yea all the house of Israel haue styf foreheades and harde hertes. Beholde therfore, I wyll make thy face preuayle agaynste their faces, and harden thy forehead agaynste their foreheades: so that thy forehead shalbe harder then an Adamāt or flint stone: that thou mayste feare them the lesse, and be lesse afrayde of them, for they are a frowarde housholde.

He sayde moreouer vnto me: thou sonne of man, take dylygent hede with thyne eares to the wordes that I speake vnto the, fasten them in thine herte: and go to the prysoners of thy people, speake vnto them, and saye on this maner: Thus the Lorde God hath spoken: whether ye heare, or heare not. With that the spirite toke me vp. And I hearde the noyse of a greate rushynge and remouynge of the moste blessed glory of the Lorde out of his place. Ez. viii. a. c. d

I hearde also the noyse of the wynges of the bestes, that rushed one agaynst an other yea and the ratlyng of the wheles, that were by them, which rushynge and noyse was very greate.

Nowe when the spirite toke me vp: and caryed me awaye, I went with an heuy and a sorowfull mynde, but the hande of the Lord comforted me ryght soone.

And so in the begynnynge of the moneth Abib, I came to the prysoners / that dwelt by the water of Cobar, and remayned in that place, where they were: And so contynued I amonge them seuen dayes, beinge deepe sorye.

And when the seuen dayes were expired, the Lorde sayde vnto me: Thou sonne of man, I haue made the a watchman vnto the house of Israel: therfore take good hede to the wordes, and gyue them warnynge at my cōmaundement. Ezec. xxxiii. d

If I saye vnto the, concernynge the vngodlye man, that (without doubte) he muste dye, and thou gyuest hym not warnynge, ne speakest vnto him, that he maye turne frome his euyl waye, and so to lyue: Then shal the same vngodly man dye in his owne vnrighteousnes: but his bloude wyll I requyre of thyne hande. Neuertheles, yf thou gyue warnynge vnto the wycked, and he yet forsake not his vngodlynes: then shal he dye in his owne wyckednesse, but thou hast discharged thy soule. Preachers.

Now yf a ryghteous man go from his righteousnesse, and do the thynge that is euell: I wyll laye a stomblynge blocke before him, & he shall dye, because thou hast not gyuen him warnynge: yea dye shall he in his owne syn, so that the vertue, whiche he dyd before, shal not be thought vpon: but his bloude wyl I requyre of thyne hande.

Neuertheless, yf thou exhorteteste the righteous, that he synne not, and so the ryghteous do not synne: then shall he lyue, because he hath receyued thy warnynge, and thou haste dyscharged thy soule. And there came the hād of the Lorde vpon me: and he sayde vnto me: Stande vp, and go into the felde, that I may there talke with the.

So when I had rysen vp, and gone forth in to the felde: Beholde, the glory of the Lord stode there, lyke as I saw it afore, by the water of Cobar. Ezechel. i. d.

Then fell I downe vpon my face, and the spirite came in to me, whiche set me vp vpon my fete, and sayd thus vnto me: Go thy way and spaere thy selfe in thyne house. Beholde (O thou sonne of man) there shall chaynes

be

be brought for the, to bynde the withall, so that thou shalt not escape out of them. And I wil make thy tunge cleue to the rofe of thy mouth, that thou shalte be domme, and not be as a chyder with them: for it is an obstynate housholde.

But when I speake vnto the, then open thy mouthe, and saye: Thus saythe the Lord God: who so heareth, let him heare: who so wyl not, let him leaue: for it is an obstynate housholde.

¶ The besiege of the cytye of Jerusalem is signifyed. The longe contynuaunce of the captyuytye of Israel. An hunger is prophecyed to come in the captyuytye.

CAPI. IIII.

A THou sonne of man: take a tyle stone, and laye it before the, and describe vpō it the citie of Jerusalem, howe it is besieged, howe bulwarkes and stronge dytches are grauen on euery syde of it: describe also tentes, and an hoofte of men rounde about it.

Moreouer, take an yron pan, and sette it betwyxte the and the citie, in stede of an yron wal. Then set thy face towarde it, besiege it, and laye ordynaunce agaynst it, to wynne it. This shall be a token vnto the house of Israel.

But thou shalte slepe vpon thy left syde, and lay the synne of the house of Israel vpō the. Certayne dayes appoynted, thou shalte slepe vpon that syde, and beare their synnes.

B Neuertheleſſe, I wyll appoynte the a tyme (to put of their synnes) e the nombre of the dayes: Thre hundreth and .xc. dayes muste thou beare the wyckednesse of the house of Israel. Whē thou hast fulfilled these dates, lye downe agayne, and slepe vpon thy ryght syde. xl. dayes, & beare the synnes of the house Numē. xiiii. f of Juda.

A daye for a yere, a daye (I saye) for a yere, wyll I euer laye vpon the. Therfore set now thy face agaynste that besieged Jerusalē and discouer thyne arme, that thou mayste prophecy agaynste it.

Beholde, I wyll laye chaynes vpon the that thou shalt not turne the fro me one side to an other, tyl thou hast ended the dayes of thy siege.

C Wherfore, take vnto the wheate, barlye, beanes, grofell sede Millium and lytches: and put these togyther in a vessel, and make the loues of breade therof, accordynge to the nombre of the dayes that thou muste lye vpon thy syde: that thou mayst haue breade to eate, for thre hundreth and .xc. dayes.

And the meate that thou eatest, shall haue a certayne wayght appoynted: namely twenty syckles euery daye. This appoynted meate shalt thou eate daylye, from the begynnynge to the ende.

Thou shalte drynke also a certayne measure of water: Namely, the syxte parte of an Hin shalt thou drynke daylye, from the begynnynge vnto the ende. Barlye cakes thou eate, yet shalte thou sprinkle them ouer with mans donge, that they maye And with that sayde the Lorde: Euen shal the chyldren of Israel eate their defyled in the myddest of the Gentyles, amōg whome I wyll scattre them.

Then sayd I: Oh Lorde God. Beholde, my soule was yet neuer stayned: for frō my youth vp vnto this houre. I vsed neuer eate of a deed carkase, or of that whiche was rauē of wylde beastes, neither came there euer any vncleane flesshe in my mouth.

Whervnto he answered me, and sayde: Well then, I wyl graunt the to take cowes donge, for the dong of man, and to strawe the breed ouer withall before them.

And he sayd vnto me: Beholde thou sonne of man, I will minysshe all the prouision of breed in Jerusalem, so that they shal eate their breed, and eate it with scarcenesse. But as for water, they shall haue a verye spare measure therof to drynke. And when they haue no more breed ne water, one shall be destroyed with an other, and languysshe awaye for their wyckednesse.

¶ The ryddle of the heares, by whiche is signifyed the destruction of the people. The causes of the anger of God towarde the people. The Lorde declareth the ryddle of the heares.

CAPI. V.

O Thou sonne of man, take the then a sharpe knyfe, namely a rasour. Take it, and shaue the heere of thy heed & beard. Then take the scales and the waighe, and deuyde the heere asunder. And burne the thyrde parte therof in the fyre in the myddest of the cytye, and cut the other thyrde parte in peces with a knyfe. As for the thyrde parte that remayneth, cast it in the wynde, and then drawe the bare knyfe.

Yet afterwarde take a fewe of the same, and bynde it in thy cote lappe. Then take a fewe of it, and cast it in the myddest of the fyre, and burne it in the fire. Out of the same fire shal there go a flame vpon the hole house of Israel.

Moreouer, thus sayd the Lorde God: this same is Jerusalem, I set her in the myddest of the heathen and nations that are rounde about her: but she hathe despised my iudgementes more then the Gentyles them selues, and broken my commaundementes more then the nacions that lye rounde about her: for they haue cast out myne ordinaunces, and not walked in my lawes. Therfore thus sayth the Lorde God: For so moche as ye with youre wyckednesse farre exceade the Heathen that dwell rounde about you: (for ye haue not walked i my lawes, neither haue ye kept myne ordinaunces.) Therfore thus sayth the Lorde God.

I wyll also come vpon the, for in the myddest of the, wyll I sytte in iudgement, in the syght of the Heathen, and wyl handle the of suche

...e a facion as I neuer dyd before, and as I neuer wyll do from that tyme forthe, and ...dicaule of all thyne abhominacions. For ... fathers shall be slayne to eate theyr ... sonnes, and the sonnes theyr owne fa... Suche a courte wyl I kepe in the, and the hole remnaunt wyll I scattre in to al the ...ndes.

Wherfore as truly as I lyue (sayth the Lorde God) seinge thou hast defyled my Sanctuarye with all maner abhominacions, and with all thy shamefull offences. For this cause wyll I also destroye the. Myne eye shall not ouerle the, neither will I spare the.

One thyrde part within the, shal dye of the pestilence and of hõgre: An other thirde part shall be slayne downe round about the, with the swerde: The other thirde parte that remayneth will I scattre abrode towarde al the windes, and drawe out the swerde after the. Thus I will perfourme my indignacion, and let my wrath against them and ease my selfe. So that when I haue fulfylled myne angre agaynste them, they shall knowe that I am the Lorde, whiche with a feruente gelousye haue spoken it.

Moreouer I wyll make the waste and abhorred before all the heathen that dwell about the, and in the syghte of all them that go by the: so that when I punisshe the in my wrathe, in myne angre, and with the plage of my hoote displeasure, thou shalte be a verye abhomination, shame, a gasynge and wondring stocke amonge the heathen that lye about the.

Euen I the Lorde haue spoken it, & it shall come to passe, when I shote among them the perylous dartes of hongre, whiche shall be but death: Yea, therfore shall I shote them, bycause I wyll destroye you. I wyll encreasle hongre, and minysh all the prouision of breed amonge you.

Plages and myserye wyl I sende you/yea and wylde beastes also to destroy you. Pestilence and bloodshedyng shal come vpon you, and the swerde will I bringe ouer you. Euen I the Lorde haue sayd it.

The sheweth that the people shall be plaged for the synne of Idolatrye. He prophecyeth the repentaunce of the remnaunt of the people, and theyr deliuerannce. The destruction of the frowarde is prophecyed.

CAPI. VI.

AND the worde of the Lorde came vnto me, sayinge: Thou son of man, turne thy face to the mountaynes of Israel, that thou mayste prophecye vnto them, and saye: Heare the worde of the Lorde God, o ye mountaynes of Israell: Thus hath the Lorde God spoken to the mountaynes, hylles, valleys and dales.

Beholde, I wyll bringe a swerde ouer you, and destroye youre hye places: I wyll cast downe youre aulters, and breake downe your temples. Youre slayne men wyll I laye before youre goddes, and the dede carkaies of the chyldren of Israel wyll I caste before theyr ymages, youre bones wyll I destroye rounde aboute youre aultres and dwellynge places.

The cityes shall be desolate, the hyll chapels layde waste: youre aulters destroyed, and broken: youre goddes caste downe, and taken awaye, your temples layd euen with the grounde, your owne workes clene rooted out. B

Your slayne men shal lye among you, that ye maye lerne to knowe howe that I am the Lord. Yoole that amonges you haue escaped the swerde wil I leaue among the Gentiles, for I wil scatre you among the nacions. And they that escape from you shall thynke vpon me amonges the heathen, where they shalbe in captiuitie. Barue. iii. c

As for that hoorishe and vnfaythfull hert of theirs, wherwith they run awaye fro me, I wil breake it: yea and put oute thole eyes of theyrs, that commit fornicacion with their ydolles.

Then shal they be ashamed, and displeased with their selues, for the wickednesses and abhomynacions which they haue done, and shall lerne to knowe howe that it is not in vayne that I the Lorde spake to bringe suche miserye vpon them. C

The Lorde sayd moreouer vnto me: Smite thyne handes together, and stampe with thy fete, and saye: Woo worth all the abhominacions and wickednesses of the house of Israel, for bycause of them they shal perysh with the swerde, with hongre, & with pestilence. Who so is farre of, shall dye of the pestilence: he that is nye at hande, shall perysshe with the swerde / and the other that be besieged, shall dye of hongre.

Thus wyll I satisfye my wrothfull displeasure vpon them. And so shall ye lerne to knowe that I am the Lorde, when your slayne men lye amonge youre goddes, and aboute youre aulters: vpon all hye hylles and toppes of mountaynes, amonge all grene trees, amonge all thycke okes: euen in the places where they dyd sacrifyce to all theyr ydolles. I wyll stretche myne hande oute vpon them, and wyll make the lande waste: so that it shall lye desolate and voyde, from the wyldernesse of Deblathath forthe, thorowe all their habitacions, to lerne them for to knowe that I am the Lorde. D

The ende of all the lande of Israel shall sodenly come. The cause of the destruction therof. The prophete is commaunded to shewe the summe of the euylles that are at hande.

CAPI. VII.

THe worde of the Lorde came vnto me on this maner: the I call, o thou sonne of man. Thus sayeth the Lord God vn- A

to the lande of Israell: The ende commeth, yea verily the ende cōmeth vpon al the foure corners of the erth.

But now shal the ende come vpon the: for I wyll sende my wrathe vpon the and wyll punysshe the: accordynge to thy wayes, and rewarde the after all thy abhominacyons.

Eze.vii.b.ix.c Myne eye shall not ouerse the, neyther wyl I spare the, but rewarde the accordynge to thy wayes, and declare thy abhompynacyons. Then shall ye knowe that I am the Lorde.

Thus sayethe the Lorde God: Beholde, one mysserye and plage shall come after an other: the ende is here. The ende (I saye) that wayteth for the, is come alredye, the houre is come agaynste the, that dwellest in the lande.

B The tyme is at hande, the daye of sedicion is harde by, and no glad tydynges vpon the mountaynes. Therfore I wyll shortly poure out my sore displeasure vpon the, and fulfill my wrathe vpon the. I wyll iudge the after thy wayes, and recompence the all thy abhominacions.

Eze.vii.b.ix.c

C Myne eye shall not ouerse the, neyther wyll I spare the: but rewarde the after thy wayes, and shewe thy abhompynacyons, to lerne you for to knowe howe that I am the Lorde that smyteth. Beholde, the daye is here, the daye is come, the houre is runne oute, the rodde flowrysheth, wyckednesse wareth grene, malicyous violence is growen vp, and the vngodly waren to a staffe. Yet shall there no complaynte be made for them, nor for the trouble that shall come of these thynges.

D The tyme commeth, the day draweth nyer Who so bieth, let him not reioyce: he that selleth let him not be sory, for why? trouble shal come in the middest of all rest: so that the seller shall not come agayne to the byer, for neither of them bothe shall lyue.

For the vision shal come so greatly ouer al that it shall not be hyndred: No man also with his wyckednesse shall be hable to saue his owne lyfe. The trompettes shal ye blowe and make you all redye, but no man shall go to the batel, for I am wroth with all the hole multitude.

E The swerde shall be without, pestylence and hongre within: so that who so is in the felde, shall be slayne with the swerde: and he Deut.xxxii.d. that is in the cityе shall perisshe with hongre and pestilence.

And suche as escape and flee from amonge them, shal be vpon the hylles, lyke as the doues in the felde: euery one shal be afrayde because of his owne wickednesse.

All handes shal be let downe, and al knees F shall be weake as the water: they shal gyrde them selues with sacke clothe, feare shall fall vpon them. Their faces shall be confounded, ✱Esaye.xv.d ✱& theyr heedes bald: their syluer shal lye in Iere.xlviii.b the stretes, and theyr golde shall be despysed: ✱Sopho.i.d ✱Yea their syluer and golde maye not deliuer Ecclc.v.b them, in the day of the fearfull wrath of the Prouer.xi.a. Lorde.

They shall not satisfye theyr hongry soules, neither fyll theyr empty belyes therwith: For it is become theyr owne decaye therowe their wickednesse: because they made therof not onely costlye iewels for their pompe and pryde, but also abhominable ymages and idols. For this cause wyl I make the to be abhorred.

Moreouer I wyll gyue it in to the handes G of the straūgers to be spoyled, and to the wicked for to be robbed, and they shall defyle it. My face wyll I turne from them, my treasury shall be defyled: for the theues shall go in to it and suspende it. I will make clene tyraūnce, for the lande is hole fylled with vnrighteous iudgement of innocent blood, & the city is full of abhominacions. Wherfore I wil bryng the moost cruel tyrauntes from amonge the heathen, to take theyr houses in possession. I will make ꝑ pompe of the proude to cease, and they shall take in their Sanctuarye. When this trouble commeth, they shal seke peax, but they shall haue none. One mischiefe and sorow shall folowe an other, and one rumour shall come after an other. Then shal they seke visions in vayne at theyr prophetes.

The lawe shall be gone from the preestes, and wysdome frome the elders. The kynge shall mourne, the prynces shall be clothed in heuynesse, and the handes of the people in the lande shall tremble for feare. I wyll doo vnto them after their owne wayes, and accordynge to theyr owne iudgemenets wyll I iudge them: to lerne them for to know that I am the Lorde.

¶ An apperaunce of the similitude of God. Ezechiel is brought vnto Ierusalem in the spyrte. The Lorde sheweth the Prophete the Idolatries of the house of Israel, and chefely of the preestes.

CAPI. VIII.

IT happened that in the sixte yere, the fifte daye of the sixte moneth I sat in my house A and the Lordes of the counsel of Iuda with me: and the hande of the Lorde God fell euen there vpon me.

And as I loked vp, I saw as it were a lykenesse of fire from his loynes downeward, and and from his loynes vpwarde it shyned maruelous clere. This similitude stretched oute an hande, and toke me by the heery lockes of B Dani.a my heed, and the spirite lyfte me vp betwixt heuen and earthe: and God broughte me in a vysyon to Ierusalem, in to the entrye of the inner porte that lyeth towarde the north: there stode an ymage, with whome he that hathe all thynges in his power, was verye wroth.

And beholde, the glorye of the God of Israel was in the same place: euen as I hadde sene it afore in the felde. And he said vnto me: Thou sonne of man, O lyfte vp thyne eyes, and loke towarde the north. Then lyfte I vp C myne eyes towarde the north: and beholde,

beyde

beyde the porte northward, there was an aulter, made vnto the ymage of prouocacion in the very entryng in. And he sayd furthermore vnto me: Thou son of man, seist thou what these do? Seist thou the great abhominacions that the house of Israel commit in this place which ought not to be done in my Sanctuary? But turne the aboute, and thou shalte se yet greater abhominacions. And with ꝓ brought he me to the court gate: and when I loked: D beholde, there was an hole in the wal. Then sayd he vnto me: thou sonne of man, dygge thorowe the wall. And when I dygged thorowe the wall: beholde, there was a doore. And he sayd vnto me: Go thy waye in, and loke what wycked abhominacions they do there. So I went in and sawe: and beholde, there were all maner ymages of wormes and beestes, al idolles and abhominacions of the house of Israell paynted euery one rounde aboute the wall.

There stode also before the ymages thre score and ten lordes of the counsel of ꝓ house of Israel: and in the myddest of them stode Jazaniah the sonne of Saphan: And euery one of them had a censoure in his hande, and oute of the incense there wente a smoke, as it hadde ben a cloude. Then sayd he vnto me: Thou sonne of man, hast thou sene what the E traytours of the house of Israel do secretly, euery one in his chambre? For they say: tusshe the Lorde seeth vs not, the Lorde regardeth not the worlde. And he sayd vnto me: Turne thee yet agayne, and thou shalte se the greate abhominacions that they do. And with that he brought me to the dore of the porte of the Lordes house towarde the north. And beholde there sate women mournynge for Thamus. Then sayde he vnto me: haste thou sene this thou sonne of man? Turne the about, & thou shalt se yet greater abhominacions.

F And so he brought me in to the inwarde courte of the Lordes house: & beholde at the porte of the Lordes house, betwixte the fore entrye and the aulter, there were fyue and twentye men, that tourned theyr backes vpon the temple of the Lorde, and theyr faces towarde the East, and these worshypped the sonne.

And he sayd vnto me: hast thou sene this ꝓ G sonne of man? Thynketh the house of Israel that it is but a trysle, to do these abhominacions here? Shoulde they fyll the lande full of wyckednesse, and vndertake to prouoke me vnto vnger? Yea and purposely to caste vp their noses vpon me? Therfore wyll I also do some thynge in my wrothfull displeasure, so that myne eye shall not ouerse them, neyther wyll I spare them. Yea and though they crye in myne eares with loude voyce, yet wyll I not heare them.

¶ The destruction of Idolatrers, and the conuersacyon of the ryghtous. They that shall be saued are marcked. They that are vnmarcked are slayne. A complaynte of the Prophete for the destruction of the people.

CAPI. IX.

HE cryed also with a loud voyce in myne eares, sayinge: Come here ye rulers of the city, euery man with his weaponed hande to the slaughter. Then came there sixe men oute of the streete of the vpper porte towarde the North, and euerye man a weapon in his hande to the slaughter. There was one amongest them that had on him a lynnen rayment, and a writers pynchorne by his syde.

These went in & stode beside the brasen aulter/ for the glory of ꝓ Lorde was gone away B Exod.xxv.c from the Cherub, and was come vpon to the Nume. iv.c thresholde of the house, and he called the mã iii.Reg. viii.b that had the lynnen rayment vpon him, and the writers pynchorne by his syde, and the Lorde sayd vnto him: Go thy waye thorow the city of Jerusalem, & set this marke Thau Exod.xii.c vpon the foreheedes of theym that mourne Apoca.vii.a and are sorye for all the abhominacions that be done therin. And to the other he sayd that I might heare: Go ye after him thorow the city, slee, ouerse none, spare none/ kyll and destroye both olde men and yong maydens, children and wyues.

But as for those that haue this marcke Thau vpon them, se that ye touch them not/ and begyn at my Sanctuarye. Then they be- Jer.xxv.b gan at the elders whiche were in the temple, xlix.b. for he had sayd vnto them: when ye haue de- i.Petri.iiii.a filed the temple, and fylled the courte with the slayne, then go your waye forth. So they went out, and slewe downe thorow the city. Now when they had done the slaughter, and I yet escaped, I fell downe vpon my face, and cryed, sayinge: O Lorde, wilte thou thus destroye all the residue of Israel in thy sore displeasure, that thou hast poured vpon Jerusalem? Then sayd he vnto me: the wyckednes of the house of Israell and Juda is verye great, so that the lande is full of bloode, and the city full of vnrighteousnesse. For they say: Tusshe the Lorde regardeth not the earthe, he seeth vs not.

Therfore wyll I vpon them, myne eye D Job.xxii.b shall not ouerse them, neyther wyll I spare Esaye.xxix.c them, but wyll recompence their wycked- Eccle.xxxii.a nesse vpon theyr heedes. And beholde, the Ezech. vii.a man that had the lynnen rayment vpon him and the writers pynchorne by his syde, tolde all the matter howe it happened, and sayde: Lorde, as thou hast commaunded me, so haue I done.

¶ Of the man that toke hote burnynge coles oute of the middle of the wheles and of the Cherubyns, in token of the burnynge of Jerusalem. The chersall of the vysyon of the wheles, of the beastes, and of the Cherubyns.

CAPI. X.

AND as I loked beholde in the firmament that was aboue the Cherubyns A there appered the symilitude of a stole Ezechiel.ix.a of Saphir vpon them: Then sayde he that

sate therin to him that had the lynen raymēt vpon him: Crepe in betwen the wheles that are vnder the Cherubins, and take thine hand full of hote coles out from betwene the Cherubyns, and cast them ouer the citye. And he crepte in that I myght se.

Now the Cherubyns stode vpon the right syde of the house, when the man went in, and the cloude fylled the innermer courte. But
ii. Para. vii. a the glorye of the Lorde remoued frome the Cherubyns, and came vpon the threshold of the house, so that the temple was ful of cloudes, and the courte was full of the shyne of the Lordes glory. Yea and the sounde of the Cherubins wynges was herde in to the fore courte, lyke as it had ben the voyce of the almighty God when he speaketh.

Now when he hadde bydden the man that was clothed in lynen, to go and take the hote coles from the myddest of the wheles, which were vnder the Cherubyns: he wente and stode beside the wheles. Then the one Cherub reached forthe his hande from vnder the Cherubins, vnto the fire that was betwene the Cherubyns, and toke therof, and gaue it vnto him that hadde on the lynnen rayment in his hande: whiche toke it, and went oute.

B And vnder the wynges of the Cherubyns, there appered the lykenesse of a mans hande: I sawe also foure wheles beside the Cherubyns, so that by euerye Cherub there stode a whele. And the wheles were (to loke vpon) after the facyon of the precyous stone of Tharsis: yet (vnto the syght) they were facyoned and lyke as yf one whele had ben in an other.

When they wente forthe, they wente all
C foure together, not turnynge aboute in theyr goynge: But where the fyrst wente thyther wente they after also, so that they tourned not aboute in theyr goynge. Theyr hole bodyes, theyr backes, theyr handes and wynges,
Ezechiel.i.b yea and the wheles also were all full of eyes rounde aboute them all foure. And I herde him call the wheles Galgal (that is) a rounde boule. Euery one of them had foure faces: so that the one face was the face of a Cherub, ꝑ the seconde of man, the thyrde of a lyon, the fourth of an Egle, and they were lifted vp aboue. This is the beest that I saw at ꝑ water of Cobar. Now when the Cherubyns, went the wheles went with them, and when the Cherubyns shoke their wynges to lifte them selues vpwarde, the wheles remayned not behynde, but were with them also. Shortlye when they stode, these stode also: And when they were lyfte vp, the wheles were lyfte vp also with them, for the spirite of lyfe was in the wheles.

D Then the glory of the Lorde was lyfte vp
Ezechiel.xi.d xlii.a. from the threshold of the temple, and remayned vpō the Cherubins: And the Cherubins flackred with their wynges, and lift them selues vp frome the earthe: so that I saw when they wente, and the wheles with them. And they stode at the east syde of the porte that is in the house of the Lorde. So the glorye of the Lorde was vpon them. This is the beest that I sawe vnder the God of Israel, by the water of Cobar. And I perceyued, that it was the Cherubyns. Euerye one had foure faces, and euerye one foure wynges, and vnder the wynges, as it were mennes handes. Nowe the fygure of their faces was, euen as I had sene them, by the water of Cobar, and so was the countenaunce of them: Euerye one in his goynge wente strayght forwarde.

¶ who they were that made the people of Israel to straye. Agaynst these he prophecyeth, shewynge them how they shall be dysparpled abrode. The reuynge of the herte commeth of God, otherwyse can we not walcke in his commaundementes. He threateneth them that leane vnto theyr owne counselles.

CAPI. XI.

MOreouer the spirite of the Lorde lyfte
A me vp, and brought me vnto the East porte of the Lordes house. And behold there were. xxv. men vnder the wore amonge whom I sawe Jaazaniah the sonne of Azur, and Pheltiah the sonne of Bananiah the rulers of the people. Then sayd the Lorde vnto me: thou son of man, these men ymagin mischiefe, and a wicked counsell take they in this
B citye, sayinge: tush, there is no destruction at hand, let vs buylde houses: this Jerusalem is the cauldron, & we be the flesh. Therfore shalt thou prophecy vnto them, yea prophecy shalt thou vnto them, o sonne of man. And with that fell ꝑ spirite of the Lord vpon me, and sayde vnto me: Speake, thus sayth the Lorde:

On this maner haue ye spoken (O ye house of Israel) and I knowe the ymaginacyons
B of youre hertes. Many one haue ye murthered in this citye, and fylled the stretes full of the slayne. Therfore thus sayth the Lorde God: The slayne men that ye haue layde on the grounde in this citye, are the flesshe and this citye is the cauldron: But I wyll
Exe. xxi. bynge you oute of it: ye haue drawen oute
Matth. the swerde, euen so wyll I also bynge a swerde ouer you, sayth Lorde God: I wyll dryue you oute of this citye and delyuer you in to your ennemyes hande, and wyll condemne you. Ye shall be slayne in all the costes of Israell, I wyll be auenged of you: to learne you for to knowe, that I am the Lorde.

This citye shall not be your cauldron, neither shall ye be the flesshe therin: but in the costes of Israel wyll I punysshe you, that ye
Leuit. xxvi. maye knowe, that I am the Lorde: in whose
Deut. xii. commaundementes, ye haue not walked ne kepte his lawes: but haue doone after the customes of the Heathen that lye rounde aboute you.

Now when I preached, Pheltiah the son of
C Bananiah dyed, then fell I downe vpon my face, and cryed with a loude voyce: O Lorde God, wylt thou then vtterly destroye all the remnaunt

remnaunt in Israel? And so the worde of the Lorde came to me on this maner: thou sonne of man: thy brethren, thy kynsfolke, and the hole house of Juda, whiche dwell at Jerusalem, saye: they be gone farre from the Lord, but the lande is gyuen vs in possession. Therfore tell them, thus sayth the Lorde God: I wyl sende you farre of among the Gentyles, and scatre you amonge the nacions, and I wil halow you but a litle in the landes where ye shall come.

Tell them also thus sayth the Lorde God: I wil gather you agayne out of the nacions, and bringe you from the countreyes where ye be scatred, and wil giue you the land of Israel agayne: and thither shall ye come. And as for al impedimentes, and all your abhominacions, I wil take them awaye.

d And I will giue you one herte, and I will plante a newe spirite within youre bowels. That stony hert wyll I take out of your body, and giue you a fleshly hert: that ye may walke in my commaundementes, & kepe mine ordinaunces and do them, that ye maye be my people, and I your God. But loke whose herts are disposed to folowe their abhominacions, and wicked lyuynges: those mens dedes wil I bringe vpon their owne heedes, sayth the Lorde God.

After this dyd the Cherubins lifte vp their wynges, and the wheles went with them, & the glory of the Lorde was vpon them. So the glory of the Lorde went vp frō the myddest of the cite, and stode vpon the mounte of the city towarde the east. But the winde toke me vp, and in a vision (which came by the spirite of God) it brought me agayne in to Caldea amonge the prysoners. Then the vision y I had sene, vanished awaye fro me. So I spake vnto the prisoners al the wordes of the Lord which he had shewed me.

¶ The parable of the vesselles of the captyuyte. The exposycyon of the parable, by whiche the takynge of Kynge Sedechias is signifyed. In other parable wherby the dystresse of hunger and thyrst is signifyed.

CAPI. LII.

THe worde of the Lorde came vnto me, saying: Thou son of man, thou dwellest in the myddest of a frowarde houlde which haue eyes to se, and yet se not: eares haue they to heare, and yet heare they not, for they are a stubborn houshold. Therfore (o thou son of mā) make thy gere redy to flyt, and go forth by fayre day light, that they maye se: Yea euen in their sight shalt thou go from thy place to an other place: yf peraduenture they wil consydre that they be an vnobedient houshold.

Thy gere that thou hast made redy to flyt withall, shalt thou beare oute by fayre daye light, that they maye se: and thou thy selfe shalt go forth also at euen in their syght, as a man doth whē he flytteth. Digge thorowe the wall, that they maye se, and beare thorow it the same thing that thou takest vp in their syght. As for thy selfe, thou shalte go forth in the darke. Hyde thy face that thou se not the erth, for I haue made the a shewe token vnto the house of Israel. Now as y Lord cōmaunded me, so I dyd: the gere that I had made redy, brought I out by daye. At euen I brake downe an hole thorow the wall with my hande: and whē it was darke I toke the gere vpon my shoulders, and bare them out in their sight. B

And in the morning came the worde of the Lorde vnto me, saying: Thou son of man, yf Israel that frowarde houshold aske the, and saye: what doest thou there? Then tel them, thus sayth the Lorde God: This punishmēt toucheth the chiefe rulers at Jerusalem, and all the house of Israel that dwel among the. Tell them, I am your shewe token: lyke as I haue done, so shall it happen vnto you. Fyft shal ye also, and go in to captiuitie. The chiefest that is among you, shal lade his shoulders in the darke, & get him awaye. He shal breake downe the wall to cary stuffe therthorow. He shall couer his face that he se not the ground with his eyes. C

My lyne wyll I spreade oute vpon hym, and catche him in my nette and carye him to Babylon, in the lande of the Caldees, which he shall not se, and yet shall he dye there. As for all his helpers, and all his Hostes, that be aboute hym, I wyll scattre them towarde all the wyndes, and drawe oute a swearde after them. So when I haue scattered them amonge the Heathen, and strowed them in the landes, they shall knowe that I am the Lorde. D Ezech. xvii. & xxxii.

But I wil leaue a litle nombre of the from the swerde, hunger, & pestilence, to tel all their abhominacions amonge the Heathen, where they come, that they may knowe how that I am the Lorde.

Moreouer the worde of the Lorde came vnto me, sayinge: Thou sonne of man, with a fearefull tremblynge shalte thou eate thy breed, with carefulnesse and sorow shalt thou drynke thy water. And vnto the people of the lande speake thou on this maner. Thus sayth the Lorde God, to them that dwell in Jerusalem, and to the lande of Israel: Ye shall eate youre breed with sorowe, and drynke youre water with heynesse: Yea, the lande with the fulnesse therof shall be layd waste, for the wyckednesse of them that dwel therin. And the cityes that now be well occupyed, shall be voyde, and the lande desolate, that ye maye knowe, how that I am the Lorde. E

Yet came the worde of the Lorde vnto me agayne, sayinge: Thou sonne of man, what maner of byworde is that, whiche ye vse in the lande of Israell, sayinge: Tusshe seinge that the dayes are so slacke in commynge, all the vysions are of none effecte. Tell theym therfore, thus sayth the Lorde God: I wyl make that byworde to cease, so y it shal no more be cōmonly vsed in Israel. F

But say this vnto them: The dayes are at hande, that euery thing whiche hath ben prophecied, shal be fulfilled. There shal no vision be in vayne, neyther any prophecye fayle among the childzen of Israel: for it is I the Lozde that speke it: and what so euer I the Lozde speake shall be perfozmed, and not be slacke in commynge.

G Yea euen in youre dayes (O ye frowarde housholde) wil I deuise somthyng, and bryng it to passe sayth the Lozde God. And the wozde of the Lozde came vnto me, saying: Beholde thou sonne of man: the house of Israel saye in this maner: Tush as for the vision that he hath sene, it wil be many a daye or it come to passe: It is farre of yet, the thyng that he prophecieth. Therfore saye vnto theym: Thus sayth the Lozde God. All my wozdes shal no moze be slacke: loke what I speke, that same shal come to passe, sayth the Lozde.

¶ The wozde of the Lozde agaynst false prophetes, whiche teache the people the counselles of their owne hertes.

CAPI. XIII.

A The wozde of the Lozde came vnto me, sayinge: Thou sonne of man. Speake prophecye agaynste those prophetes, that preache in Israell: and saye thou vnto them that prophecye oute of theyr owne hertes: Heare the wozde of the Lozde: Thus

False prophetes. sayth the Lozde God: Wo be vnto those foysshe prophetes that folow their owne spirite, and speake where they se not thynge. O Israell, thy prophetes are lyke the foxes vpon the drye felde: for they stande not in the gappes, neither make they an hedge for the house of Israel, that men might abide the peryll in the daye of the Lozde. Vayne thynges they se: and tell lyes to maynteyne their preachynges withall. The Lozde (saye they) hath spoken it, when in very dede the Lozde hathe not sent them. Vayne visions haue ye sene, and spoken false prophecyes, when ye saye: the Lozde hathe spoken it, where as I neuer spake it.

B Therfore thus sayth the Lozde God: Bicause your wozdes be vayne, and ye seke oute

C lyes: Beholde, I wyll vpon you, sayth the Lozde. Myne handes shall come vpon the prophetes that loke out vayne thynges, and preache lyes: they shall not be in the counsell of my people, nor wrytten in the boke of the house of Israel, neyther shal they come in the lande of Israell: that ye maye knowe, how that I am the Lozde God. And that for this

Jerem. viii. b cause: they haue discryed my people, and tolde them of peax, where no peax was. One letteth vp a walle, and they dawbe it with

Math. vii. c. loose claye. Therfore tell them which dawbe it with vntempered mozter, that it shall fall. For there shall come a great showze of rayne, great stones shal fal vpō it, and a soze stozme of wynde shall breake it, so shall the wall come downe.

Shal it not then be said vnto you: where is nowe the mozter, that ye dawbed it withall? Therfore thus sayth the Lozde God: I wyll breake oute in my wrothfull displeasure with a stozmye wynde, so that in myne anger, there shall come a myghtye showze of rayne and haylestones in my wrathe, to destroye withall.

As for the wall that ye haue dawbed with vntempered mozter, I will breake it downe, L make it eauen with the groundr: so that the foundacion therof shall remoue, and it shall fall: yea and ye your selues shall perysshe in the myddest therof: to lerne you for to know I am the Lozde.

Thus wyll I perfourme my wrathe vpon this wall, and vpon them that haue dawbed it with vntempered mozter, and then wyll I saye vnto you: The wall is gone, and the dawbers are awaye. These are the prophetes of Israel, whiche prophecye vnto the cytye of Jerusalem, and loke oute visyons of peax for them, where as no peax is, sayth the Lozde God.

Wherfore (O thou sonne of man) set thy face agaynste the doughters of thy people, whiche prophecye oute of theyr owne hertes: and speake thou prophecye agaynste theym, and saye: Thus sayth the Lozde God: Wo be vnto you ꝑ sowe pyllowes vnder all arme holes, and bolsters vnder the heedes bothe of ponge and olde, to catche soules withall. For when ye haue gotten the soules of my people in youre captiuitie, ye prompte them D lyke, and dishonoure me to my people, for an handfull of barlye, and for a pece of brede: when ye kil the soules of them, that dye not, and prompte lyke to them that lyue not: thus ye dissemble with my people that byleueth your lyes.

Wherfore thus sayth the Lozd God: Beholde, I wil also vpō the pillowes, wherwith ye catch the soules in fleing: them wil I take from your armes, and let ꝑ soules go, that ye catche in fleing.

Youre bolsters also wyll I teare in peces, and delyuer my people oute of youre handes: so that they shall come no moze in your handes to be spoyled, and ye shall knowe that I am the Lozde.

Seinge that with youre lyes ye discomfozte the herte of the ryghtous whom I haue not discomfozted. Agayne: For so moche as ye courage the hand of the wycked, so that he maye not tourne from his wycked waye and lyue: therfore shall ye sppe oute no moze vanitie, nor prophecye youre owne gesynges: for I wyll delyuer my people oute of youre hande, that ye maye knowe howe that I am the Lozde.

¶ The Lozde denyeth his wozde to the people for theyr synnes sake. The dysppysers of the wozde deed the Lozde somtyme deceyue by false prophetes. A comfozt of them that fledde vnto Babylon.

CAPI. XIIII.

There

THere reloyned vnto me certayne of the elders of Israel, & sate downe by me. Then came the worde of the Lord vnto me, sayinge: Thou sonne of man, these men beare their Idolles in their hertes, and go purposly vpon the stombynge blocke of their owne wyckednesse: how dare they the aske counsell at me? Therfore speake vnto them, and saye: thus sayeth the Lorde God: Euery man of ỹ house of Israel that beareth his Idolles in his heerte, purposinge to stomble in his owne wyckednesse, and commeth to a prophet, to enquyre any thynge at me by hym: vnto that man wyll I the Lorde my selfe gyue answere, accordynge to the multytude of his Idolles: that the house of Israell maye be snared in their owne hertes, because they be cleane gone fro me, for their Idolles sakes.

Wherfore, tell the house of Israel: thus sayeth the Lorde God: Be conuerted, forsake your Idolles, and turne your faces frome al your abhominacions. For euery man, (whether he be of the house of Israel or a straunger, that sojourneth in Israel) whiche departeth fro me, and carryeth Idolles in his herte purposyng to go still stombling in his owne wickednesse, and commeth to a Prophet, to aske counsell at me thereby him: vnto that man wyll I the Lord gyue answere, by mine owne selfe. I wyll set my face agaynste that man, and wyll make him to be an example for other, yea and a comen by word: and wil rote him out of my people, ỹ he maye know that I am the Lorde. And yf that Prophete be disceyued, when he telleth him a worde: then I the Lord my self haue disceyued that Prophete, and wyll stretche forth myne hand vpon him, to rote him out of my people of Israel: and they both shall be punyshed for their wickednesse. Accordynge to the synne of him that asketh, shall the synne of the Prophete be: that the house of Israel be led no more fro me thorow errours, & be no more defyled in their wyckednesse: but that they maye be my people, and I their God, sayethe the Lorde God. And the worde of the Lorde came vnto me, sayinge: Thou sonne of man when the land sinneth agaynst me, and goeth forth in wyckednesse: I wyll stretche oute myne hand vpon it, and destroye all the prouysyon of their bred, and sende derth vpon them to destroy man and beste in the lande. And thoughe Noe, Daniel, and Job, these thre mē were amōg thē, yet shal they in their rightousnesse delyuer but their owne soules sayeth the Lorde God. If I bringe noysome beastes into the lande, to waste it vp, and it be so desolate, that no mā may go therin for beastes: yf these thre men also were in the lande, as truly as I lyue (sayeth the Lorde God) they shal saue neither sonnes ne doughters, but be onely delyuered them selues: and as for the lande, it shall be waste.

Or yf I bringe a swearde into the lande, and charge it to go thorow the land: so that I slaye owne man & beaste in it, and yf these thre men were therin; As truly as I lyue (sayth the Lorde God) they shall delyuer neither sonnes ne doughters, but only be saued them selues. If I sende a pestylence into the land, and poure out my sore indignacō vpō it in bloude, so that I rote out of it both mā and beast, and yf Noe, Danyel, and Job, were therin: as truly as I lyue (sayethe the Lorde God) they shall delyuer neither sonnes ne doughters, but saue their owne soules in their rightousnesse. Moreouer thus sayeth the Lorde God: Though I send my foure frous blous plages vpon Jerusalem: the swearde honger, perelous beastes and pestylence, to destroye man and beaste oute of it: yet shall there be a remnaūt saued therin, which shall bringe forth their sonnes and doughters. Behold they shall come forth vnto you, and ye shall se their waye, and what they take in hande, and ye shall be cōforted, as touchinge all the plages that I haue brought vpon Jerusalem. G Iere. xxvii, b

They shall comforte you, when ye se their waye and workes: and ye shall knowe, how that it is not without a cause, that I haue done so agaynste Jerusalem, as I dyd, sayethe the Lorde God.

¶ As the vnprofytable wodde of the vyne tree is cast in to the fyre, so (sayeth he) that Jerusalem shall be brent.

CAP. I. XV.

THe worde of the Lorde came vnto me, A sayinge: Thou sonne of man: What commeth of the vyne amonge al other trees? and of the vyne stock among al other tymbre of the groue? Do men take of it, to make any worke withall? Or maye there a nayle be made of it, to hang any thynge vpō? Beholde, it is caste in the fyre to be brent, the fyre consumeth both the endes of it, the middest is brente to asshes. Is it mete then for any worke? No.

Seing then, that it was mete for no worke B beinge hole: moche lesse may there any thing be made of it, when the fyre hath consumed and brēt it. And therfore thus sayeth the Lord God: Lyke as I caste the vyne into the fyre for to be brent, as other trees of the wod: Euen so wyll I do with them that dwell in Jerusalem, and set my face agaynste them: they shall go out frome the fyre, and yet the fyre shall consume them. Then shal ye knowe that I am the Lorde, when I set my face against them, and make the hād waste: because they haue so sore offended, sayeth the Lorde God.

¶ The prophete intendynge to speake of the abhominacyons of Jerusalem: doth fyrste shewe the benefytes of God towarde it. Jerusalem is reproued of vnkyndenes, for her fornication with Idolles. He iustifyeth the wyckednesse of other people in comparison of the synnes of Jerusalem. The cause of the abhominacyons in to whiche the Sodomytes fell. Mercy is promysed. o the repentaunt.

CAP. I.

CAP. XVI.

A Gayne, the worde of the Lorde spake vnto me, sayinge: Thou sonne of mā shewe the cytye of Jerusalem their abhompnations, and saye: thus sayethe the Lord God vnto Jerusalem: Thy progeny and kynred came out of the lande of Canaan, thy father was an Amorite, thy mother a Hethite. In the daye of thy byrth when thou waste borne, the strynge of thy nauell was not curte of: thou waste not bathed in water to make the clene: thou wast neither rubbed with salte, ne swadled in cloutes: No mān regarded the so moche, as to do any of these thynges for the, or to shewe the suche fauoure, but thou wast vtterly caste out vpon the felde, yea dispised wast thou in the daye of thy byrth.

Then came I by the, and sawe the troden downe in thyne owne bloude, and sayd vnto the: thou shalte be purged from thyne owne bloude, from thyne owne bloude (I say) shalt thou be clensed. So I plāted the, as the blossome of thy felde: thou arte growen vp, and waxen greate: thou hast gotten a maruelous pleasaunt beautye, thy brestes are come vp, thy heare is goodly growen, where as thou wast naked and bare afore.

Nowe when I went by the, and loked vpō the: beholde, thy tyme was come yea euen the tyme to bowe the. Then spred I my clothes ouer the, to couer thy dishonestie: yea I made an othe vnto the, and maryed my selfe with the (sayth the Lorde God) and so thou becamest myne owne. Then washed I the with water, and pourged thy bloude frome the. I annoynted the with oyle, I gaue the chaunge of rayments, I made the shoes of Taxus leather: I gyrded the aboute with white sylke, I clothed the with kerchues, I decked the with costly apparell. I put ringes vpon thy fyngers: a chayne about thy necke, spanges vpō thy foreheade, eare ringes vpon thine eares, and set a beautiful crowne vpon thyne heade. Thus waste thou decte with sylver and golde, and thy rayment was of fyne white sylke, of nedle worke and of diuerse colowres.

Thou diddest eate nothyng but hymnels, honye and oyle: maruelous goodly wast & beautyfull, yea euen a very Quene wast thou. In so moch, that thy beauty was spoke of amonge the heithen, for thou wast excellent in my beauty, which I put vpō the saith the Lorde God.

But thou haste put confydence in thyne owne beauty, and played the harlot, when thou haddest gotten the a name. Thou haste commynted horedome, with all that wente by the, and hast fulfylled their desyres: yea thou haste taken thy garmentes of diuerse colours, and decked thyne aulters therewith, whervpon thou myghtest fulfyll thine horedome, of suche a fashyon, as neuer was done ne shall be. The goodly ornamēts & Jewels whiche I gaue the of myne owne golde and sylver, hast thou taken, and made the mens ymages therof, and commynted horedome with all.

Thy garmentes of diuers colowres hast thou taken, and decked them therwith myne oyle and incense hast thou sette before them.

My meate which I gaue the, as symnels, oyle, and honye (to feede the withall) that hast thou set before them, for a swete sauoure. And this came also to passe, sayth the Lorde God: Thou haste taken thine owne sonnes and doughters, whom thou haddest begotte vnto me: and these haste thou offered vp vnto the, to be their meat. Is this but a smal horedome of thyne (thynkest thou) that thou slayest my chyldren, and gyuest them ouer, to be brent vnto them? And yet in all thy abhominations and horedome, thou hast not remembred the dayes of thy youth, how naked and bare thou wast at that tyme, and troden downe in thyne owne bloude. After all these thy wickednesses (wo wo vnto the, sayth the Lorde) thou haste buylded thy stewes and brodel houses in euery place: yea at the head of euery strete hast thou buylded the an aulter. Thou haste made thy beauty to be abhorred, thou haste layed out thy legges to euery one that came by, and multyplyed thine horedome. Thou hast commynted fornycacion with the Egyptyans thy neighbours, whiche haue mocke flesshe and thus hast thou vred thyne horedome, to anger me. D

Beholde, I wyll stretch out myne hande ouer the, and wyl myndysshe thy store of lode and delyuer the ouer into the wylles of the Philistines thyne ennemyes, which are ashamed of thy abhominable waye. Thou haste played the hore also with the Assyrias, wherfore mygyte not satisfie the; Yea thou haste played the harlot, & not had ynough. Thus hast thou styll commynted thy fornycacion frome the lande of Canaan vnto the Caldees, and yet thy lyste nat satisfied. How sholde I circumcyse thine hert (saith the Lord God) seinge thou doest all these thynges, thou pereyous hore: buyldynge thy stewes at the heade of euery strete, and thy brodell houses in all places?

Thou hast not ben as an other hore, that maketh bosse of her wynnynge, but as a wife that breaketh wedlocke, and taketh other in stede of her husbande. Gyftes are gyuen to all other hores, but thou gyuest rewardes vnto all thy louers, and offrest them gyftes, to come vnto the oute of all places, and to commyt fornycacion with the. It is come to passe with the in thy horedomes contrary to the vse of other women: yea there hath no such fornycacion ben committed after the, seinge that thou profferest gyftes vnto other, and rewarde is gyuen the: this is a contrary thynge.

Therfore heare the worde of the Lorde, O thou harlot, thus sayth the Lorde God. For so moche as thy money, and discouered thy shame, thorowe thy horedome with al thy louers, and with all the idols of thy abhominations in the bloude of thy

thy chyldren, whome thou hast gyuen them: Beholde therfore I wyll gather togyther all thy louers, vnto whome thou hast made thy selfe common: yea, and all them whom thou fauourest, and euery one that thou hatest: & will discouer thy shame before thē, that they all maye se thy fylthynesse.

Moreouer, I wyll iudge the as a breaker of wedlocke and a murtherer, and recompēce the thine owne bloude in wrathe and gelousy. I wyl gyue the ouer into their power, that shall breake downe thy stewes, and destroye thy brodell houses: they shall stryp the oute of thy clothes, all thy fayre and beautyfull Jewells shall they take from the, and so let the syt naked and bare: yea they shall bryng the common people vpon ỹ, which shal stone the, and slaye the wyne with their swerdes. They shall burne vp thy houses, and punysh the in the syght of many women. Thus wil I make thy boredome to ceasse, so that thou shalte gyue out no more rewardes.

Shulde I make my wrathe to be styll, take my gelousye from the, be content, & no more to be displeased? seinge thou remembrest not the dayes of thy youth, but hast prouoked me to wrathe in all these thynges? Beholde therfore, I wyll bringe thyne owne wayes vpon thyne head, sayth the Lorde God: howbe it, I neuer dyd vnto the, accordyng to thy wyckednesse and al thy abhompnacyons. Beholde, all they that vse common prouerbes, shal vse this prouerbe also agaynst the: such a mother, suche a doughter.

Thou arte euen thy mothers owne doughter, that hath caste of her husbande and her childē. Yea thou arte the syster of thy sisters, whiche forsoke their husbandes and theyr children. Your mother is a Cethite, and your father an Amorite. Thine eldest syster is Samaria, she and her doughters that dwell vpō thy left hande.

But thy yōgest sister that dwelleth on thy right hande, is Sodoma and her doughters. Yet hast thou not walked after their wayes nr done after their abhompnacions: but in all thy wayes thou hast bene more corrupte then they. As truely as I lyue, sayth ỹ Lord God: Sodoma thy sister with her doughters, hath not done so euyl, as ỹ & thy doughters. Beholde, the synnes of thy syster Sodoma were these: Pryde, fulnes of meate, aboundance and Idelnes: these thynges had she and her doughters. Besides that, they reached not their hand to the poore & nedy, but were proude, and dyd abhompnable thynges before me: therfore them I toke away, whē I had sene it. Neither hath Samaria done halfe of thy synnes, yea thou hast exceaded them in wyckednes: In so moche that in comparyson of all the abhompnacions whiche thou hast done, thou hast made thy systers good women.

As for their captyuytye, namely the captyuytye of Sodoma and her doughters: the captyuytye of Samaria and her doughters: I wyll bryngе them agayne, so wyll I also bryngе agayne thy captyuytye amonge thē: that thou mayest take thyne owne confusyō vpon the, and be ashamed of all that thou hast done, and to comforte them. Thus thy sisters (namely) Sodoma and her doughters, Samaria and her doughters, with thy selfe and thy doughters, shall be brought agayne to your olde estate.

When thou wast in thy pryde, and before thy wickednes came to the lyght: thou wouldest not heare speake of thy syster Sodoma, vntyll the tyme that the Syrians with all their townes, & the Philistines with all that lye round about them, brought the to shame and confusyon: ỹ thou myghtest beare thyne owne fylthynes and abhompnacyō, saith the Lorde. G

For thus sayth the Lorde God: I shulde (by ryght) deale with the, as thou hast done. Thou hast despysed the othe, and broken the couenaunte. Neuertheless, I wyll remembre the couenaunte that I made with the in thy youth, in so moche that it shall be an euerlastynge couenaunt: so that thou also remembre thy wayes, and be ashamed of them: thē shalt thou receyue of me thy elder & yonger systers whom I wyll make thy doughters, & that besyde thy couenaunt. And so I wyll renue my couenaunt with the, that thou mayst knowe that I am the Lord: that thou maist thinke vpon it, be ashamed, and excuse thyne owne confusyon no more: when I haue forgyuen the, all that thou haste done, sayth the Lorde God. Jere. xxxi. c. Hebre. viii. b.

¶ The parable of the two Egles sygnifyeth that Sedechias, whiche contrarye to his othe had forsaken the frendshyp of Nabuchodonosor, turned hym selfe to the kyng of Egypt, and therfore perysshed. In exposicyon of, the parrable. ¶ prophecye of Chryste.

CAPI. XVII.

THe worde of the Lorde came vnto me, & saying: Thou sonne of man: put forth a darcke speakynge and a parable, vnto the house of Israel. and saye: Thus sayth the Lorde God: There came a greate Egle with greate wynges, yea with myghtye long wynges, & full of fethers of dyuerse colours, vpon the mounte of Lybans, & toke awaye from a Cedre tree, and brake of the toppe of his twygge, and caryed it in to the lande of Canaan, and set it in a cytye of marchauntes. He toke also a braunche of the lande, & planted it in a frutefull grounde, he brought it vnto greate waters, and set it as a willye tree therby.

Then dyd it growe, and was a greate vine stocke, but lowe by the grounde: thus there came of it a vyne, and it brought forth blossomes, and spred out braunches.

But there was an other Egle, a greate one which had greate wynges and many fethers, and beholde, the rotes of this vyne hadde an hunger after him, and spred oute his braunches towarde him, to water his frutes. Neuertheles it was planted vpon a good grouñd B

beside

beſyde greate waters: ſo that (by reaſon) it ſhulde haue brought out braunches & frute, & C haue bene a goodly vyne. Speake thou therfore, thus ſayth the Lorde God: Shal this vyne proſpere? ſhall not his rotes be pluckte out, his frute be broken of, his grene braunches wither and fade away? yea without either ſtronge arme or many people, ſhall it be plucked vp by the rotes. Behold, it was plãted: ſhall it proſpere therfore. Shall it not be dryed vp and wythered, yea euẽ in the ſpringe out of his bloſſomes, as ſoone as the eaſt wynde bloweth?

D Moreouer, the worde of the Lorde came vnto me ſayinge: Speake to that frowarde houſholde: knowe ye not, what theſe thynges do ſygnifye? Tell them: Beholde, the kynge of Babylon came to Ieruſalem, and toke the kyng and his princes, & led them to Babylon.

He toke of the kynges ſede, and made a couenaunt with him, and toke an oth of him: The Princes of the lande toke he with him alſo, that the lande myght be holden in ſubiection, and not to rebell, but kepe the couenaunt, and fulfyll it. But he fell frome him, and ſent his Embaſſadours in to Egypt that he myght haue horſes and moche people. Shoulde that proſpere? Shulde he be kepte ſafe, that doth ſuche thinges? Or ſhulde he eſcape, that breaketh his couenaunt? As truly as I lyue ſayth the Lorde God: E he ſhal dye at Babylon, in the place where the king dwelleth, that made him kinge: whoſe othe he hath deſpyſed, and whoſe couenaunte he hath broken. Neither ſhall Pharao with his greate hoost and multytude of people, mayn teyne him in the warre: when they caſte vp dytches, and ſet vp bulwerkes to deſtroye moche people. For ſeinge he hathe deſpyſed the othe, and broken the couenaunte (where as he yet gaue his hande therupon) and done all theſe thinges, he ſhall not eſcape.

Couenaunt breakers.

F Therfore thus ſayth the Lorde God: As truly as I lyue, I wyll brynge myne othe that he hath deſpyſed, and my couenãt that he hathe broken, vpon his owne heade. I wyll caſte my net about him, and catche him in my pacne. To Babylon will I carye hym, there will I punyſſhe hym, becauſe of the great offẽce that he made me.

Ezechie. xii. d xxxii. d.

As for thoſe that fle frome him out of the hoost, they ſhall be ſlayne with the ſwearde. The reſydue ſhal be ſcatered towarde al the wyndes: and ye ſhall knowe, that I the Lorde haue ſpoken it.

Thus ſayth the Lorde God: I will alſo G take a braunche frome an hyghe Cedre tree, and wyl ſet it, & take the vppermoſt twigge, that yet is but tendre, and plante it vpon an hye hyll: Namely, vpon the hye hyll of Sion wyll I wyl plant it: that it may bryng forth twygges, and gyue frute, and be a greate Cedre tree: ſo that all maner of foules maye byde in it: and make theyr neſtes vnder the ſhadowe of his braunches.

And all the trees of the felde ſhall knowe that I the Lorde hath broughte downe the hyghe tree, and let the lowe tree vp: that I haue dryed vp the grene tree, and made the drye tree to floryſhe: Euen I the Lorde haue ſpoken it, haue alſo brought it to paſſe.

Ezechie. xvii. a

The theweth that euery man ſhall beare his owne ſynnes. To hym that amendeth is ſalue vpon promyſed. Deathe is prophecyed to the ryghteous whiche turneth backe from the ryght waye.

CAPI. XVIII.

THe worde of the Lorde came vnto me on this maner: what meane ye by this cõmon prouerbe, that ye vſe in the land of Iſrael, ſayinge: The fathers haue eaten ſoure grapes, and the childrẽs teth are ſet on edge? As truely as I lyue ſayth the Lorde God, ye ſhall vſe this by worde no more in Iſrael.

Ezechie. xvi. a

Behold, all ſoules are myne. Lyke as the S father is myne, ſo is the ſonne myne alſo. The ſoule that ſynneth, ſhall dye. If a man A be godly, and do the thyng that is equal and ryght, he eateth not vpon the hylles: he lifteth not his eyes vp to the Idols of Iſrael: he defyleth not his neighbours wife: he medleth with no menſtrous woman: he greueth no body: he gyueth his detter his pledge agayne: he taketh none other mans good by vyolence: he parteth his meate with the hũgrye, he clothed the naked: he lendeth nothynge vpon vſury, he taketh nothinge oure, he withdraweth his hand from doing wrõg: he handleth faythfully betwyxt man and man: he walketh in my commaundementes, and kepeth my lawes, & perfourmeth them faithfully: This is a rygh tous man, he ſhal ſurely lyue ſaith the Lorde God.

If he now get a ſonne, that is a murtherer, a ſheder of bloude: yf he do one of theſe thinges (thoughe he do not al) he eateth vpon the hilles, he defyleth his neyghbours wife, he greueth the poore and nedy, he robbeth & ſpoyleth, he gyueth not the better his pledge agayne, he lyfteth vp his eyes vnto Idols, & medleth with abhominable thinges, he lendeth vpon vſurye, & taketh more oure. Shal this man lyue? He ſhall not lyue. Seinge he hath done all theſe abhominacions, he ſhall dye his blonde ſhall be vpon him.

Nowe if this man get a ſonne alſo, that C ſeeth all his fathers ſynnes, whiche he hathe done: and feareth, neyther doth ſuche lyke Namely, he eateth not vpon the mũtaynes he lifteth not his eyes vp to the Idols of Iſrael: he defyleth not his neighbours wyfe, he wrõgeth no man, he kepeth no mans pledge he neither ſpoyleth, ne robbeth any man, he dealeth his meate with the hungrye, he clotheth the naked, he oppreſſeth not the poore, he receyueth no vſurye, ne any thinge oure, he kepeth my lawes, and walketh in my commaundementes, This man ſhall not dye in his fathers ſynne, but ſhall lyue without fayle. As for his father: becauſe he oppreſſed and ſpoyled his brother, and dyd wickedly amonge

among his people: lo, he is deed in his owne synne. And yet say ye: Wherfore then shulde not this sonne beare his fathers synne? Therfore: because the sonne hathe done equitye & right, hath kept all my commaundementes, and done them: therfore shall he lyue in dede. The same soule that synneth, shall dye. The sonne shall not beare the fathers offence, neither shal the father beare the sonnes offence. The rightousnesse of the ryghtous shall be vpon him, and the wyckednes of the wicked shall be vpon him selfe also. But if the vngodly wyll turne awaye frome all his synnes that he hath done, and kepe all my commaundementes, and do the thynge that is equall & right: doubtles he shal lyue, and not dye. As for al his sinnes that he did before, they shal not be thought vpō: but in his rightousnes ꝑ he hathe done, he shall lyue. For haue I any pleasure in the death of a synner, sayth the Lorde God: but rather that he conuert, and lyue?

f Agayne: if the ryghtous turne awaye frome his rightousnes, and do iniquytie, accordinge to all the abhomynacions, that the wycked mā doth shal he lyue? All the ryghtousnes ꝑ he hath done, shal not be thought vpon, but in the faute that he hath offended withall, and in the synne that he hathe done, he shall dye.

And yet ye saye: Tush, the waye of the Lord is not indifferēt. Here therfore ye house of Israel: Is not my waye eighte? Or are not your wayes rather wicked? Whē a righteous man turneth awaye from his rightousnesse, and medleth with vngodlynes: he must dye therin: yea for the vnrighteousnesse that he hath done, muste he dye. Agayne: when the wycked man turneth awaye frome his wickednesse, that he hath done, and doth the thynge whiche is equall and eyght: he shall saue his soule alyue. For in so moch as he remembreth him selfe, and turneth him frome al the vngodlynesse that he hath vsed, he shal lyue and not dye.

G And yet sayth the house of Israel: Tush, the waye of the Lorde is not equall. Are my wayes vneight, O ye house of Israell: Are not your wayes rather vnequall? As for me I will iudge euerye man, accordynge to his wayes, O ye house of Israell, sayth the Lord God.

Wherfore be conuerted, and turne you cleane from all youre wyckednesse, so shall there no synne do you harme. Caste awaye from you al your vngodlynesse, that ye haue done: make you newe hertes and a new spirite. Wherfore wyll ye dye, O ye house of Israel? seinge I haue no pleasure in the death of him that dyeth, sayth ꝑ Lord God. Turne you then, and ye shall lyue.

¶ The captyuytye of Jochaz and Joacin is signifyed by the lyons whelpes, and by the lyon. He setteth oute the prosperytye of the cytye of Jerusalem that is past, and the mysery therof that is present.

CAPI. XIX.

But mourne thou for the princes of Israell, and saye: Wherfore laye thy mother that lyonesse amonge the lyons, & norysched her yonge amonge the lyons whelpes? One of her whelpes she brought vp, & it became a lyon: it lerned to spoyle, and to deuoure folke. The heithen herde of him, and toke him in their nettes, and brought him in chaynes vnto the lande of Egypte. A

Now when the damme sawe that, al her hope and comforte was away, she toke an other of her whelpes, and made a lyon of him: whiche went amonge the lyons, and became a fearce lyon: lerned to spoyle & to deuoure folke: he destroyed their palaces, and made their cytyes waste. In so moche that the hole lande and euery thynge therin, were vtterlye desolate, throwe the very voyce of his roryng. B

Then came the heithen togyther on euery syde out of all countreyes agaynste hym, layed their nettes for him, and toke hym in their pitte. So they bounde him with chaynes, and brought him to the kinge of Babylon: which put him in pryson, that his voyce shulde no more be herde vpon the mountaynes of Israell. As for thy mother, she is like a vine in thy bloude, planted by the waters syde: her frutes and braunches are growen out of many waters, her stalkes were so strōg that men myght haue made staues therof for offycers: she grewe so highe in her stalkes.

So when men sawe that she exceaded the heyght and multytude of her braunches, she was toted out in displeasure and cast do wne to the grounde. C

The east wynde dryed vp her frut, her strōg stalkes were broken of, wythered and brente in the fyre. But now she is plāted in the wil derneste, in a drye and thursty grounde. And there is a fyre gone out of her stalkes, which hath brent vp her braunches and her frute: so that she haty no mo strong stalkes, to be staues for offycers. This is a pitcous and miserable thynge. Olee.xiii.d

¶ The Lorde denyeth that he wyll answere them when they praye, for the offence of vnkyndenesse whiche he here obiecteth. He promyseth that his people shall returne from captyuytye. By the wode that shoulde be brent is signifyed the burnynge of Jerusalem.

CAPI. XX.

In the.xbij.yeare the tenth daye of the.v. moneth, it happened, that certayne of the elders of Israel came vnto me, for to aske counsell at the Lorde, and sat them downe by me. Then came the worde of the Lorde vnto me on this maner: Thou sonne of mā: speake vnto the elders of Israel, and say vnto them: Thus sayth the Lorde God: Are ye come to aske any thinge at me? As truely as I lyue (sayth the Lorde) I will giue you A Ezech.xliii.a.

no answere. Wilt thou not reproue them (ꝯ sonne of man) wilt thou not reproue theym?
Ezod.xx.b Shewe theym the abhompnacions of their fore fathers, and tell them: Thus sayth the Lorde God: In the daye when I chose Israel, and lyfte vp myne hande vpon the seede of the house of Jacob, and shewed my selfe vnto them in the lande of Egypte: Yea whē I lyfte vp myne hande ouer them, and sayde I am the Lorde your God, euen in the daye that I lyfte vp myne hand ouer them, to bring them out the lande of Egypte, in to a lande that I had prouyded for them, which floweth with milke and hony, and is a pleasaunt lād
Deut.vii.a amonge all other: Then sayd I vnto them: Cast awaye euerye man the abhompnacions that he hath before him, and defyle not youre selues with the Idols of Egypte, for I am ꝯ Lorde youre God.

B But they rebelled agaynste me, and wolde not folowe me: to cast away euery man the abhompnacions of his eyes, and to forsake the Idolles of Egypte. Then I made me to poure my indignacion ouer them, and to satisfye my wrathe vpon theym: yea euen in the myddest of the lande of Egypte. But I wolde not do it, for my names sake: that it shulde not be vnhalowed before the heithē, amonges whome they dwelt, and amonges whome I shewed my selfe vnto them that I wolde bringe them out of the land of Egipt. Nowe when I had caryed them out of ꝯ lāde of Egypt, and brought them into the wyldernesse: I gaue them my commaundementes, and shewed them my lawes: which who so kepeth shall lyue in them. I gaue them al so my holy dayes, to be a token betwyxte me and them, and therby to knowe, that I am ꝯ Lorde, whiche haloweth them.

Ezod.xx.xxi. x.xii. Deute.xii.b Galath.iii.b Leuit.xviii.a Ezod.xvi.c xxxi.c.xxxii.c. And yet the house of Israel rebelled against me in the wyldernesse, they wolde not walk in my commaundementes, they haue cast away my lawes (which who so kepeth should lyue in them) and my Sabboth dayes haue they greatly vnhalowed.

Numē.xiiii.b Ezodi.xvi.c C Then I made me to powre out my indignacion vpon them, and to consume them in the wyldernesse. Yet I wolde not do it, for my names sake: lest it shulde be dishonoured before the heythen, from the whiche I hadde caryed them awaye. But I swore vnto them in the wildernesse, that I wolde not bring thē into the lande, whiche I gaue them: a lande that floweth with mylke and hony, and is a pleasure of al landes: and that because they refused my lawes, and walcked not in my commaundementes, but had vnhalowed my Sabbothes, for theirs herte was gone after their Idolles.

Neuertheleſſe myne eye spared thē, so that I wolde not vtterly slay them, and consume
Ezē.xviiid. them in the wyldernesse. Moreouer, I sayde vnto their sonnes in the wyldernesse: walke not in the statutes of your forefathers, kepe
Ezod.xvi.e xxxi.c.xxx.ii c. not their ordynaunces, and defyle not youre selues with their Idols, for I am the Lorde youre God. But walke in my statutes, kepe my lawes & do them, halow my Sabbothes for they are a token betwixte me and you, that ye maye knowe howe that I am the Lorde.

Notwithstandynge, their sonnes rebelled agaynst me also: they walked not in my statutes they kept not my lawes to fulfyl them (whiche he that doth shall lyue in them) neither halowed they my Sabboth dayes. Thē I made me agayne to poure oute my indignacion ouer them, and to satisfy my wrath vpō them in the wildernes. Neuertheleſſe I with D drewe my hande for my names sake, lest it shulde be vnhalowed amonges the heythen, before whome I had brought them forthe. I lyfte vp myne hande ouer them also in the wyldernesse, that I wolde scatre them amōg the heithen, and strowe theym amonge the nations: because they had not kepte my lawes, but cast alyde my commaundementes, vnhalowed my Sabothes, and lyfte vp their eyes to their fathers Idols.

Ezod.xx. Wherfore I gaue them also commaundementes not good, & lawes thorow the which they shulde not lyue, & I vnhalowed them in their owne gyftes (when I appoynted for my selfe all their fyrstborne) to make them desolate: that they myght know, how that I am the Lorde.

E Therfore (O thou sonne of man) tell the house of Israel, thus sayth the Lorde God: Beside all this, youre forefathers haue yet blaspheмed me more, and greatly offended agaynst me: For after I had brought them in to the lande, that I promysed to gyue them, when they sawe euery hyghe hill and all the thick trees: they made there their offringes, & prouoked me with their oblations, in addynge swete sauoures there, and poured out their drinck offeringes. Then I asked them: what haue ye to do withal, that ye go thither? And therfore is it called the hygh place vnto this daye.

Wherfore, speake vnto the house of Israel: Thus sayth the Lorde God: ye are euen as vnclene as youre forefathers, and committe horedome also with their abhominacions. In all your Idols, wherevnto ye bringe your oblacions, & to whose honoure ye burne youre children: ye defyle your selues, euen vnto this daye: howe darre ye then come, & aske any question at me? O ye housholde of Israel? As truelye as I lyue (sayth the Lord God) ye get no answere of me: and as for the thynge that ye go about, it shall not come to passe, where as ye say: we will be as the heithen, and do as other people in the land, wod and stone will we worshyp.

As truely as I lyue, sayth the Lorde God, F I my selfe will rule you with a myghtye hand, with a stretched out arme, and with indignacion poured out ouer you: & will bring you out of the nacions and landes, wherin ye are scattered: & gather you togyther with a myghtye hande, with a stretched oute arme and with indignacion poured out vpon you: & will bringe you into the wildernesse of the people. & there I will reason with you face to face. Like as I punished your forefathers

in

in the wyldernesse, so wyll I punysshe you al-
sayth the Lorde God.

I wyll bringe you under my iurisdiction,
and under the bonde of the conenaunt. The
fayshers also and the transgressours wyll I
cute from amonge you, and bryng them out
of the lande of youre habitacyon: as for the
lande of Israell, they shall not come in it:
that they maye knowe howe that I am the
Lorde.

Go nowe then (sayth the Lorde God) ye
house of Israell, caste awaye and destroye e-
very man his ydols: then shall ye heare me,
and no more blaspheme my holy name with
your offrynges and ydolles. But vpon my
holye hyll, euen vpon the hye hyll of Israell
shall all the house of Israell and all that is
in the lande, worshyp me: and in the same
place wyll I fauour them, and there wyll I
requyre your heaueoffrynges, and the kyn-
dynges of youre oblacyons, with all youre
holy thynges.

I wyll accepte youre swete sauoure,
when I bringe you frome the nacyons, and
gather you togyther oute of the landes,
wherin ye be scattered: that I maye be
halowed in you before the Heathen, and
that ye maye knowe, that I am the Lorde,
whiche haue broughte you in to the lande
of Israell: yea, in to the same lande that
I swore to gyue vnto youre fore-fathers.
There shall ye calle to remembraunce youre
owne wayes, and all youre ymagynacy-
ons, wherin ye haue bene defyled: and
ye shall be displeased with youre owne sel-
nes, for all your wyckednesse which ye haue
done.

And ye shall knowe that I am the Lorde,
when I entreate you after my name, not af-
ter youre wycked wayes, ne accordynge to
your corrupte workes: O ye house of Israel,
sayth the Lorde.

Moreouer, the worde of the Lorde came
vnto me, sayinge: Thou sonne of man, sette
thy face towarde the Southe, and speake to
the Southe wynde, and saye to the wodde
towarde the Southe: Heare the worde of
the Lorde, thus sayth the Lorde God: Be-
holde, I wyll kyndle a fyre in the, that shall
consume the grene trees with the drye. No
man shall be able to quenche his flame, but
all that loketh from the South to the North
shall be brente therin: and all flesshe shall se
that I the Lorde haue kyndled it, so that no
man may quenche it. Then sayd I: O Lorde,
they wyll saye of me: Tushe, they are but
fables that he telleth.

(The threateneth the swerde, that is to saye, de-
struction to the cytye of Jerusalem. He sheweth the
fall of kynge Sedechias. He is commaunded to
prophecy the destruction of the children of Ammon.
After the slaughter of other, at the last the Lorde
threateneth death vnto Nabuchodonozor hym self.

CAPI. XXI.

The worde of the Lorde came to me, 8
sayinge: Thou sonne of man, set thy
face toward Jerusalem, speake against
the Sanctuarye, and prophecye agaynste the
lande of Israel, saye to the lande of Israell:
Thus sayth the Lorde God. Beholde I wyll
vpon the, and wyll drawe my swerde out of
the shethe, and rote out of the both the righ-
teous and the wicked. Seing then that I wyll
rote out of the both the righteous and wicked
therfore shall my swerde go out of his shethe
against all flesh from the north to the south:
that all flesh may knowe how that I the Lorde
haue drawen my swerde out of the sheth, and
it shall not be put in agayne.

Mourne therfore (O thou sonne of man) B
that thy lownes cracke withall / yea mourne
bytterly for them: And yf they saye, wher-
fore mournest thou? Then tell them: for
the tydynges that commeth, at the whiche
all hertes shall melte, all handes shall be
letten downe, all stomaches shall faynte,
and all knees shall waxe feble. Beholde, it
commeth, and shall be fulfylled, sayth the
Lorde God.

Agayne, the worde of the Lorde came C
vnto me, sayinge: Thou sonne of man, pro-
phecye and speake: Thus sayth the Lorde
God: speake, the swerde is sharpened and
well scoured. Sharpened is it for the slaugh-
ter, and scoured that it maye be bright. O, the
destroyinge staffe of my sonne, shall bringe
downe all wodde. He hath put his swerde to
the dyghtynge, that good holde may be taken
of it. This swerde is sharpened and dyghte,
that it maye be gyuen in to the hande of the
mansleer.

Crye (O thou son of man) and howle, for D
this swerde shall smyte my people, and al the
rulers in Israel, whiche with my people shal
be slayne downe to the grounde therfore smyte
thou vpon thy thyghe, for wherfore shoulde not the plage and staffe of
iudgement come? Prophecy thou son of man
and smyte thyne handes togyther: make the
swerde two edged, yea make it thre edged, for
mansleers swerde, that swerde of the greate
slaughter, whiche shall smyte them, euen in
their priuye chambres: to make them abas-
shed and faynte at the hertes, and in all ga-
tes to make some of them fall. O how bright
and sharpe is it/ how well dyghte, and mete
for the slaughter. Get the to some place alone
either vpon the right hande or vpon the left,
whyther so euer thy face tourneth. I wyll
smyte my handes togyther also, and satisfye
my wrothfull indignacion. Euen I the Lorde
haue sayd it.

The worde of the Lorde came yet vnto me
agayne, sayinge: Thou sonne of man, make
the two stretes, that the swerde of the kynge
of Babylon maye come. Bothe these stretes
shall goo oute of one lande. He shall set him
vp a place, at the heade of the strete shall he
chose him out a corner. Make the a strete, that
the swerde may come towarde Rabath of the
Ammonites, and to the stronge cytye of Je-
rusalem.

E For the kynge of Babylon shall stande in the tournynge of the waye, at the heed of the two stretes to aske counsell at the sothesayers, castynge the lottes with his arowes to aske counsell at the ydolles, and to loke in the lyuer.

Leuit.xix.f xx.a Deut.xviii b

But the sothesayinge shall poynte to the ryght syde vpon Jerusalem, that he maye set men of warre to smyte it, with a great noyse to crye out alarum, to set battelrammes agaynst the gates, to graue vp ditches, and to make bulwarkes.

Neuerthelesse, as for the sothesayenge, they shall holde it but for vanitie, euen as though a lesynge were told them: yea, and they theym selues remembre theyr wyckednesse, so that by ryghte they muste be taken and wonne. Therfore sayethe the Lorde God:

F For so mochte as ye youre selues shewe youre offence / and haue opened your wyckednesse, so that in all your workes men may se youre synnes: yea in so mochte (I saye) that ye your selues haue made mencion therof, ye shall be taken by violence.

O thou shamefull wicked guyde of Jsrael whose day is come / euen the tyme that wickednesse shall haue an ende. Thus sayethe the Lorde God: take awaye the myttre, and put of the crowne, and so is it away: the humble is exalted, and the proude brought low. Vnpylthe, vnpylthe / yea vnpy. the them wyll I, and destroye them: and that shal not be fulfylled vntyll he come, to whome the iudgement belongeth, and to whome I haue gyuen it.

G And thou (O sonne of man) prophecye and speake: Thus sayethe the Lorde God to the cyldren of Ammon, and to their blasphemye speake thou: Eye the swerde, the swerde is drawen forthe alredye to the slaughter, and scoured that it glystereth (bycause thou hast loked the out vanities, and prophecyed lyes) that it maye come vpon thy necke, lyke as vpon the other vngodlye, whiche be slayne: whose daye came, when theyr wyckednesse was full.

Jere.xlix.c. Ezechie.xxi.a Amos.i.f.

Thoughe it were put vp agayne in to the sheathe / yet wyll I punyshe the in the land where thou wast nourysshed and borne, and powre my indignacyon vpon the, and wyll blow vpon the in the fyre of my wrath, and delyuer the vnto cruell people, whiche are learned to destroye. Thou shalte fede the fyre, and thy bloode shall be shedde in the lande, that thou mayste be put oute of remembraunce. Euen I the Lorde haue spoken it.

¶ The worde of the Lorde agaynst Jerusalem for mannslaughter, and denynge due honour to theyr fathers and mothers, and other wyckednesses. Of the wycked doctryne of the falsse prophetes and prestes, and of theyr vnlacyable couetousnesse. The tyrannye of rulers. The vnkyndenesse of the people.

MOreouer the worde of the Lorde came vnto me and sayd: thou sonne of man, wylt thou not reprouе this bloudthyrsty citie? Shewe them their abhominacions and tell them: Thus sayth the Lorde God. O thou citye that shedest blood in the myddest of the, that thy tyme may come also / and makest the ydolles to defyle the withall. Thou hast made thy selfe gyltye in the bloode that thou hast shed: & defyled the in the ydolles, whiche thou hast made.

Thou hast caused thy dayes to drawe nye, B and made ꝑ tyme of thy yeres to come. Therfore wil I make the to be confounded among the heathen, and to be despysed in all the landes, whether they be nye or farre frome the: they shall laugh the to scorne, thou that hast gotten the so foule a name, and arte full of myschiefe. Beholde, the rulers of Jsrael haue Deu. xxv. brought euery man his power, to shed blood in the. In the haue they despysed father and mother, in the haue they oppressed the straunger, in the haue they vexed the wydowe and the fatherlesse. Thou hast despysed my Sanctuarye, and vnhalowed my Sabothe. Vn- Deut. Leui. therers are there in the, that shede blood, and eate vp the hylles, and in the they vse vnhappynesse.

In the haue they discouered theyr fathers C shame, in the haue they vexed women in their sycknesse. Euery man hath dealte shamefully with his neighbours wife, and abhominably defiled his doughter in law. In the hath euery man forced his owne sister, euē his fathers doughter: yea gyftes haue ben receyued in ꝑ to shede bloode. Thou hast taken vsurye and encreace, thou hast oppressed thy neyghbours by extorcion, and forgotten me, sayth the Lorde God. Jere.

Beholde, I haue smytten my handes vpon D thy couetousnesse that thou haste vsed, and vpon thē bloude whiche hathe ben shedde in the. Is thy herte able to endure it, or maye thy handes defende them selues in the tyme that I shall bringe vpon the? Euen I the Lorde that speake it, wyll bringe it to passe. I wyll scattre thy selfe among the heathen, and strow the about in the landes, and wyll cause thy fylthynesse to cease out of the: yea and I wil haue the in possession in the sight of the heathen, that thou mayste knowe that I am the Lorde.

And the worde of the Lorde came vnto me E sayinge: Thou sonne of man, the house of Jsrael is turned to drosse. All they that shall be brasse, tynne, yron, and leade are in the fyre become drosse. Therfore thus sayth the Lorde God: For so mochte as ye all are tourned in to drosse: beholde, I wyll bringe you togyther vnto Jerusalē lyke as syluer, brasse, yron, tynne, and leade are put togither in the furnace, and the fyre blowen there vnder to melte them: Euen so wyll I gather you, put you in togyther, and melte you in my wrath and indignacyon. I wyl bringe you togyther, and kyndle the fyre of my cruell displeasure vnder you, that ye maye be melted therin.

Lyke

lyke as the syluer is melted in the fyre, so shall ye also be melted therin: that ye maye know how that I the Lorde haue poured my wrath vpon you.

And the worde of the Lorde came vnto me sayinge. Thou sonne of man, tell her: Thou art an vncliene lande, whiche is not rayned vpon in the day of thy cruel wrath: the Prophetes that are in the, are ioyned together to deuoure soules, like as a rorynge Lyon that lyeth by his pray.

They receyue rychesse and good, and make many wydowes in the. Thy priestes breake my law, and defyle my Sanctuary. They put no difference betwene ꝑ holy & vnholy, neither discerne betwene the clene and vnclene: they turne their eyes fro my Sabothes, and I am vnhalowed amonge them. Thy rulers in the are lyke rauysshynge wolues to shede blood, and to destroy soules for their own couetous lucre. As for thy prophetes, they dawbe with vntempered clay/they se vanities, and prophecyes vnto them, sayinge: the Lorde God sayth so, where as the Lorde hathe not spoken. The people in the lande vseth wycked extorcion and robberye. They vexe the poore and nedy, and oppresse the straunger agaynst ryght.

And I soughte in the lande for a man that wolde make vp the hedge, and set stan self in the gap before me, in the landes behalfe, that I holde not vtterly destroye it, but I coulde fynde none. Therfore wil I poure out my cruell displeasure vpon them, and burne them in the fyre of my wrath: their owne wayes wil I recompence vpon their heades, sayethe the Lorde God.

Of the fornicacyon, meanynge the Idolatry of Samaria and Jerusalem: vnder the names of Oholah and Oholibah. In comparison of Samaria he sheweth that the fornicacyon of Jerusalem is the sylthyer. The destruction of Jerusalem is prophesyed. The aduoutrye of both the hores is found out: Their destruction.

CAPI. XXIII.

THe worde of the Lorde came vnto me, sayinge: thou sonne of man, there were two women ꝑ had one mother: These (when they were yonge) began to playe the harlottes in Egypte. There were their breastes broken, and the pappes of their maydenhed destroyed. The eldest of them was called Oholah, and her youngest syster Oholibah. These two were myne, and bare sonnes and doughters, their names were Samaria, and that was Oholah: and Jerusalem that was Oholibah. As for Oholah, she began to goo a hoorynge, when I had taken her to me. She was set on fyre vpon her louers the Assirians, which had to do with her: men the prynces and Lordes that were decte in costly araye: fayre yonge men, lusty ryders of horses.

Thus thorowe her hoordome, she cleaued vnto all the yonge men of Assiria: Yea, she was mad vpon them, and defiled her self with all their idolles. Neyther ceased she from the fornicacion that she vsed with the Egyptias: for in her youthe they laye with her, they broken the brestes of her maydenheed, & poured their hoordome vpon her. Wherfore I delyuered her in to the handes of her louers, euen the Assirians whom she so loued. These discouered her shame, toke her sonnes and doughters, and slewe her with the swerde. And cupi name gat she of all people, and they punished her. Ezechi.xvi.e

Her syster Oholibah sawe this, and destroyed her self with inordinate loue, more then she, and exceded her syster in hoordome, she loued the Assirians (whiche also laye with her) namely the princes and great lorde, that were clothed with al maner of gorgyous apparell, all lusty horsemen, and fayre yong persones. Then I sawe that they bothe were defyled alyke.

But she increased styll in hoordome: for when she sawe men paynted vpon the walle, the ymages of the Caldees set forthe with freshe coloures, with fayre gyrdles about them, and goodly bonettes vpon their heades, louynge all lyke Prynces (after the maner of the Babylonyans and Caldees in their owne lande, where they be borne) immediatlye as soone as she sawe them, she brente in loue vpon them, and sent messengers for them in to the lande of the Caldees.

Now when the Babylonians came to her they laye with her, and defiled her with their hoordome, and so was she polluted with them. And when her luste was abated from them, her hoordome and shame was discouered and sene, then my herte forsoke her, lyke as my herte was gone from her syster also. Esayę.xlvii.a Naum.iii.d Ezechi.xvi.e

Neuertheles, she vsed her hoordome euer the lōger the more, and remembred the dayes of her youth, wherin she had played the harlot in the land of Egypt / she brent in lust vpō them, whose flesh was like the flesh of Asses, & their seed lyke the seed of horses. Thus thou hast renued the filthinesse of thy youth, when thy louers broken thy pappes, & marred thy brestes in Egypte.

Therfore (O Oholibah) thus sayethe the Lorde God. I will rayse vp thy louers (with whom thou hast satisfied thy lust) against the and gather them together rounde about the: namely the Babylonias, and all the Caldees: Peced, Schoa and Coa, with al the Assirias, all yonge and fayre louers, princes and lordes, knightes, and gentylmen, whiche be all good horse men: these shall come vpon the with horses, charettes, and a great multitude of people, which shall be harnessed about the on euery syde, with brestplates, sheldes and helmettes. I will punysshe the before them, yea they them selues shall punysshe the, according to their owne iudgement. I will put my gelousy vpon the, so that they shall deale cruelly with the.

They shall cut of thy nose and thyne eares, and the remnaunt shall fall thorow the swerde. They shall carye awaye thy sonnes and doughters, and the residue shall be brent in the fyre. They shall stripe the oute of thy clothes, and carye thy costly iewelles awaye with them.

Thus will I make an ende of thy fylthynesse and hoordome, which thou hast brought out of the lande of Egypt: that thou shalte tourne thyne eyes no more after theym, and call thy mynd no more vpō Egypt. For thus sayethe the Lorde: beholde, I wyll deliuer the in to the handes of them whom thou hatest: yea, euen in to the handes of them, with whome thou hast fulfylled thy lust, whiche shal dele cruelly with the. All thy labour shal they take with them, and leue the naked and bare/ and thus the shame of thy fylthy hoordome shal come to light. All these thinges shal happen vnto the, because of thy hoordome, which thou hast vsed amonge the Gentyles with whose ydols thou hast defiled thy selfe. Thou haste walked in the waye of thy syster, therfore wyll I geue the her cup in thy hande.

Thus sayth the Lorde God: Thou shalte drynke of thy systers cuppe, howe depe and large so euer it be to the botome. Thou shalt be laughed to scorne, and hadde as greatlye in derysyon, as is possible. Thou shalte be full of dronkennesse and sorowe, for the cup of thy syster Samaria, is a cuppe of destruction and wastynge: the same shalte thou drynke and suppe it oute, euen to the dregges: yea thou shalte eate vp the broken peces of it, and to teare thyne owne brestes: For euen I haue spoken it sayethe the Lorde God.

Therfore thus sayth the Lorde God: For so moche as thou hast forgotten me, and cast me aside, so beare nowe thyne owne fylthynesse and hoordome.

The Lorde sayd moreouer vnto me: thou sonne of man, wylte thou not reproue Oholah, and Oholibah? Shewe them their abhominacions: namely that they haue broken their wedlocke, and stained their handes with bloode: yea euen with their ydols haue they committed aduoutrye, and offered them their owne chyldren (to be deuoured) whome they had borne vnto me.

4.Reg.xvi.a

Ezech.xvi.c.

Yea, and this haue they done vnto me also: they haue defyled my Sanctuarye, in that same daye, and haue vnhalowed my Sabboth. For when they hadde slayne their chyldren for their ydolles, they came the same daye in to my Sanctuary to defyle it. Lo, this haue they done in my house.

Beside all this, thou haste sente thy messengers for men oute of farre countreyes: and when they came, thou haste bathed, trymmed and set forthe thy selfe of the beste facion: thou sattest vpon a goodly bed, and a table spred before the, wherupō thou hast set myne incense and myne oyle.

Ezod.xxxii.

Then was there great chere with her, and the men that were sent from farre countreys ouer the deserte, vnto these they gaue bracelettes vpon theyr handes, and set glorious crownes vpon theyr heedes: then thought I no doubte, these wyll vse theyr harlotry also with yonder olde booze. And they went in to her, as one vnto a cōmon harlot. Euen so wēt they also to Oholah and Oholibah those filthy women.

Ye all that loue vertue and righteousnes iudge them, and punysshe them: as aduoutrers and murtherers ought to be iudged and punysshed. For they are breakers of wedlocke and the bloude is in theyr handes. Wherfore thus sayethe the Lorde God: Bryng a greate multitude of people vpon them, and make theym be scattered and spoyled: these shall stone theym, and gore them with their swerdes. They shall slee theyr sonnes and doughters, and burne vp theyr houses with fyre.

Leuit.xx. Ezech.xvi.

Thus wyll I destroye all suche fylthynesse oute of the lande, that all women may learne, not to doo after youre vnclennesse. And so they shall laye your fylthynesse vpon youre owne selues, and ye shall be punysshed for the synnes that ye haue committed with youre ydolles / and ye shall knowe that I am the Lorde.

The prouerb of the kettle. Ezechiel. Ezechiel. The parable of the kettle. Ezechiel. The parable of the kettle.

The prouerb of the kettle

heare thou the boones togyther, kyndle thou the fyre, sethe the fleshe, let all be well sodden, that the bones maye be suckre oute. Moreouer set the potte emptye vpon the coles, that it maye be warme, and the metall hote, that the fylthe and rustynesse maye be consumed.

P But it wyll not goo of, there is so moche of it: the rustynesse muste be brent oute. Thy fylthynesse is abhominable, for I wold haue clensed the, but thou woldest not be clensed. Thou canst not be pourged frome thyne vnclennesse, tyll I haue poured my wrothfull indignacion vpon the. Euen I the Lorde haue so decreed: Yea, it is come therto alredye that I wyll doo it. I wyll not go backe I wyll not spare, I wyll not be intreated: but accordynge to thy wayes and ymaginacyons, thou shalte be punyshed saythe the Lorde God.

E And the worde of the Lorde came vnto me sayinge: Thou sonne of man, beholde, I will take awaye of the pleasure of thyne eyes with a plage: yet shalte thou neyther mourne nor wepe, ne water thy chekes therfore: ✠ mayst mourne by thy selfe alone: but vse no deedly lamentacion. Holde on thy bonet, and put on thy shoes vpon thy feete, couer not thy face, and eate no mourners breed.

So I spake vnto the people dilymes in the morynge, and at euen my wyfe dyed: then vpon the nexte morowe I dyd as I was commaunded. And the people said vnto me: wilt thou not tell vs what that signifieth whiche thou doest?

F I answered them, the worde of the Lorde came vnto me, saying: Tell the house of Israel, thus sayth the Lorde God: beholde, I wyll suspende my Sanctuarye: euen the glorye of your power, the pleasure of your eyes, and the thyng that ye loue: your sonnes and doughters whom ye haue left, shall fall thorowe the sweerde.

Lyke as I haue done, so shall ye doo also: Ye shall not hyde youre faces, ye shall eate no mourners breed: youre bonnettes shall ye haue vpon your heedes, and shoes vpon your fete.

G Ye shall neyther mourne nor wepe, but in youre synnes ye shall be sorowfull, and one repente with an other. Thus Ezechiel is your shew token. For loke as he hath done so (when this commeth) ye shall doo also: that ye maye lerne to knowe, that I am the Lorde God.

But beholde, O thou sonne of man: In the daye when I take frome theym their power, their ioye and honoure, the lust of their eyes, the burthen of their bodyes: namely their sonnes and doughters. Then shall there one escape, and come vnto the / for to shewe the. In that daye shall thy mouthe be opened to him whiche is escaped, that thou mayste speake, and be no more domme: yea, and thou shalte be their shewe token, that they may knowe howe that I am the Lorde.

¶ The worde of the Lorde vpon the sonnes of Ammon, whiche reioyced at the fall of Jerusalem. Item gaynst Moab and Seir. Gaynst Idumea. Gaynst the Philistynes.

CAPI. XXV.

THe worde of the Lorde came vnto me, saying: thou sonne of man, set thy face A Ezechi.xxi.d. Jere.xlix.a. agaynste the Ammonites: Prophecye vpon them, and saye vnto the Ammonites: heare the worde of the Lorde God. Thus sayth the Lorde God. For so moche as thou spakest ouer my Sanctuarye. A ha, I trowe it be nowe suspended: and ouer the lande of Israel / I trowe it be nowe desolate, yea and ouer the house of Juda, I trowe they be nowe ledde awaye prysoners. Beholde, I wyll delyuer the to the people of the East, that they maye haue the in possession: these shall sette their castles and houses in the. They shall eate thy frute, and drynke vp thy mylke. As for Rabath, I wyll make of it a stall for camelles, and of Ammon a shepe folde: and ye shall knowe, that I am the Lorde.

For thus sayth the Lorde God: In so moche as thou hast clapped with thyne handes, and stamped with thy fete / yea reioyced in thyne herte ouer the lande of Israel with despyte: beholde, I wyll stretche oute myne hand ouer the also, and deliuer the to be spoyled of the heathen, and rote the oute from among the people, and cause the to be destroyed oute of all landes / yea I will make the be layd waste, that thou mayst know that I am the Lorde. B

Thus sayth the Lorde God: For so moche as Moab and Seir do saye: As for the house of Juda, it is but lyke as all other Gentiles be. Therfore beholde, I will make the cities of Moab weaponlesse, and shall take awaye their strengthe: their cityes and chiefe costes of their lande, which are the pleasures of the countrey: As namely Bethiesimoth, Baalmeon, and Cariathaim: these wyll I open vnto them of the East, that they maye fall vpon the Ammonites: and wil gyue it them in possession / so that the Ammonites shal no more be hadde in remembraunce amonge the heathen. Euen thus wyll I punyshe Moab also, that they maye knowe how that I am the Lorde. Esay.xv.xvi. Esay.xlvii.a Sophon.ii.d.

Moreouer, thus sayth the Lorde God: Bicause that Edom hath auenged and eased him selfe vpon the house of Juda / therfore thus sayth the Lorde: I wil reache out mine hand vpon Edom, and take awaye man and beast out of it. Esay.xxxiiii.a Jerem.xlix.b Ezech.xxxv.f xxv.a. Psal.xxxvii.b. Gene.xxv.d.

From Theman vnto Dedan will I make it desolate / they shal be slayne with ✠ sweerde. Thirdly my people of Israell wyll I auenge me agayn vpon Edom: they shal handle him accordyng to my wrath and indignacion, so ✠ they shall knowe my vengeaunce, saythe the Lorde God. t. Macha.v.a

Thus sayth the Lord God: For so moche as the Philistines haue wone this: namely D

Glaye.xviii.c Jere.xl.viii.a Sophon.ii.a taken vengeaunce with despytefull stomackes, and of an olde cupll wyll set them selues to destroye. Therfore thus saythe the Lorde God: Beholde, I wyll stretche oute myne hande ouer the Philistines, and destroy the destroyer, and cause all the remnaunt of the see coste to perysshe. A greate vengeaunce wyll I take vpon them, and punysshe them cruelye: that they maye knowe howe that I am the Lorde, whiche haue auenged me of them.

¶ The prophecyeth that Tyrus shall be ouerthrowen, bicause it reioyced at the destruction of Jerusalem. The wonderynge and astonyshment of the marchantes, for the desolacyon of Tyrus.

CAPI. XXVI.

A IT happened that in the. xi. yere, the fyrste daye of the moneth, the worde of the Lord came vnto me, sayinge: Thou sonne of mã, Glaye.xxiii.a Jere.xl.viii.b Ezechi.xxvii. bicause that Tyre hath spoken vpon Jerusalem: A ha, now I trow the portes of the people be broken, and she turned vnto me, for I haue destroyed my helpe full.

Yea, therfore sayethe the Lorde God: Beholde, O Tyre, I wyl vpon the, I wyl bryng a great multytude of people agaynste the, lyke as when the see aryseth with his wauues: Thei shall breake the walles of Tyre, and caste downe her towres: I wyll scrape the grounde frome her, and make her a bare stone: yea as the dryinge place where the fyshers hange vp the nettes by the see syde. Euen I haue spoken it, sayethe the Lorde God. The Gentiles shal spoyle her/her woughters vpon the felde, shall perysshe with the swerde, that they may knowe how that I am the Lorde.

B For thus sayth the Lorde God: Beholde, I wyl bryng hyther Nabuchodonosor (whiche is the kynge of Babylon, and a kynge of kynges) from the North vpon Tyre, with horses, charettes, horsemen, and with a greate multitude of people. Thy doughters that are in the land, shal be slee with the swerde: but agaynste the he shall make bulwerkes, and graue vp dyches aboute the, and lyfte vp his shylde agaynste the. His slynges and battell tammes shall be prepare for thy walles, and with his weapons breake downe thy towres. The duste of his horses shall couer the, they shall be so maure / thy walles shall shake at the noyse of the horse men, charettes, and wheles, when he commeth to thy portes, as men doo in to an open citye. With the hoffes of his horse fete, shall he treade downe al thy stretes.

C He shall slee thy people with the swerde, & breake downe the pyllers of thy strengthe. They shall waste awaye thy rychesse, and spoyle thy marchaundyse. Thy walles shall they breake downe, and destroye thy houses Jeremi.xliii.d of pleasure. Thy stones, thy tymbre and foundacions shall they caste in the water. Thus wyll I bryng the melodye of thy songes, & the voyces of thy mynstrelsye to an ende, so that they shall no more be herde. I will make a bare stone of the / yea a dryinge place for nettes, and shalte neuer be buylded agayne: For euen I the Lorde haue spoken it, sayethe the Lorde God: thus hathe the Lorde God spoken concernynge Tyre. The Iles shall be moued at the noyse of thy fall, and at the cry of the slayne that shall be murthered in the. All kynges of the see shall come downe from their seates regall: they shall laye awaye theyr robes, and put of their costly clothing: Yea with tremblynge shall they be clothed, they shall syt vpon the grounde: they shall be afrayde at thy sodeyn fall, and be abasshed at the.

They shall mourne for the, and saye vnto the: O thou noble citye that hast ben so greatly occupyed of olde, thou that haste ben the strongest vpon the see with thyne inhabitaũtes, of whom all men stode in feare: how art thou now so vtterly destroyed? Nowe at the tyme of thy fall the inhabitauntes of the yles / yea and the yles them selues shall stand in feare at thyne ende. D Tyrus

For thus sayethe the Lorde God: when I make the a desolate citye (as other cities be, that no man dwell in) and when I bring the depe vpon the, that greate waters maye couer the: Then wyll I caste the downe vnto them that descende in to the pytte: vnto a people that hath ben longe deed, and set the in a lande that is benethe, lyke the olde wylderneße, with them which go downe to their graues, so that no man shall dwell more in the. And I wyll make the to be no more in honoure in the lande of the lyuynge. I wyll make an ende of the, and thou shalt be gone. Thoughe thou be sought for, yet shalte thou not be founde for euermore, sayth the Lorde God.

¶ The Prophete is moued to bewayle the desolacyon of Tyrus. He setteth out the prayse of Tyrus for the haunteyng of marchauntes therto.

CAPI. XXVII

THe worde of the Lorde came vnto me, A sayinge: O thou sonne of man, make a lamentable complaynt vpon Tyre, and Ezechi. xxvii. saye vpon Tyre, whiche is a porte of the see, that occupieth with moche people and many yles: Thus speaketh the Lorde God. O Tyre, thou hast sayde: What, I am a noble citye: Thy borders are in the myddest of the see, and thy buylders haue made the meruaylous goodlye, all thy tables haue they made of Cypre trees of the mount of Sanir. From Libanus haue they take Cedre trees to make the maste: and the okes of Basan to make the rowers.

Thy bordes haue they made of yuery, and B of costly wod out of the yle of Cethim. Thy sayle was of whyte smal nedle worke out of the lande of Egypt, to hange vpon thy maste: and thy hangynges of yelowe lyke purple, oute of the yles of Elisah.

They

They of Sidon and Arnad were thy ma-
ryners, and the wisest in Tyre were thy ship-
maisters. The eldest & wysest at Gebal were
they, that mended and stopped thy shyppes.
All shyppes of the see with their shyppmen
occupyed their marchaundyes in the. The Per
ses, Lidians, and Libiās, were in thine host,
& helped ꝑ to fight: these hāged vp their shelde
and helmettes with the, these sette forth thy
beautye. They of Arnad were with thyne
host round aboute thy walles, and were thy
watchmen vpon thy towres, these hanged
vp their shildes round about thy walles, and
made the meruelous goodly. Tharsis occu-
pyed with the in all maner of wares, in syl-
uer, yron, tynne, and leade, and made thy mar
ket greate. Iauan, Tubal, and Mesech were
thy marchauntes, which brought the men &
ornamentes of metall for thy occupynge.
They of the house of Thogarma brought
vnto the at the tyme of thy marte, horse, horse
men and mules.

They of Dedan were thy marchauntes: &
manye other Iles that occupyed with the,
brought the wethers, Elephant bones and
Paycockes for a present. The Sitians occu-
pyed with the, because of thy diuers workes,
and increased thy marchaundyse, with Hya-
cynctes, with scarlet, with nedle worke, with
white lynen cloth, with sylcke & with Chry-
stall.

Iuda and the land of Israel occupyed with
the, and brought vnto thy marketes, wheat
balme, hony, oyle, and treacle, Damascus al-
so vsed marchaundyse with the, in the best
wyne and white woll: because thy occupy-
nge was so great, and thy wares so manye.
Dan, Iauan, & Meusal haue brought vnto
thy marketes, yron redy made, with Casia &
Calamus, according vnto thyne occuppenge.
Dedan occupyed with the, in fayre tapestrye
worke and quylshyns. Arabia and al the prin
ces of Cedar haue occupyed with ꝑ, in shepe,
wethers and geotes.

The marchauntes of Seba and Rema
haue occupyed also with ꝑ, in al costly spyces
in all precious stones and golde, whiche they
brought vnto thy marketes. Haran, Che-
ne and Eden, the marchauntes of Saba, Assi
ria and Chelmad, were all doers with the, &
occupyed with the: in costly rayment, of ye-
lowe sylke and nedle worke (very precious, &
therfore packte and bounde together with
ropes) Yea and in Cedre wod, at the time of
of thy marketes. The shyppes of Tharsis
were the chefe of thy occuppenge.

Thus thus thou arte full, and in worshyp
ful in the myddest of the see. Thy maryners
were euer bryngynge vnto the oute of many
waters. But the east wynde shall ouerdeare
the into the myddest of the see: so that thy
wares, thy marchaūdyse, thy ryches, thy ma-
ryners thy shyppmasters, thy helpers, thy oc-
cuppers (that brought the thynges necessary)
the men of warre that are in the: yea and all
thy cōmens shall peryshe in the myddest of
the see in the daye of thy fall.

The suburbes shall shake at the loude cry
of thy shyppmen. All whyrry men, and all ma-
ryners vpon the see, shall leape oute of their
bootes, and set them selues vpon the lande.
They shall syghe vp their voyce because of ꝑ,
and make a lamentable cry. They shall caste
dust vpon their heades, and lye downe in the
asshes. They shal shaue them selues, and put
sacke cloth vpon them for thy sake.

They shall mourne for the with hertfull
sorow, and bytter lamentacion, yea their chil-
dren also shall wepe for the. Alas, what cyte
hath so bene destroyed in the see, as Tyre is?
When thy wares and marchaundyse came
from the sees, thou gauest al people ynough.
The kynges of the erth hast thou made rich,
thorow the multytude of thy wares and oc-
cuppenge.

But thou arte nowe cast downe into the
depe of the see, all thy resorte of people is pe
rished with the. All they that dwell in the
Iles are abashed at the, and all their kyn-
ges are afrayed, yea their faces haue chaun-
ged colour. The marchauntes of the naciōs
wondre at the. In that thou art so cleane
brought to nought, and cōmest no more vp.

¶ The worde of God agaynst the kynge of Tyrus
for his pryde. Daniel. The Prophete is moued to
bewayle the kynge of Tyrus. The worde of the
Lorde agaynst Sydon. The Lorde promyseth to
gather togyther the chyldren of Israel.

CAP. XXVIII.

THe worde of the Lorde came vnto me,
sayinge: Thou sonne of man, tell the
prince of Tyre. Thus sayth the Lorde
God: because thou haste a proude herte and
haste sayde: I am a God, I haue my seate in
the myddest of the see like a God: where as
thou art but a man and not God, and yet thā-
dest in thine owne conceyt, ꝑ thou art God:
Behold, thou thinkest thy selfe wyser then
Daniel, that there is no secretes hyd frome
the

With thy wysdome and thy vnderstan-
dynge, thou hast gotten the great welthines
and gathered treasure of syluer and golde:
With thy greate wysdome and occuppenge
haste thou increased thy power, and because
of thy greate ryches, thy herte is proude.

Therfore thus sayth the Lorde God: For
so moch as thou hast lyfte vp thine herte, as
though thou were God behold, I wyl bring
ennemyes vpon the, euen the tyrauntes of ꝑ
heithen: these shall drawe out their swear-
des vpon thy beautye and wysdome, and shal
defyle thy glory.

They shall cast the downe to the pytte, so
that thou shalte dye in the myddest of the see
as they that be slayne.

Let se, yf thou wilte say then (before them
that slaye the) I am God: where as thou art
but a man & not God, in the handes of them
that slaye the.

Dye shalt thou, euen as the vncircumcy-
sed in the handes of the enemyes: for I my
selfe haue spoken it: sayth the Lorde God.

Moreouer

Moreouer, the worde of the Lorde came vnto me sayinge: Thou sonne of man, make a lamentable complaynte ouer the kynge of Tyre, and tell him: Thus sayth the Lorde God: Thou art a seale of a lykenesse, full of wysdome and excellent beautye. Thou hast bene in the pleasaunt garden of God: thou are dect with all maner of precyous stones: with Rubye, Topas, Christal, Jacynct, Onix, Jaspis, Saphir, Smaragde, Carbuncle, and golde. Thy beautye and the holes that be in the were set forthe in the daye of thy creacion. Thou art a kaye Cherub, stretched wyde out for to couer.

D I haue set the vpon the holy mounte of God, there hast thou bene, & walked amonge the kaye glysterynge stones. From the tyme of thy creacion thou haste ben ryght excellet, tyll wickednesse, was founde in the. Because Ezaye.ii.d. of thy greate marchaundyse, thy herte is full of wyckednes, and thou hast offended. Therfore wyll I cast the from the mount of God (O thou coueryng Cherub) and destroye the amonge the glysterynge stones. Thy herte was proude in thy kaye beautye, and therow thy beauty thou hast destroyed thy wisdome, I will caste the downe to the ground, & that in the sighte of kinges.

E Thou haste defyled thy Sanctuary, with the greate wickednesse of thy vnrighteous occupyenge. I will bringe a fyre from the middest of the, to consume the: and will make the to ashes, in the syght of all the that loke vpon the. All they that haue bene acquynted with the amonges the Heithen, shall be abashed at the: seinge thou arte so cleane brought to nought, and commest no more vp.

And the worde of the Lorde came vnto me sayinge: Thou sonne of man, set thy face agaynste Sidon.

F Prophecye vpon it, and speake. Thus saith Iohel.iiii.a the Lorde God: Beholde O Sidon, I wyll zachary.ix.a. vpon the, and get me honoure in the: that it maye be knowen, howe that I am the Lorde when I punyshe her, and get me honoure in her. For I wyll sende pestylence and bloude sheddyng into her streates, so that those whi the be slayne with the swearde, shal lye rounde about in the myddest of her: and they shall knowe, that I am the Lorde. She shall no more be a prickinge thorne, and an hurtynge brer vnto the house of Israel, ne vnto them that lye rounde about her and hate her: and they shall knowe, that I am the Lorde.

Thus sayth the Lorde God: when I ga- G ther the housholde of Israel togyther againe from the nations among whome they be scattered: then shal I be sanctified in them, in the syght of the Gentyles, and they shall dwell in ꝑ land, that I gaue to my seruaute Jacob. They shall dwell safely therin, buylde houses and plante vynyardes: yea safelye shall they dwell therin, when I haue punyshed al those that despyse them rounde about: and then shall they knowe, that I am the Lorde their God.

The prophecyeth agaynst Pharao. He prophecieth the desolation of Egypt, and the sparplyng abrode of the Egyptians. The Lorde promyseth that he will restore Egypt agayne after forty yeares. Egypte is the rewarde of kynge Nabuchodonozor for the labour whiche he toke agaynst Tyrus.

CAPI. XXIX.

In the tenth yere vpon the twelueth daye of the tenth monety, the word of the Lord A Ezay.xx.a came vnto me sayinge: O thou sonne of Jerem. man, set nowe thy face agaynste Pharao the Ezechiel. kynge of Egypte, prophecye agaynste him, & xxx.a agaynste the hole lande of Egypte: Speake and tell him, thus sayth the Lorde God: beholde, O Pharao thou kinge of Egypte, I wyll vpon the, thou greate dragon, that lyest in the waters: thou that sayest: the water is mine. I haue made it my selfe. I wyll put an hooke in thy chawes, and hange all the fysshe in thy waters vpon thy skales: after that I wyll drawe the oute of thy waters: Yea and all the fysshe of thy waters that hange vpon thy skales. I will caste the oute vpon the dry land with the fysshe of thy waters, so that thou shalte lye vpon the felde. Thou shalte not be gathered ne taken vp: but shalt be meate for the beastes of the felde, and for the fowles of the ayre: that all they whiche dwell in Egypte, maye knowe, that I am the Lord: because thou hast bene a staf of reede to the house of Israel. Whe they toke B holde of the with their hande thou brakest Ezay.xxxvi.a pyckest them on euery syde: and yf they lea- Ezech. ned vpon the, thou brakest and hurtest the xxix.a reynes of their backes. Therfore, thus sayth the Lorde God: beholde, I will bringe a swearde vpon the, and rote out of the bothe man and beaste. Yea the lande of Egypt shal be desolate and waste, and they shall knowe, that I am the Lorde: Because he sayde: y water is myne, I my selfe haue made it: Beholde therfore, I wyll vpon the, and vpon thy waters: I wyll make the lande of Egypte waste and desolate, from the towre of Syenes, vnto the borders of the Moryans lande so that in.xl. yeres there shal no fote of man walke there, neither fote of cattell goe there, neither shall it be inhabyted. I will make the lande of Egypte to be desolate, amonges other waste countreyes, and her cyties to lye voyde.xl. yeres, amõg other voyde cityes: And I wil scatre the Egyptians amõg the heithen and nations.

Againe, thus sayth the Lorde God: Whe C the.xl. yeres are expired, I wyll gather the Jerem. Egyptians to gyther agayne, out of the nations, amonges whome they were scattered, & wyll bringe the prysoners of Egypt agayne into the lande of Pathures their owne natyue countrey, that they may be there a lowly small kingome: yea they shal be the smalleste amonge other kyngdomes lest they exalte them selues aboue the Heithen: for I wil so mynisshe them that they shal no more rule the Heithen.

They shall no more be an hope vnto the house of Israel, neither prouoke them anye more

more to wickednes, to cause the turne backe and to folowe them: and they shall knowe that I am the Lorde God.

D In the.xxvij.yere, the fyrst daye of the fyrst moneth, came the worde of the Lorde vnto me sayinge: Thou sonne of man, Nabuchodonosor the kynge of Babylon hath made his hoste, with greate trauayle and laboure to come before Tyre: that euery heed maye be balde, and euery shoulder bare. Yet hathe Tyre gyuen neither him ne his hoost any reward, for the greate trauayle that he hath taken there.

Therfore thus sayethe the Lorde God: beholde I wyll gyue the lande of Egypt vnto Nabuchonosor the king of Babylon, that he may take away all her substaunce, rob her robberyes, and spoyle her spoyles, to pay his hoost their wages withal. I wil gyue him the lād of Egypt for his labour, that he toke for me before Tyre.

At the same tyme wyll I cause the horne of the house of Israel to growe forthe, and open thy mouth agayne amonge them: that they maye knowe, how that I am the Lorde.

¶ The destruction of Egypte and of his cytyes is bewayled.

CAPI. XXX.

E The worde of the Lord came moreouer vnto me, sayinge: Thou sonne of man, prophecye and speake: thus sayethe the Lorde God: Mourne, wo worth this daye, for the daye is here, the daye of the Lorde is come: the darcke daye of the Heithen, the houre is at yande, the swearde commeth vpon Egypte.

Whē pwolfded mē shal downe in Egypte, whē her people are taken away, & when her foundacions are destroyed, the Mozians lād shall be afrayed, yea the mozians lande, Lidia and Lidia, all their common people, and Chub, all that be confederate vnto theym, shall fall with them thorowe the swearde.

F Thus sayth the Lorde: the mayntayners of the lande of Egypte shall fal, the pride of her power shall come downe: euen vnto the towre of Syenes shall they be slayne downe with the swearde, sayth the Lorde God: amonge other desolate countreyes they shall be made desolate, and amonge other waste cytyes they shall be wasted. And they shall knowe, that I am the Lorde, when I kyndle a fyre in Egypte, and when all her helpers are destroyed.

At that tyme, shall their messengers goo forth fro me in shyppes, to make the careles Mozians afrayed, and sorow shall come vpō them in the daye of Egypte for doubtlesse it G shall come.

Thus sayth the Lord God: I wyl make an ende of the people of Egypte thorow the hande of Nabuchodonosor kyng of Babylō. H and his people with him, yea and the cruel tyrauntes of the Heithen shalbe brought to destroye the lande.

They shall drawe out their sweardes vpō Egypte and fyll the lande full of slayne mē I wyll drye vp their floudes of water, and sell the lande into the handes of wicked people. The lande and all that is therin, wyll I destroye thorow the ennemyes. Euen I the Lorde haue sayde it.

And thus sayth the Lorde God: I wyll D destroye the Idolles, and dryue the ymages zach.xiii.2 of Noph to an ende. There shall no more be a prince of Egypte, and a fearfulnesse wyll I sende in to ꝑ Egiptians land. As for Pathures, I wil make it desolate, and kyndle a fyre in Zoan. Alexandria wyll I punysshe, and poure my wrothfull indignacion vpon Sin whiche is the strength of Egypte. All the substaunce of Alexandria wyll I destroye, and kyndle a fyre in Egypte.

Sin shall be in greate heynesse, Alexan- E dria shall be rooted out, and Noph shall haue daylye sorowe. The best men of Helyopolis and Bubasta shall be slayne with the swerd, and caryed awaye captyue. At Taphnis the daye shall be darke, when I breake there the septer of the lande of Egypte, and when the pompe of her power shall haue an ende. A cloude shal couer her and her doughters shal be led awaye into captyuyte. Thus wyl I punysshe Egypt, that they may knowe, how that I am the Lorde.

It happened in the.xi.yeare, vpō ꝑ seuenth K daye of the fyrste moneth, that the Lordes worde came vnto me, saying: Beholde thou sonne of man, I wyl breake the arme of Pharao kynge of Egypte: and lo it shall not be bound vp to be healed, neither shal any playster be layde vpon it. for to ease it, or to make it so strong, as to holde a swearde. Therfore, thus sayth the Lorde God: Beholde, I wyll vpon Pharao the kynge of Egypt, and breke his stronge arme (yet is it but a broken one) and wyll smyte the swearde out of his hand.

As for the Egyptians, I wyll scatre theym among the Heithen, and strow them in ꝑ landes aboute. Agayne I wyl strength the arme of the kyng of Babylō, & giue him my swerd in his hād: but I wyl breake Pharaos arme so that he shall holde it before him piteously lyke a wounded man.

Yea I wyll stablyshe the kynge of Baby- G lons arme: and the armes of Pharao shall fal Pharao. downe: that it maye be knowen, that I am the Lorde, whiche gyue the kynge of Babylon my swearde in his hande, that he maye drawe it oute vpon the lande of Egypte: & that when I scatre the Egyptians amonge the Gentyles, and strowe them in the landes aboute, they maye knowe, that I am the Lorde.

¶ A comparyson of the prosperetye of Pharao, with the prosperytye of the Assyryans. He prophecyeth a lyke destruction vnto them bothe.

CAPI. XXXI.

Moreouer

A Moreouer, it happened in the. xi. yeare the fyrste daye of the thirde moneth that the worde of the Lorde came vnto me sayinge: Thou sonne of man speake vnto Pharao the kinge of Egypte, and to al his people: Whō art thou lyke in thy greate nesse: Beholde Assur was lyke a Cedre tree vpon the moūt of Lybanus with fayre braūches: so thicke, that he gaue shadowes and shot out verye hyghe. His toppe reached vnto the cloudes. The waters made him greate, & the depe set him vp an hyghe. Rounde about the rotes of him ranne there floudes of water he sente oute his lytle ryuers vnto all ỹ B trees of the felde. Therfore was he hyghe then all the trees of the felde, and thorowe ỹ multytude of waters that he lent from him he optayned many longe braunches. All fowles of the ayre made their nestes in his braunches, vnder his bowes gendred all there beastes of the felde, and vnder his shadow dwelt all people. Fayre and beautyfull was he in his greatnesse and in the length of his braunches, for his rote stode beside greate waters no Cedre tre myghte hyde him. In the pleasaunt garde of God, there was no fyre tre lyke his braūches, the playne trees were not like the bowes of him. All the trees in the garden of God might not be compared vnto him in his beauty ys fayre and goodlye had I made him with the multytude of his braunches: In so moche that all the trees in the pleasaunt garden of God, had enuye at him. D Therfore thus sayth the God: for so moche as he hathe lyfte vp him selfe so hyghe and stretched his top into the cloudes, and seinge his herte is proude in his hyghnesse: I wyll delyuer him in to the handes of the myghtyest amonges the heythen, whiche shall rote him out. Accordinge to his wyckednesse will I cast him awaye, the ennemyes shal destroy him, and the myghtye men of the Heythen shall so scattre him that his braunches shall lye vpon all mountaynes and in al valleyes, his bowes shall be broken downe to the grounde thorow out the lande. Then all the people of the lande shal go from his shadow and forsake him. When he is fallen, all the E foules of the ayre shall syt vpon him, and all wylde beastes of the felde shall go about amonges his braunches: so that frome hēce forthe, no tree in the water shall attayne to his hyghnes, nor reache his toppe vnto the cloudes, neither shall any tree of the water stande so hyghe, as he hath done. For vnto death shall they all be delyuered vnder the earth, and go downe to the graue, lyke other men.

F Moreouer, thus sayth the Lorde God: In the daye when he goeth downe to the graue I wyll cause a lamentacion to be made, I wyl couer the depe vpon him, I will staunche his floudes, and the greate waters shal be restrayned. I shall cause Libanus to be sorow full for his sake, and all the trees of the felde shall be smytten.

Eſaye.xiiii.c Ezech.xxxi.c I wyl make the heythen shake at the sound of his fall, when I caste him downe to hell, with them that descende in to the pytte. All the trees of Eden, withal the chosen and best trees of Lybanus, yea and all they that are planted vpon the waters, shal mourne with him also in the lower habytacyons: for they shall go downe to hell with him, vnto them that be slayne with the swerde, which dwelt afore vnder the shadowe of his arme among the heithen. To whom shalte thou be lyckened, that art so glorious and great, amonge the trees of Eden? yet art thou cast downe vnder ỹ erth (amonges the trees of Eden) wher thou must lye amonges vncircumcysed, with them that be slaine with the swearde. Euen thus is it with Pharao and all his people, sayth the Lord God.

¶ The Prophete is cōmaunded to bewayle Pharao. He prophecyeth that destruction shall come vnto Egypt thrughe the kynge of Babylon.

CAPI. XXXII.

IN the. xij. yeare, the fyrste daye of the. xij. moneth, the worde of the Lorde came vnto me, sayinge: Thou sonne of man, take vp a lamentacion vpon Pharao kynge of Egypte, and saye vnto him: Thou art counted as a lion of the heithen, and as a whalefysshe in the see. Ezech. xxxii.

Thou castest thy waters aboute the, thou troublest the waters with thy fete, and stampest in their floudes. Thus sayth the Lorde God: I wyll spred my net ouer the, namely, a greate multytude of people: these shall drawe the in to my yarne, for I will caste the vpon the lande, and let the lye vpon the felde that all the foules of the ayre maye syt vpon the: I wyll geue all the beastes of the felde ynoughe of the. Ezech. xxxii.

Thy flesshe wyll I caste vpon the hilles, & fyll the valleyes with thy hyghnesse. I wyll B water the lande with the aboundaunce of thy bloude euen to the mountaynes, and the valleyes shall be full of the. When thou arte put out, I wyll couer the heauen, and make his starres dymme. I will spreade a cloude ouer the Sunne, and the Moone shal not giue her lyght. Ezech. xxxii. Ioel. ii.

All the lyghtes of heuen wyll I put oute ouer the, and bringe darckenesse vpon thy lād sayth the Lorde God. I wyl trouble the hertes of many people, when I bringe thy destruction amonges the Heithen & countreyes whom thou knowest not. Yea I wyll make many people with their hynges so afrayde thorowe the, that their heere shall stand vp, when I shake my swearde at their faces. So deeply shall they be astonyed, euery man in him selfe, at the daye of thy fall.

For thus sayth the Lorde God: the kyng L of Babylons swearde shall come vpon the, with the swerdes of the worthyes wyll I smyte downe thy people.

All they that be myghtye amonge the Gētyles, shal waste the proude pompe of Egypte and dryng downe al her people. All the carrel

also

also of Egypte wyll I destroye, that they shal come no more vpon the waters: so that neither mans fote ne beastes clawe, shal steare them any more. Then wyll I make their waters cleare, and cause their floudes to runne lyke oyle, sayth ꝑ Lord God: when I make the lande of Egypte desolate, and when the countreye with all that is therin, shall be layde waste: and when I smyte all them whiche dwell in it, that they maye knowe, that I am the Lord. This is the mourninge, that ꝑ doughters of the heithen shal make: Yea a sorow and lamentacion shal they take vp, vpon Egypte and all her people, sayth ꝑ Lorde God.

In the.xij. yere, the.xv. daye of the moneth came the worde of the Lorde vnto me, sayinge: Thou sonne of man. Take vp a lamentacion vpon the people of Egypte, and cast the downe, yea and the myghtye people of the heithen also euen with the that dwel beneth: and with them that go downe in to the graue. Downe (howe fayre so euer thou be) and laye the with the vncircumcised. Amonges those that be slayne with the swerde, shall they lye.

The swerde is gyuen alredye, he shall be drawen forth and al his people. The myghty worthies & his helpers, that be gone downe and lye with the vncircumcised & with them that be slayne with the swerde: shall speake to him out of the myddest of hell.

Assur is there also with his company, and their graues round about, which were slayne and fel al with ꝑ swerde, whose graues lye beside him in the lowe pyt. His commons are buryed rounde about his graue: all togither wounded and slayne with the swerde, which men afore tyme brought feare into the land of the lyuynge.

There is Elam also with all his people, & their graues rounde about: which all being wounded and slayne with the swerde, are gone downe vncircumcysed vnder the earth, whiche neuertheles somtyme brought feare into the lande of the lyuynge: for the whiche they bare their shame, with ꝑ other that be gone downe to the graue.

Their burial is gyuen them and all their ꝑ people, amonges them that be slayne. Their graues are round about all them which be vncircumcysed, and with them that be slaine thorowe the swerde: for seinge that in times past they made the lād of the lyuyng afrayde, they muste nowe beare their owne shame, with them that go downe to the pyt, & lye amonge them that be slayne.

There is Mesech also and Tubal, & their people, and their graues round about. These all are amonges the vncircumcysed, and the that be slayne with the swerde, because afore tyme they made the lande of the lyuynge afrayed.

Shulde not they then lye amonges the worthyes, and vncircumcysed Gyauntes? whiche with their weapons are gone downe to hell: whose swerdes are layed vnder their heades, whose wickednesse is vpon their bones: because that as worthyes, they haue brought feare in to the lande of the lyuyng? Yea amonges ꝑ vncircumcysed shalt thou be stroyed, and slepe with them, that perysshed thorow the swearde.

There is the lande of Edom with her kinges & princes also, which with their strength are layed by them that wer slayne with the swearde, yea amonge the vncircumcised, and them whiche are gone downe into the pit. Moreouer, there be all the princes of the north, with all the Sidonians, whiche are gone downe to the slayne. G Jerem.xlix.b Ezechi.xxv.b xxv.a.

With their feare & strength they are come to confusyon, and lye there vncircumcysed, amōges those that be slayne with the swerde and beare their owne shame, with them that be gone downe to the pyt.

Nowe when Pharao seith this, he shal be comforted ouer all his people, that is slayne with the swerde: both Pharao and all his hooste, sayth the Lorde God. For I haue gyuen my feare in the land of the lyuyng. But Pharao and al his people shall lye amonges the vncircumcysed, and amonges them that be slayne with the swearde sayth the Lorde God.

The setteth out the office of a preacher. He strengtheneth them that despayre, and boldeneth them with the promyse of mercy. Is the former ryghtousnesse helpeth not the ryghtous, yf he gyue hym selfe agayne to synne: so the synnes done before are not imputed to the wycked that amendeth. The worde of the Lorde agaynst the rest of the people. Agaynst the mockers of the wordes of the Prophet.

CAPI. XXXIII.

AGayne, the worde of the Lorde came vnto me sayinge: Thou sonne of mā Speake to the chyldren of thy people, and tell them: When I sende a swearde vpon a lande, yf the people of the land take a man of their countrey, and sette him to be their watchman: the same man (whan he seyth the swerde come vpon the lande) shall blowe the trompette, and warne the people. A Preachers be watchmē. iiii.Reg.ix.d.

If a man now heare the noyse of the trompet and wyll not be warned, and the swerde come and take him awaye: his bloude shall be vpon his owne heed: for he herde ꝑ sound of the trompette, and wolde not take hede, therfore his bloude be vpon him. But yf he wyll receyue warnynge, he shall saue his lyfe.

Agayne, yf the watchman se the swearde come and shewe it not with the trompet, so ꝑ the people is not warned: if the swerd come then, and take any man from amonges the: the same shall be taken awaye in his owne synne, but his bloude wyll I requyre of the watchmans hand.

And nowe (O thou sonne of man) I haue made the a watchman vnto the house of Israel: Ezechie.iii.c.

tael: that where as thou hearest any thynge out of my mouth, thou mayste warne them on my behalfe. If I saye vnto the wycked thou wycked, thou shalte surely dye: and ꝓ gyuest hym not warnynge, that he maye beware of his vngodly waye: then shall the wycked dye in his own synne, but his bloude wyll I requyre of thy hande. Neuertheles yf thou warne ꝓ wicked of his way, to turne from it, wher as he yet will not be turned from it, he shal dye because of his synne, but thou haste delyuered thy soule.

C Therfore (O thou sonne of man) speake vnto the houle of Israel. Yea say thus: Our offences and synnes lye vpon vs, and we be corrupte in them: how shulde we then be restored vnto lyfe? Tell them: As truly as I lyue sayth the Lorde God, I haue no pleasure in the death of the wycked, but moche rather that the wicked turne from his waye and lyue. Turne you, turne you from youre vngodly wayes, O ye of the houle of Israel. Why, wherfore wyl ye dye?

Ezech.xviii.e

Ezec.xviii.d

Thou sone of man, tell the children of thy people: The righteousnesse of the rygh-tous shall not saue him, whan so euer he turneth awaye vnfaythfully: Agayne, the wickednes of ꝓ wicked shal not hurte him, whan soeuer he conuerteth frome his vngodlynes.

And the rychteousnesse of the rygh-tous shall not saue his lyfe, whansoeuer he sinneth.

If I saye vnto the rychtous, that he shall surelye lyue, and so he trust to his owne righteousnesse, and do synne: then shal his righteousnesse be no more thought vpon, but in the wyckednesse that he hathe done he shall dye.

D Agayne, yf I saye vnto the wicked: thou shalte surely dye: and so he turne frome his synnes, and do the thinge that is lawfull & ryght: In so moch that the same wicked man gyueth the pledge agayne, restoreth that he had taken awaye by robberye, walketh in ꝓ commaundementes of lyfe, & doth no wrong: Then shal he surly lyue, and not dye. Yea the synnes ꝓ ye hath done, shal neuer be thought vpon.

Ezaye.lv.b
Iere.xviii.a

For in so moche as he doth now the thing that is lawfull and right, he shall lyue. And yet the children of thy people say: Tush, the way of the Lord is not ryght, where as their owne waye is rather vnryght.

When the righteous turneth from his righteousnesse, and doth the thyng that is wicked, he shal dye therfore. But if the wicked turne from his wickednesse, doinge the thinge that is lawfull and ryght, he shall lyue therfore. Yet ye saye: the waye of the Lorde is not equall. O ye houle of Israel, I wyll iudge euery one of you after his wayes.

Ezech.xviii.f
Roma.ii.a

E In the twelueth yere the .v. day of ꝓ .x. moneth of our captyuite, it happened, that one whyche was fled out of Jerusalē, came vnto me, and sayde: the cytye is destroyed. Nowe the hande of the Lord had bene vpon me the euening afore this man (which was escaped) came vnto me, & had opened my mouth, vntyll the morowe that he came to me: yea he opened my mouth, so that I was no more domme.

Then came the worde of the Lorde vnto me, and sayde: Thou sonne of man, they that dwell in the wasted lande of Israel, say Abraham was but one man, and he had the lande in possession nowe are we many, & the lande is geuen vs to possesse also.

And therfore tell them: Thus sayth the Lorde: In the bloude haue ye eaten, youre eyes haue ye lyfte vp to Idols, and haue shed bloud: shal ye then haue rye land in possession.

Ye leane vpon youre swordes, ye worke abhominacyōs, euery one defyleth his neighbours wyfe: and shall ye then possesse the lande? Say thou these wordes vnto them: Thus sayth the Lorde God: As truely as I lyue all ye that dwell in this wildernes, shal be slayne with the swerde: what so euer is vpon the felde, wyll I gyue vnto the beastes to be deuoured: those that be in stronge holdes and dennes, shall dye of the pestylence. For I wyl make the lande so desolate and waste, and the pomp of her strēgth shal come to an ende. The mountaynes in Israel shall be so waste that no man shall trauayle therby.

Then shall they learne to knowe, that I am the Lorde, when I make the lande waste and desolate, because of al their abhomynacions, that they haue wroughte. And thou sonne of man, the children of thy people that talke of the, by the walles & in the doores of their houses, sayinge one to an other: Come lette vs heare, what worde is gone forthe frome the Lorde: They come vnto the, after the maner of a great people: ye my people sit downe before the, and heare thy wordes but they wil not therafter: for i their mouthes they shewe them selues, as though they were feruent, but their herte goeth after their owne couetous lucre.

And as a ballet ꝓ hath a swete tune, & is pleasaunt to synge, so shalte thou be vnto them: thy wordes shall they heare, but they will not do therafter. When this commeth to passe (for lo, it commeth in dede) then shall they knowe, that there hathe bene a Prophete amonge them.

¶ Agaynst Bysshoppes and Curates that destroye the flocke of Christe, and seke their owne. The Lorde sayethe that he wyll vysette his dyspersed flocke, and gather them togyther. He repenteth the malyce of certayne of the flocke. He promyseth the true shepherde Christe, and with hym peace.

CAPI. XXXIIII.

A Nd the worde of the Lorde came vnto me sayinge: Thou sonne of man, prophecye agaynste the shepeherdes of Israel, prophecye and speke vnto theym: Thus sayth the Lorde God: Woe be vnto the shepherdes of Israel, that fede the selues. Shulde not the shepherdes fede the flockes?

A Shepherdes

Ezechiel. Jeremie. xxiii.

Ye

Ye haue eaten vp the fatte, ye haue clothed you with the woll: the best fedde haue ye slayne, but the flocke haue ye not nourysshed. The weake haue ye not holden vp, the sycke haue ye not healed: the broken haue ye not bounde togyther, the outcastes haue ye not brought agayne: the lost haue ye not sought, but churlysshly, and cruelly haue ye ruled them. Thus are they scattered here and there without a shepeherde: yea all the beastes of the felde deuoure them, and they goo astraye.

My shepe goo wanderynge vpon all mountaynes, and vpon euery hye hyll. Yea they be scattred abrode in all feldes, and there is no man that careth for them, or seketh after the. Therfore, O ye shepherdes, heare the worde of the Lorde. Thus sayth the Lord God. As truly as I lyue, for as moche as my shepe are robbed, and deuoured of all the wylde beastes of the felde haynge no shepeherde: and seinge that my shepherdes take no regarde of my shepe, but fede them selues onely and not my shepe. Therfore heare the worde of the Lord, o ye shepherdes: Thus sayth the Lord God: Behold, I my selfe wil vpon the shepherdes, and require my shepe from their handes, and make them cease from fedyng of my shepe: yea the shepherdes shal fede them selues no more: For I will delyuer my shepe oute of their mouthes, so that they shall not deuour them after this. For thus sayth the Lorde God: Behold, I wyl loke to my shepe my selfe, and seke them. Lyke as a shepeherde amonges the flocke, seketh after þ shepe that are scatred abrode, euen so wil I seke after my shepe, and gather them togyther oute of all places, where they haue ben scattered in the cloudy and darke daye. I wil bring them out from all people, and gather them togyther oute of all landes. I wyll bynge them in to their owne lande, and fede theym vpon the mountaynes of Israell by the ryuers, and in all the places of the countrey. I wyll fede the in eyght good pastures, & vpon the hye mountaynes of Israel shall there foldes be. There shall they lye in a good folde, and in a fatte pasture shall they fede: euen vpon the mountaynes of Israel.

I wyll fede my shepe my selfe, and bynge them to their rest, sayth the Lord God. Such as be lost, wil I seke / suche as go astraye, wil I bring agayne / suche as be wounded, wil I bynde vp / suche as be weake, wyll I make strong / suche as be fat and wel lykinge, those wil I preserue, and fede them with the thyng that is laufull. And as for you, O my shepe, sayth the Lorde God: I wil put a differrence amonge the shepe, amonges the wethers and the gotes. Was it not inough for you to eate vp the good pasture, but ye must treade downe the residue of your pasture with your fete also? Was it not ynough for you to drynk clere water, but ye must trouble the residue also w your fete?

Thus my shepe muste be fayne to eate the thynge, that ye haue troden downe with your fete, and to drynke it, that ye with your fete haue defyled. Therfore, thus sayth the Lorde God vnto theym: Beholde, I wyll iuuer the fatte shepe from the leane / for so moche as ye haue thot the weake shepe vpon the sydes and shoulders, and run vpon them with youre hornes, so longe tyll ye haue vtterly scattered them abrode. I wyll helpe my shepe, so that they shall be no more spoyled: yea I wyll discerne one shepe from an other. I wyll rayse vp vnto them one onely shepeherde: euen my seruaunt Dauid, he shal fede them, & he shal be their shepherde. I the Lorde wyll be their God, and my seruaunte Dauid shall be their prynce: Euen I the Lorde haue spoken it. Job.1.b. Esaye.5.b.& 11.b Deut.18.g

Moreouer, I wyll make a couenaunte of peace with them, and dryue all cuyll beastes oute of the lande, so they that maye dwelle safelye in the wyldernesse, and slepe in the woddes. Good fortune and prosperitie wyll I gyue them, and vnto all that be rounde aboute my hylle. A prosperous showre and rayne wyll I sende them in due season, that the trees in the wodde maye bringe forthe their frutes, and the grounde her increase. They shall be safe in their landes, and shall knowe that I am the Lorde, whiche haue broken their yoke, and delyuered them oute of the handes of those that helde them in subiection.

They shall no more be spoyled of the heathen, nor deuoured with the beastes of the lande/but safely shal they dwell, and no man shall fraye them. I wyll set vp an excellente plante for theym, so that they shall suffre no more hunger in the landes, neyther beare the reproche of the heathen any more. Thus shall they vnderstande that I the Lorde their God am with them, and that they (euen the house of Israell) are my people, sayth the Lorde God. Ye men are my flocke, ye are the shepe of my pasture: and I am youre God, sayth the Lorde God. G Johñ.x.b Psal.xc.a.b.c

¶ The destruction that shal come on the hyll Seir, that is on þ Idumeꝛs, bicause they troubled the people of the Lorde.

CAPI. XXXVIII.

MOreouer, the worde of the Lorde came vnto me, sayng: Thou sonne of man, turne thy face towarde þ mount Seir, prophecy vpon it, & saye vnto it: Thus sayth the Lorde God: Beholde, O thou mounte Seir, I wyl vpon the, I wil reache out myne hande ouer the / yea waste and desolate wyll I make the. Thy cityes wil I breake downe, and thou shalte lye voyde / that thou mayste know how that I am the Lord. For so moche as thou beareste an olde enimitye agaynst the the chyldren of Israell / and with a cruell hande haste made them afrayde, what tyme as they were troubled and punished for their synne. Therfore as truly as I lyue, sayth the Lorde God, I wyll prepare the vnto blonde / yea blonde shal folowe vpon the. A B

seinge thou layest wayte for blonde, therfore shall blond persecute the. Thus will I make the mount Seir desolate and waste, and bring to passe that there shal no man go thither, ne come from thence. His mountaynes will I fil with his slayne men: thy hylles, dales, and valeys shall lye full of them that are slayne with the swerde. I wyll make the a perpetuall wylderneße, so that no man shal dwell in thy cytyes: that ye maye knowe how that I am the Lorde.

L And bycause thou hast sayd: what, bothe these nations, and bothe these landes muste be myne, and I wyll haue them in possession, where as the Lorde was there. Therfore, thus sayth the Lord God: As truly as I liue I wyll handle the accordynge to thy wrathe and gelousye, lyke as thou hast dealte cruelly with them: that I maye be knowen among them, howe I haue punysshed the. Yea, and that thou mast be sure that I the Lorde haue herde all thy despytfull wordes, which thou hast spoken agaynste the mountaynes of Israel, sayinge: Lo, they are made waste, and

D gyuen vs to deuoure. Thus with your mouthes ye haue made youre boaste agaynste me, yea, and multiplyed youre proude wordes agaynste me, whiche I haue herde all togyther. Wherunto thus sayth the Lorde God:

Ezechi.xxxv.c. When the hole worlde is in wealthe, then wyll I make the waste. And lyke as thou (O mount Seir) wast glad, bycause the heritage of the house of Israell was destroyed: euen so wyll I wo vnto the also, that thou and hole Edom shal be destroyed, and know that I am the Lorde.

The promyseth delyueraunce from the Gentyles vnto Israel. The benefytes done vnto the Jewes are to be ascrybed to the mercye of God, not vnto their deserupnges. God renueth our hertes that we maye walcke in his commaundementes.

CAPI. XXXVI.

A Thou sonne of man, prophecie vpon the mountaynes of Israel, and speke. Heare the worde of the Lorde, O ye mountaynes of Israel. Thus sayth the Lorde God:

Ezech.vi.c Bycause your enuemye hath sayd vpon you: Aha, the hye euerlastynge places are now become ours: Prophecye therfore and speake: thus sayth the Lorde God: Seing ye be wasted and troden downe on euery syde, and become a possessyon vnto the residue of the Gentiles, whiche haue brought you in to mennes mouthes, and vnto an cupll name amonges the people. Therfore heare the worde of the Lorde God, O ye mountaynes of Israell: Thus sayth the Lorde God vnto the mountaynes and hylles, valleyes and dales, to the voyde wylderneßes, and desolate cytyes, whiche are spoyled, and hadde in derysyon on euery syde, amonge the residue of the Heathen: Yea, euen thus sayth the Lorde God:

B In the fyre of my gelousye haue I taken a deuyce, agaynste the residue of the Gentyles, and agaynst all Edom: whiche haue taken in my lande vnto them selues for a possession, whiche also reioyced from their hert, with a despytefull stomacke to waste it and to spoyle it.

Prophecye therfore vpon the lande of Israell, speake vnto the mountaynes and hylles, to valleys and dales, thus sayth the Lord God. Beholde, this haue I denised in my gelousye and terrible wrathe: For so moche as ye haue suffred reproke of the heathen: therfore, thus sayth the Lorde God: I haue swore that the Gentyles whiche lye about you, shall beare youre confusyon them selues. And as for you (O mountaynes of Israell) ye shall shoute oute youre braunches, and bringe forthe youre frute to my people of Israell/ for it is harde by that wyll come. Beholde, I come vnto you, and vnto you wyll I tourne me, that ye maye be tylled and sowen.

I wyl sende you moche people, which shal C be all of the house of Israel: the cityes shall be inhabited, and the decayed places shall be repayred agayne. I wyll prouyde you with moche people & catel, which shal encrease and bringe frute. I will restore you also to youre olde estate, and shewe you more kyndenesse then euer ye hadde before/ whereby ye shall knowe that I am the Lorde. Yea, people wil I sende vnto you (O my folke of Israell) whiche shall haue the in possession, and thou shalt be their inheritaunce, so that thou shalt no more be without them. Agayn, thus sayth the Lorde God: for so moche as they saye vn to you: thou art an eater vp of men, & a waster of thy people: therfore thou shalt eate no men, neyther destroye thy people any more, sayth the Lord God. And I wil not suffre the for to heare thyne owne confusyon amonge the Gentyles from henceforth. Thou shalte not beare the reproke of the nations, nor cast oute thyne owne people any more, sayth the Lorde God.

Moreouer, the worde of the Lord came vn to me, saying: O thou son of man, when the house of Israel dwelt vpon their own ground they defyled theym selues with their owne wayes and ymagynacions/ so þ in my syght their waye was lyke the vnclennesse of a menstruous womā. Wherfore I poured my wrathfull displeasure vpon them, bycause of the blonde that they had shed in the lande, and bicause of their ydols, wherwith they had defyled them selues. I scatred them also among the Hethen, so that they were strowed about in the landes. Accordynge to their wayes, and after their owne inuencions, so dyd I punysshe them.

Nowe when they were gone vnto the hea- E then, and come in amonges them, they dishonoured my holy name: so that it was sayd of them: Are these the people of God, and must go out of their owne land? Then spared I my holy name which the house of Israel had dishonoured amonges the Gentyles, to whome they came. Therfore tell the house of Israel: Thus sayth the Lorde God: I wo not this for your sakes (O house of Israell) but for my

my holye names sake, whiche ye dishonoured amonge the Heathen, when ye came to them. Therfore, I wyll halowe my greate name agayne, whiche amonge the Gentiles is euyl spoken of: for ye your selues haue dishonored it amonge them. And the Gentiles shall knowe that I am the Lorde, when I am honoured in you before their eyes, sayth the Lorde God.

As for you, I wyll take you from amonges the Heathen, and gather you together oute of all countreyes, and bynge you agayne in to youre owne lande. Then wyll I poure clere water vpon you, and ye shall be clene: yea from all your vnclennesse, and from all your Idols shall I clense you. A newe herte also wyll I gyue you, and a newe spirite will I put in to you: As for that stonye herte, I wyll take it oute of youre bodye, and gyue you a fleshly herte. I wyll gyue my spirite amonge you, and cause you to walke in my commaundements, to kepe my lawes, and to fulfyl them.

And ye shall dwell in the lande that I gaue to your fore fathers, and ye shall be my people, and I wyll be youre God. I wil helpe you out of all youre vnclennelle. I wyll call for the corne, and wyl encrease it, and wyl let you haue no hongre. I wil multiplye the frutes of the trees, and the encrease of the felde for you, so that ye shal beare no more reproffe of honger amonge the Heathen. Then shall ye remembre youre owne wicked waies, and your imaginacions, whiche were not good: so that ye shall take displeasure at your owne selues, by reason of your synnes and abhominacions.

But I wyll not doo this for youre sakes (sayth the Lorde God) be ye sure of it. Therfore, O ye house of Israell be ashamed of youre synnes. Moreouer, thus sayth the Lorde God: what tyme as I shall clense you from all youre offences, then wyll I make the cityes to be occupyed agayne, and wyl repayre the places þ be decayed. The desolate land shall be buylded agayne, whiche afore tyme laye waste in the syght of all them that wente by.

Then shall it be sayd: this waste lande is become lyke a gardeyn of pleasure, and the bodye, desolate and broken downe cities are nowe stronge and fensed agayne. Then the residue of the Heathen that lye rounde about you, shall knowe that I am the Lorde whiche repayre that was broken downe, and plante agayne that was made waste. Euen I the Lorde haue spoken it, and wyll do it in dede.

Thus sayth the Lorde God: I wyl yet ones be founde agayne of the house of Israell, and doo this for them: I shall encrease them as a flocke of men. Lyke as the holy flocke, and the flocke of Jerusalem are in the hygh solemne feastes: so that also the wylde wasted cityes be fylled with flockes of men: and they shall knowe that I am the Lorde.

¶ He prophecyth the bryngynge agayne of the people be ynge in captyuyte. He sheweth the vnyon of the ten trybes with the two. Christ is the kynge of the Christen people alone, and the onely euerlastynge shepherde therof.

CAPI. XXXVII.

The hande of the Lorde came vpon me, and caryed me oute in the spirite of the Lorde, & let me downe in a playne feld, that laye ful of bones, and he led me rounde about by them: and beholde the bones that laye vpon the felde were verye manye, and marueylous dre also. Then sayd he vnto me: Thou sonne of man: thynkest thou these bones maye lyue agayne? I answered: O Lord God, thou knowest. And he sayde vnto me: Prophecy thou vpon these bones, and speake vnto them: Ye dry bones, heare the worde of the Lorde. Thus sayth the Lorde God vnto these bones: Beholde I wyl put breth in to you, that ye may liue: I wil gyue you sinowes, and make flesh grow vpon you and couer you ouer with skin, and so gyue you breth that ye maye lyue and knowe that I am the Lorde.

So I prophecied as he badde commaunded me. And as I was prophecyinge, there came a noyse and a greate motion, so that the bones came euery one to an other. Now when I had loked, beholde, they had synowes, and flesh grewe vpon them, and aboue they were couered with skynne, but there was no breth in them: Then sayd he vnto me: Thou sonne of man, prophecye thou towarde the wynde: prophecye, and speake to the wynde: Thus sayth the Lorde God: a come (O thou ayre) from the four wyndes, and blow vpon these slayne, that they maye be restored to lyfe. So I prophecied, as he had cõmaunded me, then came the breth in to them, and they receyued lyfe, and stode vp vpon their fete, a marueylous great sorte.

Moreouer, he sayd vnto me: Thou sonne of man, these bones are the hole house of Israel. Beholde, they saye: Oure bones are dryed vp, oure hope is gone, we are clene cut of. Therfore prophecye thou, and speake vnto them: thus sayth the Lorde God: Beholde, I wyll open your graues (O my people) and take you oute of your sepulcres, and bryngе you in to the lande of Israell agayne. So shal ye knowe that I am the Lorde, whē I open youre graues, and bryngе you oute of them. My spirite also wyll I put in you, and ye shall lyue: I wyll sette you agayne in your owne lande, and ye shall knowe, that I am the Lorde, whiche haue sayd, and fulfylled it in dede.

The worde of the Lorde came vnto me, sayinge: Thou sonne of man, take a sticke and wrytе vpon it: Vnto Juda and to the chyldren of Israell his companions. Then take an other sticke, and wrytе vpon it: Vnto Joseph þ stok of Ephraim, and to al the housholde of Israel his companions. And thē take bothe these sett ogyther in thyne hande, so shall

there be one stycke therof. Now yf the chyldren of thy people saye vnto the: wylte thou not shew vs what thou meanest by these? the gyue them this answere: thus sayth ỹ Lorde God: beholde I will take the stocke of Ioseph, whiche is in the lande of Ephraim, and of the tribes of Israel his felowes, and will put them to the stocke of Juda, and make the one stocke, and they shall be one in my hand. And the two stycks whervpon thou writest shalt thou haue in thyne hand, that they may se, and shalt saye vnto them:

Dicer. i. b

Thus sayethe the Lorde God: beholde, I wyll take awaye the chyldren of Israel from among the heathē, vnto whom they be gone and wil gather them togyther on euery syde, and bryng them agayn in to their owne land. yea I wyll make one people of the in ỹ land, vpon the mountaynes of Israel, and they al shall haue but one kyng. They shall no more be two peoples frome henceforthe, neyther be deuyded in to two kyngdomes: they shall also defile them selues no more with their abhominacions, ydols, and all their wicked doinges. I wil helpe them out of al their dwellyng places wherin they haue synned, & wyll so clense them, that they shall be my people, and I their God.

F

Dauid my seruaunt shall be their kynge, and they all shall haue one shepeherde onely. They shall walke in my lawes and my commaundementes shal they bothe kepe and fulfyll. They shall dwell in the lande that I gaue vnto Jacob my seruaunt, where as your fathers also haue dwelt. Yea euē in the same lande shall they, their children, and their children children dwell for euer more: and my seruaunte Dauid shall be their euerlastynge prynce.

G

Ezē. xxxiiii. d
Iosh. i. b.

Moreouer, I wyll make a bonde of peax with them, which shal be vnto them an euerlasting couenaunt. I wil settle them also, and multiply them, my Sanctuarye will I set among them for euermore. My dwellyng shal be with them: yea I wil be their God, and they shal be my people. Thus the heathē also shall knowe that I the Lorde am the holy maker of Israel: when my sanctuary shal be amonges them for euer more.

The prophecyeth that Gog and Magog shal come with an appoynted host in to the lande of promyse. Their iudgment. He rehersleth that the commynge of Gog was before prophecyed of the Prophetes. The destruction of hym.

CAPI. XXXVIII.

AND the worde of the Lorde came vnto me, sayinge: Thou sonne of man, tourne thy face towarde Gog in the lande of Magog, whiche is the chiefe prynce at Meseth and Tubal: prophecye agaynste hym, and saye: Thus sayth the Lorde God: O Gog thou chiefe prynce Meseth and Tubal: Beholde, I wyll vpon the, and wyll tourne the about, and put a bytte in thy chawes: I wyll brynge the forth and all thyne hoste, bothe horse and horse men, whiche be all weaponed of the best sorte, a great people, that handle all togyther speres, shyldes, and swerdes: the Perses, Moraus, and with them the Lybians, whiche all beare shyldes and helmettes: Gomer and all his hoostes: the house of Thogorma oute of the Northe quarters, and all his hostes, yea and moche people with the.

Ezech. xxxix. c
Apoca. xx. c

Therfore prepare the, set thy selfe in a raye with all thy people that are come vnto the by heapes, and be thou their defence. After many dayes thou shalte be vysited, and in the latter yeres thou shalte come in to the lande, that hathe bene destroyed with the swerde, and now is replenyshed agayn with dyuers people vpon the mountaynes of Israel, whiche haue longe lyen waste. Yea, they be broughte oute of the nacyons, and dwell all safe. Thou shalte come vp lyke a stormye wether, to couer the lande, and as it were a darke cloude: thou with all thyne hoostes, and a greate multytude of people with the.

B

Moreouer, thus sayth the Lorde God: At the same tyme shall many thinges come in to thy mynde, so that thou shalte ymagen mischiefe and say: I wil vp to yonder playne land seing they syt at ease, and dwell so safely (for they dwel all without any walles, they haue neyther barres nor woxes) to spoyle them, to robbe them, to laye handes vpon their so wel inhabited wylderneße: agaynst that people, that is gathered togyther frome amonge the heathen, whiche haue gotten catell and good, and dwell in the myddest of the lande. Then shall Saba and Dedan, and the marchauntes of Tharsis with all their worthies saye vnto the: Art thou come to robbe? hast thou gathered thy people togyther, because thou wylte spoyle? to take syluer and golde, to cary awaye catell and good: and to haue a greate praye?

C

D

Therfore, O thou sonne of man, thou shalte prophecye, and saye thus vnto Gog: Thus sayth the Lorde God: In that daye thou shalte knowe that my people of Israel dwelleth safe: and shalte come frō thy place out of the North partes: thou & moche people with the, whiche ryde vpon horses, whereof there is a great multitude and an innumerable sorte. Yea, thou shalte come vpon my people of Israell, as a cloude to couer the lande. This shall come to passe in the latter dayes. I wyl bryng the vp in to my land, that the heathen maye knowe me, when I gette me honoure vpon the, O Gog, before their eyes.

E

Thus sayth the Lorde God: Thou arte he, of whome I haue spoken afore tyme, by my seruauntes the Prophetes of Israel, whiche prophecyed in those dayes and yeres, that I shoulde bryng the vpon theym. At the same tyme, when Gog commeth vp in to the lande of Israel (sayth the Lorde God) shall my indignacion goo forthe in to my wrathe. For in my gelousye and hoote displeasure I haue

haue deuyded, that there shall be a great trouble in the lande of Israell at that tyme. The verye fyshes in the see, the foules of the ayre, the beastes of the felde, and all the men that are vpon the earthe, shall tremble for feare of me.

G The hylles also shall be tourned vp syde downe, the stayres of stone shall fall, and all walles shall synche to the grounde. I wyll call for a swerde vpon them in all my mountaynes, sayth the Lorde God: so that euery mans swerde shal be vpon an other. With pestilence and bloode wyll I punysshe hym: stompe rayne and hayle stones, fyre & brymstone wyll I cause to rayne vpon him, and al his heape: yea and vpon all that great people that is with him. Thus wyl I be magnified, honoured, and knowen amonges the heathen: that they maye be sure how that I am the Lorde.

The theweth the destruction of Gog and Magog. The graue of Gog and of his hoste. He prophecyeth that Gog and his company shal be deuoured of byrdes and beastes. wherfore the house of Israel is wasted. Theyr bryngynge agayne from captyuyte is promysed.

CAPI. XXXIX.

1 Therfore, O thou sonne of man, prophecye agaynste Gog, and speake. Thus sayth the Lorde God: Beholde, o Gog thou chiefe prince at Mesech and Tubal: I wyll vpon the, and tourne the aboute, and carye the forthe, and lede the from the North partes, and bringe the vp to the mountaynes of Israel. As for thy bowe I will smyte it out of thy lefte hande, and cast thyne arowes out of thy right hand. Thou with al thyne heape and all the people that is with the, must fall vpon the mountaynes of Israel. Then wil I gyue the vnto the foules and wyld beestes of the feld, to be deuoured: there must thou lye vpon the felde: for euen I the Lorde haue spoken it, sayth the Lorde God.

6 Into Magog, and amonge those that syt so carelesse in the yles: wyll I sende a fyre, and they shall knowe, that I am the Lorde. I wyll make also the name of my holynesse to be knowen amonges my people of Israel: & I will not let my holy name to be euyll spoken of any more: but the very heathen also, shal knowe ỹ I am the Lorde, the holye one of Israell. Beholde it commeth and shall be fulfylled in dede, sayth the Lorde God. This is the day wherof I haue spoken: They that dwell in the cityes of Israel, shall goo forth and set fyre vpon the weapons, and burne them: shyldes and speres, bowes and arowes, hylles and clubbes: seuen yeres shall they be burnynge therof, so that they shall elles bryng no stycke from the felde, neither haue nede to hewe downe any oute of the wodde: For they shal haue wepons ynough to burne. They shall robbe those that robbed theym, and spoyle those that spoyled them, saith the Lorde God.

At the same tyme wyll I gyue vnto Gog a place to be buryed in, in Israell: euen the valey, wherthorow men go from the East to the see ward. Those that trauaile therby shal abhorre it: There shall Gog and all his people be buryed: and it shal be called the valey of the people of Gog. Seuen monethes long shall the house of Israel be burying of them, that they maye clense the lande. Yea all the people of the land shall bury them. O it shal be a glorious daye, when I get me that honoure, sayth the Lorde God. They shall ordeyne men also to be deed buryers, euer goynge thorowe the lande, and appoynte them certayne places to burye those in, whiche remayne vpon the felde, that the lande may be clensed. From ende to ende shall they seke, & that seuen monethes longe. Now those that go thorow the lande, where they se a mannes bone, they shal set vp a token by it, til the deed burpers haue buryed it also, in the valey of ỹ people of Gog. And the name of the city shal be called ỹ Hamonah: Thus shall they make the land clene.

ỹ That is, multytude.

And thou sonne of man: thus sayth the Lorde God: Speake vnto al the foules, and euery byrde, yea and to all the wylde beastes, of the felde, Heape you together and come, gather you roũd about vpon my slaughter, that I haue slayne for you: euen a great slaughter vpon the mountaynes of Israel: eate flesshe, and drynke bloode. Ye shall eate the flesshe of the worthyes, and drynke the bloode of the princes of the land: of the wethers, of the lãbes, of the gotes, and of the oxen that be all slayne at Basan. Eate the fat your bely full, and dryncke bloode tyll ye be dronken of the slaughter which I haue slayne vnto you. Fyll you at my table, with horses an stronge horse men: with captaynes and all men of warre sayth the Lorde God.

I wyll bringe my glorye also amonges the Gentyles, that all the Heathen maye se my iudgement that I haue kepte, and my hande whiche I haue layde vpon them: that the house of Israel maye knowe how that I am the Lorde their God, from that day forth. And the Heathen shal knowe, that where as the house of Israel were led in to captiuitie: it was for their wickednesse sake, because they offended me.

For the whiche cause I hydde my face frome theym, and delyuered them in to the handes of theyr ennemyes, that they myghte all be slayne with the swearde. Accordynge to theyr vnclennesse, and vnfaythfull dealynges, so haue I entreated them, and hydde my face from them. Therfore thus sayth the Lorde God: Now wyll I bryng agayne the captyues of Jacob, and haue mercye vpon the hole house of Israel, and be gelous for my holye names sake. All theyr confusion and offence, that they haue done agaynst me, shal be taken awaye, and so safely shall they dwel in their lande, that no man shall make them afrayde. And when I haue brought the agayne from amonges the people, when I haue gathered them togyther out of theyr ennemyes

handes, and am prayſed in them before many Heathen: then ſhall they knowe that I am the Lorde their God, which ſuffred them to be ledde in to captiuitie amonge the Heathen, but now haue brought them agayne in to their owne land, and not lett one of them yonder.

After that will I hide my face no more from them, but will poure out my ſpirite vpon the Ezec. xxxbi.d houſe of Iſrael, ſayth the Lorde God.

¶ The reſtoryng of the cytye and of the temple that was to come is ſhewed vnto the Prophete.

CAPI. XL.

A IN the .xxb. yere of our captiuitie, in the begynnyng of the yere, the tenth day of the moneth: that is the .xiiij. yere after that ꝑ citty was ſmytten downe: the ſame day came the hand of the Lord vpon me, and caried me forth, euen in to the lande of Iſrael brought he me in the viſions of God: & ſet me downe vpon a marueylous hye mountayne, whereupon there was a buyldyng (as it had ben of a city) towarde the north.

Thyther he caryed me: and beholde, there was a man, whoſe ſimilitude was like braſſe whiche had a threde of flaxe in his hande, and a meterod alſo. He ſtode in the wore and ſayde vnto me: marke well with thyne eyes, harken to with thine eares, and faſten it in thine hert what ſo euer I ſhal ſhewe the, for to the entent that they myght be ſhewed the, therefore arte thou brought hyther, and what ſo euer thou ſeeſt, thou ſhalt certifie the houſe of Iſrael therof.

B Beholde, there was a wall on the outſyde rounde aboute the houſe: the meterod that he had in his hand was ſixe cubites long and a ſpanne. So he meaſured the bredth of the buyldyng, which was a meterod, & the heigth alſo a meterod. Then came he vnto the Eaſt dore, and wente vp the ſteyres, and meaſured the poſtes of the dore, whereof euery one was a meterod thicke. Euery chambre was a meterod longe and brode, betwene the chambres were fyue cubites. The poſt of the dore within the porche, was one meterod. He meaſured alſo the porche of the innermer wore, whiche contayned a meterod. Then meaſured he the entrye of the dore that contayned eight cubites, and his pillers two cubites: and this entrye ſtode inwarde.

C The chambres of the dore Eaſtward, were thre on euery ſyde, alyke brode and long. The pyllers alſo that ſtode of both the ſides, were of one meaſure. After this, he meaſured the wideneſſe of the dore, which was ten cubites, and the heygth of the dore thyrtene cubytes. The edge before the chambres was one cubit brode vpon both the ſides, and the chambres ſixe cubites wide of either ſide. He meaſured ꝑ dore from the rygge of one chambre to another, whoſe wyderneſſe was .xxb. cubites, and one dore ſtode agaynſt an other. He made pillers alſo thre ſcore cubites hye, rounde about the courte dore. Before the inwarde part vnto the fore entrye of the innermer dore, were fyftye cubites. The chambres and their pillers within, rounde aboute vnto the wore, hadde ſyde wyndowes: So hadde the fore entryes alſo, whoſe wyndowes wente rounde about within. And vpō the pillers there ſtode date trees.

Then brought he me in to the fore courte, where as were chambres and paued worke, D made in the fore court rounde aboute thyrtye chambres vpon one paued worke. Nowe the paued worke was alonge beſyde the dores, and that was the lower paued worke. After this, he meaſured the bredth from the lower dore vnto the innermer court of the out ſide which had an hundred cubites vpon the Eaſt and the Northe parte. And the dore in the vttermoſt courte towarde the Northe, meaſured he after the length and bredth, his thre chambres alſo on either ſyde, with his pillers and fore entryes, whiche had euen the meaſure of the fyrſt dore. His heygth was fifty cubites, the bredth .xxb. cubites: his wyndowes and porches with his date trees, had euen lyke meaſure as the dore towarde the Eaſt, there were ſeuen ſteppes to go vp vpon and their porche before them. Now the wore of the innermer courte ſtode ſtreyght ouer againſt the wore that was towarde the North Eaſt. From one wre to an other he meaſured an hundred cubites.

After that, he brought me to the Southe ſyde, where there ſtode a dore towarde the South: whoſe pillers and porches he meaſured, thele had the firſt meaſure, and with their porches, they had wyndowes rounde aboute, lyke the firſt windowes. The heygth was. l. cubites, the bredth .xxb. with ſteppes to go vp vpon: his porche ſtode before him, with his pyllers and date trees on either ſyde. And the wore of the innermer court ſtode towarde the South, and he meaſured from one wore to an other an hundred cubites.

So he brought me in to the innermer court thorow the wore of the South ſyde, which he meaſured, and it had the meaſure afore ſayd. In lyke maner his chambres, pyllers, & fore entryes, had euen the fore ſayd meaſure alſo. And he had with his porches rounde aboute wyndowes of fyftye cubites heygth, and fiue and twentye cubites brode. The porches rounde aboute were .xxb. cubites longe, and fyue cubytes brode: and his porche reached vnto the vttermoſt courte: vpon his pyllers there were date trees, and eyght ſteppes to goo vp vpon.

He brought me alſo in to the inmoſte E courte vpon the Eaſt ſyde, and meaſured the wore, accordynge to the meaſure afore ſayd. His chambres, pyllers, and porches had euen the ſame meaſure as the firſt had: and with his porches he had wyndowes round about. The heygthe was fiftye cubites, the bredthe .xxb. cubites: His porches reached vnto the vttermoſt courte: his pyllers alſo hadde date trees on eyther ſyde, and eyght ſteppes to goo vp vpon.

And

And he brought me to the north dore, and measured it, whiche also had the fore sayde measure. His chambres, pyllers and porches had windowes rounde about: whose heigth was. l. cubites, & the bredth. xxv. His pillers stode towarde the vttermost courte, and vpō them both were date trees, and eyght steppes to go vp vpon. There stode a chambre also, whose intraunce was at the dore pyllers and there the burntofferynges were washed.

In the dore porche, there stode on either side two tables for the slaughtynge: to slaye the burntofferynges, synneofferynges and trespaceofferynges therupon. And on the outside as men go forth to the north dore, there stode two tables. Foure tables stode on either side of the dore, that is eyght tables, wherupon they slaughted. Foure tables were of hewen stone for the burntofferynges, of a cubyte and a halfe longe & brode, and one cubyte hyghe: wherupon were layed the vessels and ornamentes, whiche were vsed to the burnt and slayne offerynges, when they were slaughted. And within ther were hokes foure fyngers brode fastened rounde aboute, to hang flesh vpon and vpon the tables was layde the offrynge flesshe. On the outside of the innermer dore were the syngers chambres in the inwarde courte beside the Northe doore ouer agaynst the south. There stode one also, beside the east dore northwarde.

And he sayde vnto me: This chambre on the South side belongeth to the preestes that kepe the habytacion: and this towarde the North, is the Preestes that wayte vpon the aulter: whiche be the sonnes of Sadoch, ꝑ do seruyce before the Lorde in steade of the children of Leui. So he measured the fore courte, whiche had in length an. C. cubytes, and as moche in bredth by the foure corners. Nowe the aulter stode before the house: And he brought me to the fore entry of the house and measured the walles by the entry dore: which were fyue cubytes long on either side. The thicknesse also of the dore on either side was thre cubytes. The length of the porche was. xx. cubytes, the bredth. xi. cubytes, and vpon steppes went men vp to it: by the walles also were pyllers, on either syde one.

¶ The dispocyon and deuyce of buyldyng agayn the temple, and of the other thynges therto belongynge.

CAPI. XLI.

After this he brought me to the temple and measured the postes: which were of both the sydes. vi. cubites thicke, accordynge to the wydenesse of the tabernacle. The bredth of the dore was. x. cubytes & the walles of the dore on ether syde fyue cubites. He measured the length therof, whiche conteyned forty cubytes, and the bredth. xx. The went he in, & measured the dore postes, whiche were two cubytes thicke: but the dore it selfe was syxe cubites, and the bredth of the dore was seuen cubytes. He measured the length & bredth therof, which were euery one xx. cubites before the temple.

And he sayde vnto me: this is the holyest of all. He measured also the wall of ꝑ house, whiche was syx cubytes. The chambres that stode rounde about the house, were euery one four cubytes wyde, and one stode harde vpon another, wherof there were thyrtie and thre. And there stode postes beneth vp the walles rounde about ꝑ house, to beare the vp: but in the wal of the house, they were not fastened. The syde chambres were the hygher ꝑ wyder, and had steppes thorowe them rounde about the house. Thus was it wyder aboue, that from the lowest men myght go to the hyghest and myd chambers. I sawe also that the house was very hyghe rounde aboute. The foundacion of the side chambres was a meterod (that is. vi. cubytes) brode. The thicknesse of the syde wall without, conteyned. v. cubytes, and so hyd the out wall of the chambres in the house.

Betweene the chambres, was the wydenes xx. cubytes rounde about the house. The chambre dores stode ouer agaynste the outwall, ꝑ one dore was towarde the northe, the other toward the South: and the thicknesse of the outwall was fyue cubytes rounde aboute. Now the buyldynge that was seperated towarde the west, was thyrtie scoze and ten cubites wyde: the wall of the buyldynge was. v. cubites thicke rounde about, and the length foure scoze cubites and ten. So he measured the house whiche was an. C. cubytes longe, and seperated buyldynge with the wal were an. C. cubytes longe also. The wydenesse before the house and of it that was separated towarde the east, was an. C. cubytes.

And he measured the lengthe of the buyldynge before and behinde with the chambres vpon both the sydes: and it conteyned an. C cubytes. The innermer temple, the porch of the fore courte, the syde postes, these thre had syde wyndowes, and pyllers rounde aboute ouer agaynste the postes, from the grounde vp to the wyndowes.

The windowes them selues were syled ouer with bordes: and thus was it aboue the dore, vnto the inmost house, and without also: yea the hole wall on euery syde bothe within and without was syled ouer with greate bordes.

There were Cherubyns and date trees made also, so ꝑ one date tre stode euer betwixt two Cherubyns: One Cherub hadde two faces, the face of a man loking aside towarde the date tree, and a lyons face on the other syde.

Thus was it made rounde about in al the house: Yea the Cherubins and date trees were made from the grouñd vp aboue the dore and so stode they also vpon the wall of the temple.

The by postes of the temple were foure squared, & the fashyon of the Sanctury was euen as it appeared vnto me afore in ꝑ vision. The table was of wod. iij. cubytes highe and. ij. cubytes longe: his corners, the length

and

and the walles were of wod.

And he sayde vnto me: This is the table that shall stande before the Lorde. The temple and the holyest of all had either of them two dores & euery dore had two lytle wicketes whiche were folden in one vpon another, on euery syde two. And vpon the dores of the temple there were made Cherubins & date trees, like as vpon the wales: & a greate thicke balke of wod was before on the oute syde of the porche. Upon both ꝑ sydes of the walles of the porche, there were made depe windowes and date trees, hauyng beames & balkes, lyke as the house had.

¶ Of the chambres of the temple for the preastes, and the holy thynges.

CAPI. XLII.

Then caryed he me oute in to the fore courte towarde the north and brought me into the chambre that stode ouer agaynste the backe buylding northward, whiche had the length of an. C. cubytes whose dore turned towarde the north. The widenesse contayned. l. cubites: ouer againste the xx. cubites of the inner most court, and against the paued worke that was in the fore court. Besyde all these thre, there stode pyllers, one ouer agaynst an other: And before this chambre, there was a walkynge place of. x cubites wyde, and within was a waye of one cubite wyde, and their dores towarde the north. Thus the hyghest chambres were alwaynge lower then the lowest and myddemost of the buylding: for they bare chambre vpon chãbre & stode thre togyther one vpon an other not hauynge pyllers lyke the fore court: therfore were they smaller then those beneth & in the myddest, to reken frome the grounde vpwarde.

The wall without that stode by the chambres towarde the vttermost court vpon the forepart of the chambres, was l. cubytes lõg for the length of the vttermost chãbres in the fore courte was. l. cubytes also: but the legth therof before the temple was an. C. cubites. These chambres had vnder thẽ an intraunce of the east syde, whereby a man myght go in to them oute of the fore courte, thorow e the thicke wall of the fore courte toward ꝑ east, eyght ouer againste the seperated buylding. Before ꝑ same buylding vpõ this syde there were chambres also whiche had away vnto them, lyke as ꝑ chambres on the north syde. of the same length & wydenesse.

Their intraunce, fashyon and dores were also of the same maner. Yea euen lyke as the other chambre dores were, so were those also of the southside. And before the way toward the syngers steppes on ꝑ east syde, there stode a dore to go in at. Then sayde he vnto me: The chambers towarde the northe and the south which stand before the backe buylding those be holye habytacions, wherin the preastes that do scrupe before the Lorde, muste eate the moste holy offrynges: and there must they laye the most holy offrynges: meatofferynges, synne offrynges & trespace offrynges for it is an holy place. Whe the preastes come therin, they shall not go oute in to the fore court: but (seinge they be holye) they shall leaue the clothes of their mynystracion, and put on other garmẽtes, when they haue any thynge to do with the people.

Now when he had measured all the inner most house, he brought me forth thorowe the east porte, and measured the same rounde about. He measured the east side with ꝑ meterod, whiche rounde aboute conteyned fyue C. metterodes. And the north syde measured he, whiche conteyned rounde about euen so moche. The other two sides also toward the south and the west (which he measured) conteyned eyther of them. v. C. metterodes. So he measured all the foure sydes where there went a wall rounde about. v. C. metterodes longe, and as brode also which separated the holy from the vnholy.

¶ He seyth the glory of God goynge in to the temple, from whence it had before departed. He menyoneth the Idolatrye of the children of Israel, for whiche they were consumed and brought to nought. He is commaunded to call them agayne to repentaunce.

CAPI. XLIII.

So he brought me to the dore, that lieth towarde the east. Beholde, then came ꝑ glory of ꝑ God of Israel from out of the east, whose voyce was lyke a greate noyse of waters, and the earth was lyghtened with his glory. His syght to loke vpon was lyke the syght, that I sawe, when I went in, what tyme as the cytye shulde haue bene destroyed: and lyke the vysyon that I sawe by the water of Cobar. Then fell I vpon my face, but the glory of the Lorde came in to the house thorow the east dore. So a wynde toke me vp, and brought me in to the inner most court: and beholde, the house was ful of the glory of the Lorde.

I herde one speakyng vnto me out of the house, and there stode one by me, that sayde vnto me: O thou sonne of man, this towne is my seate, and the place of my fotestepes: where as I wyll dwell amonge the children of Israel for euer more: so that the house of Israel shal no more defyle my holy name: neither they, ne their kinges, thorow their horedome thorowe their highe places, and thorow the dead bodyes of their kinges: which haue builded their thresholdes in maner harde vpon my thresholdes, and their postes almost at my postes: so that there is but a bare walle betwyxt me and them.

Thus haue they defyled my holy name with their abhominacions, that they haue committed. Wherfore I haue destroyed the in my wrath: But now they shall put away their horedome and the dead bodyes of their kynges out of my syght, that I maye dwell among them for euermore. Therfore (O thou sonne of man) shewe thou the housholde of Israel

Israel a temple, that they maye be ashamed of their wickednesse, and measure them selues an example therat.

And when they be ashamed of all their workes, then shewe them the fourme and fashyon of the temple: the cõpynge in, the goynge out, all the maner and descripcion therof, yea all the vses and ordynaunces of it, that they may kepe and fulfyl al the fashions and customes therof.

This is the descrypcyon of the house: Adoure vpon the mount rounde aboute all the corners, it shall be the holyest of all. Beholde, that is the descrypcion and fashyon of the house: This is the measure of the aulter (after the true cubyte: whiche is a spanne longer then an other cubyte) his botome in the myddest was a cubite longe and wyde, & the ledge that went rounde about it, was a span brode. This is the heigth of the aulter: From the grounde to the lower steppes the length is two cubytes, and the bredth one cubyte: and from the lower steppes to the higher are foure cubites, and the bredth but one cubyte.

The aulter was foure cubytes hyghe, and from the aulter vpwarde stode foure hornes, and it was .xij. cubytes longe and .xij. cubytes brode, vpon the foure corners: the coueryng of the aultare was .xiiij. cubytes lõg and brode vpon the foure corners, and the ledge that went rounde about, had halfe a cubite: and the botome therof rounde about one cubite: his steppes stode towarde the east. And he sayde vnto me: Thou sonne of man, thus sayth the Lorde God: These are the ordynaunces & lawes of the aulter, in the daye when it is made to offre burntoffrynges, and to sprincle blonde therupon. To the preistes, to the Leuites that be of the sede of Sadoch and treade before me to do me seruice, sayth the Lorde God: Vnto these gyue thou a yonge bullocke, for a synne offrynge: and take the bloud of him and sprynckle his foure hornes withal and the foure corners of the aultre coueryng, with the ledge that goeth rounde aboute: here with shalte thou clense it, and reconsile it. Thou shalte take ꝑ bullocke also of ꝑ slnoffrynge, & burne him in a seuerall place without the Sanctuarye.

The nexte daye, take a gotebuck without blemysh for a synneoffrynge, to reconsyle the aulter withall: lyke as it was reconcyled w the bullock. Nowe when thou haste made it cleane then offre a younge bullocke without blemysshe, and a ramme out of the flock without blemysh also: Offre them before ꝑ Lord and let the preist cast salt therupon, and gyue them so vnto the Lorde for a burntoffreyng. Seuen dayes shalt thou bringe, euery day a gotebucke. A yonge bullocke and a rãme of the flocke (both without blemysshe) shal they offre. Seuen dayes shall they reconcyle and clense the aulter, and offre vpon it. Whe these dayes are expired, then vpon the. viij. daye and so forth, the priestes shall offre their burntoffrynges and healthy offrynges vpon the aulter: so wyll I be mercyfull vnto you sayth the Lorde God.

The sheweth what doze of the temple is shutte: He is commaunded to vpbrayde the people with theyr offence. The vncircumcysed in herte and in the flesshe. who are to be admytted to the seruyce of the temple, and who to be refused. He sheweth what prestes he wolde haue admytted in to the holy place, and also theyr offyce.

CAPI. XLIIII.

AFter this, he brought me agayne to ꝑ outwarde doze of the Sanctuarye on the east syde, and that was shut. Then sayde the Lorde vnto me: This doze shal be styll shut, and not opened for any man to go thorow it, but onely for the Lorde God of Israel: yea he shall go thorowe it, els shal it be shutte styll. The prynce dym selfe shall come thorow it, that he maye eate bread before the Lorde. At the porche shall he come in, & there shal he go out agayne. Then brought he me to the doze, vpon the North side of the house. And as I loked aboute me, beholde, ꝑ glory of the Lord fylled the house, and I fel downe vpon my face. So the Lorde spake vn to me: O thou sonne of man, fasten this to thyne herte, beholde, and take diligent hede to all that I wyll saye vnto the, concerning all the ordynaunces of the Lorde, and all his lawes: pondre well with thyne hert the cõmynge in of the house and the goynge forthe of the Sanctuarye: and tell that obstynate housholde of Israel: Thus sayth the Lord God: O house of Israel, ye haue now done ynoughe withall youre abhominacions, seinge that ye haue brought in to my Sanctuary straungers, hauynge vncircumcysed hertes and flesshe, where thorowe my Sanctuary is defyled, when ye offre me bred, fat, and blonde.

Thus with all youre abhominacions ye haue broken my couenaunte, and not kepte the holy ordinaunces of my Sanctuary: but set kepers of my Sanctuary, euen after your owne mynde. Therfore thus sayth the Lorde God: Of all the straungers that dwell amonges the chyldren of Israel, no straunger (whose herte & flesh is not circumcysed) shall come within my Sanctuarye: No, not the Leuites that be gone backe fro me, and haue dyscrpued the people of Israel with all erroures, goyng after their idols: but they shal beare their owne wickednesse. Shulde they be set & ordeyned to mynyster vnder ꝑ dores of the house of my Sanctuarye? And to do seruyce in the house: to slaye burntoffrynges and sacrifyces for the people: to stand before them, & to serue them: seing the seruyse that they do them, is before their Idols, & cause ꝑ house of Israel to stomble thorowe the wickednesse? For the which cause I haue plucke out myne hande ouer them (sayth the Lorde) so that nowe they muste beare their owne iniquytie, and not to come nygbe me, to serue me with their prestbode, in my Sanctuarye, & moste holyest of all: that they maye beare

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m. Reg. ii. k.

their owne shame and abhominacions, whi che they haue done. Shulde I vse them to be porters of the house, and to all the seruyce þ is done therin? But the prestes the Leuytes the sonnes of Sadoch, that kept the holy ordynaunces of my sanctuarye, when the children of Israel were gone fro me: shall come to me, to do me seruyce, to stande before me, and to offre me the fat and the bloude, saith the Lorde God.

Prestes. Ezech.xliii.d xlviii.b.

E They shall go in to my Sanctuarye, and treade before my table, to do me seruyce, and to wayte vpon myne ordynaces. Now whē they go in at the dores of the innermer court they shall put on lynen clothes, so that no woollen come vpon them: whyle they do seruyce vnder the dores of the innermer court, and within. They shall haue fayre lynnen bonettes vpon their heades, and lynnen breches vpon their loynes, whiche in their labour they shall not put aboute them: And when they go forth to the people in to the outwarde court, they shal put of the clothes wherin they haue mynystred, and laye them in the habitacion of the Sanctuary, and put on other apparel, lest they vnhalow þ people with their clothes.

They shall not shaue their heades, ne norysshe the bussche of their heere, but rounde their heades only. All the prestes that go in to the inmost courte, shall drinke no wyne. They shal mary no widow, neither one that is put from her husbande: but a mayde of the sede of the house of Israel, or a wydow, that hath had a prest before.

F They shall shewe my people the differēce betwene the holy, and vnholy, betwixte the clene and vnclene. If any discorde aryse, they shall discern it, and gyue sentence after my iudgementes. Also my solemne feastes, my lawes and ordynaunces shal they kepe, and halowe my Sabbothes. They shal come at no dead personne, to defyle them selues (except it be father or mother, sonne or daughter, brother or syster, that hathe had yet no husbande) in suche they maye be defyled.

Leuit.xix.f xxi.a. Leuit.x.c.xxi.b Deut.i.a.iii.a

G And when he is clensed, there shall be reckened vnto him. vij. dayes: and yf he go into the Sanctuarye agayne to do seruyce, he shal bringe a synneoffrynge sayth the Lorde God. They shall haue an heritage, yea I my selfe wyll be their heritage: els shall ye gyue thē no possession in Israel, for I am their possession. The meatoffrynge, synneoffrynge, and trespaceoffrynge shall they eate, and euery dedycate thinge in Israel, shall be theirs. The fyrstlynges of all the fyrste frutes, and all fre will offrynges shall be the prestes.

Deut.xviii.a Num.c.xviii.c Iosue.xiii.b.

Ye shall gyue vnto the preste also the firstlynges of your dowe, that God maye prosspere the residue. But no dead carcon shall preaste eate, ne suche as is deuoured of wilde beestes, fowles or catell.

Exod.xxii.b Leuit.xxii.a.

¶ Out of al the landes of promyse are there seperate foure possyons, of whiche the fyrste is gyuen to the prestes and to the temple, the seconde to the Leuites the thyrde to the cytye, the fourth to the Dyuyne. Exhortation to the heades of Israel. Of iuste weyghtes and measures. Of fyrste frutes &c.

CAPI. XLV.

WHen ye deuyde the land by the lot, ye shall put a lyde one parte for the Lord, to be holye from other landes: namely. xxv. M. meteroddes longe, and. x. M. brode. This shall be holy, as wyde as it rounde about. Of this parte there shall belong vnto the Sanctuarye. v. C. meteroddes in all the foure corners, e. l. cubytes wyde round about to þ suburbes. And from this measure, namely of. xxv. M. meterodes long, and. x. M. brode thou halte measure, wherin the Sanctuary and the holyest of all maye stande.

The residue of that holy grounde shall be the prestes, whiche do seruyce in the Sanctuary of the Lorde, e go in before the Lord to serue hym, that they way haue rowme to dwell in.

As for the Sanctuary: it shall stande for it selfe: and to the Leuites that serue in the house, there shal be gyuen. xx habitacions, of the. xxv. M. length: and. x. M. breeth, ye shall gyue also vnto the cytye a possessyō of. v. M. meteroddes brode, and. xxv. thousonde longe beside the parte of the Sanctuary: that shal be for the hole house of Israel. Vpon bothe sydes of the Sanctuaryes parte, and by the cytye, there shall be gyuen vnto the prince, whatsoeuer lyeth ouer agaynste the cyte, as farre as reacheth westwarde and eastwarde: whiche shall be as longe as one parte, from the west vnto the east.

This shall be his owne lande in Israel, þ my princes be no more chargeable, vnto my people. And suche as remayneth yet ouer in þ lande, shall be gyuen to the house of Israel accordynge to their trybes. Thus sayth the Lorde God? O ye princes, ye haue now oppressed e destroyed ynough: now leaue of, & do nowe accordynge to the thinge, that is equal and lawfull: and thruste out my people no more, sayth the Lorde God. Ye shall haue a true weight, a true Ephah, & a true Bath. The Ephah and the Bath shall be alike. One Bath shall conteyne the tēth parte of an Homer, and so shall one Ephah do: their measure shall be after the Homer. One Syele maketh. xx. Geras. So. xx Syeles, and xxv. and. xv. Syeles make a pounde. This is the heaueoffrynge, that ye shall gyue to be heaued: namelye, the xvi. part of an Ephah, out of an Homer of wheate: & the. xvi. parte of an Ephah, out of an Homer of barly. The oyle shall be measured with the Bath: euen the tenth parte of one Bath oute of a Cor.

Ten Bathes make one Homer: for one Homer fylleth ten Bathes. And one lambe from two hundreth shepe out of the pasture of Israel, for a meteoffrynge, burntoffrynge and healthoffrynge, to reconcyle them, sayth the Lorde God.

All the people of the lande shall gyue this heaueoffrynge with a free wyll. Agayne it shall be the princes parte to offre burntoffrynges, meate offrynges, and drynckoffrynges vnto the Lorde, in the holy dayes, at the

newe Moones, Sabbothes and in all the hyghe feastes of the house of Israel. The synoffrynge, meateoffrynge, brentoffrynge and healthoffrynge shall he gyue, to reconcyle the house of Israel. Thus sayth the Lorde God: The fyrste daye of the fyrste moneth thou shalte take a yonge bullocke without blemyth, and clense the Sanctuary. So the preste shall take of the blond of the synneoffrynge, and sprynckle it vpon the postes of the house, and vpon the foure corners of the aulter, with the dorepostes of the innermer courte. And thus thou shalte do also the.vij. daye of the moneth (for such as haue synned of ignorannce, or beynge deceyued) to reconcyle the house withall. Vpon the. xiiij daye of the fyrste moneth ye shall kepe Easter. Seuen dayes shall the feaste contynue, wherin there shall no sowre ne leuended bread be eaten.

6 Upon the same daye shall the prince gyue for him selfe and all the people of the lande a bullocke for a synnoffryng. And in the feaste of the seuen dayes he shall offre euery day a bullocke and a ramme, that are without blemyth, for a burntoffrynge vnto the Lorde: & an he gote dayly for a synneoffryng. For the meatoffrynges, he shal gyue euer an Ephah to a bullocke, an Ephah to a ramme, and an Hin of oyle to an Ephah. Vpon the.xv. daye of the seuenth moneth, he shall kepe the seuen dayes holye one after an other, euen as the other seuen dayes: with the synneoffrynge, burntoffrynge, meateoffrynge, & with the oyle.

¶ The sacrifyces of the Sabboth and of the newe moone. Thynghe whiche dores they must go in, or come out of the temple, &c.

CAPI. XLVI.

1 Thus sayethe the Lorde God: the dore of ỹ innermer courte toward the East, shall be shut the.vi. worke dayes: but in the Sabboth and in day of the new mone it shall be open. Then shall the prynce come vnder the dore porch, and stande fayll without by the dore cheke. So the preestes shall offre his burnt and healthoffrynges. And he shall worshyp at ỹ doreposte, and go his way forth agayne: but the dore shal no more be shut tyll the euenynge.

2 On the same maner shal the people of the lande also do their worshyp before the Lord without this dore vpon the Sabbothes and newe Moones. This is nowe the the burnt offrynge, that the prynce shall brynge vnto ỹ Lord vpon the Sabboth: syxe lambes without blemyth, and a ram without blemyth, and an Ephah for a meatoffrynge, with the ram. As for the lambes, he maye gyue as many meatoffrynges to them, as he wyll, and an Hin of oyle to an Ephah. In the daye of the newe moneth, it shal be a yong bullocke without blemyth, syxe lambes and a ram al so without blemyth. With the bullock he shall gyue an Ephah, and with the ramme an Ephah also for a meatoffryng: but to the lambes, what he may come by: And euer an Hin of oyle to an Ephah. When the prince commeth he shall go vnder the dore of the porche, and there departe forth agayne. But when the people of the lande come before ỹ Lorde in the hygh solempne feaste, as many as come in by the north dore to do worshyp, shall go oute agayne at the South dore. And they that come in at the South dore, shal go forth agayne at ỹ North dore. There shall none go out at the dore where he came in, but shall go forth ryght ouer on the other syde and the prince shal go in and out among them. C

Upon the solemne and hyghe feaste dayes this shall be the meatoffrynge: An Epha to a bullocke and an Epha to a ram, and to the lambes: as many as he wil, but euer an Hin of oyle to an Epha. Nowe when the prynce bryngeth a burntoffrynge or an healthoffrynge with a free wyll vnto the Lorde, the east dore shall be opened vnto him, that he maye do with his burnt and healthoffrynges, as he doth vpon the Sabboth, and whe he goeth forth, ỹ dore shal be shut after hym agayne. He shall dayly bring vnto the Lord a lambe of a yere olde without blemyth for a burntoffrynge: this shall he do euery morynge. And for a meatoffrynge he shal gyue the sixte part of an Epha, and the thyrde part of an Hin of oyle (to myngle with the cakes) euery morynge. Yea this shall be a daylye meatoffrynge vnto the Lorde, for an euerlastynge ordinaunce: and thus shal the lambe, the meateoffrynge and oyle be gyue euerye morynge, for a daylye burnteoffrynge. D E

Moreouer, thus sayethe the Lorde God. If the prince gyue a gyfte vnto anye of his sonnes, then shall it be his sonnes herytage perpetuall, that he may possesse it. But if he wyl gyue one of his seruauntes some of his heritage, it shall be his to the fre yeare, and then to returne agayne vnto the prince: for his heritage shall be his sonnes onely. The prince also shall take none of the peoples enherytaunce, ne put them from their possessiō but to his owne sonnes shal he gyue his possessiō, that my people be not scattered abrode, but that euery man maye haue his owne. F Leuitl. xxv.b Num.xxxvi.c iii.Reg.xxi.a ii.Reg.viii.

And he brought me thorow the intraunce at the syde of the dore to the habytacion of the Sanctuarye, that belongeth to the preestes and stode toward the north, and beholde there was a place vpon the West syde, then sayde he vnto me: This is the place, where the preestes shall dyght the trespace and synoffrynges, and bake the meatoffrynges: that they nede not beare them in to the outward court and so to vnhalowe the people. So he brought me in to the vttermost courte, roūde about all the foure corners. Beholde, in euery corner of the fore courte, there was yet a litle court. G

Yea in all the foure corners of the courte there was a lytle courte of .xl. cubytes lōge & .xxx. cubites brod: these foure litle courtes were

were of one lyke measure, annd there weute a rygge wall rounde about them al foure, vnder the whiche there were harthes made rounde aboute. Then sayd he vnto me: This is the kitchin, where the mynyster of ꝑ house shal dyght the slayne offringes of ꝑ people.

¶ The vysyon of the waters that come out of the temple. The coostes of the lande of promyse, and the deuysyon therof by trybes.

CAPI. XLVII.

A AFter this he brought me agayne before the dore of the house: and beholde there gusshud out waters from vnder the postes of ꝑ house eastward (for the house stode towarde the east) that ranne downe vpon the ryght syde of the house, whiche lyeth to the aulter south ward. Then caried he me out to the northe dore, and brought me forth there rounde aboute by the vttermost dore that turneth eastwarde. Beholde, there came forthe the water vpon the ryghte syde. Nowe when the man that had the metered in his hande went vnto the east dore, he measured a. M. cubites, and then he brought me thorowe the water, euen to the ancles: so he measured yet a thousande, and brought me thorow the water agayne vnto the knees: yet measured he a thousand, and brought me thorowe the water vnto the loynes. After this he measured a thousande agayne, then was it such a ryuer, that I myght not wade thorowit: The water was so depe, ꝑ it was nedefull to haue swymmed, for it myght not be waded ouer. And he sayd vnto me: hast ꝑ sene this, O thou sonne of man? and with that, he brought me to the ryuer bancke agayne.

zarhary.xiii.c
xiiii.b.

B Nowe when I came there, there stode many trees vpon either syde of the ryuer bäcke. Then sayd he vnto me: This water that floweth out toward the east, & runneth downe in to the playne felde, commeth into the see: and from the see it runneth out, and maketh the waters hole. Yea all that lyue and moue whereunto this ryuer commeth, shall recouer. And where this water commeth, there shall be moch fysh. For all that commeth to this water, shall be lusty and hole. By this ryuer shal the fyshers stande from Engaddi vnto En Eglaim, & there sprede out their nettes: for there shal be great heapes of fish lyke as in the mayne see. As for his clay-pyttes, they shal not be hole, for why, it shal be occupyed for salte.

C By this ryuer vpon bothe the sydes of the shore, there shall growe all maner of frutful trees, whose leaues shall not fall of, neither shall their frute perysh: but euer be rype at their monethes, for their water runneth out of their Sanctuary.

His frute is good to eat, and his leafe profitable for medycine. Thus saith the Lorde God: Let this be the border, wherin ye shal deuide the land vnto the .xii. tribes of Israel with the lyne.

Parte it indifferently vnto one as vnto an other: of the whiche lande I swore vnto your fathers, that it shulde fall to your inheritaunce.

This is the border of the lande vpon the northsyde, from the mayn see, as men goo to Zadada: namely Hemath, Berotha, Sabarim: from the borders of Damascus and Hemath vnto Hazar Hichō, and that lyeth vpō the coostes of Hauetam. Gene.

Thus the borders from the see forth, shall be Hazar Euan, the border of Damascus the North, and the borders of Hemath: that is the north parte.

The east syde shall ye measure frome Hauetan and Damascus from Galead and the land of Israel by Jordan and so forth, from the see cost, that lyeth eastwarde: and this is the east parte. D

The southsyde is, from Thamar forthe to the waters of Stryfe vnto Cades, the ryuer, to the mayne see: and that is the southe parte. Nume. Ezech.

The west parte: namely the greate see tō the borders therof tyll a man come vnto Hemath: this is the west parte.

This lande shall ye part amonge you, according to the trybes of Israel, & deuyde it to be an heritage for you, & for the straūgers that dwell amonge you, and beget children. For ye shal take them amonge ꝑ children of Israel, lyke as thoughe they were of youre owne houshold & cōtrey, and they shal haue heritage with you amonge the children of Israel. Strang. Leuit. xix. Deuter. xxiii. genes. xv.

Loke in what trybe the straunger dwelleth, in the same trybe shall ye gyue him his heritage, sayth the Lorde God.

¶ The lottes of the seuen trybes. The partes of the possessyon of the prestes and of the temple, of the Leuytes, of the cytye, of the prynce, are rehearced. The lottes of the other trybes. The gates of the cytye.

CAPI. XLVIII.

THese are the names of the trybes that lye vpon the northsyde, by the waye of Hetlon, tyl thou comest vnto Hemath and Hazar Enam, the borders of Damascus towarde the Northe beside Hemath: Dan shall haue his portion frome the easte quarter vnto the west. Vpon the borders of Dan frome the east syde vnto the west, shall Asser haue his portion. Vpon the borders of Asser from the east part vnto the west shal Nephthali haue his portion. G Lomen

Vpon the borders of Nephthali from the east quarter vnto the west, shall Manasses haue his portion. Vpon the borders of Manasses from the east syde vnto the west, shall Ephraim haue his portion.

Vpon the borders of Ephraim frome the east part vnto ꝑ west, shall Ruben haue his portion. Vpon the borders of Ruben frome the

the eall quarter vnto the weſt ſhal Juda haue his portion. Upon the bozders of Juda from the eall parte to the weſt, ye ſhal ſet aſyde one portion of xxv. M. meteroddes longe & bzode, (lyke as an other portion from the eall ſyde vnto the weſte) therin the Sanctuarye ſhall ſtande.

As foz the portion that ye ſhal ſeparate out for the Lorde, it ſhal be. xxv. M. longe, and ten thouſand bzode. Which ſeparated holy portiõ ſhal belong vnto theſe: namely to the prieſtes towarde the nozth xxv. M. and toward ỹ weſt ten thouſand bzode, toward the eaſt ten thouſand bzode alſo, and toward the ſouth xxv. M long, wherin the Sanctuary of the Lord ſhal ſtand. Yea this ſame place ſhal be the prieſtes that are of the children of Sadach, and haue kepte my holy ozdinance, which went not aſtraye in the errour of the children of Iſrael, like as the Leuites are gone aſtray: and this ſeparated pece that they haue of the lãd, ſhal be the moſt holy, harde vpon the bozders of the Leuites.

And next vnto the prieſtes, ſhal the Leuites haue. xxv. thouſande long, and ten. M. bzode. This ſhal be on euery ſyde. xxv. M. long, and ten. M. bzode. Of this portion they ſhal ſel no thing, ne make any permutacion therof, leeſt the chief of the lande fall vnto other, foz it is halowed vnto the Lorde.

The other fiue. M. after the bredth that lyeth by the. xxv. thouſand, ſhall be commen: it ſhal belong to the city and to the ſuburbes foz habitacions, and the citye ſhall ſtande in the middeſt therof. Let this be ỹ meaſure: toward the nozth part fiue hundzed and four. M. towarde the ſouth part, fiue. C. and four. M. towarde the eaſt part. v. C. and four. M. toward the weſt part. v. C. and four thouſand.

The ſuburbes hard vpon the city, ſhal haue toward the nozth. l. and two. C. towarde the ſouth. l. and two. C. toward the eaſt. l. and. C. Lkewarde the weſt alſo. l. and two hundzed. As foz the reſidue of the length ỹ lyeth harde vpon the ſeparated holy grounde: namely. x. M. toward the eaſt, and ten. M. towarde the weſt, vnto the holye portion: it and the encreaſe therof, ſhall ſerue foz their meate that laboure in the the citye. They ỹ labour foz the welth of the city, ſhal mayntein this alſo, out of what tribe ſo euer they be in Iſrael.

All that is ſeparated of the. xxv. thouſande long and. xxv. thouſand bzode on the four partes, that ſhall ye put a ſyde foz the ſeparated portion of the ſanctuary, and foz the poſſeſſiõ of the city. The reſidue vpon bothe the ſydes of the ſanctuary and poſſeſſion of the city ſhal belonge to the prince, before the place of the xxv. thouſande vnto the eaſt ende, and before the place of the. xxv. M. weſtwarde, vnto the bozders of the citye: this ſhall be the pzinces portion. This ſhall be the holy place, and the houſe of the ſanctuary ſhall ſtand in the middeſt. Moreouer, from the Leuites and ỹ cities poſſeſſion that lye in the middeſt of the princes part: loke what remayneth betwixt the bozder of Juda and the bozder of Ben Jamin, it ſhal be the pzinces.

Now of the other tribes.

From the eaſt part vnto the weſt ſhal Ben Jamin haue his portion. Upon the bozders of Ben Jamin from the eaſt ſide vnto the weſte, ſhal Symeon haue his portion. Upon ỹ bozders of Symeon from the eaſt part vnto the weſt ſhall Iſakar haue his portion. Upon the bozder of Iſakar from the eaſt ſide vnto the weſt, ſhal Sabulon haue his portion. Upon the bozders of Sabulon from the eaſt part vnto the weſt ſhal Gad haue his portion. Upon the bozders of Gad ſouthward, the coſtes ſhal reache from Thamar foz the vnto the waters of ſtrife to Cades, and to the ſtoode, euen vnto the mayne ſe.

This is the land with his portions which ye ſhall diſtrybute vnto the tribes of Iſrael ſayth the Lord God. Thus wide ſhal the city reache: Upon the nozth part fiue. C. and foure thouſande meaſures. The pozres of the citye ſhall haue the names of the trybes of Iſrael. Foze pozres of the nozth ſyde: one Ruben, an other Juda, the thirde Leui. Numer. xxxiii. Joſu. xiii. xxi

Upon the eaſt ſide fiue. C. and foure thouſand meaſures, with three pozres: The one Joſeph an other Ben Jmin, the thirde Dan. Upõ the ſouth ſide fiue hundzed and four thouſand meaſures, with the three pozres: the one Hymeon, an other Iſakar, the thirde Sabulon. And vpon the weſt ſide fiue. C. and foure. M. meaſures, with three pozres alſo, the one Gad an other Aſer, ỹ thirde Nephthali. Thus ſhal it haue. xviij. thouſand meaſures round about. And from that time forth the name of the city ſhalbe: The Lorde is there.

¶ The ende of the pzophecye of Ezechiel.

THE BOKE OF THE PROPHETE DANIEL.

¶ The Prophet: sheweth the captyuytye of Joakym kynge of Juda. Of the sonnes that were in captyuytye, the kynge commaundeth to chose whiche of them shoulde be taught the lernyng and language of the Caldees. They are alowed the kynges kechynge. Daniel abstayneth from the meate of the kynge of Babylon. The science and instruction of theie chyldren.

CAPI. I.

A IN the thynde yere of the raygne of Joakim kynge of Juda, came Nabuchodonosor kyng of Babylon vnto Jerusalem, and besieged it: and the Lorde delyuered Joakim the kynge of Juda in to his handē: with certayne ornamentes of the house of God: which he caryed awaye vnto the land of Sennar, to the house of his God, and there he broughte them in to his goddes treasury. And the kynge spake vnto Asphanaz the chiefe chamberlayne, that he sholde brynge him certayne of the childrē of Israel that were come of the kinges seed, and of Prynces, yonge spryngoldes without any blemysshe, but faire and welfauoured instruct in all wysdome, conning and vnderstandynge, which were hable to stande in the kinges palace, to rede, and to lerne for to speake Caldeish.

B Vnto these the kynge appoynted a certeyn porcion of his owne meate, and of the wyne, whiche he dranke him selfe, so to nourysshe them thre yere, that afterwarde they myght stande before the kynge. Amonge these nowe were certayne of the chyldren of Juda/namely Daniel, Ananias, Misael, and Azarias. Vnto these the chiefe Chamberlayne gaue other names, and called Daniel Balthasar: Ananias Sydrach: Misael Misach: and Asarias Abednago. But Daniel was at a poynte with him selfe, that he wolde not be defyled thorowe the kynges meat, ne the wyne whiche he dronke. And this he desyred of the chiefe chamberlayne, lest he sholde be defyled him selfe. So God gaue Daniel fauour and grace before the chiefe chamberlayne, that he sayde vnto him: I am afrayde of my lorde ỹ kyng, whiche hathe appoynted you your meate and dryncke, lest he spye youre faces to be worse lyknynge then the other spryngoldes of youre age, and so ye shall make me lose my heed vnto the kynge.

Then Daniel answered Melasser, whome the chiefe chamberlayne had set ouer Daniel, Ananias, Misael, and Azarias, and sayde: O proue but ten dayes with thy seruauntes, and let vs haue potage to eate, and water to drynche / then loke vpon oure faces, and theyr that eate of the kynges meate. And as thou lest, so deale with thy seruauntes. So he consented to them in this matter, and proued them ten dayes. And after the ten dayes their faces were better lyknynge, and fatter then all the yonge spryngoldes which ate of ỹ kynges meate.

Thus Melasser toke away their meat and wyne, and gaue them potage therfore. God gaue nowe these foure spryngoldes cunnyng and lernyng in all scripture and wysdome, but vnto Daniel specially he gaue vnderstanding of all visions and dreames. Nowe when the tyme was expyred that the kyng had appoynted to bryng in these yonge spryngoldes vnto him: the chiefe chamberlayne brought them before Nabuchodonosor, and the kynge communed w them. But amonges them all were founde none suche as Daniel, Ananias, Misael, and Azarias.

Therfore stode they before the kynge, whiche in all wysdome, and matters of vnderstandyng that he enquyred of them, found them ten tymes better then all the sothesayers and charmers, that were in al his realme. And Daniel abode styll vnto the fyrste yere of kynge Cyrus.

¶ The dreame of Nabuchodonosor. He calleth vnto hym sothsayers, and requyreth of them, both the dreame and the interpretacyon therof. They answere that they can not shewe it. The kynge commaundeth all the wyse men of Babylon to be slayne. Daniel requyreth tyme to solute the question. The Lorde openeth the mystery vnto Daniel. Daniel is broughte vnto the kynge, and sheweth him his dreame and the interpretation therof. Of the euerlastynge kyngdome of Chryste. The stone Chryste. Daniel is exalted and promoted of the kynge.

CAPI. II.

IN the seconde yere of the raygne of Nabuchodonosor, had Nabuchodonosor a dreme where thorowe his spirite was vexed, and his slepe brake frome hym. Then the kynge commaunded to call togyther all the sothesayers, charmers, witches and Caldees, for to shewe the kyng his dreame. So they came and stode before the kynge. And the kyng sayd vnto them: I haue dreamed a dreame, and my spirite was so troubled therwith, that I haue clene forgotten what I dreamed. Vpon this the Caldees aunswered the kynge in the Syryans speche: O kynge, God saue thy lyfe for euer. Shewe thy seruauntes the dreame, and we shal shewe the what it meaneth. The kynge gaue the Caldees their answere, and sayde: It is gone fro me: Yf ye wyll not make me vnderstande the dreame, with the interpretacion therof, ye shall dye, and youre houses shall be prysed. But yf ye tell me the dreame and the meanynge therof, ye shall haue of me gyftes, rewardes, and great honoure: onely, shewe me the dreame and the signification of it.

They

They aunswered agayne and sayde: The kynge muste shewe his seruauntes the dreme and so shall we declare what it meaneth. Then the kynge aunswered, sayinge: I perceyue of a trueth, that ye do but prolonge the tyme: for so moche as ye se that the thyng is gone fro me. Therfore ye will not tell me the dreame, ye shal all haue one iudgement. But ye sayne and dissemble with vayne wordes, whiche ye speake before me, to put of the tyme.

Therfore tell me the dreame, and so shall I knowe yf ye can shewe me what it meaneth. Upon this the Caldees gaue answere before the kynge, and sayde: there is no man vpon earthe that can tell the thynge, whiche the kynge speaketh of: Yea, there is neyther kynge, Prynce nor Lorde, that euer asked suche thynges at a sothesayer, charmer or Caldee: for it is a harde matter, that the kynge requyreth. Neyther is there any, that can certifye the kynge therof, excepte the goddes: whose dwelynge is not among the creatures.

For the whiche cause the kyng was wrothe with greate indignacion, and commaunded to destroye all the wyse men at Babylon, and the proclamacion went forthe, that the wyse men shoulde be slayne. They soughte also to sle Daniel with his companions. Then Daniel enquyred Arioch the kynges stewarde, of the iudgement and sentence, that was gone forthe alredye to kyll suche as were wyse at Babylon.

He answered and sayd vnto Arioch beinge then the kinges deputte: Why hath the king proclaymed so cruell a sentence? So Arioch tolde Daniel the mater. Upon this went Daniel vp, and desyred the kynge that he myght haue leasure to shewe the kyng the interpretacion/and then came he home agayne, and shewed the thyng vnto Ananias, Misael, and Azarias his companions, that they shoulde beseche the God of heuen for grace in this secrete, that Daniel and and his felowes, with other suche as were wyse in Babylon, peryshed not.

Then was the mistery shewed vnto Daniel in a vysyon by night. And Daniel praysed ꝑ God of heuen. Daniel also cryed loude and sayd: O that the name of God might be praysed for euer and euer, for wysdome & strength are his owne / he chaungeth the tymes and ages: he putteth downe kynges / he setteth vp kynges: he gyueth wysedome vnto the wyse, and vnderstandynge to those that vnderstande: he openeth the depe secretes: he knoweth the thynge that lyeth in darknesse, for the lyght dwelleth with him. I thanke the, and prayse the (O thou God of my fathers) that thou hast lent me wysedome and strength, and hast shewed me the thynge that we desired of the, for thou hast opened the kinges mater vnto me.

Upon this wente Daniel in vnto Arioch, whome the kynge hadde ordeyned to destroye the wyse at Babylon: he went vnto him and sayd: destroye not suche as are wyse in Babylon, but bringe me in to the kynge, and I shall shewe the kynge the interpretacion. Then Arioch brought Daniel in to the kyng in all the haste, and sayde vnto him: I haue founde a man amonges the prysoners of Juda, that shall shewe the kynge the interpretacion. Then answered the kynge, and sayd vnto Daniel, whose name was Balthasar: Art thou he that canst shewe me the dreame, whiche I haue sene, and the interpretacion therof? Daniel aunswered the kynge to his face, and sayd: As for this secret, for the whiche the kynge maketh inquisicion: it is neyther the wyse, the sorcerer, the charmer, ne the deuyll coniurer, that can certifye the kynge of it: Onely God in heauen can open secretes, and he it is that sheweth the kyng Nabuchodonosor, what is for to come in the latter dayes. Matth.xi.c

Thy dreme, and that which thou hast sene in thyne heed, vpō thy bed, is this: O kyng ꝑ dyddest cast in thy mynde what shoulde come hereafter. So he ꝑ is the opener of misteries, telleth ꝑ what is for to come. As for me, this secret is not shewed me for any wysdom that I haue more then any other lyuyng: but only that I myght shewe the kynge the interpretacion, and that he might know ꝑ thoughtes of his owne hert. Thou kyng sawest, and beholdest, there stode before the a great ymage, whose figure was marueylous great, and his bryght gemme. The ymage heed was of fine golde, his brest and armes of syluer, his bodye & loynes were of copper, his legges were of yron, his fete were parte of yron and parte of earthe. E

This thou sawest, till the tyme (ꝑ without any handes) there was hewen of a stone, wch smote the ymage vpon the fete, that were bothe of yron and erth, and brake the to pouther: then was the yron, the erth, the copper the siluer and gold broken all togither in peces: and became lyke the chaffe of corne, that the wynde bloweth awaye from the sommer floores, that they can no more be found. But the stone ꝑ smote the ymage became a greate mountayne, which fulfilleth ꝑ hole erth: this is the dreme. And now will we shew before ꝑ king, what it meaneth. Matth xxi.c Luce.xx.b

O kynge, thou arte a kyng of kynges: For the God of heauen hathe gyuen the a kyngedome, tycheffe, strengthe, and maieftye: and hathe delyuered the all thynges that are amonges the children of men: the beastes of the feld, and the foules vnder the heuen, and gyuen the dompnion ouer them all. Thou arte that golden heed. After the, there shall aryse an other kyngdome, whiche shall be lesse then thyne. The thyrde kyngdome shall be lyke copper, and haue dampnacion in all landes. The fourthe kyngdome shall be as stronge as yron. For lyke as yron breaketh and breaketh all thynges: Yea euen as yron breaketh euerye thynge downe, so shall it beate downe and destroye. Daniel.b.d

Where as thou sawest the feete and toes parte of earth and parte of yron, that is a deuyded kyngdome, whiche neuertheles shall

haue some of the yron grounde myxte with it for so moche as thou hast sene the yron myxte with claye.

The toes of the fete that were part of yrō and part of claye, signifieth that it shall be a kyngdome partly stronge, and partly weyke. And where as ꝑ sawest yron mixt with claye, they shall myngle them selues with the seed of symple people, and yet not continue one wt an other, lyke as yron will not be sowldered with a potshers.

Elay.ix.b

6 In the dayes of these kynges, shall the God of heuen set vp an euerlastynge kyngedome, whiche shall not perysshe, and his kyngdome shal not be gyuen ouer to an other people: yea the same shall breake and destroy all these kyngdomes, but it shall endure for euer.

Hebr.xii.c

And where as ꝑ sawest that without anye handes there was cut out of the mout a stone, which brake the yron, the copper, the erth, the syluer and golde in peces: by that hathe the great God shewed the kynge what wil come after this. This is a true dreme, and the interpretacion therof is sure.

Then the kynge Nabuchodonosor fell downe vpon his face, and bowed him self vnto Daniel, and commaunded that they sholde offre meat offerynges and swete odoures vnto him. The kynge aunswered Daniel, and sayd: yea of a truthe youre God is a God aboue all goddes, a Lorde aboue all kynges, and an opener of secretes, seinge thou canste discouer this misterie. So the king made Daniel a great man, and gaue him many & great gyftes.

He made him ruler of all the countreyes of Babylon, and lorde of all the nobles that were at Babylon. Nowe Daniel entreated the king for Sidrach, Misach, and Abednago so that he made them rulers ouer all the offices in the lande of Babylon. But Daniel him selfe remayned styll in the courte by the kynge.

¶ The kynge setteth vp a golden Jmage, whiche he commaūdeth to be worshypped. Sydrach, Mysach, and Abednago are accused, bycause they dysobeyed the kynges commaundement. They are brought vnto the kynge and commaunded to worshyp the Jmage. They refuse to do it, and are put in to a burnynge ouen. By byleue in God, they are delyuered from the fyre. Nabuchodonosor confesseth the power of God after the syght of the myracle.

CAPI. III.

A NAbuchodonosor the kynge caused a golden ymage to be made, which was three score cubites hygh, and sixe cubites thik. This he made to be set vp in the felde of Dura in the lande of Babylon, and sente oute to gather togyther the dukes, lordes, and nobles, ꝑ iudges and officers, the debities & shyrues, with al the rulers of the land: that they myghte come to the dedicacion of the ymage which Nabuchodonosor the kynge hadde set vp. So the dukes, lordes and nobles / the iudges and officers, deputyes and shyrues with all the rulers of the lande gathered them togither, and came vnto the dedicating of the ymage that Nabuchodonosor the kynge had set vp.

Nowe when they stode before the ymage, whiche Nabuchodonosor sette vp, the bedell cryed out with all his myght: O ye people, kynredes and tunges, to you be it sayd: that when ye heare the noyse of the trompettes whiche shall be blowen, with the harpes, shawmes, psalteryes, symphonyes, and all maner of musyke: ye fall downe and worshyp the golden ymage that Nabuchodonosor the kynge hathe set vp. Who so then falleth not downe and boweth him selfe, shall euen the same houre be cast in to an hote burnynge ouen. Therfore, when all the folke herde the noyse of the Trompettes that were blowē, with the Harpes, Shawmes, Psalteryes, Symphonyes, and all kynde of melody: then all the people, kynredes and nacions fell downe, and bowed them selues vnto the golden ymage that Nabuchodonosor the kynge had set vp.

B Now were there certayne men of the Caldees that went euen then and accused the Jewes, and sayd vnto the kynge Nabuchodonosor: O king, God saue thy life for euer. Thou being kynge, hast gyuen a commaundement, that all men, when they heare noyse of the trompettes, harpes, shawmes, psalteries, symphonyes, and all the other melodyes: shall fall downe and bow them selues toward the golden ymage: who so then fell not downe, and worshypped not, that he sholde be cast in to an hote burning ouen.

Now are there certeyn Jewes, whom thou hast set ouer the offices of the land of Babylon: namely, Sidrach, Misach and Abednago. These men (o kyng) regarde not thy commaundement, yea they wil not serue thy goddes, ne bow them selues to the golden ymage that thou hast set vp.

Dan.

Then Nabuchodonosor in a cruell wrathe and displeasure, commaunded, that Sidrach, Misach, and Abednago sholde be brought vn to him. So these mē were brought before the kyng. Then Nabuchodonosor spake vnto the and sayd: what? O Sidrach, Misach and Abednago, wyll not ye serue my goddes? nor bowe your selues to the golden ymage, that I haue set vp? well be redye hereafter, when ye heare the noyse of the trompettes blowe with ꝑ harpes, Shawmes, Psalteryes, Symphonyes, and all the other melodyes: that ye fall downe and worshyp the ymage whiche I haue made. But yf ye worshyp it not, ye shall be caste immediatlye in to an hote burnynge ouen. Lette se, what God is there, that maye delyuer you oute of my handes? Sydrach, Misach, and Abednago answered the kynge, and sayde: O Nabuchodonosor, we ought not to consent vnto the in this matter, for why? oure God whome we serue, is hable to kepe vs from the hote burnynge ouen (O kynge) and can ryght well delyuer vs out of thy handes. And though he wyll not,

Dan.

yit

CAP. IIII.

NAbuchodonoſor kynge vnto all people, kynredes and tunges that dwell vpon the hole earthe: peax be multiplyed amonges you: I thought it good to ſhew the tokens and maruelous worckes, that the hye God hath wrought vpon me. O howe greate are his tokens, and how mighty are his wonders? His kyngdom is an euerlaſting kyngdome, and his power laſteth for euer and euer. Pſal.lv.b Daniel.vii.d Luce.i.c.

I Nabuchodonoſor beynge at reſt in myne houſe, and flouryſhynge in my palace, ſawe a dreame, whiche made me afrayde / and the thoughtes that I had vpon my bed, with the viſions of my heed troubled me. Then sent I out a commiſſion, that all they which were of wyſdome at Babylon ſholde be brought before me, to tell me the interpretacyon of the dreame.

So there came the ſothſayers, charmers, Caldees and coniurers of deuyls / to whome I tolde the dreame, but what it betokened they could not ſhew me: tyl at the laſt there came one Daniel (otherwyſe called Balthaſar, accordynge to the name of my God) whi che hath the ſpirite of the holy goddes in him: to whome I tolde the dreame, ſayinge: B

O Balthaſar, thou Prynce of ſothſayers: For ſo mothe as I knowe that thou haſt the ſpirite of the holy Goddes, and no ſecrete is hid frome the: tell me therfore what the vyſyon of my dreame (that I haue ſene) maye ſignifye. I ſawe a viſion in my heed vpon my bed: and beholde there ſtode a tre vpon the grou̇nd whiche was very hyghe, greate, and myghtye: the heygth reached vnto the heuen, and the bredthe extended to all the endes of the earthe: his leaues were fayre, he hadde very mothe frute, ſo that euery man had ynoughe to eate therin.

The beaſtes of the felde hadde ſhadowes vnder it, and the foules of the ayre dwelte in the bowes therof. Shortly, all creatures fed of it. I ſawe in my heed a viſion vpon my bedde: and beholde, a watcher came downe frome heuen, and cryed myghtyly, ſayinge: Hewe downe the tree, breake of his braunches, ſhake of his leaues, and ſcatre his frute abrode: that all the beaſtes maye gette them awaye from vnder him, and the foules frome his braunches. Neuertheleſſe, leaue the grounde of his roote ſtyll in the earthe, and bynde hym vpon the playne felde, with cheynes of yron and ſtele. With the dewe of heuen ſhall he be wet, and he ſhal haue his part in the herbes of the grounde with other wylde beaſtes.

That mannes herte of his ſhall be taken from him, and a beaſtes herte ſhall be geuen him, till ſeuen yeres be come and gone vpon hym.

This errande of the watcher, is a commaundement grounded and ſoughte oute in the counſell of him that is mooſte holye: to leerne men for to vnderſtande that the higheſt hath power ouer the kyngdomes of men, and C

WW.iij. geueth

ye ſhalt thou knowe (O kynge) that we wyl not ſerue thy goddes, nor doo reuerence to the ymage, which thou haſt ſet vp. Then was Nabuchodonoſor ful of indignacion, ſo that the countenaunce of his face chaunged vpon Sidrach, Miſach, and Abednago. Therfore he charged & commaunded that the ouen ſholde be made ſeuen tymes hoter then it was wont to be, and ſpake vnto the ſtrongeſt worthyes that were in his hoſte, for to binde Sidrach, Miſach and Abednago, and to caſt them in to the hote burnyng ouen.

So theſe men were bounde in their cotes, hoſen, ſhoes, with their other garmentes, and caſt in to the hote burning ouen: for the kinges commaundement was ſo ſtrayte, and the ouen was exceedyng hote. As for the men that put in Sidrach, Miſach, and Abednago, the flame of the fyre deſtroyed theym. And theſe three men: Sidrach, Miſach, and Abednago, fell downe in the hote burnynge ouen, being faſt bounde.

Then Nabuchodonoſor the kyng maruey-led, and ſtode vp in all haſte: he ſpake vnto his counſell and ſayde: dyd ye not caſt three men bounde in to the fyre? They anſwered, and ſayde vnto the kynge: Yea, O kynge. He anſwered and ſayde: Lo for all that, yet do I ſe foure men goynge loole in the myddeſt of the fyre, and nothynge corrupte, and the fourthe is lyke an aungell to loke vpon.

Vpon this wente Nabuchodonoſor vnto ꝑ mouth of the hote burninge ouen: he ſpake alſo, and ſaid: O Sidrach, Miſach, and Abednago, ye ſeruauntes of the hye God, go forth and come hyther. And ſo Sydrach, Miſach, and Abednago went oute of the fyre. Then the dukes, lordes, and nobles, and the kynges counſell came togyther to ſe theſe men, vpon whom the fyre had no maner of power in their bodyes. In ſo mothe ꝑ the very heere of their hed was not burnt, and their clothes vnchaunged: Yea there was no ſmell of fyre felt vpon them.

Then ſpake Nabuchodonoſor and ſayde: Bleſſed be the God of Sidrach, Miſach, and Abednago: whiche hathe ſente his aungell, and defended his ſeruauntes, that put their truſte in him / that haue altered the kynges commaundement, and ieopardy their bodyes therevpon, rather then they wolde ſerue or worſhyp any other God, except their owne God onely.

Therfore I wyll and commaunde, that all people, kynredes and tunges, whiche ſpeake anye blaſphemye agaynſte the God of Sidrach, Miſach, and Abednago, ſhall dye, and their houſes ſhall be prꝛyed: Bycauſe there is no God that maye ſaue, as this. So the kynge promoted Sydrach, Miſach, and Abednago, in the lande of Babylon.

¶ Nabuchodonoſor dreameth agayne. Daniel interpreteth it. Nabuchodonoſor is put oute of his realme, and eateth with beaſtes. He confeſſeth the power of God, and is reſtored in to his kyngdome.

gyueth them to whom it lyketh him, & bryngeth the verye outcastes of men ouer them. This is the dreame that I kynge Nabuchodonosor haue sene: therfore, O Balthasar, tell thou me what it signifieth: for so mocke as all the wyse men of my kyngdome are not able to shewe me what it meaneth. But thou canst do it, for the spirite of ỹ holy goddes is in the.

D Then Daniel (whose name was Balthasar) held his peax by the space of an hour, and his thoughtes troubled him. So the kynge spake, and sayd: O Balthasar, let neither the dreame ne the interpretacion therof fear the. Balthasar answered, sayinge: O my Lorde, this dreame happen to thyne enemies, & the the interpretacion to thyne aduersaryes. As for the tree that thou sawest, whiche was so greate and mightye, whose heyghte reached vnto the heuen, & his bredth in to all ỹ worlde whose leaues were fayre, and the fruite moch vnder the whiche the beestes of the felde had their habitacion, and vpon whose braunches the foules of the ayre dyd syt.

Euen thou (O kyng) art the tree, great and stronge. Thy greatnesse encreaseth, and reacheth vnto the heuen, & dothe thy power to the endes of the erth. But where as the king sawe a watcher, euen an holy aungell, that came downe frome heuen, and sayde: hewe downe the tree, and destroye it: yet leaue the grounde of the roote in the earthe: and bynd him vpon the playne felde, with cheynes of yron and stele. He shall be wet with the dewe of heauen, and his parte shall be with the beastes of the felde, tyll seuen yeres be come and gone vpon him. This (O kynge) is the interpretacion/yea it is the very truthe of him that is hyest of all, and it toucheth my Lorde the kynge.

E Thou shalte be cast oute fro men, and thy dwellynge shall be with the beastes of the felde: with grasse shalte thou be fed lyke an oxe. Thou must be wet with the dewe of heuen: Yea, seuen yeres shall come and goo vpon the, tyll thou knowe that the hyest hath power vpon the kyngdomes of men, and gyueth them to whom he lyst. Moreouer, where as it was sayd that the roote of the tre sholde be lefte styll in the grounde: it betokeneth ỹ thy kyngdome shall remayne hole vnto the, after thou haste learned to knowe, that the power commeth from heauen. Wherfore, O kynge, be content with my counsel, that thou mayste loose thy synnes with ryghtousnesse, and thyne offences with mercy to poore people/for suche thynges shal prolong thy peax. All these thynges touche the kyng Nabucho donosor.

Job.xliii.b
Daniel.v.a
Daniel.iii.c
Jere.xxvii.a
Luke.xv.
Tho.bi.iii.

F So after twelue mouethes, the kyng walked vp and downe in the palace of the kyngdome of Babylon, and sayd: This is ỹ great citye of Babylon, which I my selfe (with my power and strengthe) haue made a kynges courte for the honour of my maiestie. While these wordes was yet in the kynges mouthe, there fell a voyce from heuen saying: O kyng Nabuchodonosor, to the be it spoken: Thy kyngdome shall departe from the, thou shalt be cast out of mens company: thy dwellynge shall be with the beastes of the felde, so that thou shalt eate grasse lyke as an oxe, til seuen yeres be come and gone ouer the, euen vntyll thou knowest that the hyest hath power vpo the kyngdomes of men, and that he maye gyue them vnto whome it pleaseth him. The verye same houre was this matter fulfylled vpon Nabuchodonosor / so that he was caste out of mennes companye, and ate grasse lyke an oxe. His bodye was wet with ỹ dewe of heuen, tyll his heeres were as great as Egles fethers, and his nayles like byrdes clawes.

When this tyme was past, I Nabuchodonosor lyfte vp myne eyes vnto heauen, and myne vnderstandynge was restored vnto me againe. Then gaue I thankes vnto ỹ highest. I magnified and praysed him that lyueth for euer more, whose power endureth alwaye, and his kyngdom from one generacion to another: in comparyson of whom, all they that dwelle vpon the earthe, are to be reputed as nothynge.

G

Dani.

He handleth accordyng to his will among the powers of heuen, and amonge the inhabitantes of the earth / and there is none that maye resyst his hande, or saye: what doest thou? At the same tyme was myne vnderstanding gyuen me agayne, and I was restored to the honour of my kingdome, to my dignitie, & to myne owne shape agayne. My great estates and paynces sought vnto me, and I was set in my kyngdome agayne, so that I had yet greater worshyp.

Plat.

Job.

Then dyd I Nabuchodonosor loue, magnifie and prayse the kynge of heuen, for all his workes are true, and his wayes right. As for those that goo proudly, he is able to bynge them downe.

¶ Balthazar kynge of Babylon abusynge the vessels of the temple, saith an hande writyng in the wall. The soothsayers called of the kynge, can not expounde the writynge. Daniel is called, whiche readeth it, and interpreteth it also. Balthazar beynge slayne, Darius succedeth in his rowme.

CAPI. V.

KYng Balthazar made a great banket to a thousande Lordes: with all these thousand he made great chere, and whe he was dronken with wyne, he commaunded to bring him the golden & syluer vessels, whiche his father Nabuchodonosor had take out of the temple at Jerusalem: that the kyng & his lordes wt his queue and concubines might drynke therin.

So they brought the golden vessell ỹ was taken oute of the temple of the lordes house at Jerusalem. Then the kynge and his lordes with his quene and concubynes dronke of them. They dronke wyne, and praysed theyr ydolles of golde, syluer, copper, yron, wod and stone.

In

In the verye same houre there appeared fyngers, as it had bene of a mans hande wrytynge, right oure agaynste the candelstycke vpon the playne wall in the kynges palace: and the kynge sawe the palme of the hande that wrote. Then chaunged the king his countenaunce, and his thoughtes troubled him, so that the ioynces of his bodye shoke, and his knees smote one against the other. Wherfore the kyng cryed myghtely, that they shuld bringe him the charmers, Caldees and coniurers of deuyls. The kyng spake also to the wyse men of Babylon, and said: Who so rede this writinge, and shewe me the playne meanynge therof: shall be clothed with purple, haue a cheyne of golde about his necke, and rule the thyrde parte of my kingdome.

Vpon this, came all the kynges wyse men: but they coulde neither reade the writing, ne shew the king what it signified. Then was the kinge sore afrayed: in so moche, that his coloure chaunged, and his lordes were sore vexed. So by reason of this matter, that had happened to the king and his lordes, the quene went vp her selfe into the banket house, and spake vnto the kinge, saynge: O king, God saue thy lyfe for euer: Let not the thoughtes trouble the, and let not thy countenaunce be chaunged. For why? there is a man in thy kingdom, that hathe the spirite of the holye goddes within him, as it was seue in thy fathers dayes. He hath vnderstandynge and wisdome lyke the goddes. Yea the kinge Nabuchodonosor thy father made this man cheife of the sothsayers, charmers, Caldees and deuill coniurers: because that such an abundaut wytte, knowledge and wysdome (to expounde dreames, to ope secretes, and to declare hard doubtes) was found in him: yea euen in Daniel, whome the king named Balthazar. Let this same Danyel be sent for, and he shall tell, what it meaneth.

Then was Danyel brought before the kinge. So the kinge spake vnto Danyel, and sayde: Arte thou that Danyel, one of the prysoners of Juda, whome my father the kynge brought out of Jurye? I haue hearde speake of the, that thou hast the spirite of the holy goddes, experience and vnderstandynge, and that there hath bene great wysdome founde in the. Now haue there ben brought me, wyse and cunnynge charmers to reade this wrytynge and to shewe me the meanynge therof. But they coulde not tell me, what this mater signifyed. The herde I saye, that thou coulest expound darcke thynges, and declare harde doubtes. Wel than, yf thou canst rede this wrytynge, and shewe me the meanynge therof: thou shalte be clothed with purple, haue a cheyne of golde about thy necke, and rule the thirde parte of my kingdome.

Daniel answered, & sayd before the king: As for thy rewardes, kepe them to thy selfe, & gyue thy ryches gyftes to an other: yet not the lesse, I wyll reade the writtinge vnto the kinge and shewe him the interpretation therof. O kyng, God the hyghest gaue vnto Nabuchodonosor thy father, the dygnyte of a kinge, with worshyp and honoure: so that all people, kyndredes & tunges stode in awe and feare of him, by reason of the hygh estate that he had let him. For why, he slew whom he wolde: he smote, whome it pleased hym. Agayne: whom he wolde, he set vp: & whom he lyst, he put downe. But because his herte was so proude, and his stomacke set so faste vnto wylfulnesse: he was deposed from his kyngly trone, and his maiestye was taken from him. He was shot out from amonges men, his hert was lyke a beastes herte, & his dwellyng was with the wylde asses: he was fayne to eate grasse like an oxe, and his body was wet with the dewe of the heauen: tyll he knewe that the hyghest had power vpon the kingdomes of me, and setteth ouer them whom he lyst. Daniel.iiii.d.

And thou yts same (O Balthazar) for al this, hast not submytted thine hert, thoughe thou knewest al these thinges: but hast magnyfyed thy selfe aboue the Lord of heuen, so that the vessels of his house were brought before the: that thou, and thy Lordes, with thy quene & concubines, might drincke wyne therin. And haste prayed the Idols of syluer and gold, copper and yron, of wod and stone. As for the God in whose hande consysteth thy breth and all thy wayes: thou hast not loued him. F Jer.xvii.c

Therfore is the palme of this hande sent hither from him, to token vp this wrytynge. G And this is the scripture, that is writen vp: Mane, Thetel, Phares. Now the interpretacion of the thing is this: Mane, God hath nombred thy kyngdom, and brought it to an ende: Thetel, thou art weyed in the balance & arte found to light: Phares, thy kingdom is delte in partes, and gyuen to the Medes and Perses.

Then commaunded Balthazar, to clothe Danyel with purple, to hange a cheyne of gold about his necke, and and to make a proclaymacyon concernynge him, that he shuld be the ruler of the thyrde parte of his kyngdome. The very same nyght was Balthazar the king of the Caldees slayne, and Darius oute of Medea toke the kyngedome, beynge lxij yere of age. Esay.xlvii.b xxi.a. Daniel.ix.a.

¶ Daniel is made ruler ouer the lordes. The imagynacyon of an acte agaynst Daniel. The proclamacyon of the acte, wherof Daniel is accused vnto the kynge as a transgressour. He is put in to a denne of lyons by the commaundement of the kyng. He is delyuered by fayth in God. Daniels accusers are put in to the lyons to be tozne in sonder. Darius by the proclamacyon of a decree, magnifyeth the God of Daniel.

CAPI. VI.

It pleased Darius to sette ouer his kingdom an. C. and. xx. Lordes, whiche shulde be in all his kyngdom about. Aboue these he set three Prynces (of whome Danyel was one) that the lordes myght gyue accomptes vnto

vnto them, and the kynge to be vnbilceased.

But Daniel exceded all these princes and lordes, for the spirite of God was plenteous in him: so that the kynge was minded to set him ouer the hole realme. Wherfore the princes and Lordes sought̃e, to pycke oute in Daniel some quarel against the kingdom yet could they fynde none occasion ne fawte vpon him. For why? he was so faythfull, þ there was no blame ne dishonestye founde in him.

B Then sayde these men: we wyll get no quarell agaynste this Daniel, except it be in the lawe of his God. Upon this, wente the prynces and lordes together vnto the kinge, and sayde thus vnto him: kinge Darius God sawe thy lyfe for euer. Al the great estates of the realme: as the princes, Dukes, Senatoures, and Judges, are determed to put out a cõmaundement of the kynge, & to make sure statute namely, that who so desireth any petition, either of any God or mã (within this. xxx. dayes) except it be only of the, O kinge: the same person maye be cast into the lyons denne. Wherfore, O king confirme this statutes, and make a wrytyng that the thinge whiche the Medes and Perses haue ordeyned be not aultered ne broken.

So Darius made the wrytynge, and cõ-
C firmed it. Nowe when Danyel vnderstode that the wrytinge was made, he went in to his house: and the windowes of his hall, to warde Jerusalem stode open. There kneled he downe vpon his knees, thre tymes a day there he made his petition, and prayed his God, lyke as his maner was to doo afore tyme.

Then these men made searche, and founde Danyel makinge his petition, and prayenge vnto his God: So they came to the kynge, & spake before him concernynge his commaũdement, sayinge: O kynge, hast thou not subscribed the statute, þ within thirty dayes who so requyreth his petition of anye God or man but only of thy self, O kyng: he shal be cast into the den of the lyons? The kinge answered, and sayde: yea it is true. It must be as a law of the Medes and Perses, that maye not be broken.

Then answered they, and sayde vnto the
D kinge: Daniel one of the prysoners of Juda O king, regarderh neither the, ne thy statute that thou hast made, but maketh his petition thre tymes a day. When the kynge heard these wordes, he was sore greued, and wold haue excused Daniel, to delyuer him & put of the matter, vnto the Sunne went downe to the intent that he myght saue him.

These men perceyuynge the kinges mynde
Dani. xiiii. e sayde vnto him: knowe this (O kynge) þ the lawe of the Medes and Perses is that the commaundement and statute which the kinge maketh, maye not be altered. Then the kynge had them bring Daniel, and they cast him into the lyons den.

The kynge also spake vnto Daniel, and sayd: thy God, whom thou alwaye seruest, euen he shall defende the. And there was
E brought a stone, and layde vpon the hole of the den, this the kinge seled with his owne ryng, & with the signet of his princes: that the kynges commaundement concernynge Daniel, shulde not be broken.

So the kinge wente into his palace, and kept him sober all nyght, so that there was no table spred before him, neither coulde he take any slepe. But by tymes in the morning at the breake of the daye, the kynge arose, and went in all haste vnto the denne of the Lyons.

Now as he came nygh vnto the denne, he cryed with a piteous voyce vnto Daniel: yea the kinge spake, and sayde vnto Daniel: O Danyel, thou seruaunt of the lyuynge God is not thy God (whom thou alway seruest) hable to delyuer the from þ Lyons? Danyel sayde vnto the kinge: O kinge, God saue thy lyfe for euer. My God hath sent his aun- Daniel Act. xiii. Judic. 1. Reg. xviii. gell, whych hath shut the Lyons mouthes, so that they myght not hurte me. For why? myne vngiltynesse is founde out before him. And as for the, O kynge, I neuer offended the.

Then was the kynge exceding glad, and
F commaunded to take Daniel out of the den. So Daniel was brought out of the denne, & no maner of hurt was founde vpon him. For he put his truste in his God. And as for those men whiche had accused Danyel, the kinge commaunded to bringe them, and to caste theym in the lyons denne, them their chyldren and their wyues. So the Lyons had the mastry of them, and brake all their bones a sondre, or euer they came at the grounde. Esther. Daniel

After this, wrote kynge Darius vnto all
Daniel G people kynredes, and tunges, that dwelte in all landes: peace be multyplyed with you: My cõmaundement is, in all my dompynon and kyngdome, that men feare and stande in awe of Daniels God.

For he is the lyuynge God, which abideth Daniel vi. euer: his kyngdome shall not fayle, and his power is euerlastynge. He is he that delyuereth, & saueth: he doth wõders & maruelous workes, in heauen and in earthe: he hathe preserued Danyel from the power of the lyons. This Daniel prospered in the reygne of Elaye. Hiere. Daniel Darius and Cirus of Persia.

The vision of foure beastes is shewed vnto Daniel. The vyson is interpreted of foure kyngdomes of the world. Of the power and increase of Antichrist. Of the euerlastynge kyngdome of Christe.

CAPI. VII.

IN the fyrste yeare of Balthazar kynge of
A Babylon, sawe Danyel a dreame, and a vyson was in his heade vpon his bedde. Whiche dreame he wrote, and the summe of the matter is this: Danyel spake, and sayd, I sawe in my vysyon by nyght, and beholde the foure windes of the heauen stroue vpon

the

the see, and foure greate beestes came vp frō the see one vnlyke an other.

The fyrst was as a lyō, and yet had he Egles wynges. I sawe, that his wynges were pluckt from him, and he taken awaye frome earth: that he stode vpon his fete as a man and that there was gyuen hym a mans hert.

B Behold, the seconde beast was lyke a beer, & stode vpon ỹ one syde. Amonges his teeth in his mouth he had thre greate long teth, & it was sayde vnto him: Arise, eate vp, moche flesshe.

Then I loked, and beholde, there was an other lyke vnto a Leoparde: this had wīges as a foule, euen foure vpon the backe. This beast had foure heades, and there was power gyuen him.

After this I sawe in a vysion by nyght, & behold the fourth beast was grym & horrible, and meruelous stronge. It had greate yron teth, it deuoured and destroyed, and stamped the residue vnder his fete. It was farre vnlyke the other beastes that were before it: for it hadde ten hornes, wherof I toke good hed.

C And beholde, there came vp among them. an other lytle horne, before whome there were thre of the fyrste hornes pluckte awaye. Behold this horne had eyes lyke a man, and a mouth speakyng presumptuous thynges. I loked tyll the seates were prepared, and tyl the old aged sat hym down. His clothing was as whyte as snowe, and the heares of his hed lyke the pure woll. His trone was lyke the fyry flame, and his wheles as the burnynge fyre. There drewe forthe a fyrye streme, and went out from him. A thousande tymes a thousande serued hym. & x. M. tymes ten thousande stode before him. The iudgement was set, and the bokes opened. Then toke I hede thervnto, because of the voyce of the proude wordes, which that horne spake I behelde, tyll the beast was slayne, and his body destroyed, and gyuen ouer to be brente in the fyre.

D As for the power of the other beastes also it was taken awaye, but their lyues were prolonged for a tyme and season. I sawe in a vision by nyght, and beholde, there came one in the cloudes of heauen lyke the sonne of a man, whiche went vnto the olde aged, before whom they brought him: Then gaue he hym power & diguytie regall, that al people, kyndes and tunges shulde serue him. His power is an euerlastynge power, which shall neuer be put downe: and his kingdome endureth vncorrupt. My herte was vexed, and I Daniel had a troubled spirite within me, & the visions of my head made me afrayde: till I gate me vnto one of them that stode by, to knowe the truth, concernynge all these thinges. So he tolde me, and made me vnderstāde the interpretacion of these thynges.

E These foure great beastes, are foure kynges whiche shal aryse out of the earth. These shall take in the kyngdome of the sayntes of the most hyghest, and possesse it styl more and more for alonge season. After this I requyred diligently to knowe the truthe, concernynge the fourth beaste, which was so farre vnlike the other beastes, & so horryble: whose teeth were of yron, and his nayles of brasse: which deuoured and destroyed, and stamped the residue vnder his fete. I desyred also to Apoca.xiii.s
know the truth, as touchinge the ten hornes xvii.c
that he hadde vpon his heade, and this other F
whiche came vp after warde, before whose face there fell downe thre: which horne had eyes and a mouth that spake presumptuous thinges, and loked with a grymmer vysage then his felowes. I beheld, and ỹ same horne made battayle agaynst the sayntes, yea and gat the victorye of them vntyl the tyme that the old aged came, that the iudgemente was gyuen to the chiefest sayntes: and tyll the tyme that the sayntes had the kyngdome in possessyon. He gaue me this answere: That fourth beast shall be the fourth kyngdome vpon earth: it shall be more then all other kyngdomes, it shall deuoure, treade downe, and destroye all other landes.

The ten hornes, are ten kinges, that shall G
aryse out of the kingdom, after whome there Zacha.i.c
shall stande vp an other, which shal be greater then the fyrste. He shall subdue thre kinges, and shall speake wordes agaynste the vyghest of all: he shall destroye the sayntes of the most hyghest, and thynke, that he may chaunge tymes and lawes. They shal be gyuen vnder his power, vntyll a tyme, two tymes, and halfe a tyme. Daniel.ii.c
Apoc.xii.d

But the iudgement shall be kepte, so that his power shal be taken from him, for ye shal be destroyed, and perysshe at the laste. As for the kyngdome, power, and all myght that is vnder the heuen: it shall be gyuen to the holye people of the most hyghest, whose kyng Luke.i.c
dome is euerlastynge / yea all powers shall Daniel.xiiii.c
serue and obeye hym. Thus farre extende the wordes. Neuertheles, I Daniel was so vexed in my thoughtes, that my countenaūce chaunged but the wordes I kepte styll in my herte. Luke.ii.c

¶ A vysyon of a stryfe betwene a ramme and an he gote. The vnderstandyng of the vysyon, is of the batell betwene the kynge of Persia, and the kynge of the Grecians. Of the shameles kynge Antichryste.

CAPI. VIII.

IN the thyrde yere of the rayne of kynge Balthazar, there appeared a vysyon vnto A
me Daniel, after that I had sene the firste I sawe in a vysyon (and when I saw it, I was at Susis in the chiefe city, whiche lieth in the lande of Elam) and in the vision me thought Daniel.ii.a
I was by the ryuer Ulai.

Then I loked vp, and sawe: and beholde, there stode before the ryuer, a ramme, which had hornes: and these hornes were hygh, but one was hygher then an other, & the highest came vp laste.

I sawe that this ramme pushed with his hornes, agaynste the weste, agaynst the north

and

agaynst the southe: so that no beastes might stande before hym, ne defende them from his power: but he dyd as hym lysted, and waxed greatly. I to toke hede vnto this, and then came there an he gote from the west ouer the hole earth, and touched not the grounde.

B This goote had a maruellous goodly horn betwixte his eyes, and came vnto the ramme þ had the .ij. hornes (whom I had sene afore by the ryuer syde) and ranne fearcely vpon him with his might. I sawe hym drawe nigh vnto the ramme, beinge verye fearce vpon hym: yea he gaue him suche a stroke, that he brake his two hornes: Neither had the ram so moch strength as to stand before hym: but he cast him downe, trod him vnder his fete: and no man was able to deliuer the ram out of his power.

C The goote waxed exceadynge greate, and when he was at the strongest, his great horn was broken also. Then grewe there other foure suche lyke in the stede, towarde the .iij. Da. vii. a. xi. a winndes of the heauen. Yea out of one of the 4. Machab. i. a leest of these hornes, there came vp yet an other horne, whiche waxed meruelous great: towarde the southe, toward the east, and towarde the fayre pleasaunt lande. It grewe vp to the hoste of heauen, wherof it did cast some downe to the grounde, and of the starres also, and trode them vnder fete.

Yea it grewe vp vnto the prince of the hoost, from whom the dayly offerynge was taken, and the place of his Sanctuary casten downe. And a certayne season was gyuen vn to it, agaynst the dayly offerynge (because of wyckednesse) that it myght caste downe the verye to the ground, and so to prospere in al thinges, that it went about.

D Upon this I herd one of the Saintes speakinge, whiche sayntes sayde vnto one that asked this question: How long shall this vysyon of the dayly sacrifice and of þ wastyng abhominacion endure: that the Sanctuary and the power shall so be troden vnder fote? And he answered him: Vnto the euenyng & the morninge, euen two thousande and thre hundreth dayes: then shall the Sanctuarye be clensed agayne.

E Nowe when I Daniel had sene this vysyon, and sought for the vnderstandynge of it: beholde, there stode before me a thynge lyke vnto a man. And I herd a mans voyce in the ryuer of Vlai, whiche cryed, and sayd: O Gabriel, make this man vnderstande the vision. So he came, and stode by me. But I was afrayde at his commynge, and fel downe vpō my face.

Then sayd he vnto me: O thou sonne of man, marke well, for in the laste tyme shall this vysyon be fulfylled. Nowe as he was speakynge vnto me, I waxed fayne, so that I suncke downe to the grounde. But he toke hold vpon me, and set me vp agayne, saying: Beholde, I wyll shewe the, what shall happen in the laste wrath: for in the tyme appoynted it shall be fulfylled.

The ramme whiche thou sawest with the two hornes, is the kinge of the Medes and Perses: but the goote is the kyng of Grecia lande: the greate horne that stode betwixte his eyes, that is the principall kinge. But where as it brake, and foure other rose vp in the steade: it signifyeth, that out of this people shall stande vp foure kyngdomes, but not so myghty as it.

After these kyngdomes (whyle vngodynesse is a growynge) there shall aryse a kinge of an vnshamefast face, whiche shall be wise in darke speakinges.

He shall be myghty and stronge, but not in his owne strength. He shall destroy aboue measure, and all that he goeth about shall prosper: he shall slaye the stronge and holy people. And throwe his craftynesse, falsheed shall prospere in his hande, his herte shall be proude, and manye one shall be put to death in his welthynes, he shall stande vp agaynste the Prince of Princes, but he shal be destroyed without hande. And this vysion that is shewed vnto the, is as sure as the euenynge and the morninge. Therfore wryte thou vp this syghte, for it wyll be longe or it come to passe.

Upon this was I Daniel very sayntē, so that I laye sycke certayne dayes: but when I rose vp, I went about the kynges busynesse, and maruepled at the vysyon, neuertheles no man knewe of it.

¶ Daniel desyreth to haue that performed of God whiche he had promysed concernynge the returne of the people from theyr bānyshment in Babylon. I true confessyon. Gabriel is sente. Gabriel the Aungell expounderh vnto hym the vysyon of the thre score and ten wekes. The annoyntynge of Christe. The buyldynge agayne of Jerusalem vnder Nehemias. The death of Christe. The destynge out of the wycked Jewes.

CAPI. IX.

IN the fyrste yere of Darius the sonne of Assuerus, whiche was of the sede of the Medes, and was made kinge ouer the realme of the Caldees: yea euē in the fyrst yere of his raygne, I Daniel desyred to know the perely nombre out of the bokes, wherof the Lorde spake vnto Jeremy the Prophet: that Jerusalem shulde lye wast thre score and ten yeres: and I turned me vnto God the Lord for to praye & make myne intercession, with fastyng, sackcloth and asshes, I prayed before the Lorde my God, and knowlebged, sayinge: G Daniel

O Lorde, thou greate and fearfull God, thou that kepest couenaunt and mercy with them, which loue the, and do thy commaundementes: We haue synned, we haue offended, we haue bene disobedyent & gone backe: yea we haue departed from all thy precepts and iudgementes. Baruch.

We wolde neuer folowe thy seruauntes the Prophets, that spake in thy name to our kynges and princes, to our fore fathers and to al the people of the lande. O Lorde, rygh- B
tousnesse belongeth vnto the, vnto vs per- Esdre.
sayneth

tayneth not bynge but open shame: as it is come to passe this daye vnto euery man of Juda, and to them that dwell at Jerusalem: Yea vnto al Jsrael, whether they be farre or nyghe thorow out all landes: wherin thou hast strowed them, because of the offences y they had done agaynste the.

Yea O Lorde, vnto vs to our kynges and princes, to oure forefathers: cum to vs all, that haue offended, belongeth open shame. But vnto the, O Lorde our God, pertayneth mercy and forgyuenesse. As for vs, we are gone backe from him, and haue not obeyed the voyce of the Lord our God, to walke in his lawes, whiche he layed before vs by his seruauntes the Prophetes: yea al Jsrael haue transgressed, and gone backe from thy lawe, so that they haue not herkened vnto thy voyce.

Wherfore the curse and oth, that is written in the lawe of Moses the seruaunte of God (agaynst whom we haue offended) is poured vpō vs. And he hath performed his wordes, which he spake agaynste vs, and agaynst our iudges that iudged vs: to bynge vpon vs suche a great plage, as neuer was vnder heauen lyke as it is nowe come to passe in Jerusalem. Yea all this plage, as it is wrytten in the lawe of Moses, is come vpon vs. Yet made we not oure prayer before y Lorde our God, that we myght turne agayne from oure wyckednesse, & to be lerned in thy veryte. Therfore hath the Lorde made haste, to bynge this plage vpon vs: for the Lord our God is ryghtous, in all his workes whiche he doth: for why, we wolde not herken vnto his voyce.

And now, O Lorde oure God, thou that with a myghty hande hast brought thy people out of Egypt, to get thy self a name, wherof remayneth this daye: we haue synned, O Lorde, and done wyckedly agaynste all thy ryghtousnes: yet let thy wrothfull displeasure be turned awaye (I beseche the) fro thy cytye Jerusalem thy holy hyl. And why? for our synnes sake and for the wickednesse of our fore fathers is Jerusalem and thy people abhorred, of all them that are about vs. Nowe therfore, O oure God, here the prayer of thy seruaunte, and his intercession. O let not thy face shyne ouer thy Sanctuary, that lyeth wast.

O my God, enclyne thyne eare, and herken (at the leest for thyne owne sake) open thyne eyes: behold how we be desolated, yea and the cytye also, whiche is called after thy name: for we do not cast oure prayers before the in our owne ryghtousnesse, no: but only in thy great mercyes, O Lorde, heare: O forgyue Lorde: O Lorde consydre, tarye not ouer longe: but for thyne owne sake do it. O my God: for thy cytye and thy people is called after thy name.

As I was yet speakinge at my prayers, knowledgynge myne owne synnes, and the synnes of my people, makynge so myne intercession before the Lorde my God, for the holy hyls sake of my God: yea whyle I was yet speakinge in my prayer, behold, the man Gabriel (whom I had sene afore in the vision) came flyinge to me, and touched me aboute the offerynge tyme in the euenynge. He instourmed me and spake vnto me: O Daniel sayde he, I am nowe come to make the vnderstande it: For as soone as thou begannest to make thy prayer, it was so deuised, & therfore am I come to shewe the. And why? for thou art a man greatly beloued. Da.ix.c.viii.a Daniel.x.c.d

Wherfore, pondre the matter well, that thou mayste lerne, to vnderstande the vision, thre score and ten wekes are determed ouer thy people, and ouer the holye cyty: that the wickednesse maye be consumed, that the sin maye haue an ende, that the offence maye be reconcyled, and to bynge in euerlasting ryghtousnesse, to fulfyll the visions and the prophetes, and to anoynte the moost holye one. Understande this then, and marcke it well that frome the tyme it shall be concluded, to go & repayre Jerusalem agayne, vnto Christe (or the anoynted) prince: there shall be seuē wekes. Then shall the stretes and walles be buylded agayne. lxij. wekes, but with harde troublous tyme. After these. lxij. wekes, shal Christe be slayne, and they shall haue no pleasure in hym. Then shall there come a people with the prince, and destroye the cytye and the Sanctuarye: and his ende shal come as the water floude. But the desolacion shall contynue tyll the ende of the battayle.

He shall make a stronge bonde with manye, for the space of a weke: and when the weke is halfe gone, he shall put downe the slayne and meateofferynge. And in the temple there shall be an abhompnable desolacion, tyll it haue destroyed all. And it is concluded, that this wastynge shal contynue vnto the ende. Math. xxiiij. xxiii. Marke.xiii.b

¶ There appereth vnto Daniel a man clothed in lynen, whiche sheweth hym wherfore he is sent.

CAPI. X.

IN the thyrde yeare of kynge Cirus of Persia, there was shewed vnto Daniel (other wise called Balthazar) a mater, yea a true matter, but it is yet a longe tyme vnto it. He vnderstode the mater wel & perceyued what the vysion was. At the same tyme, I Daniel mourned for the space of thre wekes, so that I had no luste to eat brede: as for flesh & wyne there came none within my mouthe. No, I dyd not ones anoynte my selfe, tyl the hole thre wekes were out. A

Upon the. xxiij. daye of the firste moneth, I was by the greate floude, called Tigris: I lifte vp myne eyes, and loked: and beholde, a man clothed in lynnen, whose loynes were gyrded vp with fyne golde of Arabye: his body was lyke the Chrisolite stone, his face (to loke vpon) was lyke lyghtenynge, his eyes as the flame of fire, his armes and fete were lyke fayre glysterynge metall, but the voyce of his wordes was lyke the voyce of a multytude. Daniel. vii.b. Apoca.i.c

I Daniel

B I Danyel alone sawe this vision, the men
Daniel.iii.c that were with me, sawe it not: but a greate
Ia.ix.a fearfulnesse fell vpon them, so that they fled
awaye and hyd them selues. I was left there
my selfe alone, and sawe this greate vision,
so long tyl there remayned no more strength
within me: yea I loste my colloure cleane, I
wasted awaye, and my strength was gone.
Yet herde I the voyce of his wordes, and as
soone as I herde it fayntnesse came vpon me,
and I fel downe flat to the the ground vpon
my face. And beholde, an hande touched me,
whiche set me vp vpon my knees and vpon ꝑ
palmes of my handes, sayinge vnto me: O
Dani.ix.b Danyel, thou well beloued man: take good
hede of the wordes, that I shall saye vnto
the, and stande right vp, for vnto the am I
nowe sent.

L And when he had sayde these wordes, I
stode vp tremblynge. Then sayde he vnto
me, feare not Daniel: for why sence the fyrst
daye that thou set thyne herte to vnderstand
& dyddest chastē thy selfe before thy God: thy
wordes haue bene herde. And I hadde come
vnto the, whē thou begannest to speake had
not the prince ouer the kingdome of the Per
Iosue.b.d ses withstande me. xxi. dayes. But lo Michael
Daniel.xii.a one of the chiefest, princes, came to helpe
me, vpon whom I left by the king of Persia, &
am come to shewe the what shall happen vn
to thy people in ꝑ latter dayes: For it wyll
be longe yet or the vysyon be fulfylled.

Nowe when he had spoken these wordes
vnto me, I cast down my hed to the ground
and helde my tunge. Beholde, there touched
my lyppes one very lyke vnto a man. Then
opened I my mouth, & sayde vnto him, that
stode before me: O my Lorde, my toyntes
are lowsed in the vision, and there is no more
strength within me: howe may my Lordes
seruaunt then talke with my Lorde? seinge
there is no strength in me, so that I can not
take my breth? Vpon this there touched me
agayne, one more lyke a man, and comfor
Daniel.ix.b ted me sayinge: O thou man so wel beloued,
feare not: be content, take a good herte vnto
the, and be stronge.

D So when he had spoken vnto me, I recou
ered, and sayd: Speake on my Lord, for thou
hast refreshed me. Then sayde he: knowest
thou wherfore I am come vnto the? nowe
wyll I go agayne to fyght with ꝑ prynce of
the Perses. As soone as I go forthe, lo, the
prince of Grecke lād shal come. Neuertheles,
I wyll shewe the ꝑ thyng, that is faste noted
in the scripture of truthe. And as for all yon
der matters, there is none that helpeth me
in them, but Michael youre prince.

¶ I prophecye of the kynges of Persia. Of the kyngdome of Grece. Of the kyngdome of Egypt, and of the bonde therof, and of the battell with the kyngdome of Syria. Of the Iewes that flye vnto the kynge of Egypt, whom Antiochus the kyng of Syria persecuteth, whiche figureth vnto vs Antichrist. The pryde of Antiochus.

CAP. I.

AND in the fyrst yere of Darius of Me
dea, I stode vp him, to comforte him, &
to strengthē him, and nowe wyll I shew
the the truthe. Beholde, there shall stande
vp yet thre kinges in Persia, but the fourthe
shall be farre rycher then they all. And when
he is in ꝑ chiefest power of his riches, he shall
prouoke euery man agaynste the realme of
Grecheland. Then shal there aryse yet a migh
tye king that shall rule with greate dominā
on, and do what him list. And as soone as his
kingdome cōmeth vp, it shall be destroyed, &
deuided towarde the foure windes of the he
uē. They that come after him, shal not haue
suche power and dompynyon as he: but his
kingdome shall be scattered, yea euen amon
ges other then those. And the kynge of the
southe shall be myghtyer, then his other prin
ces. Agaynste hym there shall one make hym
selfe stronge, and shall rule his dompynyon w
greate power.

But after certayne yeares they shal be ioy
ned togyther, and the kinges doughter of ꝑ
south shall come to the kynge of the North,
for to make frendshyp, but we shall not ob
tayne the power of that arme, neither shall
she be hable to endure thorowe his myght:
but she, and suche as brought her (yea and he
that begat her, & cōforted her for his time)
shall be delyuered vp. Out of the braunches
of her rote, there shal one stād vp in his stede
whiche with power of armes shal go thorow
the kinges land of the north, and handle him
accordynge to his strength.

As for their Idols and princes, with their
costly Jewelles of golde and syluer, he shall
cary them awaye captyues into Egypte, &
he shal preuayle agaynste the kinge of the north
certayne yeares. And when he is come in to ꝑ
kynges realme of the south, he shall be fayne
to turne agayne in to his owne lande. Wher
fore his sonnes shall be displeased, and shall
gather togyther a myghtye greate hoofte of
people: and one of them shall come, and go
thorowe like a water floude then shall he re
turne, and go forth with defynge & rollinge
vnto his owne lande.

Then the kynge of the south shal be angry
and shall come forth to fyghte agaynste the
kynge of the northe, yea shall bringe a great
multytude of people togyther, and a greate
heape shal be gyuen into his hand, these shall
he cary awaye with greate pryde, for so moch
as he hath cast downe so many thousandes,
neuertheles he shall not preuayle. For the
kinge of the northe shall gather (of the newe
a greater heap of people the afore, and come
forth (after a certayne time and yeares) with
a myghtye hoost and exceadyng greate good.

At the same tyme there shall many stande
vp agaynst the kinge of the south, so that the
wicked chyldren of thy people also shall ex
alte them selues (to fulfyll the vision) & then
fall.

So the kynge of the north shall come &
laye syege, and co take the stronge fenced ci
tyes:

ctes: and the power of them of the southe shall not be able to abyde him, and the best men of the people shall not be so strong as to resyst him. Shortly, when he commeth, he shal handle him as he lyst, and no man shall be so hardy as to stande agaynst him. He shal stande in the pleasaunt countrey, which thorow him shall be destroyed. He shal set his face with al his power to opteyn his kyngdome, and to be like it. Yea that shall be do, and gyue him vnto the doughters amonges women, to destroye him. But he shall fayle, neither shal he optayne his purpose.

After this shall he set his face vnto the yles, and take many of them. A prince shal stop him, to do him a shame, beside the confusyon that els shall come vnto him. Thus shall he turne agayne to his owne land, stomble and fall, and be no more founde: so he that came vpon him, and dyd him vyolence, shall stande in his place, and haue a pleasaunt kingdome: and after few dayes he shal be destroyed, and that neither in wrath, ne in battayle. In his stede there shall aryse a vyle person, not holden worthye of a kynges dignitie: this shall come in craftelye, and obteyne the kyngedome with fayre wordes: he shall fyghte agaynste the armes of the myghtye (and destroye them) yea, and againſt the prynce of the couenaunt.

So after that he hath take truce with him, he shal handle disceytfully: that he maye get vp, and ouercome him with a small flocke, and so with craftynesse to get him to the fattest place of the lande, and to deale otherwyse then eyther his fathers or graundfathers did. For he shal destroye the thinge that they robbed and spoyled, yea and all their substaunce, ymageninge thoughtes againſte the strong holde, and that for a tyme. His power and herte shal be styrred vp with a great armye agaynst the kinges of the south, where thenawe the kynge of the south shall be moued then vnto batell with a great and mighty hoste also. Neuertheleſſe he shall not be able to stande, for they shal conspyre againſt him. Yea, they that eate of his meat shal burst him, so that his hoste shal fall, and manye be slayne downe.

These two kynges shal be minded to do mischief, and talke of disceyte at one table / but they shal not prospere: for why? the ende shal not come yet, vnto the time appoynted. Then shal he go home againe in to his own land with great good, and set his herte againſt the holy couenaunt, he shall be busy againſt it, and then returne home. At the tyme appoynted he shal come agayne, and go towarde the south. So shall it happen otherwise then at the first: yet ones agayn. And why? the shyppes of Cithim shall come vpon him, that he may be smytten and turne agayne, that he may take indignacion agaynst the couenaunt of holynesse, to meddle againſte it. Yea he shall tourne hym, and drawe suche vnto him as leaue the holye couenaunt.

He shall set myghtye men to vnhalowe the Sanctuarye of strengthe, to put downe the daylye offerynge, and to set vp the abhominable desolacion, and suche as breake the couenaunte shall he flattre with fayre wordes. But the people that wyll knowe theyr God, shall haue the ouer hande and prospere. Those also that haue vnderstandyng amonge the people, shal enstructe the multitude: and for a longe season they shall be persecuted with swerde, with fyre, with captyuitie, and with the takyng awaye of theyr goodes. Nowe when they fall, they shall be sette vp with a lytle helpe, but many shall cleue vnto them faynedly.

Yea some of those which haue vnderstãding shal be persecuted also, that they may be tried, purified and clensed, tyll the time be oute, for there is yet an other time appointed. The kynge shal doo what him lyst, he shall exalte and magnifye him self aboue al, that is God. Yea he shall speake maruelous thynges againſt the God of all goddes, wherin he shall prospere, so longe tyl the wrath be fulfylled, for the conclusion is deuised alredye. He shal not regarde the God of his fathers, but his luste shall be vpon women: Yea he shall not care for any God, for he shall magnifye hym selfe aboue all. In his place shall he worshyp the myghty ydols: and the God whome his fathers knewe not, shal he honour with gold and syluer, with precyous stones, and pleasaunt iewels. Apoca.xv.a

This shall he doo, seekynge helpe and succour at the myghtye ydols and straunge goddes. Suche as wyl receyue him, and take him for God, he shall gyue them greate worshyp and power: yea and make them lordes of the multitude, and gyue them the lande with rewardes. G

In the latter tyme shall the kynge of the south stryue with him, and the kynge of the Northe in lyke maner shall come agaynste him with charrettes, horsemen, and with a great many of shyppes. He shal come in to the landes, destroye and go thorow: he shal entre also in to the fayre pleasaunt land. Many cytyes and countreys shal decaye, except Edom, Moab, and the best of the children of Ammon whiche shall escape from his hande. He shall stretche forth his handes vpon the countreys, and the lande of Egypt shall not escape hym. For thorow his going in, he shal haue dominion ouer the treasures of syluer and golde, & ouer all the precious iewels of Egypte, Lybia, and Ethiopia. Apoca.xiii.e

Neuertheleſſe the tidynges out of the East and the North shall trouble him, for the wht the cause he shal goo forth to destroye & cutte a greate multitude. The tentes of his palace shal be pytched betwixt the two sees, vpõ the hyll of the noble Sanctuarye, for he shall come to the ende of it, and then shall no man helpe him. Apoca.xvi.e Ap. xix. d. xx.e

¶ The prophecyeth the resurrection of the deed.
The darcknesse of the prophecye of Daniel.

CAPI. XII.

Apoca.xix.c

The tyme will come also that the great prince Michael, whiche standeth on thy people spoe shal arise vp, for there shal come a time of trouble, such as neuer was sen there began to be any people, vnto that same tyme. Then shal thy people be deliuered, yea all those that be founde written in the boke.

Mat.xxiiii.b

Job.v.c

1.Corint.xv.c

Many of them that slepe in the dust of ẏ erth shal awake, some to the euerlasting lyfe, some to perpetuall shame and reproze. The wyse (suche as haue taught other) shall glyster as the shynyng of heuen/and those that haue instruct the multitude vnto godlynesse, shall be as the sterres, wozlde without ende.

Math.xiii.c

B And thou, O Daniel, shut vp these wozdes, and seale the boke til the last time. Many shal go about here and there, and then shal knowlege increase. So I Daniel lokes, and behold, there stode other two: one vpon this shoze of the water, the other vpō ponder syde. And one of them said vnto him, which was clothed in lynen, and stode aboue vpō the waters of the floode: Howe longe shall it be to the ende of these wonderous wozkes?

Apoca.x.a

C Then herd I the man with the linē clothes which stode aboue vpon the waters of ẏ flood when he held vp his right and left hand vnto heuen, & sware by him which liueth for euer: that it shall tary for a time, two times & half a time: when the power of the holy people is clene scatred abzode, then shall all these thinges be fulfylled.

Apo.xi.c.xii.c

D I herd it wel, but I vnderstode it not. Then said I: O my Lozd, what shal happen after that? He answered: Go thy way Daniel, for these wozdes shal be closed vp, and sealed, til the last time: and many shal be purified, clensed, and tried. But the vngodly shal liue wickedly, and those wicked (as many of them as they be) shall haue no vnderstandinge. As for suche as haue vnderstanding, they shal regarde it. And from that tyme forth that the daylye offringe shall be put wwne, and the abhominable desolacion set vp, there shall be a thousande, two hundreth, and .xc. dayes. O well is him that wayteth, and commeth to the. Mthze hundzed, and .xxxv. dayes. Goo thou thy waye now tyl it be ended, take thy reste, and byde in thy lot, tyll the dayes haue an ende.

Math.xiii.b

¶ The ende of the prophecye of Daniel.

THE BOKE OF THE PROPHETE OSEAS.

¶ The tyme wherin Oseas prophecyed. Oseas by takynge an harlotte to his wyfe, signifyeth the Idolatrye of the people. The destruction of the offsprynge of Jehu, and of the Israelytes is prophecyed.

CAPI. I.

THis is the wozd of the Lozde, that came vnto Oseas the sonne of Beery i the dates of Oseas, Joathā, Achas, and Ezechias kynge of Juda: and in the time of Jeroboam the son of Joas kynge of Israell.

A

Fyrst when the Lozd spake vnto Oseas, he said vnto him: Go thy waye, take an harlot to thy wyfe, and get chyldren by her: for the land hath committed great hoordom against the Lozde. So he went, and toke Gomer the doughter of Deblaim: which conceyued and brought forth a sonne. And the Lozde said vnto him: cal his name Jesrael, for I wil shortlye auenge the bloode of Jesrael vpon the house of Jehu, and wyll bynge the kyngedome of the house of Israel to an ende. Then wil I breake the bowe of Israel in the valey of Jesrael.

B

Shy conceyued yet agayne, and bare a dougter. And he sayde vnto him: Call her name Lozubamah (that is, not optayninge mercye) for I wyll haue no pitie vpon the house of Israell, but forget them, and put them clene out of remembraunce. Neuertheles, I wyll haue mercy vpon the house of Juda, and wyll saue theym, euen thozowe the Lozde their God. But I wil not helpe them thozowe anye bowe, sweorde, batell, horses or horsemen.

C

Now when she had weaned Lozubamah, she conceyued againe, and bare a sonne. Then said he: call his name. Lo amy. For wyp ye are not my people, therfore wyll not I be youres. And thoughe the nombze of the chyldren of Israell be as the sande of the see, whi the can neither be measured ne tolde: yet in the place, where it is sayde vnto them, ye be not my people: euē there shal it be thus reported of them: they be the childze of the lyuinge God. Then shal the children of Juda, and the chyldren of Israell be gathered togyther agayne and chose them selues one heed, & then departe out of the land: for great shal be the daye of Israel.

D

¶ The people is called vnto repentaunce.

CAPI. II.

Tell

TEll your brethren, that they are my people: and youre systeren, that they haue obteyned mercy. As for your mother, ye shall chyde with her, and reproue her: for she is not my wyfe, neyther am I her husbande, vnelle she put away her hoordome out of my sight, and her aduoutrye from her brestes. Yf no, I shal stryp her naked, and set her euen as she came in to the worlde: yea, I shal lay her waste, and make her lyke a wyldernelle, and slee her for thyrste. I shall haue no pitie also vpon her children, for they be the children of fornication.

Their mother hathe broken her wedlocke, and she that bare them, is come to confusion. For she sayde, I wyll goo after my louers, that gyue me my water and my breed, my wolle and flaxe, my oyle and my drynke. But I wyll hedge her waye with thornes, and stoppe it, that she shall not fynde her footesteppes: and thoughe she runne after her louers, yet shall she not get them: she shal seke them, but not fynde them. Then shall she say well, I wyll goo tourne agayne to my fyrste husbande, for at that tyme was I better at ease, then nowe. But this wolde she knowe, where as I yet gaue her corne, wyne, oyle, siluer and golde, whiche she hath hanged vpon Baal.

Wherefore nowe wyll I go take my corne and wyne agayne in their season, and set agayne my wolle and my flaxe whiche I gaue her to couer her shame. And now wyll I discouer her foolyshenelle, euen in the syght of her louers, and no man shall delyuer her oute of my handes. Moreouer, I wyll take away all her myrth, her holy dayes, her newe moones, her Sabothes, and all her solemne feastes. I wyll destroye her vynepardes and fig trees, thoughe she saythe: lo, here are my rewardes that my louers haue gyuen me. I will make it a wodde, and the wylde beestes shall eate it vp: I wyll punyshe her also for the dayes of Baal, wherin she censed him, decked him with her eare rynges and cheynes: when she folowed her louers, and forgat me, sayth the Lorde.

Wherefore beholde, I wyl call her agayne, bryng her in to a wyldernelle, and speake frendlye vnto her: there wyll I gyue her her vynepardes agayne: yea, and the valleye of Achor also to shewe her hope and comforte. Then shall she synge there, as in the tyme of her youthe, and lyke as in the daye when she came out of the land of Egypt.

Then (sayth the Lorde) she shall saye vnto me: O my husbande, and shall call me no more Baal: for I wyll take awaye those names of Baal from her mouth/ yea she shal neuer remembre their names any more. Then wyll I make a couenaunte with them, with the wild beastes, with the foules of the ayre, and with euery thyng that creepeth vpon the earthe.

As for bowe, swerde and battayle, I will destroye suche oute of the lande, and wyll make them to slepe safely. Thus wyll I marye the vnto myne owne selfe for euer more:

yea, euen to my selfe wyll I marye the, in ryghtousnelle, in equitie, in louynge kyndenelle and mercye. In fayth also wyll I marye the vnto my selfe, and thou shalte knowe the Lorde. At the same tyme wyll I shewe my selfe frendly and gracyous vnto the heuens, sayth the Lorde: and the heuens shall helpe the earth, and the earth shal helpe the corne, wyne and oyle. And they shall helpe Jesrael. I wyll sowe them vpon earthe, for a seed to myne owne selfe, and wyll haue mercye vpon her that was wythoute mercye. And to them which were not my people, I wyll saye: thou arte my people. And he shall saye: thou art my God. Roman. ix. c. 1. Petri. ii. b

¶ Of the loue of God towarde the people.

CAPI. III.

THen sayde the Lorde to me: Go yet thy waye, and wowe an aduoutrous woman whome thy neyghbour loueth, as the Lorde doth the children of Israel: how be it they haue respecte to straunge goddes, and loue the wyne cannes. So I gat her for .xv. syluerlynges, and for an Homer and an half of barleye, and sayde vnto her: thou shalte byde with me a long season, but le that thou playest not the harlot, and loke thou meddle with none other man, and then wil I kepe my selfe for the. A Ezechi. xlviii. d

Thus the children of Israel shal syt a great whyle without kyng and prynce, without offering and aulter, without preest and reuelacyon. But afterwarde shal the children of Israel conuert, and seke the Lord their God, and Dauid their kynge: and in the latter dayes they shall worshyp the Lorde, and his louing kyndnelle. B Ezec. xxxiii. d

¶ A complaynte agaynst the people and the preestes of Israel.

CAPI. IIII.

HEare the worde of the Lorde, O ye children of Israell: for the Lorde muste punyshe them that dwell in the lande. And why? There is no faythfulnelle, there is no mercye, there is no knowlege of God in the lande: but swearynge, lyenge, manslaughter, theefte, and aduoutrye, haue gotten the ouer hande, and one bloudgyltynelle followeth an other. Therefore shall the lande be in a miserable case, and all thy that dwel ther in, shall mourne. The beastes in the felde, the foules in the ayre, and the fyshes in the see shall dye. Yet is there none that wyll chasten nor reproue an other. The preestes whiche shoulde refourme other men, are become lyke the people. A

Therefore stombleth thou in the daye tyme and the Prophet with the in the night. I wil bryng thy mother to silence/ and why? my people perysshe, because they haue no knowlege B Daniel. iii. c Esay. v. d. Malach. ib Exod. xix. d

lege. Seinge then that thou hast refused vnderstandynge, therfore wyl I refuse the also: so that thou shalt no more be my preest. And for so moche as thou hast forgotten the lawe of thy God, I wyll also forget thy children. The more they increased in the multytude, the more they synned agaynste me, therfore wyll I chaunge their honoure in to shame. They eate vp the synnes of my people, and courage them in their wyckednelle. Thus the preest is become lyke the people. Wherfore I wyll punyshe them for their wycked wayes, and rewarde them accordyng to their owne ymagynacions. They shall eate, and not haue ynoughe: They haue vsed hoordome, therfore shall they not prosspere: and why? they haue forsaken the Lorde, and not regarded him.

L Hoordome, wyne, and dronkennelle take the herte awaye. My people aske counsell at their stockes, their staffe must tell them. For an hoorysshe mynde hath disceyued them, so that they commyt fornicacion agaynste their God. They make sacrifices vpon the hye mountaynes, and burne their incense vpon the hylles, yea amonges the okes, groues and bushes, for there are good shadowes. Therfore youre doughters are become harlottes, and youre spouses haue broken their wedlocke, I wyll not punyshe youre doughters for beynge dekyled, and youre bydes that became hoores: seinge the fathers them selues haue medled with harlottes, and offered vnthryftes: but the people that wil not vnderstande must be punyshed.

D Though thou Israel arte disposed to play the harlot, yet shouldest not thou haue offended, O Juda: thou shouldest not haue runne to Galgala, nor haue gone vp to Bethauen, ne haue sworne, the Lorde lyueth. For Israel is gone backe lyke a wanton cowe. The Lorde therfore shall make her fede as the lambe that goeth astraye. And where as Ephraim is become partaker of ydolles / well let him goo. Their dronkennelle haue put the backe, and brought them to hoorsome. Their rulers loue rewardes, bringe (saye they) to their owne shame. A wynde shall take holde of their fethers, and they shall be confounded in their offeringes.

¶ Agaynst the preestes and rulers of Israel. The helpe of man can do nothynge agaynst God.

CAPI. V.

A O Ye preestes: heare this, take hede, O thou houshold of Israel: gyue eare, O thou kyngly house: for this punishmēt wil come vpon you that are becom a snare vn to Mizphah, and a spred net vnto the mount of Thabor. They kyll sacrifices by heapes, to begyle the people therwith: therfore wyll I punish them al. I know Ephraim wel inough and Israell is not hyd fro me: for Ephraim is become an harlot, & Israel is defiled. They are not mynded to turne vnto their God, for they haue an horish hert, so that they can not knowe the Lorde.

But the pryde of Israell wyll be rewarde him in his face: yea both he Israel and Ephraim shall fall for their wickednelle, and Juda with them also. They shall come with their shepe and bullockes to seke the Lorde, but they shall not fynde him, for he is gone from them. As for the Lorde, they haue refused him and brought vp bastarde children: a moneth therfore shall deuour them, with their possessions. Blowe with the shawmes at Gabaa, & with the trompet in Ramah, crye oute at Bethauen vpon the backeside of Benjamin. In the tyme of the plage shall Ephraim be layde waste, therfore vpō I faythfully warne the tribes of Israel. Yet are the princes of Juda become like them that remoue the landemarkes, therfore wil I poure out my wrathe vpon them lyke water.

Ephraim is oppressed, & can haue no right of the lawe: for why? they folowe the doctrines of men. Therfore wyll I be to Ephraim as a moth, and to the house of Juda as a caterpyller.

When Ephraim sawe his sycknelle, and Juda his disease: Ephraim went vnto Assur, & sent vnto king Jareb, yet could not he helpe you, nor ease you of youre payne. I am vnto Ephraim as a lyon, and as a lyons whelpe to the house of Juda. Euen I wyll spoyle them and goo my waye. I wyll take them with me and no man shall rescue them. I wyll go, and retourne to my place, tyll they waxe sayne, and seke me.

¶ Affliction causeth a man to returne to God. The wyckednelle of the preestes.

CAPI. VI.

IN their aduersitie they shall seke me, and saye: come lette vs tourne agayne to the Lorde: for he hath smitten vs, and he shal heale vs: he hath wounded vs, and he shall bynde vs vp agayne: after two dayes shal he quicken vs, in the thyrde daye he shall rayse vs vp, so that we shall lyue in his syght. Then shal we haue vnderstandynge, and endeuour our selues to knowe the Lorde. He shall goo forthe as the spryngе of the daye, and come vnto vs as the euenyng and mornynge rayne vpon the erth.

O Ephraim, what shall I do vnto the? O Juda how shall I entreate the? seinge youre loue is like a mornyng cloude, and like a dewe that goeth early awaye. Therfore haue I cut downe the Prophetes, and let them be slayne for my wordes sake: so that thy punishment shall come to light.

For I haue pleasure in louyng kyndnelle, & not in offeryng: yea in the knowlege of God more then in burntsacrifice. But euen like as Adam did, so haue they broken my couenaunt and set me at nought. Galaad is a city of wicked wers, of malicious people & bloudshedders. The multytude of the preestes is lyke an hepe of theues, murtherers, and bloudthirsty:

for

for they haue wrought abhominacion. Horrible thynges haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israell is defyled: but Juda shall haue an haruest for him selfe, when I returne the captiuitie of my people.

¶ Of the vyces and wantonnesse of the people.

CAPI. VII.

When I vndertake to make Israel hole, then the vngraciousnesse of Ephraim, and the wyckednesse of Samaria commeth to lyghte: then goo they aboute with lyes. At home they be theues, and without they fall to robbynge. They consydre not in their hertes that I remembre all their wyckednesse. They goo aboute with theyr owne inuencions, but I se them well ynoughe. They make the kynge and the Prynces to haue pleasure in their wyckednesse and lyes. All these burne in aduoutrye, as it were an ouen that the baker heateth, when he hathe lefte kneadynge, tyll the dowe be leuended. Euen so goeth it this daye with oure kynges and Prynces, for they begynne to be wodde dronken thorowe wyne: they vse familiaritie with suche as discreyue them. They with the ymagination of theyr herte are lyke an ouen, theyr slepe is all the nyghte lyke the slepe of a baker, in the mornyng is he as hote as the flame of fyre: they are all togyther as hote as an ouen.

They haue deuoured their owne Judges, all theyr kynges are fallen, yet is there none of them that calleth vpon me. Therfore must Ephraim be mixte amonge the Heathen. Ephraim is become lyke a cake, that no man tourneth: Straungers haue deuoured his strengthe, yet he regardeth it not: he waxeth full of greye heeres, yet wyll he not knowe it: and the pryde of Israell is caste downe before theyr face, yet wyll they not tourne to the Lorde theyr God, nor seke him for all this.

Ephraim is lyke a woue that is begyled and hath no herte. Nowe call they vpon the Egyptians, nowe goo they to the Assirians: But whyle they be goynge here and there, I shall sprede my nette ouer them, and drawe them downe as the foules of the ayre: and accordynge as they haue ben warned, so wyll I punysh them. Wo be vnto them, for they haue forsaken me.

They must be destroyed, for they haue set me at nought. I am he that haue redemed them, and yet they dissemble with me. They call not vpon me with their hertes, but lye howling vpon theyr beddes. Where as they come togyther, it is but for meate and drynke, and me wyll they not obeye. I haue taught them and defended their arme, yet do they ymagyn mischiefe agaynste me, they tourne them selues, but not a righte, and are become as a broken bowe. Their princes shall be slayne with the swerde, for the malyce of their tunges, suche blasphemyes haue they lerned in the lande of Egypte.

¶ The destruction of Juda and Israel, because of theyr Idolatrye.

CAPI. VIII.

Set the horne to thy mouthe, and blowe: A
get the swyftly (as an Egle) vnto the
house of the Lorde: for they haue broken
my couenaunt, and transgressed my law. Israel can saye vnto me: thou art my God, we Deute. xxvi. D
know the, but he hath refused the thyng that
is good, therfore shall the ennemy folow vpō
him. They haue ordeyned kinges, but not tho
row me: they haue made princes, and I must 4. Reg. xiii.
not knowe of it. Of their syluer & golde haue
they made them ymages, to bring them selues
to destruction.

Thy calfe, O Samaria, shall be taken a- B
waye, for my wrothfull indignacion is gone
forth agaynst the. Howe longe wyll it be, or
they can be cleensed? For the calfe came from
Israel, the workeman made it, therfore can
it be no God, but euen to a spyders webbe
shall the calfe of Samaria be tourned. They
haue sowne wynde, therfore shall they repe a
storme.

Theyr sede shall beare no corne, there shall
no mele be made of theyr encrease: thoughe
they repe, yet shal straungers deuour it vp. Is-
rael shall perish, the Gentyles shall entreate
him as a foule vessell. Sence they went vp to
the Assyrians, they are become lyke a wylde
asse in the desert.

Ephraim gyueth rewardes to get louers, C
therfore are they scattered amonge the Hea-
then, there wyl I gather them vp. They shal
soone be wery of the burthen of kynges and
princes. Ephraim hathe manye aulters to
doo wyckednesse, therfore shall the aulters
tourne to his synne. Thoughe I shewe them
my lawe neuer so mothe, they counte it but
straunge doctryne. Where as they doo sacri-
fyce, offeryng the flesshe, and eatynge it:
the Lorde wyll haue no pleasure therin: but D
wyll remembre their wyckednesse, and pu-
nysshe theyr synnes. Israell tourneth agayne
in to Egypte, they haue forgotten him that
made them, they buylde churches, and Juda
maketh many stronge cityes: therfore will I
sende a fyre in to theyr cityes, and it shal con-
sume their places.

¶ Of the hungre and captyuytye of Israel.

CAPI. IX.

Do not thou reioyce, O Israel, make A
no boastynge more then the Heathen,
for thou hast committed aduoutrye a- Isa. lxv. d
gaynste thy God: thy straunge rewardes hast
thou loued, more then all the corne floores.
Therfore shall they no more enioye the corne
floores and wine presses, and their swete wine
shall fayle them. They wyll not dwell in the
Lordes lande, but Ephraim tourneth agayne

in to Egypte, and eateth vncleane thynges amonge the Assyrians. They poure oute no wyne for a drynkofferynge vnto the Lorde, neyther gyue they hym their slayne offrynges: but they be vnto me as mourners meates, wherin all they that eate them are defiled. For the breed that they haue suche lust vnto, shall not come in to the house of the Lorde. What wyl ye do then in the solemne dayes, and in the feaste of the Lorde? Loo, they shall get them away for the destruction, Egypte shall receyue theym, and Noph shall bury them.

B The nettles shall ouergrowe their pleasaunt goodes, and burres shal be in theyr tabernacles. Be ye sure (O Israel) the tyme of visitacion is come, the dayes of recompensynge are at hande. As for the Prophete, ye holde him for a foole: and him that is ryche in the spiryte for a madde man: so greate is youre wyckednelle and malyce. Ephraim hathe made hym selfe a watche man of my God, a Prophete that is become a snare to woo hurte in euerye strete, and abhominacion in the house of his God. They be gone to farre, and haue destroyed them selues, lyke as they did afore time at Gabaa. Therfore their wickednelle shall be remembred, and their synnes punysshed.

C I founde Israell lyke grapes in the wyldernelle, and sawe theyr fathers as the fyrste fygges in the top of the fygge tree, but they are gone to Baal Peor, and runne awaye fro me to that shametull ydoll, and are become as abhompnable as their louers. Ephraim fleeth lyke a byrde, so shall theyr glorye also. In so mocke that they shall neyther begette, conceyue ne beare chyldren. And though they bringe vp any, yet wyll I make them childelesse among men. Yea wo shal come to them, when I departe frō the. Ephraim (as me thinke) is planted in welthinelle, lyke as Tyrus, but now muste the bringe her owne chyldren forth to the manslear.

Jere. xxiiii.a
Nume. xxv.a
Gene. xlviii.a

D O Lorde thou shalt gyue them/what shalt thou gyue them? Gyue them an vnfrutefull wombe, and dryes brestes. All their wickednes is done at Galgal, there wo I abhorre them. For the vngratiousnelle of their owne inuencions, I will dryue them oute of my house. I wil loue them no more, for all their pryuces are vnfaythfull. Ephraim is hewen downe, their rote is dryed vp, so that they shal bryng no more frute: yea, and though they bringe forth any, yet wil I slee euen the best beloued frute of their body. My God shall cast them awaye, for they haue not ben obedient vnto hym, therfore shall they goo astraye amonge the Heathen.

D
Iosue. iiii.d

¶ Agaynste Israel and his Idols.

CAPI. X.

A Israell was a goodly vyne, but he bathe brought forth vnprofitable frute: yea the more frute he had, ye mo aulters he made:

A
Elaye. v.a

the more good I dyd to their lande, the more frent shyp shewed they vnto their ymages. Their herte is deuyded, therfore wyll they be destroyed. The Lorde shall breake downe their ymages, he shall destroye their aulters. Then shall they saye: we haue no kynge: for why? we haue not feared the Lorde. And what shal then the kyng do to vs? They common togither, and swere vayne othes: they be cōfederate togither, therfore groweth their punysshment, as the wedes in the forowes of the lande.

They that dwell in Samaria haue worshypped the calfe of Bethauen: therfore shal the people mourne ouer them: yea, and the preestes also that in theyr welthynelle reioyced with theym: and why? It shall passe awaye from them. It shall be brought to the Assyrians for a present vnto kynge Jareb. Ephraim shall receyue full punysshment: Israel shell be confounded for his owne ymaginacions / Samaria with his kynge shall vanysh awaye as the scomme in the water. The hye places of Auen, where Israel dyd synne, shal be caste downe: thystles and thornes shall grow vpon their aulters. Then shall they say to the mountaynes, couer vs/and to the hylles, fall vpon vs.

B
Osee. v.a
Amos. v.a

O Israel, thou hast synned as Gaba dyd afore tyme, where they remayned: sholde not the battayle then come vpon the wycked children as well as vpon the Gabaonites? I wil chasten them, euen after myne owne delyre, the people shall be gathered togyther ouer them, when I punyshe them for their greate wyckednelle.

Iudic.

Ephraim was vnto me, as a cowe that is vsed to go to plow, therfore I loued him, and fell vpon his fayre necke. I dyd oue Ephraim, Iuda plowed, and Jacob played the husbandman: that they myght sowe vnto ryghteousnelle, and repe the frutes of well doing: that they myght plowe vp theyr freshe lande, and seke the Lorde, tyll he came, and lerned them ryghteousnelle.

Osee.

But nowe they haue plowed them wyckednelle, therfore shall they repe synne, and eate the frute of lyes. Seinge thou puttest thy confidence in thyne owne wayes, and leanest to the multitude of thy worthyes: there shall growe a sedicion amonges thy people. All thy stronge cityes shall be layde waste, euen as Salmana was destroyed with his symplers, thorowe hym that was auenged of Arbell in the daye of battayle, where the mother perysshed with her chyldren. Euen so shall it goo with you (O Bethel) bycause of your malicious wickednelle. Lyke as the morninge goeth awaye, so shall the kynge of Israel passe.

D

¶ Agaynste the vnkyndenelle of Israel.

CAPI. XI.

When Israel was yong, I loued him/and called him my sonne out of the lande of Egypt. But the more they were called, the

a Exod. iiii.a

more they went backe, offeryng vnto Idols and ceruynge Images: I lerned Ephraim to go, and bare them in myne armes, but they regarded not me, that wolde haue holped them. I led them with cordes of frendshyp, and with bandes of loue. I was euē he, that layed the yocke vpon their neckes. I gaue them their fodder my selfe, that they shulde not go agayne into Egypte. And nowe is Assur their kinge: For they wolde not turne vnto me. Therfore shall the swearde begynne in their cities, the sture that they haue layed vp, shall be destroyed and eaten: and that because of their owne imaginations. My people hath no lust to turne vnto me, their prophetes lay the yocke vpon the, but they ease them not of their burthen.

What great thinges haue I gyuen the, O Ephraim? how faythfully haue I defended the, O Israel? haue I dealt with the as with Adama: or haue I intreated the lyke Seboim? No: my hert is otherwyse mynded.

Yea my mercy is to feruent: therfore haue I not turned me to destroye Ephraim in my wrothful displeasure. For I am God and no man, I am euen that holy one in the myddest of the, though I come not within the eyne.

The Lorde rorreth lyke a lyon, that they may folowe him: yea as a lyon rorreth he, that they may be afrayde lyke the chyldren of the see: that they maye be scattered awaye from Egypt, as men scarre byrdes: and frayed awaye (as doues vse to be) frome the Assirians lande: and that because I wolde haue them tary at home, sayeth the Lorde. But Ephraim goth about me with lyes, and the house of Israel dissemblyeth. Only Juda holdeth him with God, and with the true holy thynges.

¶ Agaynst the vayne trust of the people.

CAPI. XII.

Ephraim kepeth the ayre, and followeth after the east wynde: he is euer increasing lyes and destruction. They confederate with the Assirians, their oyle is carryed in to Egypt. The Lorde hath a courte to holde with Juda, and wyll punysh Jacob: After their owne wayes accordyng to theyr owne inuencions, shal he recō pēse the. He toke his brother by the hele, when he was yet in his mothers wombe: & in his strength he wrestled with God. He stroue with the angel, and gat the victorye: so that he prayed and desyred hym. He found him at Bethel, and there he talked with vs.

Yea the Lorde God of hoostes, euen the Lorde him selfe remembreth hym: Then turne to thy God, kepe mercy and equite, and hope styll in thy God. But the marchaunt hath a false weight in his hande, he hath a pleasure to occupy extorcion. Ephraim thynketh thus ¶ Tush, I am rych, I haue good ynough: In all my workes shall not one faut be founde, that I haue offended. Yet am I the Lord thy God, euen as whē I brought the out of the lande of Egypt, and set the in thy tentes, and as in the highe feaste dayes.

I haue spoken thorow the Prophetes, and shewed dyuerse visions, and declared my self by the mynystracion of the prophetes. But at Galaad is the abhominacion, they are fallen to vanitie. At Galgall they haue slayne oxen: and as many heapes of stones as they had in their lande forowes, so many aulters haue they made. Jacob fled into the lande of Syria, and Israel serued for a wyfe, and for a wyfe he kept shepe.

By a Prophete the Lorde brought theym out of Egypte, and by a Prophet he preserued them. But Ephraim hath prouoked him to displeasure thorow his abhominacyōs, therfore shall his bloud be poured vpon him self and the Lorde his God shall rewarde hym his blasphemyes.

¶ Of the abhominacyons of Israel.

CAPI. XIII.

The abhominacion of Ephraim is come also into Israel. He is gone backe to Baal, therfore muste he dye. And nowe they synne more and more: of theyr syluer they make the molte Images, lyke the Idolles of the Heithen, and yet all is nothynge but the worke of the craftesman. Notwithstandyng they preache of the same: who so wyll kysse the calues, offereth to men. Therfore they shal be as the morynge cloude, and as the dewe that early passeth awaye, and lyke as the dust that the winde taketh away from the floure, and as smoke that goeth out of the chymney.

I am the Lorde thy God, whiche brought the out of the land of Egypt: that thou shuldest knowe no God but me onely: and that thou shuldest haue no Sauioure but onely me. I toke diligent hede of the in the wyldernesse that drye lande. But when they were wel fed and had ynough, they waxed proude and forgat me. Therfore wyl I be vnto them as a lyon, and as a Leopardein the waye to the Assirians. I wyll come vpon them as a she beer, that is robbed of her whelpes, and I wyll breake that stubburne hert of theirs. There wyll I deuoure them as a lyon: yea the wylde beastes shall teare them.

O Israel, thou wost but destroye thy selfe. In me onely is thy helpe. Where are thy kinges nowe, that shulde helpe the in all thy cities? Yea and thy iudges, of whom thou saidest, gyue me a kynge and Princes? well, I gaue the a kynge in my wrath, and in my displeasure wyll I take him from the agayne. The wyckednesse of Ephraim is bounde together, and his synne layed vpon. Therfore shall sorowes come vpon him, as vpon a woman that trauayleth. An vndiscrete sonne is he, for he consydreth not, that he shulde not haue bene able to haue endured in ỳ tyme of his byrth, had not I defended him from the graue, and deliuered him from death.

O death, I wyll be thy death: O hell, I wyl be thy stynge. Yet can I se no comforte, for

Hebr.ii.b Ecclus.xlv.d for when he is nowe the goodlyest amonge the brethren, the east wynde (euen the wynde of the Lord) shall come downe from the wildernesse, and drye vp his conduites, and drynke vp his welles: he shall spoyle the treasure of all pleasaunt vessels.

As for Samaria, they shal be made waste, and why? they are disobedyente vnto their God. They shall perysshe with the swerde; iiii.Re.xvii.a their children shall be slayne and their women great with childe shall be rypte vp.

¶ The destruction of Samaria.

CAPI. XIIII I.

A Jere.xviii.a ezech.xviii.e xxxiii.c iii.Re.xii.e O Israel, turne the nowe, vnto the Lorde thy God, for thou hast taken a greate fal throw thy wickednes. Take these wordes with you, when ye turne to ỹ Lorde and saye vnto him: O forgiue vs al our sinnes receyue vs graciously, and then wyl we offre the bullockes of our lyppes vnto the. Assur shall be no more oure helper, neither wyll we ryde vpon horses any more. As for the workes of oure handes, we wyll no more call vpon them: For it is thou that arte our God, thou shewest euer mercye vnto the fatherlesse.

B (Yf they wolde do this) I shulde heale their sores: yea with all my herte wolde I loue them: so that my wrath shulde clene be turned awaye from them. Yea I wolde be vnto Israell as the dewe, and he shulde growe as the lylye, and his rote shulde breake oute as Libanus. His braunches shulde spreade out abrode and be as fayre as the olyue tree, and smell as Libanus. They that dwel vnder his shadowe, shulde come agayne, and growe vp as the corne, and flourysshe as the vyne: he shulde haue as good a name, as the wine of Libanus.

C O Ephraim what haue I to do with Idoles any more? I will graciously heare him, & lede him forth. I wyll be vnto the as a grene fyrre tree, vpō me shalt thou finde thy frute.

D Who so is wise, shal vnderstand this: and he that is ryght instructe, wyll regard it. For the wayes of the Lorde are ryghteous such as be Godly wyll walke in them: As for the wycked, they wyll stomble ther in.

¶ The ende of the prophecye of Oseas.

THE BOKE OF IOEL THE PROPHETE.

¶ A prophecye agaynst the Jewes. He exhorteth the prestes to prayer and fastynge, for the myserye that was commynge at hande.

CAPI. I.

THis is the word of the Lorde, that came vnto Joel the sonne of Phatuel: Heare, O ye elders: ponder this wel all ye that dwell in the land: if euer there happened suche a thinge in youre dayes, or in the dayes of youre fathers. Tell youre children of it, and let them shewe it vnto their children, and so they to certyfye their posteritye therof. Loke what the caterpyller hath left, that hath the grashopper eaten vp: what the grashopper lefte, that hath the locust eaten vp: and what the locust hath left, that hath the blastynge consumed. Make vp ye dronkardes, and wepe: mourne all ye wynesuppers, because of youre swete wyne, for it shal be taken awaye from youre mouthe. B Yea a myghtye and an innumerable people shall come vp in to my land: these haue teeth like the teeth of lyons, and chaftbones lyke the lyonesses. They shal make my vineyard wast Deut.xx they shall pyll of the barckes of my fygtrees, strype them bare, take them away, & make the braunches whyte.

Make thy mone as a virgyn dothe that gyrdeth her self with sack, because of her bridegrome. For the meate and drinckoffrynge shal be taken awaye from the house of the Lorde: and the prestes the Lordes ministers shall mourne. The felde shall be wasted, the lande shall be in a myserable case: for the corne shall be destroyed, the swete wyne shal come to confusion, and the oyle vtterlye desolate. The housbande men and the wyne gardeners shal loke pyteously & make lamentacio for the whete, wyne and barly, because the harvest vpon the felde is so cleane destroyed. C The grape gatherers shall make greate mone, when the vyneyarde and fygtrees be so vtterlye wasted.

Yea all the pomgarnetes, palmetrees, apple trees, and the other trees of the felde shal wyther awaye. Thus the the merye cheare of the chyldren of men, shall come to confusyon.

Gyrde you, and make youre mone, O ye prestes: mourne ye mynysters of the aulter go youre waye in, and slepe in sack clothe, O ye officers of my God: for the meate and drinck D 3.esdr.ii offrynge shall be taken awaye from ỹ house of youre God. Proclayme a fastynge, cal the congregation, gather the elders and al the inhabyters of the lande to gither into ỹ house of the Lorde your God, and crye vnto ỹ Lord alas, alas, for this daye. And why? the daye of the Lorde is at hande, and commeth as a

Destroyer

destroyer from the almyghtye. Shal not the meates be taken awaye before oure eyes, the myrth also and ioye from the house of oure God? The seed shal perysh in the ground, the garners shal lye wast, the floores shalbe broken down, for the corn shal be destroyed. O what a lyghinge make the catel? the bullockes are very euell lykinge, because they haue no pasture: and the shepe are fampished awaye.

O Lorde, to the wyll I crye: for the fyre hath consumed the goodlye pastures of the wyldernesse, and the flame hath brent vp all the trees of the felde. Yea the wylde beastes crye also vnto the: for the waterr ruers are dryed vp, and the fyre hath consumed the pastures of the wyldernesse.

The prophecyeth the cruelnesse and crueltye of theyr enemyes. An exhortation to moue them to conuert.

CAPI. II.

BLowe out the trompet in Sion, & crye vpon my holy hyll, that all suche as dwell in the the lande, maye tremble at it: for the day of the Lord commeth, and is hard at hand: a darcke day, a gloompng day a cloudy day, yea & a stormy day, lyke as the morynge spredeth out vpon the hylles: Namely, a great and myghty people: suche as haue not bene sene sens the begynnynge, neither shal be after them for euermore. Before him shall be a consumynge fyre and behynde him a burnynge flame. The lande shall be as a garden of pleasure before him, but behynde him shall it be a very waste wyldernesse, and there is no man, that shall escape him. They are to loke vpon lyke barded horses, & runne lyke horsmen. They skyppe vp vpon the hilles, as it were the sound of charrettes, as the flame of fyre that consumeth the strawe, and as a myghtye people redy to the battel.

The folke shall be afrayed of him, all faces shall be as blacke as a pot. These shall runne lyke gyauntes, and leape ouer the walles lyke men of warre. Euery man in his goinge shall kepe his araye, and not go out of his path. There shal not one dryue an other, but eche shall kepe his owne way. They shal breake in at the wyndowes, and not be hurt They shal come into the citie, and runne vpō the walles: They shall clyme vp vpon the houses, and styp in at the windowes lyke a theefe The earth shall quake before him, yea the heauens shall be moued: The sonne and Moone shall be darckened and the starres shall withdraw their shyne. The Lord shall shewe his voyce before his host, for his hoste is greate, stronge and myghtye to fulfyll his commaundement. This is that greate and marueylous fearfull daye of the Lorde: And who is hable to abyde it.

Nowe therfore sayeth the Lorde: Turne you vnto me with all youre hertes, with fastynge weppynge and mournynge, rent youre hertes, and not your clothes. Turn you vnto the Lorde your God, for he is gracyous and mercyfull longe sufferinge and of great compassion: and redy to pardon wickednes. The (no doubte) he also shal turne, and forgyue: & after his chastenynge, he shall let youre increase remayne, for meat and drinckofferynges vnto the Lorde youre God: Blowe out with the trompet in Sion, proclayme a fasting, cal the congregacyon, and gather the people togither: warne the cōgregation, and gather the elders, bring the children and sucklynges to gyther. Let the the brydgrome go forthe of his chambre, & the bryde out of her closet. Let the preestes serue the Lorde betwene the porche and the aulter wepinge and sayinge: be fauourable, O Lorde, be fauourable vnto thy people: let not thine heritage be brought to suche confusion, leest the Heithen be lordes therof. Wherfore shulde they saye amonge the heithen where is nowe their God?

Then shall the Lorde be gelous ouer his lande, and spare his people: yea the Lorde shall answere, and saye vnto his people: Beholde, I wyll sende you corne, wine, & oyle, so that ye shal haue plentye of them: and I wyll no more gyue you ouer to be a reproche amonges the heithen. Agayne, as for hym of the north, I shall dryue him farre from you: and shut him out in to a dry and waste land his face toward the east see: and his hindre partes toward the vttermost see. The stynck of hym shall go vp, and hys fylthy corruptiō shal fal vpon him selfe, because he hath dealt so proudely.

Feare not (O land) but be glad and reioice for the Lorde wyl do great thinges. Be not ye afrayed neither (O ye beastes of the felde) for the pastures shall be grene and the trees shal beare their frute: the fygtrees and vine yardes shal gyue their increase.

Be glad then (O ye children of Sion) and reioyce in the Lorde youre God, for he hath geuen you a teacher of righteousnesse: and he shall sende you downe shoures of rayne, early and late in the fyrste moneth: so that the garners shall be full of corne, and the presses plenteous in wine and oyle. And as for the yeres that the grashopper, locuste, blastynge and caterpyller (my greate hoaste, whiche I sent amonge you) haue eaten vp, I shall restore the to you agayne: so that ye shall haue ynough to eate, and be satysfyed: & praise the name of the Lord your God, that so marueylously hath dealte with you.

And my people shal neuer be confounded any more. Ye shal wel knowe, that I am in the myddest of Israel, and that I am youre God yea & that there is none other, & my people shall no more be brought to confusion.

After this, wil I poure out my spirite vpō all flesshe: and youre sonnes and doughters shall prophecye: youre old men shal dreame dreames, and youre yonge men shall se visions, yea those dayes wyll I power oute my spirite vpon seruauntes and maydes. I wyl shew wonders in heauen above, and tokens in the earthe beneth: bloude and fyre, and the vapoure of smoke. The sunne shall be

turned

Math.xxiiii.c Luke.xxi.e Roma.x.b

turned into darckenesse, and the moone in to blonde: before the greate and notable daye of the Lorde come. And the tyme shall come that who so euer calleth on the name of the Lorde, shall be saued. For vpon the mounte Sion and at Jerusalem, there shall be a saluacion, lyke as the Lord hath promysed: yea and amonge the other remnaunt, whom the Lorde shall call.

¶ Of the iudgement of God agaynst the enemyes of his people.

CAPI. III.

A For take hede: in those dayes & at ꝑ same tyme when I turne agayne the captyuitie of Juda and Jerusalē: I shal gather all people togither, and bringe them in the valleye of Josaphat: and there will I reason with them: because of my people and heritage of Israel: whome they haue scatered about in the nacions, and parted my land: yea they haue cast lottes for my people the yong mē haue they set in ꝑ brodel house, and solde the Damsels for wyne that they myght haue to drincke. Thou Tirus and Sidon and all ye borders of the Philistines: what haue ye to do wt me? Wyl ye defy me? wel, if ye wil nedes defye me, I shal recōpence you, euen vpon your heade, and that rygh te shortly: for ye haue taken awaye my siluer and golde, my kaye and goodly Jewels, and brought them into your goddes houses. The chyldren also of Juda and Jerusalem haue ye solde vnto that Grekes, that ye myght bringe them farre from the borders of their owne countreyes.

B Ezech.xxvi.a xxviii.xxviii Amos.i.b

Jeremi.xxx.a Ibdi.i.c

Beholde therfore, I will raise them out of the place, where ye haue solde them, & will rewarde you euen vpon youre heade. Youre sonnes & your doughters wyl I sel thorowe the handes of the chyldren of Juda, and so they shall sprue them forth to sel, vnto them of Saba, a people of a farre countrey, for the Lorde hym selfe hath sayde it. Cry out these thinges amonge ꝑ Gētyles, proclayme warre wake vp the gialntes, let them drawe nygh, let them come vp all the lusty warryours of the. Make you swerdes of your plowshares, and speares of youre sythes and sythes. Let the weake man saye: I am stronge. Make you, and come, al ye Gētyles rounde about: gather you togyther, there shal the Lord lay al the gyaūtes to the grounde. Let the people aryse, and get them to the valley of Josaphat: for there wyll I syt, and iudge all Gētyles rounde about. Laye to your sythes, for the haruest is ripe, come get you downe, the wynepresse is ful, yea the wynepresses runne ouer, for their wickednesse is waxen greate.

In the valley appoynted, there shal be many, many people, for the day of the Lorde is nygh in the valley appoynted. The sunne & moone shall be darckened, and the starres shal withdrawe their lyght. The Lorde shal rore out of Sion, and crye out of Jerusalem, that the heuens and the earth shal quake withal. But the Lord shalbe a defence vnto his owne people, & a refuge for the chyldren of Israel. Thus shall ye knowe, that I the Lord your God dwell vpon my holy mount of Sion. Then shal Jerusalem be holy, and there shal no straungers go thorow her any more. Then shall the mountaynes droppe swete wyne, & the hilles shal flowe with mylcke. All the ryuers of Juda shal haue water ynoughe, and out of the Lordes house there shal flowe a spryngе to water the broke of Sittim: but Egypte shal be layed waste, and Edom shal be desolate: because they haue dealte so cruelly with the chyldren of Juda, and shed innocēt blonde in their lande. Agayne, Juda shal be inhabyted for euermore, and Jerusalem from generacion to generacīō: for I wyll not leaue their blonde vnauenged. And the Lorde shal dwel in Sion.

Joel.

Innocēt

¶ The ende of the prophecye of Joel.

THE BOKE OF THE PROPHETE AMOS.

The tyme of the propheteye of Amos. The word of the Lorde agaynst Israh, agaynst Tyre, agaynst Edom, and agaynst the sonnes of Ammon.

CAPI. I.

THese are the sermõs that were shewed vnto Amos (whi che was one of the shepherdes at Thecua) vpon Israel, in the tyme of Osiah kinge of Juda, & in the time of Jeroboam the sonne of Joah kinge of Israel, two yere before the earth quake. And he sayd: The Lord shall roze out of Sion, & shewe his voyce frõ Jerusalem: so that the pastures of the shepherdes shall be in a miserable case, and ỹ top of Charmel dryed vp. Thus sayth the Lord for thre and foure wickednesses of Damascus, I will not spare her: because they haue threshed Galaad with yron flailes: But I will sende a fyre into the house of Hazael, ỹ same shal consume the palaces of Benadab. Thus will I breake the barres of Damascus, and rote out the inhabiter from the feld of Auen, and him that holdeth the scepter, out of the pleasaũt house so ỹ the people shal be dryuen out of kayre Syria, sayth the Lord. Thus sayth the Lorde: For thre and foure wickednesse of Gaza, I wyll not spare her: because they make the prysoners yet moze captyue, and haue dryuen them in to the lãde of Edom. Therfoze will I sende a fyre in to the walles of Gaza, whiche shall deuoure her houses. I wyll rote out them that dwel at Asdod and him that holdeth the scepter of Ascalon, and stretch out myne hande ouer Accaron, that the remnaunt of the Philistines shal perysshe sayth the Lorde.

Thus sayth the Lorde: for thre and foure wickednesses of the cytye of Tire, I wyl not spare her: because they haue increased the captiuite of the Edomytes, and haue not remembred the brotherly couenaunt. Therfoze wyll I sende a fyre in to the walles of Tire that shall consume her palaces. Thus sayth the Lorde: For thre and foure wickednesses of Edom I will not spare him, because he persecuted his brother with the swerde, destroyed his mothers wombe, bare hatred very lõg and so kept indignacion alway by him. Therfoze will I sende a fyre into Theman whiche shall deuoure the palaces of Bosca.

Thus sayth the Lord: For thre and foure wickednesses of the children of Ammon I wil not spare them: because they rypte vp ỹ women great with chylde in Galaad, to make the borders of theyr landes the wyder. Therfore I wyll kyndle a fyre in the walles of Rabbath, that shall consume her palaces with a greate crye, in the daye of battayle, in tempest and in the day of storm: so that their kinge shall go into captiuitie he and his prynces togither, sayth the Lorde.

Agaynst Moab, Juda, and Israel.

CAPI. II.

THus sayth the Lorde: For thre and foure wickednesses of Moab, I wil not spare him: because he brente the bones of the king of Edom to asshes. Therfoze wyll I sende a fyre into Moab, whiche shall consume the palaces of Carioth: so that Moab shall perisshe with a noyse and the sõde of a shawme. I wil rote oute the iudge from amonge them and slaye all his princes with him sayth the Lorde. Thus sayth the Lorde: for thre and foure wickednesses of Juda, I wyll not spare him: because he hath caste aside the lawe of the Lorde, and not kept his commaundementes: for why, they wolde nedes be disceyued with ỹ lyes, that their forefathers folowed. Therfoze wyl I send a fyre into Juda, which shall consume the palaces of Jerusalem.

Thus sayth the Lorde: for thre and foure wickednesses of Israel, I wil not spare him: because he hath solde the ryghtous for money, and the poore for shoes. They treade vpon poore mens heades, in the dust of the earth, and croke the wayes of the meke. The sonne and ỹ father go to the harlot, to dishonoure my holye name, they lye beside euery aulter vpon clothes taken to pledge, and in the house of their goddes they drinke ỹ wine of the oppressed.

Yet destroyed I the Amorite before them that was as hygh as the Cedre trees, and as stronge as the okes: not withstandynge I destroyed his frute frome aboue and his rote frome vnder.

Agayne: I brought you oute of the lande of Egypt, and led you .xl. yeares thorowe the wildernesse, that ye myght haue the Amorites lande in possession. I rayled vp Prophetes amonge your children, and abstayners amonge youre yonge men. Is it not so, O ye children of Israel, sayth the Lorde? But ye gaue the abstayners wine to drynke, yea ye commannded the prophetes, saying, Prophecy not. Beholde, I wil crasshe you in sondre lyke as a wayne crasheth, that is ful of sheaues, so that the swyfte shall not escape, neither the stronge be able to do any thinge, no, the giaunt shall not saue his owne lyfe. The archer shall not abyde, & the swyfte of fote shall not escape. The horsman shall not saue his lyfe, and he that is as manly of stomacke as a giaunt, shall in that daye be faine to runne his waye naked, sayth the Lorde.

A Esay. xv. & xvi. a Jerem. xxv. & Ezech. xxxviii.

The reproueth the house of Israel of wyckednes.

CAPI. III.

Heare

A HEare what the Lorde speaketh vnto you (O ye children of Israel) namely, vnto all the tribes, whom I brought out of Egipt and said: you only haue I accepted from all the generations of the earthe: therfore will I visite you in all youre wickednesses. Haue twayne walke togither except they be agreed amõg them selues? Doth a lyon roze in the wod, except he haue a pray? B Or cryeth a lyons whelpe out of his denne, excepte he haue gotten some thinge? Doth he a byrde fal in a snare vpon the earth where no fouler is? Taketh a man his snare vp frõ the grounde, afore he catch somwhat? Crye they oute Alarum with the trompette in the citie, and the people not afrayde? Commeth there any plage in a city but it be þ Lordes bouge? Nowe doth the Lorde God no mather of thinge, but he reuleth his secrete before vnto his seruauntes the prophetes. When a lyon roreth, who will not be afrayed? Seinge then that the Lorde God him selfe speaketh, who wyl not prophecye?

C Preache in the palaces at Asdod, and in the palaces of the lande of Egypt, and saye: gather you togyther vpon the mountaynes of Samaria, so shall ye se great murther and violent oppressyon amonges them: for why, they regard not the thyng that is right saith the Lorde, they gather to gether euell gotten goodes, and laye robbery in their houses.

Therfore thus sayth the Lord God: This D lande shall be troubled and besieged rounde about, thy strength shal be pluckte from the, and thy palaces robbed. Thus sayth þ Lord, lyke as an herdeman taketh two legges or a pece of an eare out of the lyons mouth: Euen so the chyldren of Israel (that dwell in Samaria, vaynge their couches in the corner, and their beddes at Damascus) shall be pluckte awaye. Heare, and beare recorde in the house of Iacob (sayth the Lorde God of hoostes) that when I begyn to vysett the wyckednesse of Israel, I wyll vysett the aulters at Bethel also: so that the hornes of þ aulter shall be broken of, and fall to the grounde.

Amo. iii. xvi. xvii.

As for the winter house and sõmer house, I will smyte them downe: and the houses of Iury, yea and many other houses shal perysshe, and be destroyed, sayth the Lorde.

¶ Agaynst the gouernors of Samaria.

CAPI. IIII.

A OHeare this worde ye fat kyne, that be vpon the hyll of Samaria: ye that do poore men wronge, and oppresse the nedy: ye that saye to youre lordes: bring hither let vs drinke. Therfore þ Lord hath swoorne by his holynesse: The dayes shall come vpon you, that ye shall be lyfte vp vpon speares, & your posterite caryed away in fyshers panyers. Ye shal get you out at þ gappes one after an other, and in Armon shal ye be cast away, sayth the Lorde.

Psal. xxii. b

Ye came to Bethel for to worke vngraciousnesse, and haue increased youre synnes at Galgal: ye brought your sacrifices in the morynge and your tythes vnto the thirde daye. B Ye made a thanckofferynge of leuen, ye promysed freewyllofferinges, and proclaymed them. Such luste had ye, O ye children of Israel, saith the Lorde God. Therfore haue I gyuen you yble teeth in al your cytyes, and scarcenesse of bred in all your places yet wyll ye not turne vnto me sayth the Lord. When there were but thre monethes vnto the harueste, I withholde the rayne from you: yea I rayned vpon one citie, and not vpon an other one pece of grouñ was moystured with raine and the grounde that I rayned not vpõ was dry. Wherfore two, yea thre cytyes came vn C to one to drincke water: but they were not satisfyed, yet wil ye not turne vnto me, saith the Lorde.

Amo. iiii. Deute. xxviii. Leuit. xxvi. Deute. xxviii.

I haue smytten you with drouth & blasting and loke how many orchardes, vineyardes, fygtrees and olyue trees ye had: the caterpyller hathe eaten them vp. But yet wyll ye not turne vnto me, sayth þ Lord. Pestilence D haue I sent among you, as I dyd in Egypte your yong men haue I slayne with the sworde and caused your horses be taken captyue: I made the stinckinge sauoure of your tentes to come vp in to your nostrels: Yet wyll ye not turne vnto me, sayth the Lorde. Some of you haue I ouerthrowen, as I ouerthrew Sodome and Gomorre: so that ye were as a brande pluckt out of the fyre. Yet wil ye not turne vnto me, sayth the Lorde. Therfore thus will I handle the agayne, O Israel, ye euen thus wyll I handle the. Make the redy then to mete thy God, O Israel. For lo, he maketh the mountaynes, he ordeyneth the wynde, he sheweth man what he is about to do, he maketh the morynge and the darknes, he treadeth vpon the hygh places of the earth: the Lorde God of hostes is his name.

Amo. iiii. Genes. xix. Deute. xxix. Esay. i. Hiere. v.

¶ A complaynt of the captyuytye of Israel.

CAPI. V.

HEare this worde, O ye house of Israel and why? I must make this mone for A you: The virgyn Israell shall fall, and neuer ryse vp agayne: she shall be caste downe vpon her owne grounde, and no man shall helpe her vp. For thus sayth the Lorde God: Where as there dwelte a thousande in one cytye, there shall be left scarce an hundreth therin: and wher there dwelte an hundreth there shall scarce ten be lefte for the house of Israel.

Amo. v. Esay. xxxi. Hiere. xxxi. Iere. xxxi. Amo. v. Iere. xxxi. Esay. xxxi. Hiere. xxxi.

Neuertheles, thus sayth the Lorde vnto the house of Israel: Seke after me, and ye shall lyue but seke not after Bethel. Come B not at Galgal, & go not to Berseba: for Galgal shall be caryed awaye captyue, and Bethel shall com to nought. Seke the Lorde, þ ye maye lyue: lest the house of Ioseph be brent with fire and consumed, & lest there be none to quenche Bethel.

Ye turne the lawe to wormwod, and caste downe

bowne ryghteousnesse vnto the grounde. The Lorde maketh the seuen sterres and the Orions, he tourneth the nyghte in to daye, and of the daye he maketh darckenesse. He calleth the waters of the see, and poureth them oute vpon the playne grounde: the Lorde is his name.

He rayseth destruction vpon the myghtye people, and bryngeth downe the strong holde: but they owe him euyll wyll that reproueth them openly: and who so telleth them the playne truth, they abhorre him. For so moche then as ye oppresse the poore, and robbe him of his best substaunce: therefore where as ye haue buylded houses of square stone, ye shall not dwell in them. Maruelous pleasaunte vyneardes shall ye plante, but the wyne of them shall ye not drynke: and why? as for the multitude of youre wyckednesses, and youre stoute synnes, I knowe them ryghte well. Ennemyes are ye of the ryghteous, ye take rewardes, ye oppresse the poore in iudgemente. Therefore the wyse muste nowe be fayne to holde his tonge, so wycked a tyme is it.

Seke after the thynge that is good, and not euyll, so shall ye lyue: yea the Lord God of hoostes shall be with you, accordynge to youre owne desyre: hate the euyll, and loue the good: set vp ryght agayne in the porte: and (no doubte) the Lorde God of hoostes shall be mercyfull vnto the remnaunt of Ioseph. Yet no (sayth the Lorde God, the God of hoostes) there shall be mournynge in all stretes: yea they shall saye in euerye strete, alas alas.

They shall cal the husbande man to lamentacion, and suche as can mourne to mournynge. In all vyneardes there shall be mournynge, for I wyll come amonges you, sayth the Lorde.

Woo be vnto them that desyre the daye of the Lorde: Wherefore wolde ye haue it: As for that daye of the Lorde, it shall be darcke and not clere: Yea ryghte as when a man runneth from a lyon, and a beare meeteth with him: or when he commeth in to the house, and leaneth his hande vpon the wall, and a serpent biteth him. Shall not the day of the Lorde be darke, and not clere? shall it not be cloudy, & no lyght in it?

I hate and abhorre youre holye dayes, and where as ye cense me when ye come together I wyll not accepte it. And thoughe ye offre me brent offerynges and meate offerynges, yet haue I no pleasure therin. As for youre fat thankofferynges, I wyll not loke vpon them.

Awaye with that noyse of thy songes, I wyll not heare thy playes of musycke: but let that equitie flowe as the waters, and ryghtousnesse as a myghtye steeme. O ye house of Israell, gaue ye me offerynges and sacrifyces those fortye yeres longe in the wyldernesse? yet haue ye set vp tabernacles to youre Moloch, and ymages of youre ydolles, yea and the sterre of your god Kempha, figures whyche ye made to worshyp them. Therefore wyll I cause you be caryed awaye beyonde Damascus, sayth the Lorde, whose name is the God of hoostes.

Against the prynces of Israel lyuynge in pleasures.

CAPI. VI.

Woo be to the proude welthy in Syon to suche as thynke themselues so sure vpon the mount of Samaria? whiche holde them selues for the beste of the worlde, & rule the house of Israel, euē as they lyst. Go vnto Caine, and se: and from thence get you to Hemath the great citye, & so go downe to Gath of the Philistines: be they better at ease then these kyngdomes, or the border of theyr land wyder then youres? Ye are taken oute for the euyll daye, euen ye that syt in the stoole of wyckednesse: Ye that lye vpon beddes of Iuorye, and vse youre wantonnesse vpon youre couches: ye that eate the beste lambes of the flocke, and the fattest calues of the droue: ye that synge to the Lute, and in playinge the instrumentes compare youre selues vnto Dauid: ye that dryncke wyne oute of gobblettes, and annoynte youre selues with the beste oyle, but no man is sorye for Josephs hurte. Therefore nowe shall ye be the fyrste of them, that shall be leade awaye captyue and the lusty chere of the wyckedd shall come to an ende.

The Lorde God hath sworne euen by him selfe (sayth the Lorde God of hoostes) I hate the pryde of Jacob, and I abhorre his palaces: and I wyll gyue ouer the citye, with all that is therin: so that thoughe there remayne ten men in one house, they shal dye. So their next kynsfolkes, and the deed buryers shall take them, and carye awaye theyr bones, and saye vnto hym that is in the innermer house: is there yet any mo by the? And he shal answere they are all gone; holde thy tunge (shall he saye) for they wolde not remembre the name of the Lorde.

Beholde, the Lorde is mynded to smyte the greate houses, so that they shall decaye: and the lytle houses þ they shal cleaue asunder. Who can run with horses, or plowe with oxen vpon the harde rockes of stone? For why, ye haue tourned true iudgemente in to bytternesse, and the frute of ryghtousnesse in to wormewodde. Yea, euen ye that reioyse in vayne thynges, ye that saye: haue not we obteyned hornes in oure owne strengthe? Well take hede, O ye house of Israell, sayth the Lorde God of hoostes: I wyll bryng a people vpon you, whiche shall trouble you, from the waye that goeth towarde Hemath in to the broke in the medowe.

Of the captyuytye of Israel and Juda.

CAPI. VII.

A The Lorde God shewed me suche a vysion: beholde there stode one that made grashoppers, euen when the corne was shotinge forth, after the kynge had clypt his shepe.

Nowe when they vndertoke to eate vp al the greene thynges in the lande, I sayde: O Lorde God, be mercyfull I beseeche the: who shoulde elles helpe vp Jacob that is brought so lowe? So the Lorde was gracious therin, and the Lorde sayde: well, it shall not be.

Agayn the Lorde shewed me this vision: beholde, the Lorde God called the fyre to punyshe withall, and it deuoured the greate depe: yea it consumed a parte alredye. Then sayd I: O Lorde God, holde thyne hande: for who shoulde elles helpe vp Jacob that is brought so lowe? So the Lorde was mercyfull therin, and the Lorde God sayd: well, it shall not be.

B Moreouer he shewed me this vysyon: Beholde, the Lorde stode vpon a plastered walle, and a maions trowell in his hande. And the Lorde sayd vnto me: Amos, what seest thou? I answered: a maions trowell. Then sayde the Lorde: Beholde, I wyll laye the trowell amonge my people of Israell, and wyll no more ouerlie theym: but the hygde hyll chapelles of Isaac muste be layde waste, and the churches of Israell made desolate, and as for the house of Jeroboam, I wyll stande vp agaynst it with the swerde.

C Vpon this sente Amasiah the Preest to Bethel, vnto Jeroboam the kynge of Israel, sayinge: Amos maketh the house of Israell to rebell agaynste the, the lande can not awaye with his wordes. For Amos sayth, Jeroboam shall dye with the swerde, and Israel shall be led awaye captyue oute of theyr owne lande. iii. Reg. xxvii. a

And Amasiah sayde vnto Amos: Get the hence (thou that canste se so well) and flee in to the land of Juda: get the there thy liuing and prophecye there, and prophecye no more at Bethel, for it is the kynges chapell, & the kynges courte. Amos. xxx. b

D Amos answered and sayde to Amasiah: As for me, I am neyther Prophete ne Prophetes sonne, but a keper of catteil. Now as I was breakynge downe mulberyes, and goynge after the catteil, the Lorde toke me, and sayde vnto me: Goo thy waye and prophecye vnto my people of Israell. And therfore heare thou now the worde of the Lord: Thou sayest: prophecye not agaynste Israell, and speake nothynge agaynste the house of Isaac. Wherfore thus sayth the Lorde: Thy wyfe shall be defyled in the cytye, thy sonnes and doughters shall be slayne with the swerde, and thy lande shall be measured out with the lyne. Thou thy selfe shalte dye in an vncleane lande, and Israell shall be dryuen out of his owne countrey. Zacharii. xiii. a

¶ Agaynst the rulers of Israel. The Lorde weareth that he wyll fulfyll the thynges whiche he hath determyned agaynst Israel.

CAPI. VIII.

The Lorde God shewed me this vysion and beholde, there was a maunde with sommer frute. And he sayd Amos, what seest thou? I answered: a maunde with sommer frute. Then sayde the Lorde vnto me: the ende commeth vpon my people of Israel, I wyll no more ouerse them. In that daye shall the songes of the temple be tourned in to sorowe, sayth the Lorde God. Many ded bodyes shall lye in euerye place, and be caste forth secretly. A

Heare this, O ye that oppresse the poore, and destroye the nedye in the lande, sayinge: When wyll the newe moneth be gone, that we may sell vytayle, and the Sabboth, that we maye haue scarcenesse of corne: to make the bushell lesse, and the sycle greater? We shall set vp falsse waynghtes, that we may get the poore vnder vs with their money, and the nedye also for shoes: yea let vs sell the chaffe for corne. B Amos. viii. c

The Lorde hath swoorne agaynst the pryde of Jacob: these workes of theirs wyl I neuer forget. Shall not the land tremble, & all they that dwell therin mourne for this? Shal not their destruction come vpon them lyke a water streme, and flowe ouer them, as the floode of Egypt? At the same tyme (sayth the Lorde God) I shall cause the sunne to go downe at none, and the lande to be darke in the cleare daye. Your hye feestes wyl I turne to sorow, and youre songes to mournynge: I wyll bynge sacke clothe vpon all youre backes, and baldnesse vpon euery heed: yea suche a mournyng wyll I sende them, as is made vpon an onely begotten sonne, and they shall haue a miserable ende. C Jerem. Ezech. Joel. D

Beholde, the tyme commeth (sayth the Lorde God) that I shall sende an hunger in to the earthe, not the hunger of breed, nor the thyrste of water: but an hongre to heare the worde of the Lorde: so that they shall goo frome the one see to the other, yea from the Northe vnto the East, runnynge aboute to seke the worde of the Lorde, and shall not fynde it. In that tyme shall the fayre virgins and the younge men perysshe for thyrste, yea euen they that swore in the offence of Samaria, and saye: as truly as thy God lyueth at Dan, and as truelye as thy God lyueth at Berlaba. Theyse shall fall, and neuer ryse vp agayne.

¶ Threatenynges agaynst Israel. No man can escape the hande of God.

CAPI. IX.

I Sawe the Lorde standynge vpon the auter, and he sayde: smyte the worke chyrke, that the postes maye shake withall. For theyr couetousnesse shall fall vpon all theyr heades, and theyr posteritie shall be slayne with the swerde. They shall not flee awaye, there shall not one of them escape, ne be deliuered. A

Though

Thoughe they were buryed in the hell, my hande shal fetche them from thence: though they clymme vp to heauen, yet shall I caste them downe: though they hyde them selues vpon the toppe of Carmel, yet shall I seke them oute, and bringe theym frome thence: Thoughe they crepe downe fro my syghte in to the depe of the see, I shall commaunde the serpent euen there to byte them: Yf they go awaye before their ennemies in to captiuitie, then shall I commaunde the swerde there to slee them.

Thus wyll I set myne eyes vpon theym, for ther harme, and not for ther welth. For when the Lorde God of hoostes touchety a lande, it consumeth awaye, and all they that dwelle therin, muste nedes mourne: And why? ther destruction shall aryse as euerye streame, and runne ouer them as the floode in Egypte.

He that hath his dwellynge in heuen, and groundeth his tabernacle in the earthe: He that calleth the waters of the see, and powreth them out vpon the playne grounde: his name is the Lorde. O ye chyldren of Israell are ye not vnto me, euen as the Moryans, sayethe the Lorde? haue not I broughte Israell oute of the lande of Egypte, the Philistynes frome Capthor, and the Syrians frome Cyr? Beholde, the eyes of the Lorde are vpon the realme that synneth, to roote it clene out of the earthe: Neuertheleße I wyl not vtterly destroye the house of Jacob sayth the Lorde.

For lo, this I promyse: though I sykte the house of Israell amonges all nacyons (lyke as they vse to sykte in a syue) yet shal not the smallest grauell stone fall vpon the earthe: But all the wicked doers of my people, that saye: Tushe, the plage is not so nye, to come so hastely vpon vs: those shall perysshe with the swerde.

At that tyme wyll I buylde agayne the tabernacle of Dauid, that is fallen downe, and hedge vp his gappes: and loke what is brokē, I shall repayre it: Yea I shal buylde it agayne, as it was afore tyme, that they maye possesse the remnaunte of Edom / yea, and all suche people as call vpon my name with them, sayethe the Lorde, whiche dothe these thinges. Act.xv.b Mich.vii.h

Beholde, the tyme commeth (sayethe the Lorde) that the plowman shall ouertake the mower, and the treader of grapes hym that soweth seed. The mountaynes shall droppe swete wyne, and the hylles shall be fruteful, and I wyll torne the captiuitie of my people of Israell: they shall repayre the waste cityes, and haue them in possession: they shal plant vyneyardes, and drynke the wine therof: they shall make gardens, and eatyng the frutes of theym. And I wyll plante theym vpon ther owne grounde, so that I wil neuer roote them out agayne frō ther land whiche I haue gyuen them, sayethe the Lorde thy God. D Joel.iii.c

The ende of the prophecye of Amos.

THE BOKE OF THE PROPHETE ABDI.

¶ Agaynst Edom, and the trust that they had in rychesse.

CAPI. I.

A Ezec.xxviii.b xxxv.a Amos.i.c

THis is the vysyon that was shewed vnto Abdi: Thus hath the Lorde God spoken vpō Edom: We haue herd of the Lorde that there is an imbassage sent amonges the heathen: Vp, lette vs aryse and fyght agaynste them. Beholde, I wyll make the small amonge the heathen, so that thou shalt be vtterly despysed. The pryde of thyne Jerem.xlix.c herte hath lyfte the vp, thou that dwellest in the strong holdes of stone, and hast made the an hye seate: Thou sayst in thyne hert: who shall caste me downe to the grounde? But though thou wentest vp as hye as the Egle, Amos.ix.a Abacuc.ii.b and madest thy neste aboue amonge the sterres: yet wolde I plucke the downe frome thence. B Yf the theues and robbers came to the by nyght, thou takynge thy reste, shoulde they not steale, tyll they hadde ynoughe? Yf the grape gatherers came vpon the, wolde they not leaue the some grapes? But howe shall they repe Esau, and seke oute his treasures?

Yea, the men that were sworne vnto the shall dryue the oute of the bordres of thyne owne lande. They that be nowe at one with the, shall discreue the and ouercome the: Euen they that eate thy breed shall betraye the or euer thou perceyue it. Shall not I of the C same tyme destroy all the wyse men at Edom, Esa.xxix.c i.Corinth.i.c and thole that haue vnderstandyng from the mount of Esau? Thy gyauntes, O Theman, shall be afrayde, for thorowe the slaughter they shal be all ouerthrowen vpon the moūt of Esau. Shame shall come vpon the, for the malyce that thou shewedst to thy brother Jacob: yea for euermore shalt thou perysshe, and that bycause of the tyme when thou diddest set thy selfe agaynste him, euen when the Exod.xvii.c Numeri.xx.c enmemyes caryed awaye his hoste, and when the alyauntes came in at his portes, and cast lottes vpon Jerusalem, & thou thy selfe wast as one of them.

D Thou shalte no more se the daye of thy brother, thou shalte no more beholde the tyme of his captiuitie, thou shalt no more reioyse ouer the childzen of Juda, in the day of their destruction, thou shalte triumphe no more in ỹ tyme of their trouble. Thou shalt no more come in at the gates of my people, in the tyme of their decay, thou shalt not se their misery in the day of their fall.

Thou shalte sende oute no man agaynste E their hoste, in the daye of theyr aduersitie: neyther shalte thou stande waytynge anye more at the corners of the stretes, to murther suche as are fledde, or to take them pryseners, that remayne in the daye of theyr trouble.

For the daye of the Lorde is harde by vpon Jeremy Joel.ii all the heathen. Lyke as thou haste done, so shalte thou be dealte withall: yea, thou shalte be rewarded euen vpon thyne heed. For lykewyse as ye haue dronken vpon myne holye hyll, so shall all Heathen drynke contynually: yea, dronke shall they, and swalowe vp, so that ye shall be, as though ye had neuer ben.

But vpon the mounte Syon, there shall a F Zacha.xiii remnaunt escape: theyse shall be holy, and the house of Jacob shall possesse euen those that had them selues afore in possession. Moreouer, the house of Jacob shall be a fyre, the house of Joseph a flame, and the house of Esau shall be the strawe, whiche they shall kyndle and consume, so that nothyng shal be left Jeremy of the house of Esau, for the Lorde hym selfe hath sayd it.

They of the South shall haue the mount G of Esau in possession, and loke what lyeth vpon the grounde, that shall the Philistines haue: the playne fyeldes shal Ephraim & Samaria possesse: and the mountaynes of Galaad shall Ben Jamin haue. And this hoste shal be the childrē of Israels pryseners. Now what so lyeth from Canaan vnto Zareptah, and in Hephatad, that shall be vnder the subiection of Jerusalem: and the cityes of the south shall enheryte it. Thus they that escape vpon the hyll of Sion, shall go vp to punysh the mounte of Esau, and the kyngdome shall be the Lordes.

¶ The ende of the prophecye of Abdi.

THE BOKE OF THE PROPHETE IONAS.

¶ Of the flyghte of Jonas when he was sent to preache. A tempest aryseth, and casteth him in the see for his dysobedience.

CAPI. I.

THe worde of the Lorde came vnto Jonas the sonne of Amithai, sayinge: Aryse, and get the to Ninive that great cite, & preache vnto them, how that their wickednesse is come vp before me. And Jonas made him redye to flé vnto Tharsis from the presence of ꝑ Lord, and gat him downe to Joppa, where he found a shyp redye for to goo vnto Tharsis. So he payde his fare, & went aborde, that he might goo with them vnto Tharsis, from the presence of the Lorde. But the Lorde hurled a greate wynde in to the see, and there was a myghty tempest in the see, so that the shyppe was in iopardye of goynge in peces. Then the mariners were afrayde, and cryed euery man vnto his god: and the goodes that were in the shyppe, they cast in to the see to lighten it of theym. But Jonas gat hym vnder the hatches, where he layde him downe and slombred.

So the master of the shyp came to him and sayd vnto him, why slomberest thou? Vp, cal vpon thy God: ꝑ God (happily) wil thinke vpon vs, that we perysshe not. And they sayd one to an other: come, let vs cast lottes, that we may knowe for whose cause we are thus troubled. And so they caste lottes, and the lot fell vpon Jonas.

Then sayd they vnto him: tel vs for whose cause are we thus troubled? what is thyne occupacion? whence commest thou? what countrey man art thou, and of what nacion? He aunswered them: I am an Ebrue, and I feare the Lorde God of heuen, whiche made bothe the see and dry lande. Then were the men exceedingly afrayde, and sayde vnto hym: why dyddest thou so? (for they knewe that he was fled from the presence of the Lorde, bycause he had tolde them) and sayd moreouer vnto him: What sholde we do vnto the that the see maye cease from troublynge vs? (for the see wrought and was troublous) he aunswered them: Take me and cast me in to the see, so shall it let you be in rest: for I wote, it is for my sake, that this great tempest is com vpon you.

Neuertheles, the men assayed with rowynge to bringe the shyp to lande, but it wolde not be, bycause the see wrought so, and was so troublous agaynste them. Wherfore they cryed vnto the Lorde, and sayd: O Lorde, let vs not perysshe for this mans death, neyther laye thou innocent bloude vnto oure charge, for thou, O Lorde, haste done euen as thy pleasure was.

So they toke Jonas and cast him in to the see, and the see lett ragynge. And the men feared the Lorde exceedingly, doing sacrifices and making vowes vnto the Lorde.

¶ Jonas is swallowed of a whale. The prayer of Jonas.

CAPI. II.

BVt the Lorde prepared a great fysshe to swalowe vp Jonas. So was Jonas in ꝑ belye of the fish, thre dayes and thre nyghtes. And Jonas prayed vnto ꝑ Lorde his God out of the fisshes belye, and sayd: In my trouble I called vnto the Lorde, and he herde me: out of the belye of hell I cried, and thou herdest my voyce. Thou haddest caste me downe depe in the myddest of the see, and the floude compassed me about: yea all thy wawes and coules of water wente ouer me, I thoughte that I had ben cast awaye oute of thy syghte: but I wyll yet agayne loke towarde thy holye temple.

The waters compassed me, euē to the very soule: the depe laye about me, and the wedes were wrapt about myne heed. I went downe to the bottome of the hylles, and was barred in with erth for euer. But thou, O Lorde my God, hast brought vp my lyfe agayne out of corruption. When my soule fainted within me, I thought vpon the Lord, and my prayer came in vnto the, euen in to thy holy temple. They that holde of vayne vanities will forsake his mercy. But I will do the sacrifice w the voyce of thankesgyuynge, and wyll paye that I haue vowed: for why? saluation cometh of the Lorde. And the Lorde spake vnto the fysshe, and it cast out Jonas agayne vpon the drye lande.

¶ Jonas is sende agayne to Ninive. The repentaunce of the kynge of Ninive.

CAPI. III.

THen came the worde of the Lorde vnto Jonas agayne, sayinge: vp & get the to Ninive that great city, and preache vnto them the preching which I bad the. So Jonas arose, an went to Ninive at ꝑ Lordes cōmaundement. Ninive was a great cite vnto God, namely of thre dayes tourney.

And Jonas went to, & entred in to the city: euē a dayes tourney, and cried, sayinge: There are yet .xl. dayes, and then shal Ninive be ouerthrowen. And the people of Ninive beleued God, and proclaymed fasting, and arayed the selues in sackcloth, as wel the great as ꝑ small of them. And the tidinges came vnto the king of Ninive, which arose out of his seate, & did his apparell of, and put on sackcloth, and sat him downe in asshes.

And it was cried and commaunded in Ninive, by the auctorite of the king and his lordes sayinge: se that neuther man nor beest, ore or shepe taste ought at all, and that they neither fede, ne drynke water, but put on sackcloth both

man and beest, & cry mightyly vnto God: yea se that euery man turne from his euil waye, & from the wickednesse that he hath in hand.

D Who can tell? God may turne, and repent
Ezech.xxxviii.d and cease frō his fearce wrath, that we perish not. And when God sawe their workes, how they turned from their wicked wayes, he repented on the euil which he sayd he wolde do vnto them, and did it not.

¶ Jonas is reproued of God.

CAPI. IIII.

A Therfore Jonas was sore discontent and angry. And he prayed vnto the Lorde, & sayd: O Lord was not this my saying (I pray the) when I was yet in my countrey? therfore I hasted rather to flē vnto Tharsis, for I know wel ynough that thou art a mercyful God, ful of compassion, longe suffering, and of great kyndnesse, and repentest when þ sholdest take punishment. And now, O Lorde,
iii.Reg.xix.a take my lyfe fro me (I beseche the) for I had rather dye then lyue. Then sayde the Lorde: art thou so angry? And Jonas gat him out of the city, and sate downe on the east side therof: and there made him a boothe, and sat vnder it in the shadowe tyll he might se, what shulde chaunce vnto the city.

And the Lord God prepared a wylde vyne B which sprange vp ouer Jonas, that he might haue shadowe aboue his heed to delyuer him oute of his payne. And Jonas was exceedingly glad of the wylde vyne. But vpon the next morow against þ spring of the day, the Lorde ordeyned a worme, whiche smote the wylde vyne, so that it withered awaye. And when þ sunne was vp, God prepared a feruent East C wynd: and the sunne bet ouer the head of Jonas that he fainted agayn, and wished vnto his soule, that he might dye, and sayde: It is better for me to dye, then to lyue. And God sayd vnto Jonas: Art thou so angrye for the wylde vyne? And he sayd: yea, very angry am I, euen vnto death. And the Lorde sayd: thou D hast compassion vpon a wylde vyne, wherin thou bestowedst no labour, ne madest it grow: which sprang vp in one nighte, and perished in an other, and shold not I then haue compassion vpon Ninyue that great city, wherin there are aboue an hundred and twenty thousande persons, that knowe not their ryghte
a hande from their lefte, beysides mocke cattell?

¶ The ende of the prophecye of Jonas.

THE BOKE OF THE PROPHETE MICHEAS.

¶ Of the destruction of Samaria, because of their Idolatrye.

CAPI. I.

THis is the word of ỹ Lorde ỹ came vnto Micheas the Morasthite, in the dayes of Iothan, Achas and Ezechias kinge of Iuda: which was shewed him vpō Samaria and Ierusalem. Heare al ye people marke this well, O earthe, and that therin is: Yea the Lorde God him self be witnesse amonge you, euen the Lorde from his holye temple. For why? beholde, the Lord shal go out of his place, and come downe, and trede vpon the hyghe thinges of the earth. The mountaynes shall consume vnder him, and ỹ valleyes shal cleaue a sondre: lyke as wax cōsumeth at the fyre, and as the waters runne downwarde. And al this shal be for the wickednesse of Iacob, & the synnes of the house of Israel.

B But what is the wickednesse of Iacob? Is not Samaria? Which are the high places of Iuda? Is not Ierusalem? Therfore I shal make Samaria an heape of stones in ỹ felde to lay about the vineyard: & her stones shal I cast in to the valley, and discouer her foundations. Al her Images shalbe broken down and all her winninges shall be brent in the fyre: yea all her Idols will I destroye: for why, they are gathered out of the hyre of an hore, and into an hores hyre shal they be turned agayne. Wherfore I wyll mourne and make lamentacion, bare and naked will I go I must mourne like the dragons, and take sorowe as the Estriches: for their wound is past remedy: And why? it is come in to Iuda and hath touched the port of my people at Ierusalem alredye. Wepe not, lest they at Geth perceyue it.

C Thou at Betaphra, welter thy selfe in the dust and asshes. Thou that dwellest at Sephir, get the hence with shame. The proude shall boost no more for very sorowe: & why? her neighboure shal take from her what she hath. The rebellyous citie hopeth, ỹ it shall not be so euel: but for al that, the plage shal come from the Lorde, euen into the porte of Ierusalem. The great noyse of the charettes shal feare them: that dwel at Lachis, which is an occasion of the synne of the doughter of Sion, for in came vp the wickednes of Israel. Yea she sent her coursers into the lande of Geth.

D The houses of Ayes wyll disceyue the kinges of Israel. And as for the (O thou that dwellest at Horzalla) I shall bringe a possessioner vpon the, and the plage of Israell shall reach vnto Odolla. Make the balde, & shaue the, because of thy tender children: Make ỹ cleane balde as an Egle for they shall be caryed awaye captyue from the.

¶ The threatenynges agaynst the synful people.

CAPI. II.

A OWo vnto them, that ymagyn to doo harme, and deuyse vngraciousnes vpō their beddes, to perfourme it in ỹ clere daye: for their power is agaynst God. Whē they couet land, they take it by violēce, they rob men of their houses. iii. Re. xxi

Thus they oppresse a man for his house, & euery man for his heritage. Therfore thus sayth the Lord: Behold agaynste this housholde haue I deuysed a plage, wherounte ye shal not plucke your neckes: Ye shal no more go so proudly, for it will be a perlous tyme. In that daye shall this terme be vsed, and a mournynge shall be made ouer you on this manet: We be vtterly desolate, the portyon of my people is translated. When wyll he part vnto vs the land, that he hath taken frō vs?

B Neuertheles there shall be no man to deuide the thy portion in the congregacion of the Lord. Tush, holde your tunge (say they) It shall not fall vpon this people, we shall not come so to confusion, sayth the house of Iacob? Is the spirite of the Lorde so cleane awaye? or is he so mynded? Truth it is, my wordes are frendly vnto the that lyue righte but my people both the contrarye, therfore must I take parte agaynste them: for they take awaye both coote and cloke frome the symple. Num. xxxiiii.

C Ye haue turned youre selues to fighte, the women of my people haue ye shot out from their good houses, and taken away my excellent giftes frō their childre. Vp, get you hēce for here shall ye haue no rest.

Because of their Idolatrye they are corrupt, and shall myserably perysshe. If I were a fleshly felowe and a preacher of lyes, & told the that they myght syt bybbyng & bollinge and be dronken: O that were a Prophet for this people. But I wyll gather the in dede, D Iacob, and driue the remnaūt of Israel al togither I shal cary them one with an other as a flocke in the folde, and as the cattell in their stalles, that they maye be disquyeted of other men. Who so breaketh the gappe, he shal go before. They shal breake vp the port and go in, and out at it. Their kinge shall go before them, and the Lorde shal be vpon the heade of them.

¶ Agaynst the tyrannye of prynces, and false prophetes.

CAPI. III.

A HEare, O ye heades of the house of Iacob, and ye leaders of the house of Israel: Shulde not ye knowe, what were lawfull and right? But ye hate the good, & loue the euel: ye plucke of mens shynnes, & the Deu. xvii. d Ierem. v. a Psal. lxxxii. a

the flesshe from their bones: ye eate the flesh of my people, flaye of their skynne: ye breake their bones, ye chop them in peces as it were into a cauldrō, and as flesh into a pot. Nowe the tyme shall come, that when they call vn to the Lord, he shall not heare them, but hide his face frome them, because that thorowe their owne ymaginations they haue dealt so wyckedly.

B And as concernynge the Prophetes that disceyue my people, thus the Lorde sayethe agaynste them: When they haue anye thyng to byte vpon, then they preache that all shal be well: but yf a man put not some thing in to their mouthes, they preache of warre agaynste him.

C Therfore your vision shall be turned to nyght, and youre prophecying to darcknesse. The sunne shall go downe ouer those Prophetes, and the daye shal be darcke vnto thē. Then shall the vision seers be ashamed, and the sothsayers confounded: yea they shal be fayne, all the packe of them, to stoppe their mouthes, for they haue not Gods worde. As for me, I am full of strengthe, and of the spirite of the Lord, full of iudgement and boldnesse: to shewe the house of Jacob their wickednesse, and the house of Israel their synne.

D Heare this ye rulers of the house of Jacob, and ye iudges of the house of Israel: ye that abhorre the thinge that is lawfull, and wrest alyde the thinge that is streight: Ye þ buylde vp Sion with bloude, and Jerusalē with doinge wronge. Deut.xvi.b Ezechi.xxii.b O ye iudges, ye geue sentence for gyftes: O ye prestes, ye teache for lucre: O ye prophetes, ye prophecy for money. Jeremy. vi.b Yet will they be taken as those that holde vpon God, and saye: Is not the Lorde amōg vs? Tushe, there can no mysfortune happen vs. Therfore shall Sion (for your sakes) be plowed lyke a feld, Jerusalem shal become an heape of stones, and the hyll of the tēple shall be turned to an hye wod.

¶ Of the callynge of the Gentyles, and conuersion of the Jewes.

CAPI. IIII.

A BVt in the latter dayes it wyll come to passe that the hyll of the Lordes house shall be set vp hyer then any mountayns or hilles: Yea the people shal preasse vnto it, Esaye.ii.a Leuit.xxvi.g and the multitude of the Gentyles shal haste them thither, sayinge: Come, let vs goo vp to the hyll of the Lorde, and to the house of the God of Jacob, that ye may teache vs his waye, and that we maye walke in his pathes. For the lawe shall come oute of Syon, Psal.lx.a and the worde of God from Jerusalem, and shall geue sentence amonge the multytude of the Heathen, and reboume the people of farre cōtreys: so that of their swerdes they Esaye.xi.b shall make plowehares, and sythes of their speres.

B One people shall not lyfte vp a swerde agaynst an other / yea, they shall no more lerne to fyght: but euerye man shall syt vnder his vyneyarde and vnder his fygtre, and no man to feare him awaye: for the mouthe of the Lorde of hoostes hath spoken it. Therfore where as all the people haue walked euerye man in the name of his owne God we wyll walcke in the name of oure God for euer and euer. At the same tyme sayethe the Lord, will I gather vp the lame and the out castes and suche as I haue chastened: and wyll geue yssue vnto the lame, & make of the outcastes a greate people and the Lorde him selfe shal Gene. be their kinge vpon the mount Sion, frome L this tyme forth for euermore. And vnto the (O thou towre of Eder, thou stronge holde of the doughter Sion) vnto the shal it come: euen the lordship and kingdom of the doughter Jerusalem. Why then arte thou nowe so heupe? is there no kinge in the? are thy counceilers awaye that thou arte so payned, as a woman in her trauayle? And nowe (O thou doughter Sion) be sory, let it greue þ as a wife labourynge with chylde: for now must thou get the oute of the cytye, and dwel vpon the playn feld: Yea vnto Babylon shalte thou go, there shalt thou be delyuered, & there the Micheas Lord shal lowse the frome the hand of thine ennemyes. D

Nowe also are there many people gathered togither agaynste the, sayinge: what Sion is cursed we shall se oure luste vpon her. Esay.xlvi But they knowe not the thoughtes of the Lorde, they vnderstand not his counsel, that shall gather them togyther as the sheues in the barne.

Therfore get the vp, O thou doughter Sion, and threshe out the corne: For I wyl make thy horne yron, and thy clawes brasse, that thou mayste gepnde many people: their goodes shalt thou appropryate vnto þ Lord and their substaunce vnto the ruler of þ hole worlde.

¶ Of the destruction of Jerusalem.

CAPI. X.

AFter þ shalt thou be robbed thy selfe, A O thou robbers doughter: they shall laye siege agaynste vs, and smyte the iudge of Israel with a rodde vpon the cheke. And thou Bethleem Ephrata, arte lytle amonge the thousandes of Juda, Out of the Matth.ii.a Joha.vii. shall come vnto me, whiche shall be the gouernoure in Israel: whose out goynge hath bene from the begynnyge, and from euerlastynge.

In the meane whyle he plageth them for a season, vntyl the tyme that she (which shal beare) haue borne: then shall the remnaunt of his brethre be conuerted vnto þ children of Israel. He shall stande fast, and geue fode in Eze.xxxiiii the strength of the Lorde, and in the hyghe Joel.ii.a of the name of the Lorde his God & when Roma.xi they be conuerted, he shall be magnifyed vn to þ farthest partes of the worlde.

Then shall there be peace, so that the Assi- B rian maye come into oure lande, and treade in oure houses. We shall bringe vp seuen shepherdes and eyght princes vpon theym: these

thete shall subdue the lande of Assur with ꝑ swerde, and the lande of Nimrod with their naked weapons. Thus shall he delyuer vs from the Assirian, when he commeth within oure lande, and setteth his fote within oure borders.

L And the remnaũt of Jacob shalbe amõges the multytude of people, as the dew of the Lorde, and as the droppes vpon the grasse, that tarryeth for no man, and wayteth of no body. Yea the residue of Jacob shall be amõges the Gentyles and the multytude of people, as the lyon amonge the beastes, of the wodde, and as the lyons whelpe amonge a flocke of shepe: whiche when he goeth thorowe treadeth downe, teareth in peces, and there is no man that can helpe. Thine hande shall be lyfte vp vpon thine enemyes, and all thyne aduersaryes shal perish.

D The tyme shall come also, sayth the Lord, that I will take thine horses from the, and destroye thy charettes. I will breake downe the cytyes of thy lande, and ouerthrowe all thy stronge holdes. All witchcraftes will I rote oute of thine hande, there shall no more soothsayenges be within the. Thyne Idols and thyne Images will I destroye out of ꝑ, so that thou shalt no more bowe thy selfe vnto the workes of thyne owne handes. Thy grones will I plucke vp by the rotes, and breake downe the citits. Thus will I be auenged also, vpon all the heythen that will not heare.

¶ An exhortation to heare the iudgemẽt against Israel beyng vnkynde. what maner of sacrifyces doth please God.

CAPI. VI.

HErken now what the Lorde sayth: Vp reproue the mountaynes, and let the hylles heare thy voyce. O heare ꝑ punyshment of the Lorde, ye mountaynes and ye myghtye foundacions of the earthe: for the Lord will reproue his people, and reason with Israel: O my people, what haue I done vnto the? or wherin haue I hurt the? gyue me answere. Because I brought the frõ the lande of Egypt, and delyuered the out of the house of bondage? Because I made Moses, Aron and Miriam to lede the? Remẽbre (O my people) what Balach ꝑ king of Moab had Imagined agaynste the, and what answere that Balaam the sonne of Beor gaue him, frome Sethim vnto Galgall, that ye maye knowe the louinge kindnesses of the Lorde.

What acceptable thinge shall I offre vnto the Lorde? shall I bowe my kne to the high God? Shall I come before him with brente offrynges, and with calues of a yere olde? Hath the Lorde a pleasure in manye thousande rammes, or innumerable streames of oyle? Or shal I gyue my fyrstborne for mine offences, and the frute of my body for the sin of my soule? I will shewe the, o man, what is good, and what the Lord requireth of the:

Namely, to do ryght, to haue pleasure in louinge kindnesse, to be lowlye, and to walcke with thy God: that thou mayst be called a citye of the Lord, and that thy name may be ryghtousnesse. Heare (O ye tribes) who wold els gyue you suche warnynge? Shulde I not be displeased, for the vnrighteous good in the houses of the wicked, and because the measure is mynyshed? Or shulde I iustyfye the false balaunces and the bagge of disceytfull weyghtes, among those that be full of ryches vnryghtously gotten: where the citisyns deale with falshed, speake lyes, & haue disceytful tunges in their mouthes?

Leuit. xix. g
Deut. xxv. c
Prouer. xx. b
Ezech. xxv. b

D Therfore I will take in hande to punysh the & to make the desolate, because of thy sinnes. Thou shalt eate, and not haue ynough: yea thou shalte bringe thy self downe. Thou shalt fle, but not escape: and those that thou woldest saue, will I delyuer to the swerde. Thou shalt sowe, but not reape: thou shalt presse oute olyues, but oyle shalte thou not haue to anoynte thy self withall: thou shalt treade out swete muste, but shalte drincke no wine. Ye kepe the ordynaunces of Amri, and all the customes of the house of Achab: ye folowe their pleasures, therfore will I make the waste, and cause thy inhabyters to be abhorred; O my people: and thus shalte thou beare thine owne shame.

Deut. xxviii. g
iii. Reg. xvi. g

¶ A complaynt of the lytel nombre of the ryghtous. Agaynst the truthe ought we not to holde with our greatest frendes.

CAPI. VII.

WO is me: I am be come as one, that goeth a gleaynynge in the haruest. There are no mo grapes to eate, yet wolde I fayne (with al my hert) haue of the best frut. There is not a godly man vpon earthe, there is not one ryghtous amonge men. They laboure all to shed bloude, and euery man hunteth his brother to death: yet they saye they do well when they do euyl. As the prince wil so sayth the iudge: that he maye doo him a pleasure agayne. The greate man speaketh what his herte desyreth: and the hearers alowe him. The best of them is but as a thistle and the most righteous of them is but as a bryer in the hedge. But when the daye of thy preachers commeth, that thou shalte be vysyted: then shal they be wasted away. Let no man byleue his frend, ne put his confidẽce in a prynce. Kepe the porte of thy mouthe, frõ her that lyeth in thy bosome, for the sonne shall put his father to dishonour, the doughter shall ryse agaynste her mother, the doughter in lawe agaynste her mother in lawe: & a mans foes shall be euen they of his owne housholde.

A

Neuertheles I will loke vp vnto the Lord I wyll pacyently abyde God my sauyoure: my God shall heare me. O thou ennemye of myne reioyse not at my fal, for I shall gette vp agayne: and thoughe I syt in darcknesse yet the Lorde is my lyght. I will beare the

B

punyshment

pumyshment of the Lorde (for why, I haue offended him) tyll he sit in iudgement vpō my cause, & se that I haue ryght. He will bringe me forthe to the lyght, & I shal se his rygh-tousnesse.

C Exo.xv.a

Deu.xxxii.a

Dyt that is myne ennemye shall loke vpō it, and be confounded, whiche now sayth. Where is thy Lorde God? Myne eyes shal beholde her, when she shall be troden downe as the clay in the stretes. The tyme will come that thy gappes shall be made vp, and ỹ law shall go abrode: and at that tyme shall they come vnto the, from Assur vnto the stronge cytyes, and from the stronge cities vnto the ryuer: from the one see, to the other, from the one mountayne to the other.

Notwithstandynge the lande must be wa sted, because of them, that dwelll therin, and for the frutes of their owne Imaginacions. Therfore fede thy people with thy rodde, the flocke of thyne heritage whiche dwell de solate in the wodde: that they maye be fed vpon the mounte of Charmell, Basan, & Ga laad as afore tyme. Marueylous thynges

D

will I shewe them, lyke as when they came out of Egypt. This shall the heithen se, and be ashamed for all their power, so that they shal laye their hande vpon their mouth, and stoppe their eares. They shall lycke the dust e lyke a serpēt, & as the wormes of the earthe, that tremble in their holes. They shall be a frayde of the Lorde oure God, and they shal feare the.

Where is there such a God as thou? that pardonest wyckednesse, and forgyuest the of fences of the remnaunte of thyne heritage He kepeth not his wrath for euer. And why? his delite is to haue compassiō: he shal turn agayne, and be mercyfull to vs: he shall put downe oure wickednesses, and caste all oure synnes into ỹ botome of the see. Thou shalte kepe thy truste with Jacob, and thy mer cy for Abraham, lyke as thou hast sworne vnto our fathers longe agoo.

The ende of the prophecy of Micheas,

THE BOKE OF THE PROPHETE NAHVM.

The destruction of Ninive, and of the delyue raunce of Israel.

CAPI. I.

A

THis is the heuye burthen of Ninive, whiche Nahum of Elchos dyd write as he sawe it. The Lord is a gelouse God and a taker of venge aunce: yea a taker of vengeaunce is the Lorde, and wrothful. The Lorde taketh ven geaunce of his ennemy, and reserueth displea sure for his aduersaryes. The Lorde suffereth longe, he is of greate power, and so innocent that he leaueth no man fautlesse before him. The Lord goth forth in tempest and stormy wether, the cloudes are the dust of his fete.

Deu.xxxii.a

Roma.xii.a

Gen.xviii.a

Jerem.x.a

B

When he reproueth the see, he dryeth it vp, & turneth all the floudes to drye lande. Basan is desolate. Charmel and the pleasure of Li banus wasteth awaye. The mountaynes trē ble for him, the hilles consume. At the sight of him, the earth quaketh, yea the hole world and al that dwell therin. Who may endure before his wrath? Or who is able to abyde his grym displeasure? His angre taketh on lyke fyre, and the hard rockes burste in sun der before him.

Jerem.x.a

Esai.xxxiii.a

Ebreor.x.a

Hoph.i.a

C

Full gracious is the Lorde, and a stronge holde in the tyme of trouble, he knoweth the that put their trust in him: when the floude renneth ouer, and destroyeth the place. and when the darckenesse foloweth tyll vpō his ennemyes. What do ye ymagyn then against the Lorde on this maner? (Tush, when he hathe ones made an ende, there shal come no more trouble.) For lyke as the thornes that sticke togither, and as the drye strawe, so shal the dronckardes be consumed togither, euen when they be full. There come out of ỹ such as Imagyn myschief, & gyue vngracious cō cell against the Lorde.

D

Therfore thus sayth the Lorde: Let the be as wel prepared, yea and as many as they can, yet shal they be hewen downe, and passe awaye. And as for the, I wyll vexe the, but not vtterly destroye the. And nowe wyll I breake his rod, from thy back, and burste thy bondes in sōder. But the Lord hath gyuen a cōmaūdemēt concernyng the, that there shal come no more seede of thy name. The carued and caste Images wyl I rote out of ỹ house of thy God. Thy graue shall I prepare for ỹ and thou shalte be confounded.

Micheas

The discrybeth the victory of the Caldees against the Ninuytes.

CAPI. II.

A

BEholde, vpon the mountaynes come ỹ fete of him, that bryngeth good tydin ges, & preacheth peax. O Juda, kepe thy holy

Esay.lii.a

holy dayes, perfourme thy promyses: for Belial shall come no more in the, he is vtterly roted out.

The scatterer shall come vp agaynste the, & laye siege to the castel. Loke thou wel to the stretes, make thy loynes strong, arme thy selfe with all thy myght: for the Lorde shall restore agayne the glory of Jacob, lyke as the glory of Israel. The destroyers haue broken them down, and marred the wine braunches The shyldes of his gyauntes glysteretly, his men of warre are clothed in purple. His charettes are as fyre, when he maketh him forwarde, his archers are well decked and trimmed. The charettes rolle vpon the stretes, & welter in the high wayes. They are to loke vpon lyke trestelles of fyre, and go swyftly, as the lyghtenyng. When he doth but warn his gyauntes, they fall in their araye, and hastely they clyme vp the walles: yea the engyns of warre are prepared alredye. The water portes shall be opened, and the kinges palace shall fal. The quene her selfe shal be led awaye captyue, and her gentylwomen shall mourne as the doues, and grone within their hertes. Ninive is lyke a pole full of water, but then shall they be fayne to flé. Stande, stande, (shall they crye) and there shall not one turne back. Awaye with the syluer, away with the golde: for here is no ende of treasure. There shalbe a multytude of all maner costly ornamentes. Thus must she be spoyled emtied and cleane stryped out: that their hertes may be melted away, their knees tremble all their loynes be weake, & their faces blacke as a pot,

Where is now the dwellyng of the lyons and the pasture of the lyons whelpes? where the lyon and the lyonesse wet with the whelpes, and no man fraped them away? But the lyon spoyled ynough for his ponge ones, and denoured for his lyonesse: he fylled his dennes with his praye, and his dwellinge place with that he had rauyshed. Beholde, I wyll vpon the, sayth the Lorde of hostes, and wil set fyre vpon thy charettes, & they shal smoke with all, and the swearde shall deuoure the ponge lyons. I will make an end of thy spoylynge from out of the earth, and the voyce of thy messengers shall no more be herde.

¶ The fall of Nineue.

CAPI. III.

WOe to the bloud thurstly cytye, whiche is all full of lyes and robbery, and wyll not leane of from ranishyng. There a man maye heare scourgynge, rattlynge, the noyse of weles, the cryinge of the horses, and the rollyng of the charettes. There the horsmen get vp with naked swerdes, and glysteryng speares: There lyeth a multytude slayne, and a greate heape of deade bodyes: There is no ende of deade corpses, yea men fall vpon their bodyes; And that for the greate and manyfolde horedom, of the fayre and beutyfull harlot: whiche is a maistresse of witchcraft, yea and selleth the people thorow her horedome, and the nacyons thorow her witchcrafte.

Beholde, I wyll vpon the (sayth the Lord of hostes) and wyl pull thy clothes ouer thy heade: that I maye shewe thy nakednesse amonge the heithen, and thy shame amonge the kingdomes. I wyll caste durte vpon the, to make the abhorred, & a gasyng stock: Yea al they that loke vpon the, shall starte backe, & say: Ninive is destroyed. B Esaye xlvii. & Ezechi. xvi.

Who wyl haue pitie vpon the: where shal I seke one to comfort the? Art thou better the the greate cittie of Alexandria? that laye in the waters, and had the waters rounde about it: whiche was strongely fenced and walled with the see? Ethiopia and Egypt were her strength, and that exceadynge greate aboue measure. Aphrica and Lidia were her helpers: yet was she dryuen awaye and brought into captyuytye: her yong childzen were smytte downe at the heed of euery strete, the lottes were cast for the moste auncyent men in her, and all her myghtye men were bounde in chaynes. Euen so shalt thou also be dronke, and hyde thy selfe, and seke some helpe agaynste thyne enemy. All thy stronge cytyes shal be lyke fygtrees with ripe fygges: which when a man shaketh, they shal fal in to the mouth of the eater. C

Behold, thy people within the are but women: the pozzes of thy lande shall be opened vnto thyne enemyes, and the fyre shall deuoure thy barres. Draw water now against thou be besieged, make vp thy stronge holdes go in to the claye, tempre the mozter, make strong brycke: yet the fyre shal consume the, the swerde shall destroye the, yea as the locust doth, so shalt it eate the vp. &c. shalt fall heuely vpon the as the locustes, yea tyghte heuely shall it fal vpon the, euen as the grete hoppers. Thy marchauntes haue bene nombred with the starres of heuen: but now shal they spred abrode as the locustes, & flee their waye: Thy lordes are as the gret hoppers, & thy captaynes as the multytude of grethoppers: which when they be cold, remayne in the hedges: but when the Sunne is vp, they flee awap, and no man can tel where they are become. Thy shepherdes are a slepe (O kinge of Assur) thy worthyes are layde downe: thy people is scattered abrode vpon the mountaynes and no man gathereth them togither agayne. Thy woūd can not be hyd, thy plage is so sore. All thy that heare this of the shall clappe their handes ouer the. For what is he, to whome I hast not alway bene doynge hurt. D Esay. x. xxxi. & xxi. a.

¶ The ende of the prophecye of Nahum.

THE BOKE OF THE PROPHETE ABACVC.

¶ Complaynt agaynst Israel.

CAPI. I.

A Psal.xxii.a Job.xix.a

THis is the heuye burthen, which the prophete Abacuc dyd se. O Lorde, how longe shal I crye, and thou wilte not heare? how longe shall I complayne vnto the sufferynge wrong & thou wilte not helpe? Why letteth thou me se wrecchednesse and laboure? Tyranny and vyolence are before me: power ouergoeth right: for the law is torne in peces, and there can no right iudgment go forth. And why? the vngodly is more set by then the rychteous: this is the cause, þ wrong iudgement proceedeth. Beholde amonge the heithen, and loke well: wondre at it, and be a basshed: for I wyl do a thinge in youre time whiche thoughe it be tolde you, ye shall not beleue.

B Deut.xxviii.c

For lo, I wyll rayse vp the Caldees, that bytter and swyft people: which shall go as wyde as þ lande is, to take possession of dwellynge places, that be not their owne. A grym and doysteous people is it, these shall rye in iudgement & punysh. Their horses are lyghter then the catres of the mountayne, & more sorer then the wolues in the euening. Their horsemen come by greate heapes from farre, they fle dasshely to deuoure as the Egle.

Habon.iii.a

C

They come all to spoyle: out of them commeth an east wynde, which blowyth and gathereth their captyues, like as the sand. They shall mocke the kynges, and laugh the princes to scorne.

They shall not set by any stronge holde, for they shall laye ordynaunce agaynst it, and take it. Then shall they take a fresh courage vnto them, to go forthe and to doo more cruell, and so ascryde that power vnto their God.

Mat.xi.vi.d 1.Pa.xxviii.d

But thou O Lorde my God, my holy one thou arte from the begynnyng, therfore shal we not dye. O Lorde, thou hast ordeyned the for a punyshment, and set them to reproue the myghtye.

D

Thine eyes are cleane, thou mayste not se euyll: thou canst not beholde the thynge that is wicked. Wherfore then dost thou loke vpō the vngodlye, and holdest thy tunge when the wicked deuoureth the man that is better then him selfe? Thou makest me as the fysh in the see, and lyke as the creepinge beestes, þ haue no guyde. They take vp all with their angle, they catche it in their nette, and gather it in their yarne: wherof they reioyce and are glad. Therfore offre they vnto their net, and do sacrifice vnto their yarne: because that thorowe it their portion is become so fat, and they? meate so plenteous. Wherfore they cast out they? net agayne, & neuer cease

Jerem.xii.a Psal.xxxvii.a

to slaye the people.

¶ Of the vysion of the prophete. Agaynste polyng, couetousnesse, and Idolatry.

CAPI. II.

I Stode vpon my watch, and set me vpon my bulwarcke, to loke & se what he wolde say vnto me and what answere I sholde gyue him that reproueth me. But the Lorde answered me, and sayde: Wryte the vision playnly, vpō thy tables, that whole cōmeth by, maye rede it: for the vision is yet farre of for a time, but at the last it shal come to passe and not fayle. And though he tary, yet wayte thou for him, for in very dede he wyll come, and not be slacke. Beholde, who so wyll not byleue his soule shall not prosper: the iuste shall lyue by his fayth. Lyke as the wyne bibbeth the dronckarde, euen so the proude shall fayle and not endure. He openeth his desyre wyde vp as the hell, and is as vnsaciable as death. All heythen gathereth he to him, and heapeth vnto him all people.

Habak.ii.a

But shal not al these take vp a prouerbe agaynst him, and mocke him with a by worde, & saye: Wo vnto him that heapeth vp other mens goodes? How longe wyll he lade him selfe with thicke claye? O how sodenly will they stande vp, that shall byte, and awake, þ shall teare the in peces? yea thou shalte be their praye. Seinge thou hast spoyled many heithen, therfore shall the remnaunt of the people spoyle the: because of mens bloude, and for the wronge done in the lande, in the citie and vnto all them that dwell therin.

B Habak.ii.b

Wo vnto him, that couetously gathereth euell gotten goodes into his house: that he may set his nest an highe, to escape frome the power of misfortune. Thou hast destroyed the shame of thyne own house, for thou hast slayne to moche people, and hast wylfully offended: so that the very stones of the wall shall crye out of it, and the tymbre that lyeth betwixt the ioyntes of the buyldynge shal answere. Wo vnto him, that buyldeth þ towne with bloude, & maynteyneth the citye with vnrighteousnesse. Shall not the Lorde of hostes bringe this to passe, that the laboures of the people shall be brent with a greate fyre, and that the thynge wherupon the people haue werked them selues, shall be lost? For the earthe shall be full of knowledge of the Lordes honoure, lyke as the waters that couer the see.

C Luke.xi.a Habak.ii.c Gene.xix.a Esay.xi.a

Wo vnto him that giueth his neyghbour drynke, to gette hym worthyll displeasure for his dronkennesse: that he maye se his priuyteees. Therfore with shame shalte thou be fylled, in steade of honoure.

D Gene.ix.c

Dryncke thou also, tyl thou slombre with all: for the ruppe of the Lordes right hande shall compasse the about, and shamfull spewinge in the syde of thy worshippe. For the wronge

wrong that thou hast done in Lybanus, shall ouerwhelme the, & the wild beestes shal make the afrayde, because of mens bloude, & for the wrong done in the land, in the city, and vnto all suche as dwel therin.

What helpe then wil the ymage do, whom the worke man hath fashioned: or the dayne calle ymage, wherin because the craftesman putteth his trust, therfore maketh he domme idolles? Woo vnto him that sayth to a pece of wod: aryse/ and to a domme stone: stande vp. For what instruction may suche one giue? Beholde, it is layde ouer with golde and syluer, and there is no breth in it. But the Lorde in his holy temple is he, whom all the worlde shoulde feare.

The prayer of the Prophete Habacuc for the ignorant.

CAPI. III.

O Lord, when I herd speke of the, I was afrayde. The worke that thou hast taken in hand, shalt thou perfourme in his tyme, o Lord/ and when the time commeth, þ shalt declare it. In thy wrath thou thinkest vpon mercy. God commeth frome Theman, & the holy one from the mount of Pharan. Selah.

His glorye couereth the heauens, and the earth is full of his prayse. His shyne is as the sunne, and beames of lyght goo oute of his handes, there is his power hyd. Destruction goeth before him, and burnyng coelles go from his fete. He standeth and measureth the earth. He loketh, and the people consume away, the mountaynes of þ worlde fal towne powlder, and the hylles are layne to bow the knees, for his goinges are euerlastynge and sure.

I sawe that the pauylyons of the Moryans, and the tentes of the lande of Madian were vexed for weyneffe. Was thou not angrye, O Lorde, in the waters? Was not thy wrath in that floudes, and thy displeasure in the see? Yes, when thou sattest vpon thyne horse, and when thy charettes had the victorye. Thou shewedst thy bowe openly, lyke as thou haddest promysed with an othe vnto the tribes. Selah.

Thou dyddest deuyde the waters of the earth. When the mountaynes sawe the, they were afrayde, the water streame went away: the depe made a noyse at the lyftynge vp of thyne hande. The sunne and moone remayned styll in their habitacion. Thyne arowes Iosue.x.c
went out glysterynge, and thy speres as the shyne of the lightening. Thou trodest downe the lande in thyne anger, and dyddest threshe the heathen in thy displeasure. Thou camest forthe to helpe thy people, to helpe thyne annoynted. Thou smotest downe the head, the house of the vngodlye, and discoueredst his foundacions: euen vnto the necke of hym. Selah.

Thou cursest his sceptres, the Cappitayne of his men of warre, whiche come as a storme wynde to scattre me abrode, and are glad when they may eate vp the poore secretlye. Thou makest awaye for thyne horses in the see, euen in the mudde of great waters. When I heare this, my bodye is vexed, my lyppes tremble at the voyce therof, my bones corrup, I am afrayde where I stande. O that I myghte reste in the daye of trouble, that I myght goo vp vnto our people, which are aldye prepared.

For the frygge tree shall not be grene, and the vynes shall beare no fruite. The laboure of the olyue shall be but loste, and the lande shall bryng no corne: the shepe shall be taken out of the folde, and there shall be no cattell in the stalles. But as for me, I wyll be glade in the Lorde, and wyll reioyce in God my sauyour. The Lorde God is my strength, Psal.xviii.b
he shall make my feete, as the feete of
harttes: and he which gyueth the
victorye, shall bryng me to
my hygh places, sin-
ging vpon my
psalmes.
(?)

The ende of the prophecye of Abacuc.

pp

THE BOKE OF THE PROPHETE ABACVC.

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Act.xiii.d

B Deut.xxviii.c

For lo, I wyll rayse vp the Caldees, that bytter and swyft people: which shall go as wyde as ỹ land is, to take possession of dwellynge places, that be not theire owne. A grym and boysterous people is it, whose shall ipe in iudgement & punyth. Their horses are lyghter then the cattes of the mountayne, & more fierer then the wolues in the euening. Their horsemen come by greate heapes from farre, they flie vastely to deuoure as the Egle.

Dophon.iiii.a

C They come all to spoyle: out of them commeth an east wynde, which bloweth and gathereth theire captiues, like as the sand. They shall mocke the kinges, and laugh the princes to scorne.

They shall not set by any stronge holde, for they shall laye ordynaunce agaynst it, and take it. Then shall they take a freshe courage vnto them, to go forthe and to doo more euell, and so ascribe that power vnto their God.

Esay.xlvi.d ii. Pa.xxviii.d

But thou O Lorde my God, my holy one thou arte from the begynnyng, therfore shal we not dye. O Lorde, thou hast ordeyned the for a punyshment, and set theym to reproue the myghtye.

D Thine eyes are cleane, thou mayste not se euyll: thou canst not beholde the thynge that is wicked. Wherfore then dost thou loke vpō the vngodlye, and holdest thy tunge when the wicked deuoureth the man that is better then him selfe? Thou makest me as the fish in the see, and lyke as the creepinge beestes, ỹ haue no gouyde. They take vp all with their angle, they catche it in their nette, and gather it in their yarne: wherof they reioyce and are glad. Therfore offre they vnto their net, and do sacrifice vnto their yarne: because that thorowe it their portion is become so fat, and their meate so plenteous. Wherfore they cast out their net agayne, & neuer cease

Jeremy.xii.a Psal.xxxvii.a

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¶ Of the vysion of the prophete. Agaynste polyng, couetousnesse, and Idolatry.

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I Stode vpon my watch, and set me vpon my bul worcke, to loke & se what he wolde say vnto me and what answere I sholde gyue him that reproueth me, But the Lorde answered me, and sayde: Wryte the vision playnly, vpō thy tables, that whoso cōmeth by, maye rede it: for the vision is yet farre of for a time, but at the last it shal come to passe and not fayle. And though he tary, yet wayte thou for him, for in very dede he wyll come, and not be slacke. Beholde, who so wyll not beleue his soule shall not prospere: the iuste shall lyue by his fayth. Lyke as the wyne bitrayeth the dronckarde, euen so the proude shall fayle and not endure. He openeth his desyre wyde vp as the hell, and is as vnsatysfyable as death. All heythen gathereth he to him, and heapeth vnto him all people.

Deut. Rom.

But shal not al these take vp a prouerbe agaynst him, and mocke him with a by worde, & saye: Wo vnto him that heapeth vp other mens goodes? How longe wyll he lade him selfe with thicke claye? O how sodenly will they stande vp, that shall byte, and awake, ỹ shall teare the in peces? yea thou shalte be their praye. Seinge thou hast spoyled manye heithen, therfore shall the remnaunt of the people spoyle the: because of mens bloude, and for the wronge done in the lande, in the citie and vnto all them that dwell therin.

Habb.ii.

Wo vnto him, that couetously gathereth euell gotten goodes into his house: that he maye set his nestle an highe, to escape frome the power of misfortune. Thou hast deuyled the shame of thyne own house, for thou hast slayne to moche people, and hast wyckedlye offended: so that the very stones of the wall shall crye out of it, and the tymbre that lyeth betwixt the ioyntes of the buyldynge shal answere. Wo vnto him, that buyldeth ỹ towne with bloude, & mayntayneth the citye with vnrighteousnesse. Shall not the Lorde of hostes bringe this to passe, that the laboures of the people shall be brent with a greate fyre, and that the thynge wherupon the people haue weryed them selues, shall be lost? For the earthe shall be full of knowledge of the Lordes honoure, lyke as the waters that couer the see.

Luke. Gen.xix. Gala.vi. Esay.xi.

Wo vnto him that giueth his neyghbour dryncke, to gette hym worthyll displeasure for his dronkennesse: that he maye se his priuyties. Therfore with shame shalte thou be fylled, in steade of honoure.

D Dryncke thou also, yi thou stombre with all: for the ruppe of the Lordes right hande shall compasse the about, and shamfull spewinge in thy worshippe. For the wronge

wrong that thou hast done in Lybanus, shall overwhelme the, & the wild beestes shal make the afrayde, because of mens bloude, & for the wrong done in the land, in the city, and vnto all suche as dwel therin.

What helpe then wil the ymage do, whom the worke man hath fashioned: Or the dayne caste ymage, wherin because the craftesman putteth his trust, therfore maketh he domme idolles? Woo vnto him that sayth to a pece of wod: aryse/ and to a domme stone: stande vp. For what instruction may suche one giue? Beholde, it is layde ouer with golde and syluer, and there is no breth in it. But the Lorde in his holy temple is he, whom all the worlde shoulde feare.

¶ Prayer of the Prophete Habacuc for the ignorant.

CAPI. III.

O Lord, when I herd speke of the, I was afrayde. The worke that thou hast taken in hand, shalt thou performe in his tyme, o Lord/ and when the time commeth, þ shalt declare it. In thy very wrath thou thinkest vpon mercy. God commeth frome Theman, & the holy one from the mount of Pharan. Selah.

His glorye couereth the heauens, and the earth is full of his prayse. His shyne is as the sunne, and beames of lyghte goo oute of his handes, there is his power hyd. Destruction goeth before him, and burnyng coelles go from his feete. He standeth and measureth the earth, he loketh, and the people consume awaye, the mountaynes of þ worlde fal downe powlder, and the hylles are layne to bow the knees, for his goinges are euerlastynge and sure.

I sawe that the pauylyons of the Moryans, and the tentes of the lande of Madian were vexed for weryenesse. Was thou not angrye, O Lorde, in the waters? Was not thy wrath in that floudes, and thy displeasure in the see? Yes, when thou satest vpon thyne horse, and when thy charettes had the victorye. Thou shewedst thy bowe openly, lyke as thou haddest promysed with an othe vnto the tribes. Selah.

Thou dyddest deuyde the waters of the earth. When the mountaynes sawe the, they were afrayde, the water streame went awaye: the depe made a noyse at the lyftynge vp of thyne hande. The sunne and moone remayned styll in their habitation. Thyne arowes went out glysterynge, and thy speres as the shyne of the lightening. Thou troddest downe the lande in thyne anger, and dyddest threshe the heathen in thy displeasure. Thou camest forthe to helpe thy people, to helpe thyne annoynted. Thou smotest downe the head, the house of the vngodlye, and discoueredst his foundacions: euen vnto the necke of hym. Selah. Iosue.x.c

Thou cursest his scepters, the Cappitayne of his men of warre, which come as a storme wynde to scattre me abrode, and are glad when they maye eate vp the poore secretlye. Thou makest awaye for thyne horses in the see, euen in the mudde of great waters. When I heare this, my bodye is vexed, my lyppes tremble at the voyce therof, my bones corrup, I am afrayde where I stande. O that I myghte rest in the daye of trouble, that I myght goo vp vnto our people, which are aldye prepared. C

For the frygge tree shall not be grene, and the vynes shall beare no frute. The laboure of the olyue shall be but loste, and the lande shall bryng no corne: the shepe shall be taken out of the folde, and there shall be no catell in the stalles. But as for me, I wyll be glade in the Lorde, and wyll reioyce in God my sauyour. The Lorde God is my strength, he shall make my feete, as the feete of Hartes: and he which gyueth the victorye, shall bryng me to my byrdy places, singing vpon my psalmes. (?) Psal.xviii.b

¶ The ende of the prophecye of Habacuc.

THE BOKE OF THE PROPHETE SOPHONY.

¶ Threatenynges agaynst Juda and Jerusalem, bycause of theyr Idolatrye.

CAPI. I.

A THis is the worde of the Lorde, whiche came vnto Sophony the sonne of Chusi, the sonne of Gedoliah, the sonne of Amariah the sonne of Ezechiah in the time of Josiah the sonne of Amon kynge of Juda.

I wyll gather vp all thynges in the lande (sayth the Lorde) I wyll gather vp man and beest. I will gather vp the foules in the ayre, and the fysshe in the see (to the greate decaye of the wycked) and wyll vtterly destroye the men oute of the lande, sayethe the Lorde. I wyll stretche oute myne hande vpon Juda, and vpon all suche as dwell at Jerusalem. iiii. Reg. xxi. xxiii.

B Thus wyll I roote oute the remnaunte of Baal from this place, and the names of the Remurym and Preestes: yea, and suche as vpon their house toppes worshyp and bowe them selues vnto the hoste of heuen, whiche swere by the Lorde, and by theyr Malchom also: whiche starte a backe frome the Lorde, and neyther seke after the Lorde, ne regarde hym. Deute. xvii. b Jeremy. v. b

Be styll at the presence of the Lorde God for the daye of the Lorde is at hande: yea the Lorde hath prepared a slayne offerynge, and called his gestes therto, and thus wyl it happen in the daye of the Lordes slayneoffering: I wyll vysit the prynces, the kynges chyldre, and all suche as weare straunge clothyng. In the the same day also wyll I vysyte all those that treade ouer the threshold so proudlye, whiche fyll their Lordes house with robbery and falsehed. iiii. Re. xxv. b Jerm. xxxix. b

At the same tyme (sayth the Lorde) there shall be herde a great crye from the fyshporte, and an howlynge from the other porte, and a great murther from the hilles. Howle ye that dwel in the myll, for all the marchaunt people are gone, and all they that were laden w syluer, are roted out.

At the same tyme will I seke thorow Jerusalem with lanternes, and vysyte them that C continue in theyr dregges, and saye in theyr hertes: Tushe, the Lorde wyll doo neyther good, nor euyll. Theyr goodes shall be spoyled, and theyr houses layde waste: they shall buylde houses, and not dwell in them: they shall plante vyneyardes, but not drynke the wyne therof. For the great daye of the Lorde is at hande, it is harde by, and commeth on a pace. Horrible is the tydinges of the Lordes daye, then shall the gyaunt crye out: for that daye is a daye of wrathe, a daye of trouble and heuynesse, a daye of bytter destruction and myserye, a darke and glomynge daye, a cloudye and stormye daye, a daye of the noyse of trompettes and shawmes, against the strong cities and highe towres. Jeremy. v. c Deut. xxix. c Jerem. xxiii. c

I will bringe the people into suche vexacion, that they shal go about like blynd men D because they haue synned against the Lorde. Their blonde shall be shed as the dust, and their bodyes as the myre. Neither their syluer ne their golde shall be able to delyuer them in the wrothfull daye of the Lorde, but the hole lande shal be consumed thorow the fyre of his gelousye: for he shall soone make cleane ryddaunce of all theym that dwell in the lande. Ezec. Sop.

¶ He moueth to returne to God, propheryng vnto the one destruction, and to the other delyueraunce.

CAPI. II.

COme togyther and gather you, O frowarde people: or the thinge go forth A that is concluded, and or the tyme be passed awaye as the duste: or the fearefull wrath of the Lorde come vpon you, yea or the daye of the Lordes sooze displeasure, come vpon you. Seke the Lorde all ye meke herted vpon earthe, ye that worke after his iudgemente: seke ryghtousnesse, seke lowlynesse: that ye maye be defended in the wrothfull daye of the Lorde. For Gaza shall be destroyed, and Ascalon shal be layd waste. They shall cast out Asdod at the noone day, and Accaron shall be pluckte vp by the rotes. iiii. Re. Jonas.

Wo vnto you that dwell vpon the see cost B ye murtherous people: the worde of ꝑ Lord shall come vpon you, O Canaan thou lande of the Philistines, I wyl destroy the, so that there shall no man dwell in the any more: as for the see coost, it shal be herdmens cotages and shepe kotes: yea it shall be a porcion for suche as remayne of the house of Juda, to fede ther vpon. In the houses of Ascalon shal they rest toward night: for the Lord their God shall vysyt them, and turne away their captyuytye. I haue herde the dispyte of Moab, and the blasphemyes of the children of Ammon howe they haue shamefully intreted my people, and magnifyed them selues within the borders of their lande. Therfore as truely as I lyue (sayethe the Lorde of hostes the God of Israel) Moab shal be as Sodome, and Ammon as Gomorra: euen dye thorne hedges, salte pyttes and a perpetuall wylderneese. Esay. xv. Jere. xl. Ezech.

The residue of my folke shall spoyle the C the remnaunt of my people shall haue them in possession. This shall happen vnto theym for their pryde, because they haue dealte so shamefully with the Lord of hostes people, and magnyfyed them selues aboue them. The Lorde shall be grym vpon them, and destroye all the goodes in the lande. And all the Iles of the heithen shal worshyp hym euery man in his place.

Ye Morians also shall perisshe with my D swerde:

ouerth: yea he shal stretche out his hand ouer the North, and destroye Assur. As for Nineue, he wil make it desolate, drye and waste. The flockes and all the beestes of the people shall lye in the myddest of it: pellicanes and storkes shall abyde in the vpper postes of it, fowles shall syng in the wyndowes, and rauens shal sit vpon the balkes, for the boordes of Cedre shal be tyuen downe. This is the proude and carelesse city, that said in her herte: I am, and there is els none. O how is she made so waste that the beastes lye therin? Who so goeth by mocketh her, and poynteth at her with his fynger.

¶ Sayntt the gouerners of Ierusalem. Of the callynge of all the Gentyles. & comforte to the reysydue of Israel.

CAPI. III.

WO to the abhominable, sylthy and cruel city: which wil not heare, ne be reformed. Her trust is not in ℔ Lorde, neither wyll she holde her to her God. Her rulers within her, are as rorynge lyons: her iudges are as wolues in the euenyng, whiche leaue nothing behind them till the morowe. Her Prophetes are lyghte persons and vnfaythfull men: her preestes vnhalowe the Sanctuarye, and do wronge vnder the pretence of the lawe. But the iust Lorde that dothe no vnryghte, was amonges them, euery mornyng shewyng them his lawe clerely, and ceased not. But the vngodly wil not lerne to be ashamed. Therfore wil I rote out this people, and destroye theyr towres: yea and make their stretes so voyde, ℔ no man shall go therin. Their citys shall be broken downe, so that no body shal be left, ne dwell there any more.

℣ I sayd vnto them: feare me, and be contēt to be reformed, that their dwellinge be not destroyed, and that there happen vnto theym none of these thynges, wherwith I shal visit them. But neuertheles, they stande vp early to folowe the fylthynesse of their owne ymagmacions. Therfore ye shall wayte vpon me sayth the Lorde, tyl the time that I stand vpe to. I am determined to gather the people, and to bring the kyngdomes togither, that I may poure out myne angre, yea all my wrathfull displeasure vpon them. For all the world shal be consumed with the fire of my gelouly. And then wil I clense the lyppes of ℔ people, that they may euery one call vpon the name of the Lorde, and serue him with one shoulder. Such as I haue subdued, and my chyldren also who I haue scatred abrode, shall bring me presētes beyond the waters of Ethiopia.

In that time shalt thou be no more confoūded bicause of all thy ymaginacios, wherby thou hast offended me: for I wil take awaye the proude boulters of thyne honour frō the, so that thou shalt no more trymphe bycause of my holy hyl. In the also wil I leaue a small poore symple people, which shal trust in the name of the Lorde. The remanaunt of Israel shal do no wickednesse, nor speke lies: neither shall any disceptfull tonge be founde in their mouthes. For they shall be fedde, and take their reste, and no man shall make them afrayde. Syue thankes, O doughter Syon, be ioyful, O Israel: reioyce and be glad from thy hole hert, O doughter Ierusalem/ for the Lorde hath taken awaye thy punyshement, and turned backe thyne ennemyes. The kyng of Israell, euen the Lorde him selfe is with the, so that thou needest no more to feare anye myssfortune.

In that tyme it shal be sayd to Ierusalem: feare not, and to Sion: let not thyne eyes be slacke, for the Lorde thy God is with the, he is he that hath power to saue: he hath a speciall pleasure in the, and a maruelous loue towarde the: yea he reioyseth ouer the with gladnesse. Suche as hathe ben in heynesse, wyl I gather togyther, & take out of thy congregacio: yea and the shame and reproue that hath ben layde vpon the, shall be farre from the. And lo, in that tyme wyll I destroye all those that vexe the: I wyll helpe the lame, and gather vp the cast awaye: yea I wyl get them prayse and honoure in all landes, where they haue ben put to shame. At the same tyme will I bring you in, and at ℔ same time wil I gather you. I wyll get you a name and a good reporte amonge all people of the earthe, when I turne backe your captyuitie before youre eyes, sayth the Lorde.

(?)

¶ The ende of the prophecye of Sophony.

THE BOKE OF THE PROPHETE AGGEVS.

¶ The tyme of the prophetye of Aggeus. In exhortacion to buylde the temple agayne.

CAPI. I.

A IN the seconde yeare of kynge Darius, in the fyrth moneth, the fyrst daye of the moneth, came the word of the Lorde (by the Prophete Aggeus) vnto Zorobabel the son of Salathiel the prynce of Juda, and to Jesus the sonne of Josedech the hye preest, sayinge: Thus speaketh the Lord of hostes, and sayth: This people dothe saye: The tyme is not yet come to buylde vp the Lordes house. Then spake the Lorde by the Prophete Aggeus, and sayd: Ye your selues can fynd tyme to dwell in syled houses, and shall this house lye waste?

B Consydre now your owne wayes in youre hertes, sayth the Lord of hostes/ye sow moch but ye bryng lytle in: ye eate, but ye haue not ynough: ye drynke, but ye are not fylled: ye decke your selues, but ye are not warme/ and he that earneth any wage, putteth it in a broken purse.

C Thus sayth the Lorde of Hostes: Consydre youre owne wayes in youre hertes, get you vp to the mountayne, fetche wodde, and buylde vp the house, that it maye be acceptable vnto me, and that I maye shewe myne honour, sayth the Lorde. Ye loked for moch, and lo, it is come to lytle: and thoughe ye bringe it home, yet do I blowe it awaye. And why so sayethe the Lorde of Hooستes? Euen bycause that my house lyeth so waste, and ye ren euery man vnto his owne house. Wherfore the heuen is forbydden to gyue you any dewe, and the earthe is forbydden to gyue you encrease. I haue called for a drouthe, bothe vpon the lande, and vpon the mountaynes, vpon corne vpon wyne, and vpon oyle, vpon euery thyng that the grounde bryngeth forthe, vpon men and vpon catell/ yea and vpon all handye labour.

D Now when Zorobabel the sonne of Salathiel, and Jesus the sonne of Josedech the hye preest, with the remnaunt of the people, herde the voyce of the Lorde theyr God, and the wordes of the Prophete Aggeus (lyke as the Lorde their God had sent him) the people did feare the Lorde. Then Aggeus the Lordes angell sayd in the Lordes message vnto the people: I am with you sayth the Lorde. So the Lord waked vp the spirite of Zorobabel the prynce of Juda, and the spirite of Jesus the sonne of Josedech the hye preest, & the spirite of the remnaunt of all the people, that they came and labboured in the house of the Lorde of hostes their God.

¶ She weweth that the goodlynesse of the seconde temple shall exceede the fyrste, bycause of the comyng of Chryste.

CAPI. II.

VPon the .xxiiij. daye of the syxte moneth in the secounde yere of kyng Darius, the one and twenty day of the seuenth moneth, came the worde of the Lord by the Prophete Aggeus, sayinge: Speake to Zorobabel the sonne of Salathiel prince of Juda, & to Jesus the sonne of Josedech the hye preest, and to the residue of the people, & say: Who is left amonges you, that sawe this house in her first beauty? But what thinke ye now by it? Is it not in your eyes, euen as though it were nothing? Neuertheleese be of good chere O Zorobabel (sayth the Lord) be of good chere, O Jesus thou son of Josedech hye preest: take good hertes vnto you also, all ye people of the lande, sayth the Lorde of hostes, and doo accordynge to the worde (for I am with you sayth the Lord of hostes) like as I agreed with you, when ye came oute of the lande of Egypte, and my spirite shall be amonge you, feare ye not.

B For thus sayth the Lorde of Hostes: yet ones more wyll I make beauen and earthe, the see, and the drye lande: yea, I will move all Heathen, and the comforte of all Heathen shall come, and so wyl I fyll this house with honoure, sayth the Lorde of Hooستes. The syluer is myne, and the golde is myne, sayth the Lorde of Hooستes. Thus the glorye of the last house shall be greater then the fyrst, sayth the Lorde of hostes: and in this place wyll I gyue peax, sayth the Lorde of Hostes.

C The .xxiiij. daye of the nyneth moneth, in the seconde yere of kynge Darius, came the worde of the Lorde vnto the Prophete Aggeus, sayinge: Thus sayth the Lorde God of Hooستes: Aske the preestes concernynge the lawe, and saye: yf one beare holye flesshe in his cote lap, and with his lap doo touche the breed, potage, wyne, oyle, or any other meat: shall he be holye also? The preestes aunswered and sayd: No. Then sayd Aggeus: Now yf one beyng defyled w a deed carcase, touche anye of these, shall it also be vnclene? The preestes gaue answere and sayd/ yea, it shall be vnclene. Then Aggeus answered, and said: euen so is this people and this nacion before me, sayth the Lorde, and so are all the workes of their handes/ yea, and all that they offre is vnclene.

And now (I praye you) consydre from this daye forthe, and how it hathe gone with you afore, or euer there was layde one stone vpon an other in the temple of the Lord, that whē ye came to a corne heape of twenty bushels, there were scarce ten/ and that when ye came to the wyne presse for to poure oute fifty pottes of wyne, there were scarce twentye. For I smote you with beat, blastyng and hayle stones in all the labours of youre handes: yet was there none of you that wolde turne vnto me sayth the Lorde.

Consydre

Consyder then from this daye forth and afore, namely from the foure and twenty daye of the nynety moneth, vnto the daye that the foundacion of the Lordes temple was layde: marke it wel, is not the seed yet in the barne? haue not the vynes, the figge trees, the pome garnettes, and olyue trees ben yet vnfruitful? but from this daye forth, I shall make them to prospere.

Moreouer the four and twenty day of the moneth, came the worde of the Lorde vnto Aggeus agayne, sayinge: Speake to Zorobabel the prynce of Juda, and say: I wyll shake both heuen and erth, and ouerthrowe the seat of the kyngdomes, yea and destroye the mighty kyngdome of the heathen. I wyll ouerthrowe the charettes, and those that sytte vpon them, so that bothe horse and man shal fall downe, euerye man throwe his neyghbours sworde. And as for the, O Zorobabel, (sayth the Lorde of hostes) thou sonne of Salathiel my seruaũt: I wil take the (sayth the Lord) at the same time and make the as a seale, for I haue chosen the, saith the Lorde of hostes.

(?)

¶ The ende of the prophecye of Aggeus.

THE BOKE OF THE PROPHETE ZACHARY.

¶ He moneth the people to returne to the Lorde, and to eschewe the wyckednesses of theyr fathers, he prefygureth Christe and the Apostles.

CAPI. I.

A

IN the eyght moneth of the secõde yere of kinge Darius, came the worde of the Lord vnto Zachary the son of Barachias, the son of Addo the Prophete saying: the Lord hath bene sore displeased at your fore fathers. And saye thou vnto them: thus sayth the Lorde of hostes. Turne you vnto me (sayth the Lorde of hostes) and I wyll turne me vnto you, sayeth the Lord of hostes. Be not ye like your fore fathers vnto whom the Prophetes cryed afore time, saying: thus sayth the Lorde God of hostes. Tourne you from your euil wayes, and from your wicked ymagynacions. But they wolde not heare, ne regarde me, sayth the Lorde.

What is now become of your fore fathers and the Prophetes? are they yet styll alyue? But dyd not my wordes and statutes, which I commaunded by my seruauntes the Prophetes) touche your fore fathers? Upon this they gaue answere, and said: like as the Lord of hostes deuised to do vnto vs, accordyng to our owne wayes and ymaginacions, euen so hath he delt with vs.

Mat. xxviii.c

Jere. xxxi.e
Mala. iii.b

Jere. xliiii.e
Pla. lxxviii.a

Ose. xiiii.a
Toby. xiii.b

Ezech. xxxiii.e
Jere. xliii.a
xxv.c.

B

Upon the .xxiiii. day of the .xi. moneth, whiche is the moneth Sebath, in the second yere of Darius, came the worde of the Lorde vnto Zachary the son of Barachias, the son of Addo the Prophet, saying: I sawe by night, and lo, there sate one vpon a red horse, and stode stil among the Myrte trees that were beneth vpon the groũd: and behynd him were there red, speckled, and whyte horses. Then sayd I: O my Lorde, what are these? And the aungel that talked with me, sayde vnto me: I will shewe the what these be. And the man þ stode amonges the Myrte trees answered and said These are they whom the Lorde hath sent to goo thorowe the worlde. And they answered the aungel of the Lord that stode among the Myrte trees, and said: We haue gone thorow the worlde, and beholde all the worlde dwelt at ease, and are careles.

C

Then the Lordes aungell gaue answere, and sayd: O Lorde of hostes, how long wylt thou be vnmercyful to Jerusalem, and to the cities of Juda, with whom thou hast ben displeased nowe these thre score & ten yeres? So the Lorde gaue a louynge and comfortable answere vnto the aungell that talked with me. And the aungell that talked with me, sayd vnto me. Crye thou, and speake: Thus sayth the Lorde of hostes: I am exceadynge

Jerem. xxv.b
xxix.b
i. Esdra. i.a

gelous ouer Ierusalem and Syon, and sore displeased at the careleſſe heathē: for where as I was but a lytle angrye they dyd their best that I might destroye thē. Therefore thus
Zacharj.viii.b sayth the Lorde: I will tourne me agayne in mercye towarde Ierusalem, so that my house shall be buylded in it, sayethe the Lorde of hostes: yea, and the plommet shall be layde abrode in Ierusalem, sayethe the Lorde of Hostes.

D Crye also, and speake: Thus sayethe the Lorde of hostes: My cityes shall be in good prosperitie agayne, the Lorde shall yet comfort Sion, and chose Ierusalem. Then lyfte I vp myne eyes and sawe, and beholde, foure hornes. And I sayd vnto the aungel that talketh with me: what be theſe? he aunſwered me: Theſe are the hornes whiche haue scatte red Juda, Israel, and Ierusalem abrode. And the Lorde shewed me foure carpenters. Then sayd I, what wyll theſe doo? He aunſwered and sayd: those are the hornes, which haue so strowed Juda abro de, that no man durſt lyfte vp his heed: but theſe are come to fray them away, and to cast out the hornes of the Gentyles, which lift vp their horne ouer the lande of Juda, to scatte it abrode.

¶ The renewynge of Ierusalem and Juda.

CAPI. II.

A Lyft vp myne eyes agayne and loked/ and
Ezec.xliiii.b beholde, a man with a measure lyne in his
Apoca.xxi.c hande. Then sayde I: whither goeſt thou? And he sayd vnto me, to measure Ierusalem, that I may se how long and how brode it is. And beholde the aungel that talked with me went his way forth. Then went there out another aungel to mete him and sayd vnto him: Run, speke to this yong man, and saye: Ierusalem shal be inhabited without any wal, for the very multitude of people and cattell, that shal be therin. Yea I my ſelfe (sayeth the Lord) will be vnto her a wall of fyre round about and wyll be honoured in her.

B O get you forth, O fle from the land of the North, sayth the Lord, ye whom I haue scattered in to the four wyndes vnder heuen, sayth the Lord. Saue thy ſelfe, O Sion: thou that dwelleſt with the doughter of Babylon, for thus sayth the Lorde of Hostes: with a glorious power hath he sent me out to ꝑ Heathē
☞ which spoyled you: for who so toucheth you, shal touche the apple of his own eye. Beholde I wil lifte vp myne hand ouer them, so ꝑ they shall be spoyled of those whiche afore serued them, and ye shall knowe that the Lorde of hostes hath sent me.

E Be glad and reioyce, O doughter of Syon for lo, I am come to dwell in the myddeſt of the, sayth the Lorde. At the same tyme there shall manye Heathen cleaue to the Lorde, and shall be my people. Thus wyll I dwell in the myddeſt of the, and thou shalte knowe that the Lorde of hostes hathe sent me vnto the. The Lorde shall haue Juda in possession for his parte in the holy grounde, and shall chose Ierusalem yet agayne. Lette all fleſhe be ſtyll before the Lorde, for he is ryſen out of his holy place.

¶ Of the lawe and hyghe eſtate of Chriſte, vnder the fygure of Jesus the preeſt. A prophecy of Chriſt.

CAPI. III.

A Nd he shewed me Jesus the hygh preſt A
standynge before the aungell of the Lorde, and Satan stode at his ryghte hande to reſiſt him. And the Lorde sayd vnto Satan: The Lorde reproue the (thou Satan) yea the Lorde that hath chosen Ierusalem reproue the. Is not this a brande taken out of the fyre?

Now Jesus was clothed in vncleane rayment, & stode before the angel: which aunſwered and sayd vnto those that stode before him take awaye the foule clothes from him. And vnto him he sayd: Beholde, I haue taken awaye thy synne from the, and wyll decke the with chaunge of rayment. He sayd moreouer, let a fayre myter vpon his head. So they set a fayre myter vpon his head, and put on clothes vpon him, and the aungell of the Lorde stode there.

Then the aungel of the Lord teſtifyed vn C
to Jesus, and spake: thus sayth the Lorde of hostes: Yf thou wylte walke in my wayes, and kepe my watche: thou shalte rule my house, and kepe my courtes, and I wyll gyue the place among theſe that stande here. Heare O Jesus thou hye preeſt, thou and thy frendes that dwell before the, for they are wonderous people.

Beholde, I wil bring forth the braunche of my ſeruaūt: for lo, the stone that I haue layd D
before Jesus / vpon one stone shall be seuen eyes. Beholde, I wyll hewe him oute (sayth the Lorde of hostes) and take away the synne of that lande in one daye. Then shall euery man call for his neyghboure vnder the vyne, and vnder the fygge tre, sayethe the Lorde of hostes.

¶ The vyſyon of the golden candelſtycke, and the expoſition therof.

CAPI. IIII.

A Nd the aungell that talked with me, G
came agayne, and waked me vp, as a man that is rayſed out of his slepe, and sayd vnto me: What seeſt thou. And I sayd: I haue loked, and beholde a candelſtycke all of golde, and a bolle vpon it it, and his seuen lampes therin, and vpon euery lampe.vij. ſtalkes. And two olyue trees therby, one vpō the ryght syde of the boll, and the other vpon the lefte syde.

So I aunſwered and spake to the aun- B
gell that talked with me, sayinge: O my lorde, what are theſe? The aungell that talked with me, aunſwered and sayde vnto me: knoweſt thou not what theſe be? And I sayd:

No my

my lorde. He aunswered and sayde vnto me: This is the worde of the Lorde vnto Zorobabel, sayinge: Neyther thorowe an hoste of men, nor thorowe strengthe, but thorowe my spirite, sayethe the Lorde of Hoostes. What arte thou, thou greate mountayne, before Zorobabel? thou must be made euen. And he shall brynge vp the fyrste stone, so that men shall crye vnto him: good lucke good lucke.

Moreouer, the worde of the Lorde came vnto me, sayinge: The handes of Zorobabell haue layde the foundacion of this house, his handes shal also finish it, that ye may knowe how that the Lorde of hoostes hathe sente me vnto you.

For he that hath ben despysed a lytle season, shall reioyce, when he seeth the tynne weyght in Zorobabels hand. The seuen eyes are the Lordes whiche goo thorowe the hole worlde. Then aunswered I, and sayde vnto him: What are these two olyue trees vpon the ryghte and lefte syde of the candelstycke? I spake moreouer, and sayd vnto him: what be these two olyue braunches (which thorow the two golden pypes) emptye them selues into the golde? He answered and sayd: knowest thou not what these be? And I sayd, no my Lorde. Then sayd he: These are the two olyue braunches that stande before the ruler of the hole erth.

¶ The vysyon of the flyeing boke, signifyinge the curse of theues and suche as abuse the name of God By the vysyon of the measure, is signifyed the bringe of Iuda to Babylon.

CAPI. V.

SO I tourned, me lyftynge vp myne eyes and loked, and beholde a flying boke. And he sayd vnto me: what seest thou? I answered: I se a flyenge boke of twenty cubytes longe, and ten cubytes brode. Then sayde he vnto me: this is the curse that goeth forth ouer the hole earthe: for all theues shall be iudged after this boke, and all sweerers shall be iudged accordynge to the same, I wil bring it forthe (sayethe the Lorde of Hoostes) so that it shall come to the house of the theefe, and to the house of him that falsely sweereth by my name: and shall remayne in his house and consume it, with the tymbre and stones therof.

Then the aungel that talked with me, went forth, and sayd vnto me: lyfte vp thyne eyes and se, what this is that goeth forth. And I sayd, what is it? He answered: this is a measure goynge oute. He sayde moreouer: Euen thus are they (that dwel vpon the hole erth) to loke vpon. And beholde, there was lyft vp a talent of leade: and lo, a woman sat in the myddest of the measure. And he sayde this is vngodlynesse. So he caste her in to the middest of the measure, and threwe the lompe of lead vpon in to an hole.

Then lyft I vp myne eyes, and loked, and beholde there came out two women, and the wynde was in their wynges (for they hadde wynges lyke the winges of a storke) and they lyfte vp the measure betwixte the earth and the heauen. D

Then spake I to the aungell that talked with me: whyther wyll these beare the measure? And he sayd vnto me: in to the lande of Synear, to buylde them an house, whiche when it is prepared, the measure shall be set there in his place. Gene.x.b

¶ By the foure charettes, he declareth the prosperyte of the foure kyngdomes.

CAPI. VI.

MOreouer I turned me, lyfting vp myne eyes and loked: and beholde there came foure charettes out from betwixt two hylles, whiche hylles were of brasse: In the fyrste charet were redde horse, in the seconde charet were blacke horse, in the thyrde charet were whyte horse, in the fourth charet were horses of dyuers colours, and stronge. Then spake I, and sayd vnto the aungell that talked with me: O Lorde, what are these: The aungell aunswered and sayd vnto me: These are the foure wyndes of the heauen, whiche be come forthe to stande before the ruler of all the erth. A Zachary.i.d Apoca.vi.a Jeremy.xliii.d

That with the blacke horse wente in to the lande bi the Northe, and the whyte followed them, and the speckled horses wente forth towarde the South. These horses were verye stronge, and went oute, and sought to go and take their iourney ouer the hole erth. And he sayd: get you hence, and go thorowe the worlde. So they wente thorowe oute the worlde. Then cryed he vpon me, and spake vnto me, sayinge: beholde: these that go toward the Northy, shall kyll my wrath in the Northy countrey. B

And the worde of the Lorde came vnto me, sayinge: Take of the prysoners that are come from Babylon: namely Heldai, Tobiah, and Idaia: and come thou the same daye, and go in to the house of Iosiah the son of Sophony. The take gold and siluer, and make crownes therof, and set them vpon the heed of Iesus ꝑ son of Iesedech the hye priest and speke vnto him: thus sayth the Lord of hoostes: Behold the man whose name is the braunche, and he that shal spring vp after him, shal buylde vp the temple of the Lorde: yea euē he shal buylde the temple of the Lorde. He shal beare ꝑ praise he shall syt vpon the Lordes trone, and haue the dominacion. C Zachary.iii.b Psal.cxx.viii.a Apo.iiii.b.v.b

A preest shal be be also vpon his trone, and a peaceable counsell shall be betwixte them both. And the crownes shall be in the temple of the Lorde, for a remembraunce vnto Helem, Tobiah, Idaia, and Hen the sonne of Sophony. And such as be farre of, shall come and buylde the temple of the Lorde, that ye maye knowe how that the Lorde of hoostes D Psal.cxx.a Hebr.v.vi.vii viii.ix.x.

hath sent me vnto you. And this shall come to passe, yf ye wyl harken diligently vnto the voyce of the Lorde your God.

¶ The estymation of fastynge without mercye. The delyghtynge of charitye, and the obstinacye of the people.

CAPI. VII.

A IT happened also in the fourthe yere of kyng Darius, that the worde of the Lorde came vnto Zachary, in the fourth daye of the nyneth moneth, whiche is called Caslew, what time as Sarasar and Rogomolech and the men that were with them sent vnto Bethel for to praye before the Lorde: and that they shoulde saye vnto the Preestes whiche were
iiii. Re. xxv. b in the house of the Lord of hostes, and to the Prophetes, shoulde I wepe in the fyfth moneth, and abstayne as I haue done nowe certayne yeres?

B Then came the worde of the Lorde of
Jeremy. xlii. a hostes vnto me sayinge: Speake vnto al the people of the lande, and to the preestes, and saye, when ye fasted and mourned in the fiue and seuen moneth (nowe this thre score and ten yeres) dyd ye fast vnto me? When ye ate also and dronke, dyd ye not eate and dryncke for your owne selues? Are not these the wordes whiche the Lorde spake by his Prophetes afore tyme, when Jerusalem was inhabited and welthye, she and the cityes rounde about her: when there dwelte men, bothe towarde the South, and in the playne countrees.

C And the worde of the Lorde came vnto
Zachari. viii. c Zacharye, sayinge: Thus saythe the Lorde
Exod. xxii. c of hostes: Execute true iudgement, shewe mercy and louynge kyndnesse, euerye man to his brother. Do the wydow, the fatherlesse, the straunger, and poore no wronge: and let no man ymagyn euyll agaynst his brother in his herte.

Neuertheles, they wolde not take hede, but tourned theyr backes, and stopped theyr eares, that they shoulde not heare: yea,
ii. Petri. i. d they made theyr hertes as an Adamante stone, lest they shoulde heare the lawe and wordes, whiche the Lorde of hostes sent in his holye spirite by the Prophetes afore tyme.

D Wherfore the Lorde of hostes was verye
wrothe at them. And thus is it come to passe that lyke as he spake, and they wolde not
Jeremy. xlv. b heare: euen so they cryed, and I wolde not heare (saythe the Lorde of hostes) but scattered them among all Gentyles, whom they knewe not. Thus the lande was made so desolate, that there trauayled no man in it neither to nor fro, for that pleasaunt lande was vtterly layde waste.

¶ Of the returne of the people vnto Jerusalem, and of the mercy of God towarde them. Of good workes. The callynge of the Gentyles.

CAPI. VIII.

SO the worde of the Lorde came vnto me 1
sayinge: Thus saythe the Lorde of hostes: I was in a gelousye ouer Syon, yea I haue ben verye gelouse ouer her in a greate displeasure, thus sayth the Lorde of hostes: I wyll tourne me agayne vnto Syon, and wyll dwell in the myddest of Jerusalem: so Zach. ii. that Jerusalem shal be called a faythful and true citye, the hyll of the Lorde of hostes, yea an holy hyll.

Thus saythe the Lorde of hostes: There shall yet olde men and women dwell agayne in the stretes of Jerusalem: yea and suche as goo with staues in theyr handes for very age. The stretes of the citye also shall be full of younge boyes and damosels playinge vpon the stretes.

Thus saythe the Lorde of hostes: yf the 6
residue of this people thynche it to be vnpossible in these dayes, shoulde it therfore be vnpossible in my syghte, saythe the Lorde Zach. of hostes? Thus sayth the Lorde of hostes: Beholde, I wyl delyuer my people from Jeremy. the lande of the Easte and Weste, and wyll xxxi. dryngе them agayne, that they maye dwelle at Jerusalem. They shall be my people, and I wyll be theyr God in truthe and righteousnesse.

Thus saythe the Lorde of hostes: lette youre handes be stronge, ye that nowe heare these wordes by the mouthe of the Prophetes whiche be in these dayes, that the foundacyon is layde vpon the Lorde of hostes Aggei. i. house, that the temple maye be buylded. For why? before these dayes, neyther man ne catell coulde wynne any thynge, neither myght anye man come in and oute in rest, for trouble: but I let euerye man goo agaynst his neyghbour.

Neuertheles, I wyll now intreate the residue of this people no more as afore tyme, saythe the Lorde of hostes, but they shall be a sede of peax. The vyneyarde shall gyue her frute, the grounde shall gyue her increase, and the heauens shall gyue theyr dewe: and I shall cause the remnaunte of this people to haue all these in possession. And it shall come to passe, that lyke as ye were a curse amonge the Heathē (O ye house of Juda and ye house of Israel) Euen so wyll I delyuer you, that ye shall be a blessyng: feare not, but let youre handes be stronge.

For thus saythe the Lorde of hostes: lyke 14
as I decysed to punyshe you, what tyme as your fathers prouoked me vnto wrath, sayth the Lorde of hostes, and spared not. Euen so am I determyned now in these dayes, for to do wel vnto the house of Juda and Jerusalē, therfore feare ye not. Nowe the thinges that ye shall do, are these: Speake euery man the Ephe. iiii. truth vnto his neyghbour, execute iudgement Zacha. viii. trulye, and peaceablye within youre portes, none of you ymagyn euyl in his herte agaynst his neyghbour, and loue no false othes: for all these are the thynges that I hate, saythe the Lorde.

And

And the worde of the Lorde of hostes came vnto me, sayinge: thus sayth the Lord of hostes: The fast of the fourth moneth, the faste of the fyfth, the faste of the seuenth, and the fast of the tenth, shall be ioye and gladnesse, and prosperous dyghe feastes vnto the house of Juda: Onely, loue the truth and peax.

Thus sayth the the Lorde of hostes: There shall yet come people, and the inhabiters of many cytyes: and they that dwell in one citie shall go to an other, sayinge: Up, let vs go, & praye before the Lorde, let vs seke the Lorde of hostes, I wyll go with you: yea moch people and myghty Heithen shall come and seke the Lord of hostes at Jerusalem, and to pray before the Lorde. Thus sayth the Lord of hostes: In that tyme shall ten men (out of all maner of languages of the Gētyles) take one Jewe by the hemme of his garment, & saye: we will go with you, for we haue herd, that God is amonge you.

¶ The conuersyon of the Gentyles. The cōmynge of Christe tytynge on an Asse.

CAPI. IX.

The worde of the Lorde shall be receyued at Adrach, and Damastus shall be his offeringe: for the eyes of all men & of the tribes of Israel shall loke vp vnto the Lorde. The borders of Hemath shal be hard therby, Tyrus also and Sidon, for they are very wyse.

Tyrus shall make her selfe stronge, heape vp syluer as the sande, and golde as the claye of the stretes. Beholde the Lorde shall take her in, & haue her in possession: he shal smyte downe her power in to the see, and she shall be consumed with fyre. This shall Ascalon se and be afrayde. Gaza shal be very sory, so shal Accaron also, because her hope is come to confusion. For the kinge of Gaza shall perisshe, & at Ascalon shall no man dwell.

Straungers shall dwel at Asdod, and as for the pryde of ꝯ Philistines, I shall rote it out. Their bloude wyl I take away frō their mouth and their abhomynacions from amōgs their teeth. Thus they shall be lefte for our God, yea they shal be as a prince i Juda, & Accaron like as Jebusy. And so wyll I compasse my house round about with my men of warre goynge to and fro: that no oppressour come vpon them any more. For that haue I sene nowe with myne eyes.

Reioyce thou greatlye, O doughter Sion be glade, O doughter Jerusalem. For lo, thy kinge commeth vnto the, euen the ryghtous and Sauyoure: Lowly and symple is he, he rydeth vpon an asse, and vpon the foale of an asse. I wyll rote out the charettes from Ephraim and the horse from Jerusalem, the batel bowes shall be destroyed. He shall gyue ꝯ doctrine of peax vnto the heythen, and his dominyon shall be frome the one see to the other, and frome the floudes to the endes of ꝯ worlde.

Thou also thorowe the bloude of thy couenaunt shalt let thy prysoners out of the pitte wherin is no water. Turne you nowe to the stronge holde, ye that be in prison, and longe sore to be delyuered: And this daye I dyrnge the worde, that I wyll reward the double a gayne. For Juda haue I bent out as a bowe for me, and Ephraim haue I fylled. Thy sonnes (O Sion) wyl I rayse vp agaynste ꝯ Grekes, and make the as a gyauntes swerde: the Lorde God shal be sene aboue them, and his dartes shall goo forthe as the lyghtenynge. The Lorde God shal blowe the trompette, and shall come forthe as a storme oute of the southe.

The Lorde of hoostes shal defend them, they shal consume and deuoure, and subdue them with slynge stones. They shall drincke and rage, as it were thorow wine. They shal be fylled lyke the basens, and as the hornes of all the aulter. D Zachar. ii & Eccle. xlvii.

The Lorde their God shall delyuer them in the daye, as the flocke of his people: for ꝯ stones of his Sanctuarye shall be set vp in his lande. O howe prosperous and goodly a thinge shall that be? The corne shall make the yonge men chearefull, & the newe wine the maydens.

¶ The people is moued to requyre the doctryne of truthe of the Lorde. The Lorde promyseth to vyset and comfort the house of Israel.

CAPI. X.

Praye the Lorde then by tymes to gyue you the latter rayne, so shall the Lorde make cloudes, and gyue you rayne ynough for all the encreasleok the felde: for vayne is the answere of Idols. A Jacobi. 5

The sothsayers se lyes, and tell but vayne dreames: the comforte that they gyue, is no thinge worth. Therfore go they astraye like a flocke of shepe, & are troubled, because they haue no shepherde.

My worthful displeasure is moued at the shepherdes, and I wyll vysyt the gotes. For the Lorde of hostes wyll graciously visite his flocke, the house of Juda, and holde them as a goodly fayre horse in the battayle. Oute of Juda shall come the helmet, the nale, the batelbowe, and all the princes togyther. They shall be as the gyauntes, which in the battayle trede downe the myre vpon the stretes. They shall fyght, for the Lorde shall be with them, so that the horsmen shall be confounded. B Ezech. xxiii. & Esay. xxii. d Gene. xix. d

I will comfort the house of Juda, and preserue the house of Joseph. I wyll turne the also, for I pytye them: and they shall be like as they were, when I had not cast them of. For I the Lord am their God, and wyl heare them. C

Ephraim shall be as a gyaunte, and their herte shall be cherefull as thorowe wyne: yea their children shall se it, and be glad, & their

their hert shall reioyce in the Lorde. I wyll
blow for them and gather them together, for
D I wyll redeme them. They shall increase, as
they increased afore. I wil sowe them amõg
the people, that they maye thinke vpon me
in farre countreyes: they shal lyue with their
children, and turne agayne. I wyll bring the
agayne also from the lande of Egypte, and
gather them out of Assiria. I wyl carye them
into the lande of Galaad and to Lybanus &
they shall want not rynge. He shall go vpon
the see of trouble, and smyte the waues: so
that al the depe floudes shal be dryed vp. The
Esay.x.a proude boastinge of Assur shall be cast downe
Ezech.xxix. and the scepture of Egypt shal be take away.
I wyll comforte them in the Lorde, that they
maye walke in his name, sayth the Lorde.

¶ The destruction of the temple. The care of the
vnthankfull is committed to Christe, by the father.
D greuous vengeaunce agaynst Jerusalem and Juda.

CAPI. XI.

A OPen thy dores, O Libanus, that the
fyre maye consume thy Cedre trees.
Howle ye Fyrre trees, for the Cedre is
fallen, yea all the proude are wasted awaye.
Howle (O ye oke trees of Baasan (for ỹ migh
tye strong wod is cut downe. Men may heare
the shepherdes mourne, for their glory is de-
stroyed. Men may heare the lyons whelpes
crooze for the pryde of Jordane is wasted a-
waye.

Thus sayth the Lorde my God: Fede the
shepe of the slaughter, whych shall be slayne
of those that possesse the, yet they take it for
no sinne, but they that sell them saye: The
Lorde be thanked, I am rich: yea their owne
shepherdes spare them not. Therfore will I
no more spare those that dwell in the lande
(sayth the Lorde) but lo, I will delyuer the
people, euery man in to his neighbours hãd
and in to the hande of his kinge: that they
maye smyte the lande, and out of their han-
des will not I delyuer them.

B I my selfe fed the slaughter shepe (a poore
flocke verelye) and toke vnto me two staues:
the one I called louinge mekenesse, the other
I called wo, and so I kepte the shepe. Thre
shepherdes destroyed I in one moneth, for I
Math.xxii.c might not away w̃ the, neither had they any
delyte in me. Then sayde I: I wyll fede you
no more, the thinge that dyeth, let it dye: and
that wyll perysshe, let it perisshe, and let the
remnaunte eate, euery one the flesshe of his
neyghbour. I toke also my louing meke staffe
and brake it, that I myght disanull the cone-
naunt, which I made with al people. And so
it was broken in that daye.

C Then the poore symple shepe that hadde a
respecte vnto me, knewe therbye, that it was
the worde of the Lorde. And I sayd vnto the
yf ye thinke it good, bringe hither my pryce:
Mat.xxvii.a yf no, then leaue. So they waged downe. xxx
syluer pens, the value that I was pryced at.
And the Lorde sayd vnto me: cast it ỹ the pot
ter (a goodly pryce for me to be valued at of
them) and I toke the .xxx. siluer pens, and cast
them to the potter in the house of the Lord.
D Then brake I my other staffe also (namelye
wo) that I myght lowse the brotherhede be
twyxte Juda and Israel. And the Lorde said
vnto me: Take to the also the staffe of a fo-
lysh shepherde: for lo, I wyl rayse vp a shep
herde in the lande, whiche shall not seke af-
ter the thynges that be lost, ne care for suche
as go astray: he shal not heale ỹ wounded, ne
shal not norysh the thing that is hole: but he
shall eate the flesh of suche as be fat, & teare
their clawes in peces.

O Idolles shepherde, that leaueth the Idoles
flocke. The swerde shall come vpon his arme herde.
and vpon his ryghte eye. His arme shall be
cleane dryed vp, & his ryght eye shall be sore
blynded.

¶ Of the destruction and buyldynge agayne of Je-
rusalem.

CAPI. XII

THe heuye burthen whiche the Lorde A
hath deuysed for Israel. Thus sayth ỹ Esaye.xl.
Lorde, which spred the heuens abrode, xlviii.xlv.
layde the foundacion of the earthe, and gy- Gene.ii.
ueth man the breath of lyfe: Beholde, I will
make Jerusalem a cuppe of surfet, vnto all
the people that are round about her: Yea Ju
da him selfe also shall be in the siege agaynst
Jerusalem. At the same tyme wyll I make Je
rusalem an heuy stone for all people, so that
all suche as lyft it vp, shal be torne and rent,
and al ỹ people of the earth shal be gathered
togither agaynste it.

In that daye, sayth the Lord, I wil make B
al horses abashed, and those that ryde vpon
them, to be out of their wyttes. I wyll open
mine eyes vpon the house of Juda, and smite
all the horses of the people with blyndnesse.
And the princes of Juda shal say in their her-
tes: The inhabiters of Jerusalem shall gyue
me consolacion in the Lorde of hostes their
God. In that tyme wyll I make the princes
of Juda like an hote burning ouē with wod,
and lyke a crosset of fyre amonge the strawe,
so ỹ they shal consume al the people rounde Behold
about them, both vpon the right hande and Jnuoc.
the left. Jerusalem also shall be inhabited a-
gayne namely, in the same place where Jeru
salem standeth.

The Lorde shall preserue the tentes of Ju C
da lyke as afore tyme: so that the glorye of
the house of Dauid and the glorye of the cy-
tesins of Jerusalem, shall be but lytle regar-
ded, in comparison of the glory of Juda. In ỹ
daye shall the Lorde defende the citezins of
Jerusalem: so that the weakest thē amõges
them shal be as Dauid: and the house of Da
uid shall be lyke as Gods house, and as the
angel of the Lorde before them.

At the same tyme wyll I go about to de-
stroye al suche people as come agaynste Jeru
salem. Moreouer, vpon the house of Dauid
and vpon the citezins of Jerusalem, wyll I
poure

poure out the spirite of grace and prayer, so that they shall loke vpon me, whome they have pearsed: and they shall be wepe him, as men mourne for theyr onely begoten sonne: yea and be sory for hym, as men are sory for theyr fyrst chylde.

Then shall there be a greate mournynge at Jerusalem, lyke as the lamentacion at Adrennon in the felde of Maggadon. And the lande shal bewaple euery kinred by them selues: The kynred of the house of Dauid them selues alone, and their wiues by them selues, The kinred of the house of Nathan them selues alone, and their wiues by them selues: The kinred of the house of Leui them selues alone and their wyues by them selues: The kynred of the house of Semei them selues alone, and theyr wyues by them selues: In like maner, al ỹ other generacios, euery chone by them selues alone, & their wyues by them selues.

¶ Of the well of grace and truthe Christe. Of the cleane ryddaunce of Idolatrye, and of the false prophetes.

CAPI. XIII.

IN that tyme shall the house of Dauid & the citezins of Jerusalē haue an open well to wash of sinne and vnclennes. And then (sayth the Lorde of hostes) I will destroye the names of Idolles oute of the lande: so that they shall no more be put in remembraunce.

As for the false Prophetes also and the vncleane spirite, I shall take them out of the lande: So that yf any of them prophecye any more, his owne father and mother that begat him, shall saye vnto him: Thou shalte dye, for thou speakest lyes vnder the name of ỹ Lord, yea his owne father and mother ỹ begat him, shall wounde him, when he prophecyeth.

And thē shall those prophetes be cōfounded euerye one of his vision when he prophecyeth neither shall they were sackclothes any more, to disceyue men withal. But he shal be sayne to saye: I am no prophete: I am an husbande man, for so am I taught by Adam fro my youth vp.

And yf it be sayde vnto him: Howe came these woundes then in thine hādes? He shal answere: Thus am I wounded in the house of myne owne frendes.

Awake, O thou sword, vpon my shepherde, and vpon the Prince of my people, sayth the Lorde of hostes: Smyte the Shepherde, & the sheepe shall be scatered abrode, and so will I turne myne hande to the lytle ones. And it shall come to passe (sayth the Lorde) that in all the lande two partes shall be roted out, but the thyrde parte shall remayne therin.

And the same thyrde parte will I bringe thorow the fyre, and will clense them as the syluer is clensed: yea & trye them like as golde is tryed. Then shall they call vpon my name and I will heare them: I will say: it is my people. And they shall say: Lorde my God.

¶ The wastynge of the churche vnder the figure of Jerusalem. Of the kyngdome of the Lorde.

CAPI. XIIII.

BEhold e, the daye of the Lorde cōmeth, A
that thou shalte be spoyled and robbed for I gather to gither all the heithen, to fyght agaynste Jerusalem: so that the cytye shall be won, the houses spoyled, and the wo men defyled. The halfe of the cirye shall go awaye into captyuytye, and the residue of ỹ people shall not be caryed out of the cytye. After that shall the Lorde go forthe to fyghte agaynste those heithen, as men vse to fyghte in the day of battayle. Then shal his fete stād vpon the mounte Oliuete, that lyeth vpon the east syde of Jerusalem. And the mount Oliuete shall cleane in two, eastwarde, & westwarde, so that there shall be a greate valley: and the halfe mounte shall remoue towarde the nozth, and the other towarde the south. And ye shal flee vnto the valley of my hilles for the valley of the hilles shall reche vnto B
Asal. Yea fle shal ye, like as ye fled for ỹ earth Amos.1.a
quake in the dayes of Oziah kinge of Juda. And the Lorde my God shall come, and all sayntes with him. In that daye shall it not be lyght, but colde and froste. This shall be that speciall day, which is knowne vnto the Lorde: neither daye ne nyght, but about the euenyng tyme it shal be lyght. In that tyme shall these waters of lyfe runne oute frome Jerusalem: the halfe parte of them toward the east see, and the other halfe towarde the vttermost see, and shall contynue both sōmer and winter. And the Lorde him selfe shall be kinge ouer al the earthe.

At that tyme shall there be one Lorde C
and his name shall be but one. Men shall go about the hole earth, as vpon a felde: frome Gibea to Remmon & from the south to Jerusalem. She shall be set vp, and inhabited in her place: frome Ben Jamins port, vnto the place of the fyrste porte, and vnto the corner porte: and frome the tower of Hananeel, vnto the kinges wine presses. There shall men dwel, and there shall be no more cursing, but Jerusalem shall be safely inhabyted. This shall be the plage, wherwith the Lorde will smyte al people, that haue fought agaynste Jerusalem: Namely, their flesh shal consume awaye, thoughe they stande vpon their fete: their eyes shal be corrupte in their holes, and their tunge shall consume in their mouth.

In that daye shal the Lorde make a great sedicion amonges them, so that one mā shal take an other by the hande, & laye his handes vpon the handes of his neyghboure. Juda shall fyght also agaynste Jerusalem, and the goodes of all heithen shall be gathered togyther rounde about: golde and and siluer and a very greate multytude of clothes. And so shall this plage go ouer horses, mules, camels, asses, and all the beastes that shall be

in the

in the hoste, lyke as ponder plage was. Euery one that remaynyth then of al ꝑ people, whiche came agaynste Jerusalem, shall go vp earely, to worshyp the kinge (euen the Lorde of hostes) and to kepe the feast of tabernacles. And loke what generacion vpon earth goeth not vp to Jerusalem, for to worshyppe the kinge (euen the Lorde of hoostes) vpon the same shall come no rayne. If the kynred of Egypt go not vp, and come not, it shall rayne vpon thē neither.

D This shall be the plage wherwith ꝑ Lord wyll smyte all heithen, that come not vp to kepe the feast of tabernacles: yea this shal be the synne plage of Egipt and the synne plage of all people, that go not vp to kepe ꝑ feaste of tabernacles.

At that tyme shal the rydynge geer of the hostes be holy vnto the Lorde, and the kettels in the Lordes house shall be lyke ꝑ basens before the aulter: yea all the kettels in Jerusalem and Juda, shall be holy vnto the Lord of hostes: and all they that slaye offrynges, shall come take of theym, and dighte theym therin. And at that tyme there shal be no mo Cananites in ꝑ house of the Lord.

¶ The ende of the prophecy of zachary.

THE BOKE OF THE PROPHETE MALACHI.

¶ Cō complaynt agaynst Israel and her prestes.

CAPI. I.

THe heuy burthen, which ꝑ Lord sheweth agaynst Israel by Malechy. I haue loued you (saith the Lord:) yet ye saye: wherin hast thou loued vs? Was not Esau Jacobs brother, sayth the Lorde? yet haue I loued Jacob and hated Esau: yea I haue made his hilles waste, and his heritage a wildernes for dragons. And though Edom sayd: wel, we are destroyed, we wyl go buylde vp agayne the places that be wasted: yet (saith the Lord of hostes) what they buylde that brake I down: so that it was called a cursed lande, and a people, whom the Lorde hath euer bene angrye withall.

Your eyes haue sene it, and ye youre selues must confesse, that the Lorde hath brought the land of Israel to greate honoure. Should not a sonne honoure his father, & a seruaunt his master? If I be nowe a father, where is myne honoure? If I be the Lord, where am I feared? sayth the Lorde of hostes.

Now to you prestes, that despise my name. And yf ye saye: wherin haue we despysed thy name? In this, ꝑ ye offre vncleane bred vpō myne aulter. And yf ye wyl say: wherin haue we offred any vncleane thinge vnto the? In this that ye saye: the aulter of the Lorde is not to be regarded. If ye offre the blynde, is not that euyll? And yf ye offre the lame and sycke, is not that euyll? Yea offre it vnto thy prynce, shall he be content with the, or accepte thy persone, sayth the Lorde of hostes?

And nowe make youre prayer before God that he maye haue mercye vpon vs: for such thinges haue ye done. Shall he regarde your persones, thinke ye, sayth the Lorde of hostes? Yea what is he amonge you, that wyll do so moche as to shut the doores, or to kindle the fyre vpon myne aulter for nought? I haue no pleasure in you, sayth the Lorde of hostes and as for the meate offeringe, I wyll not receyue it at youre handes. For from the rysinge vp of the sonne vnto the goinge downe of ꝑ same, my name is greate amonge the Gentyles: yea in euerye place shall there sacrifyce be done, and a cleane meate offrynge offred vp vnto my name: for my name is great among the Heithen, sayth the Lorde of hostes. But ye haue vnhalowed it, in that ye saye, the aulter of the Lord is not to be regarded, and the thinge that is set therupon, not worthye to be eaten.

Now say ye: It is but labour and trauayle and

and thus haue ye thought scorne at it (saith the Lorde of hoostes) offringe robbery, yea the lame and the sycke. Ye haue brought me in a meatoffering, shulde I accept it of your hand sayethe the Lorde? Cursed be the dissembler, whiche hath in his flocke one that is male, & when he maketh a bowe, offereth a spotted one vnto the Lorde. For I am a greate kynge (sayth the Lorde of hoostes & my name is feare full amonge the heithen.

¶ Threatenynges agaynst the prestes beyng leaders of the people.

CAPI. II.

A Nd nowe (O ye prestes) this commaundement toucheth you: yf ye wyll not heare it ne regarde it, to gyue the glory vnto my name, sayethe the Lord of hoostes, I wyll sende a curse vpon you, & wyll curse youre blessinges: yea curse them wyll I yf ye do not take hede. Beholde, I shall corrupt your sede, and cast donge in youre faces: euē the donge of youre solempne feastes and it shall cleue fast vpon you. And ye shall know that I haue sent this commaundement vnto you: that my couenaunt which I made with Leui, myght stande sayethe the Lorde of hoostes.

B I made a couenaunte of lyfe and peace vnto him: this I gaue him, that he myght stande in awe of me: and so he did feare me, and had my name in reuerence. The lawe of truthe was in his mouth, and there was no wickednesse founde in his lyppes. He walked with me in peace and equyte, and dyd turne many one waye from their synnes. For the prestes lyppes shulde be sure knowledge, that men maye seke the lawe at his mouth, for he is a messenger of the Lorde of hoostes. But as for you, ye are gone cleane out of the waye, and haue caused the multitude to be offended at the lawe: ye haue broken the couenaunte of Leui, sayeth the Lorde of hoostes. Therfore wyll I also make you to be despysed, and to be of no reputacion amonge all the people: because ye haue not kept my wayes, but ben partiall in the lawe.

C Haue we not all one father? Hathe not one God made vs? why doth euerye one of vs then despyse his owne brother, & so breake the couenaunt of oure fathers? Nowe hath Juda offended? yea þ abhompnacion is done in Israel and in Jerusalem, for Juda hath defyled the Sanctuary of the Lord, whiche he loued, & hath kept the doughter of a straūge God. But the Lorde shall destroye the man that doth this (yea doth the master and the scolar) out of the tabernacle of Jacob, with him that offereth vp meatoffrynge vnto the Lorde of hoostes.

Now haue ye brought it to this poynte a-gaine þ the alter of the Lord is couered with teares weppynge and mournynge: so that I wyll no more regarde the meatoffryng, nether wyll I receyue or accepte any thinge at your handes. And yet ye saye: wherfore? Euē because that where as the Lorde made a couenaunt betwyxt the & the wife of thy youth D thou hast despised her: Yet is she thyne owne companyon and maryed wyfe.

So dyd not the one, and yet had he an excellent spirite. What dyd then the one? He sought the sede promysed of God. Therfore loke well to your spirite, and let no man despyse the wyfe of his youthe. If thou hatest her put her awaye sayethe the Lorde God of Israel and giue her a clothing for the scorne sayth the Lorde of hoostes. Loke well then to your spirite, and despyse her not. Ye greue the Lorde with youre wordes, and yet ye saye: wherwithall haue we greued him? In this that ye saye: All that do euell are good in þ syght of God, and suche please him. Or elles where is the God that punysheth?

¶ Of the messenger of the Lorde, Johñ Baptyste. Of the daye of the Lordes, and of Elias.

CAPI. III.

B Eholde, I wyll sende my messenger, whi A che shall prepare the waye before me: Math.xi.b and the Lorde whome ye wolde haue, Marke.i.a shall soone come to his temple, yea euen the Luke.vii.c messenger of the couenaunte whome ye lōge Gen.xlii.a for. Esay.lxiii.a

Beholde, he commeth, sayethe the Lorde of hoostes. But who maye abyde the daye of his commynge? Who shal be hable to endure whē he appeareth? For he is like a goldsmythes fyre, & like washers sope. He shal sit him downe to trye and to clense the syluer, he shall pourge the chyldren of Leui, and purify them lyke as gold and syluer: that they may bringe meatofferinges vnto the Lorde in rightousnesse. Then shall the offeringe of Juda and Jerusalem be acceptable vnto þ Lord B lyke as from the beginnyng and in the yeres afore tyme.

I will come and punysh you, and I my self wyl be a swyft witnesse agaynst the witches agaynste the aduouterers, agaynste false swerers: yea and agaynst those, that wrongously kepe backe the hyrelynges dewty which der the wyddowes and the fatherlesse, & oppresse the straunger, and feare not me, sayth þ Lord of hoostes. For I am the Lorde that chaunge not, & ye (O children of Jacob) wil not leaue Deut.xxxi.f of: ye are gone away fro myne ordynaunces iiii.Reg.xvii.c & sens the tyme of your forefathers haue ye not kepte them. C

Turne you now vnto me, and I wil turne zacha.i.a me vnto you, sayethe the Lorde of hoostes, ye saye: Wherin shall we turne? Shulde a mā vse falsched and discepte with God as ye vse falsched and discept with me?

Yet ye say wherin vse we discepte with þ? In tythes and heaueoffrynges. Therfore are Leui.xxvii.d ye cursed with penury, because ye dissemble Agge.i.a with me, all the sorte of you.

Bryng euerye tithe into my barne, that there maye be meate in myne house: & proue me withall (sayth the Lorde of hoostes) yf I wyll

wyll not open the wyndowes of heauen vn
to you, and poure you oute a blessinge with
plenteousnesse. Yea I shall rebuke the consu
mer for your sakes, so þ he shal not eate vp þ
fruite of youre grounde, neyther shall the vyn
yarde be barren in the felde, sayth the Lord of
hostes: In so moche that all people shal say
that ye be blessed, for ye shall be a pleasaunt
land, sayth the Lorde of hostes.

Ye speake harde wordes agaynst me, sayth
the Lord. And yet ye say: What haue we spo-
ken agaynst the? Ye haue sayd:

D Is it but lost laboure, to serue God? What
profyt haue we for kepinge his commaunde-
mentes, and for walking humbly before the
Lord of hostes? Therfore maye we say, that
the proude are happy, and that they whiche
deale with vngodlynesse, are set vp: for they
tempte God, and yet escape.

But they that feare God, say thus one to
an other: the Lorde considereth and heareth
it. Yea it is before him a memorial boke wri
ten for suche as feare the Lorde, and remem-
bre his name. And in þ day that I wyl make
(sayth the Lord of hostes) they shal be myne
owne possession: and I wyll fauoure them,
lyke as a man fauoureth his owne son, that
doth him seruyce. Turne you therfore, and cō
syder what difference is betwyxte the rygh-
tous & vngodly: betwyxt him that serueth
Mal. xviii. a God and him that serueth him not.

For marcke, the daye commeth that shall
burne as an ouen: and al the proude, yea and
all suche as do wickednesse, shall be stubble:
and the daye that is for to come, shall burne
them vp (sayth the Lorde of hostes) so that
it shall leaue them neyther rote ne braunche.

But vnto you that feare my name, shall
that Sonne of ryghteousnesse aryse, & healthe
shall be vnder his winges: ye shall go forth
& multyply as the fat calues. Ye shal treade
downe the vngodlye: for they shall be lyke
the asshes vnder the soles of youre fete, in
the daye that I shall make, sayth the
Lorde of hostes. Remembre the
lawe of Moses my seruaunte
whiche I commytted vn
to him in Oreb for
al Israel, with
the statutes
and or-
dy-
naunces. Beholde I wyll sende you Elyas
the Prophete: before the commynge of
the day of þ great & fearful Lorde.
Ye shall turne the hartes of
the fathers to their
children and the
hertes of the
children to
their
fa-
thers, that I come not & smite the
earth with cur
singe
(I)

THE ENDE OF THE PROPHECYE OF MALACHI:
AND CONSEQVENTLY OF ALL
THE PROPHETES.

THE VOLVME OF THE BOKES CALLED APOCRIPHA.

CONTEYNED IN THE COMMON translacion in Latyn, whiche are not founde in the Hebrue nor in the Chalde.

THE REGISTRE THEROF.

The thirde booke of Eldras.
The fourth boke of Eldras.
The boke of Tobiah.
The boke of Judith.
The rest of the boke of Hester.
The boke of wysdome.
Ecclesiasticus.
Baruch the Prophete.
The songe of the .iij. childrē in the ouen.
The storye of Sulanna.
The story of Bel, and of the Dragon.
The prayer of Manalleh.
The fyrste boke of the Machabees.
The seconde booke of the Machabees.

THE THYRDE BOKE OF ESDRAS.

¶ Josias holdeth passouer. After his death is Jechonias his sonne made kynge in his steade: whom the kynge of Egypte putteth oute, and setteth in his brother Joachim. Jerusalem is destroyed, and Sedech. as taken.

CAP. I.

AND Josias helde the feaste of Easter in Jerusalē vnto ꝑ Lorde and slewe the passouer the fourtenth daye of ꝑ fyrst moneth. He set the preestes also in ordre (according to their dayly courses) beinge arayed in long garmentes in the temple of the Lord. And he spake vnto the Leuites the holy ministers of Israel, that they shulde halowe them selues vnto the Lorde, to set the holy arcke of the Lord in the house that king Salomon the sonne of Dauid hadde buylded and sayde: Ye shall no more beare the arcke vpon your shoulders. Now serue your Lorde, and take the charge of his people of Israell, after your byllages and your trybes: according as kynge Dauid the kynge of Israell hath ordeyned, and according as Salomon his son hath honourably prepared: yea loke that ye all doo seruyce in the temple, according to the ordryng and distribucion of the ryncipall men, whiche are appoynted out of the trybes, to wo seruyce for the chyldren of Israel. Kyll the Passeouer, and prepare offeringes for your brethren, and do according to ꝑ commaundement of the Lord, which he gaue vnto Moses. And vnto the people that was found, Josias gaue. xxx. thousand shepe, lambes, kyddes and gotes, and thre thousand oxē. These the kynge (of his ryncely liberalitie) gaue vnto the people, according as he had promised: and to the preestes for the Passeouer he gaue two thousande shepe, and an hundred oxen. Moreouer Jechonias and Semeias, and Nathanael brethren, and Hasabias, Jehiel, and Josabad gaue theym to the Passeouer, fyue thousande shepe, and fyue hundred bullockes.

And when these thinges were broughte to passe, the preestes and the Leuites stode goodly in their ordre, and had the vnleuened breed thorowout the tribes. And after the ordryng of the ryncipall men in the trybes, they offered vnto the Lorde in the syght of the people, accordyng as it is wrytten in the boke of Moses, and so they rosted the Easter lambe, as accordynge was. As for the thankeofferinges and the other, they dyght them in kettels and pottes, and set them before the people wt good wyll, and afterwarde before them selues, and the preestes. For the preestes offered the fatte, vntyll the tyme was expyred, but the Leuites prepared for them selues and for their brethren the chyldren of Aaron. The singers also the children of Asaph, stode in their ordre, according as Dauid had deuised. So did Asaph Zachary and Jouthum, whiche were appointed by the king Moreouer the porters and wre kepers stode by the wres and that diligently, so that none went out of his standing and seruice for their brethrē (the Leuites) prepared for them. Thus were all thinges performed, that belonged to the offeringe of the Lorde. In that day they held the Passeouer, and offred thākeofferinges beside the sacrifice of the Lorde, according to the cōmaundement of kyng Josias.

So the children of Israel which were then ℭ
present, held an honourable Passeouer, and ꝑ feast of swete breed seuē dayes long. Yea such a Passeouer was not kept in Israel from the time of the Prophet Samuel. And al the kynges of Israel held not suche an Easter as this which kyng Josias helde, and the preestes, the Leuites, the Jewes and all Israell, of all the that were at Jerusalem. And in the. xviij. yere of the raigne of Josias was this Passeouer kept. And with a perfect hert dyd kyng Josias ordre all his workes before the Lorde, and the thynges that were wrytten of him in tymes past, concerninge those that synned and were vngodly agaynste the Lorde before all people, and that sought not the worde of the Lorde vpon Israel.

After all these actes of kynge Josias, Pharao the king of Egypt went vp and came toward Carcamis by Euphrates, & Josias went to mete him. Then sent the kyng of Egypt vnto Josias, saying: what haue I to do wt the, O king of Juda? I am not sent of the Lorde to fyght agaynst the, for my warre is vpō Euphrates, go thou thy waye home agayn in al the haste. And Josias wolde not turne agayn vpon his charet, but vndertoke to fyghte agaynst him, and harkened not vnto the word of the Prophete, whiche he tolde him oute of the mouth of God, but pyched a battayle agaynst him in the felde of Mageddo. And the princes prealed to kyng Josias. Then said the kyng vnto his seruauntes: Carye me awaye out of the battayle, for I am sore wounded. And immediatly his seruauntes toke him away out of the front of the battayle. The sat he vpon the seconde charet, came to Jerusalē, dyed, and was buried in his fathers sepulcre. And in all Jury they mourned for Josias, yea the rulers also with their wiues made lamentation for him vnto this daye. And this was done euer stil in Israel. ℭ iiij. Reg. xxiij. c iij. Paral. xxxv. d iiij. Reg. xxiij. c

These thynges are wrytten in the boke ℭ
of the storyes of the kynges of Juda / namely all the actes and workes of kynge Josias, his power royall and maiesty, his vnderstandynge in the lawe of God, and what he dyd / yea thynges whiche are not wrytten in the boke of the kynges of Israell and Juda. And the people toke Jechonias the sonne of Josias, and made him kynge in stede of Josias his father, when he was. xxiij. yere olde. iiij. Reg. xxiij. c ij. Paral. xxxvi. a

And he raigned ouer Iſrael.iij. monethes. And the kyng of Egypt put him downe, ỹ he ſhold not raigne in Jeruſalem, and rayſed vp a taxe of the people: namely an hundred talētes of ſyluer and, one talent of golde. The kynge of Egypt alſo made Joachim his brother kynge of Juda and Jeruſalem. As for them of ỹ kinges counſell with the king him ſelfe and Zaraceles his brother, he toke them & caried them away priſoners in to Egypt. Fiue and twenty yere olde was Joachim, when he was made kyng in the lande of Juda and Jeruſalem, &
iiij. Re. xxiij. c he did euil before the Lorde. After this Nabuchodonoſor the kynge of Babylon came vp, bound him with bandes of yron, & caried him vnto Babylon. Nabuchodonoſor alſo toke all the veſſels that were halowed in the temple of the Lord, and all the iewels, & caryed them vnto Babylon, and broughte them in to his owne temple at Babylon. Of his vnclennelle and vngodlynelle it is written in the boke of the actes of the kynges. And Joachim his ſon
F raigned in his ſtede. He was made kyng being xviij yere old, and raigned but thre monethes and.x. dayes at Jeruſalem, and dyd euil before the Lorde. So after a yere Nabuchodonoſor ſent and cauſed him be brought vnto Babylō with the holy veſſels of the Lorde, and made Sedechias his brother kynge of Juda and Jeruſalem, when he was.xxj. yere olde, and he raigned.xj. yere.

And he dyd euil alſo in the ſight of ỹ Lord, and cared not for the wordes that were ſpokē
Jere. xxxvii. F vnto him by the Prophete Jeremye, at the mouth of the Lorde. And where as he hadde made an othe vnto kyng Nabuchodonoſor, he manſwore him ſelf, and fel from him, hauing a ſtiffe necke and hert, and tranſgreſſed all the ſtatutes and ordinaunces of the Lord God of Iſrael. The rulers alſo and heedes of the people of the Lorde did moche euill, & became vngodly more then the Heathen, being defiled in all maner of abhominations: yea and defiled the holy temple at Jeruſalem. And the God of their fathers ſent his meſſengers vnto thē, to turne them backe and to call them agayne from their ſynnes, for he wold fayne haue ſpared them, for his holy tabernacles ſake. Ne-
B uertheleſſe they had his meſſengers in derisiō: and loke what God ſpake vnto them by his Prophetes, they made but a ſport of it. This drewe on ſo longe, til the Lorde was wrothe with his people for their vngodlineſſe, and til he cauſed the kynges of the Caldees to come vp, which ſlew their yong men with ỹ ſwerde: yea euen in the compaſſe of their holy temple and ſpared no body, neyther yonge man nor olde, neyther mayden nor younge man: but they were al delyuered in to the power of the kynges of the Caldees, and al the holy veſſels of the Lorde, and the kynges treaſures toke they, and caryed them vnto Babylon. As for the houſe of the Lorde, they brent it, & brake downe the walles of Jeruſalem, ſet fyre vpō her towres, deſtroyed all her noble buyldynges, and brought them to nought, and the people that were not ſlayne with the ſwerde, they caryed vnto Babylon.

Thus became they priſoners and bondemen of the kynge of Babylon, tyll they were delyuered and raygned for them ſelues, * when the wordes of the Lorde were fulfylled, whiche he prompted them by the mouth of the Prophete Jeremye, and tyll the land had her reſte: namely all the tyme that it lay waſte, hadde it reſte and quyetneſſe. lxxvij. yeres. * Jere. xxv.

CIrus gyueth lycence to the Jewes to returne to Jeruſalem, and reſtoreth them the veſſelles of the temple. After that are there letters ſende to Artaxerxes, whiche accuſe the Jewes for buyldynge of the cyrye: and ſo is the buyldynge dryuen of, vntyl the ſeconde yere of Darius.

CAPI. II.

NOw when kynge Cyrus raigned ouer A
the Perſians, and when the Lorde ii. Paral.
wolde perfourme the worde that he i. Eſdr.
had prompted by the mouth of the Prophete Jeremye: the Lorde rayſed vp the ſpirite of Cyrus the kynge of Perſians, ſo that he cauſed this writynge to be proclaymed thorowe out his hole realme, ſaying: Thus ſayth the kyng of Perſians: the Lorde of Iſraell that hye Lorde hathe made me kynge of the lande and commaunded me to buylde him an houſe at Jeruſalem in Jurye. Yf there be anye now of your people, the Lorde be with him, and goo vp with him to Jeruſalem. And all they that dwell rounde about the place, ſhal helpe them, whether it be with golde, with ſyluer, with gyftes, with horſes and neceſſarye catell, and all other thynges that are broughte with a free wyll to the houſe of the Lorde at Jeruſalem.

Then the prynceypall men oute of the tribes and vyllages of Juda and BenJamin ſtode vp, ſo did the preeſtes alſo and the Leuites (whom the Lorde had moued) to goo vp and to buylde the houſe of the Lorde at Jeruſalem. And they that were about them, helped them with all maner of golde, and ſyluer, and catell alſo, and with many lyberall gyftes, &
this dyd many one, whoſe mynde was ſtered B
vp therto. * Kyng Cyrus alſo brought forth i. Eſdr.
the veſſels and ornamentes that were halowed vnto the Lorde (whiche Nabuchodonoſor the kynge of Babylon had caryed awaye from Jeruſalem, and conſecrated them to his idoll and ymage) and delyuered them to Mithridatus his treaſurer, and by him they were delyuered to Salmanaſar the deputye in Jurye. And this was the nombre of them: Two thouſande and foure hundred ſyluer boules, thirtye ſyluer baſens, thirtye baſens of golde two thouſande and foure hundred veſſelles of ſyluer, and a thouſande beſyde. All the veſſels of golde and ſyluer, were fyue thouſande eighte hundred and.lx. Theſe were nombred vnto Salmanaſar, and them that were come agayne with him to Jeruſalem out of ỹ captiuitie of Babylon. Now in the tyme of kynge i. Eſdr. iiij.
Artaxerxes the kynge of Perſia, theſe men: Balemus, and Mithridatus, Sabellius, Ra-

thimus

thimus, Balthemus, Semellius the scrybe, and other that dwelte in Samaria and in other places vnder the dominion therof, wrote a letter vnto kynge Artaxerxes, wherin they complayned vnto the kynge of them in Jury and Jerusalem. The letter was made after this maner.

E Syr thy seruauntes, Rathimus the storye wryter, Sabellius the scribe, and other iudges of the courte in Celosyria, and Phenices. Be it knowen and manifest to our Lorde the kyng, that the Jewes whiche are come vp frō you vnto vs in to the rebellyous and wycked cytye, begyn to buylde it agayne, and the walles aboute it, and to set vp the temple a new. Nowe yf this cytye and the walles therof be set vp agayne, they shall not onely refuse to gyue trybutes and taxes, but also rebel vtterly agaynste the kyng. And forso moch as they take this in hande now about the temple, we thought it reason, to thynke no scorne of it, but to shewe it vnto our Lorde the kyng, and to certifye him therof: to thintent that yf it please the kynge, he maye cause it be soughte in the bokes of olde, and thou shalt fynd suche warning wrytten, and shalt vnderstande that this cyty hath alway ben rebellious and disobedient, that it hath subdued kynges & cities, and that the Jewes which dwel therin, haue euer den a rebellyous, obstinate, vnfaythfull, and fyghtyng people, for the which cause this cyty is walled. Wherfore now we certifie our Lord the kyng, that yf this cyty be buylded & occupied agayne, and the walles therof set vp new, thou canst haue no passage in to Celosyria, and Phenices.

D Then wrote the kynge to Rathimus the storye wryter, to Balthemus, to Sabellius the scrybe, and to the other officers and dwellers in Sicia and Phenices, after this maner: I haue red the epystle whiche thou sentest vnto me, and haue commaunded to make diligent searche, and haue founde that the cytye hathe euer resysted kynges, that the same people are disobedient, and haue caused moch warre, and that myghtye kynges haue raygned in Jerusalem, whiche also haue raysed vp taxes of Syria and Phenices. Wherfore I haue commaunded those people that they shall not buylde the cytye, that they make no more in it, and that they procede no farther with the buyldyng: for so moche as it might be the cause of warre and displeasure vnto kynges.

Nowe when Rathimus and Sabellius the scrybe, and the rulers in the lande hadde redde the wrytynge of kynge Artaxerxes, they gat them togyther, and came in all haste to Jerusalem, with an hoste of horsemen, and with moche people of foote, and forbad them to buylde. And so they lefte from buyldynge of the temple, vnto the seconde yere of kynge Darius.

CAPI. III.

KYnge Darius made a greate feast vnto A
his seruauntes, vnto all his courte, and to all the officers of Medea and Persia, yea to all the deputyes and rulers that were vnder him from India vnto Ethiopia, an hundred and.xxvij. countreys. So when they had eaten and dronken, being satisfied, and were gone home agayne. Darius the kynge went in to his chambre, layde him downe to slepe, and so awaked.

Then the thre younge men that kepte the B
kynges person, and watched his bodye commoned amonge them selues, and spake one to an other: let euerye one of vs saye some thynge, and loke whose sentence is wyser and more excellent then the other, vnto him shall kynge Darius gyue great gyftes, and clothe him with purple. He shall gyue him vessels of golde to drynke in, clothes of golde and couerynges, he shall make him a costly charet, and a bridle of golde, he shal gyue him a bonet of whyte sylke, and a cheyne of golde about his necke: yea he shall be the seconde and principall next vnto kyng Darius, and that bicause of his wisdome, and shal be called the kinges kynsman.

So euerye one wrote his meanynge, C
sealed it, and layd it vnder the kynges pyllowe, and sayd: when the kynge ariseth, we wyll gyue him oure wrytynges, and loke whose worde the kynge and his chiefe lordes iudge to be the moost wysely spoken, the same shall haue the victorye. One wrote: Wyne is a strong thyng. The seconde wrote: The kyng is stronger. The thyrd wrote: Women haue yet more strengthe, but aboue all thynges the truth beareth awaye the victory. Now when the kynge was ryssen vp, they toke theyr wrytynges, and delyuered them vnto him, and so he red them. Then sent he forth to cal all his chiefe Lordes, all the deputyes and rulers of the countreyes of Medea & Persia. And when they were set downe in the counsell, the wrytynges were red before them. And he cōmaunded to cal for the yong men, that they might declare their meaninges thē selues by mouth. So when they were sent for and came in, the king said vnto them: shewe vs and make vs to vnderstande what the thynges are that ye haue wrytten.

Then began the fyrst (whiche hadde spo- D
ken of the strengthe of wyne) and sayd: O ye men, wyne is marueylous strong, and ouercommeth them that drynche it: it disfygureth the mynde, and bryngeth both the poore man and the kynge to dotage and vanitie. Thus dothe it also with the bondman and with the free: with the poore, and ryche: it taketh awaye theyr vnderstandyng, and maketh them careles and merye, so that none of them remembreth anye heuynesse, dette, or tribute: It causeth a man to thynke also that the thynge whiche he dothe is honest and good: and remembreth not that he is a kynge, nor that he is in auctoritie, and that he ought not to worke suche thynges.

Prouerb. 3.a wyne.

¶ Darius maketh a feast. The thre sentences of the thre younge men, of whyche the fyrste is declared.

Moreouer, when men are drynkynge, they forget all frendshyp, all brotherly faythfulnesse and loue: but as sone as they are dronken, they draw out the swerde and wil fight: and when they are layd downe frō the wyne, and so risen vp agayne, they can not tel what they dyd: iudge ye now, is not wyne the strōgest? For who wolde els take in hande to wo suche thynges? And when he had spoken this he held his tonge.

¶ The declaracyon of the two last sentences of the yonge men, propounded in the Chapter before: of which ỹ last, that is, that veritye beareth the victorye in all thynges, is most commended and alowed. Darius wryteth letters to all the rulers vnder him, that they shoulde ayde Zorobabel to the buyldynge of Jerusalem.

CAPI. IIII.

A The kynge. Then the seconde (whiche had sayde that the kynge was stronger) began to speke saying: O ye men, are not they the strōgest and moste excellent, that conquere the lande and the see, and all that is in the see, & in the earthe? Now is the kynge lorde of all these thinges, and hath dominion of them al: and loke what he commaundeth, it is doone. Yf he sende his men forth a warrefare, they goo, and breake downe hylles, walles, and towres. They are slayne, and slee (other men) them selues, and ouer passe not the kynges worde. Yf they get the victory, they bryng the kyng all the spoyle. Lykewyse the other that medle not with warres and fyghting, but til the grounde: when they repe they bryngе tri bute to the kynge. And yf the kynge alone do but commaunde to kyll, they kyll/yf he commaunde to forgyue, they forgyue/ yf he commaunde to smyte, they smyte / yf he byd driue awaye, they dryue awaye / yf he commaunde to buylde, they buylde / yf he commaunde to breake downe, they breake downe/yf he commaunde to plante they plante. The common people and the rulers are obedient vnto him.

B And the kyng in the meane season sytteth him downe, eateth and drynketh, and taketh his rest: then kepe they watche rounde about the kynge, and not one of theym dare gette him out of the waye to do his owne businesse, but must be obedient vnto the kynge at a worde. Iudge ye nowe, O ye men, how sholde not he goo farre aboue, vnto whom men are thus obedient? And when he had spokē this, he held his tonge.

The thyrde, whose name was Zorobabel, whiche had spoken of women and of truthe, began to saye after this maner: O ye men, it is not the great kyng, it is not the multitude of mē, neither is it wine that excelleth: Who is it then that hath the lordshyp ouer them? Haue not women borne the kynge and al the people that rule those thinges? Haue not women borne them, & brought thē vp, that plant the vines whereout the wine commeth? They make garmentes for all mē, they gyue honour vnto all men, & without women can not men lyue. Yf they gather gold and syluer, & al precious thinges, and se a fayre welfauoured woman, they leane all togyther and turne their eyes onely vnto the woman, & gape vpon her and haue more delite vnto her, then vnto ỹ siluer and gold, or any maner of precious thing. A mā leaueth his father that brought him vp he leueth his own natural countrey & cleueth vnto the womā/yea he forgeteth his life w the woman, and remembreth neither father, nor mother, ne cōtrey. By this thē ye must nedes know that womē haue the dominiō ouer you.

women.

¶ Dothe it greue you? A man taketh his swerde, and goeth his waye to steale, to kyll, to murther, to sayle vpon the see, and seeth a lyon, and goeth in the darcknesse: and when he hath stollen, discerned and robbed, he bryngeth it vnto his loue. Agayne, a man loueth his wyfe better then father or mother: yea, manye one there be that renne oute of their wyttes, and become bondemen for their wyues sakes: many one also haue perished, and haue bene slayne, and haue synned bycause of women.

And nowe byleue me, I knowe a kynge, whiche is great in his power, and all landes stande in awe of him, and no man dare laye hand vpon him: yet did I se that Apame (the doughter of the great kynge Bartacus) the kynges concubyne, sat besyde the kynge vpon his ryght hande, and toke of his crowne from his heed, and set it vpon her owne heed, and smote the kynge with her lefte hande. Moreouer the kyng loked vpon her w open mouth: yf she laughed vpon him, he laugheth also: but yf she toke any displeasure with him, the kynge was fayne to flatter her, and to gyue her good wordes, tyll he hadde gotten her fauour agayne.

D

O ye men, are not women then stronger? Great is the earth, and hye is the heuen that do these thinges. Then the kyng and the princes loked one vpon an other. So he began to speke of the truth. O ye men, are not women stronger? Great is the erth, hye is the heuen, swyfte is the course of the sunne, he compasseth the heuen rounde about, and fetcheth his course agayne to his owne place in one daye. Is he not excellent that doth this? Yea great is the truthe, and stronger then all thynges. All the erth calleth vpon the truth, the heuen prayseth it, all workes shake and tremble at it, and with it is no vnrighteous thing. Wine is vnryghteous: the kyng is vnrighteous, women are vnryghteous, all the chyldren of men are vnryghteous, yea all their workes are vnryghteous, and there is no truthe in them, in their vnryghteousnesse also shall they be destroyed and perysshe. As for the truthe, it endureth, and is alwaye stronge: it lyueth and conquereth, for euermore worlde without ende.

Ecclesia. Truthe. E Esdre. Plutarche.

The truthe accepteth no personnes, it putteth no difference betwixte ryche or poore, betwyxte the myghtye or symple, but dothe ryght vnto euery man, whether they be euyll or good, and all men are lourngly dealt with all in the workes of it. In the iudgement of it there

there is no vnrygh̄teous thinge, but strength, kingdom and power, & maiesty for euermore. Blessed be the God of truth.

And with that he held his tonge, and al the people cryed and sayd: Greate is the truthe, and abour all. Then sayd the kyng vnto him: Aske what thou wylt, more then is appoynted in the wryttynge, and I shall gyue it the, for thou arte founde wyser then thy compaynons: thou shalte syt nexte me, and be my kynsman. Then sayd he vnto the kynge: Remembre thy promyse and vowe whiche thou hast vowed and promysed (in the daye when thou camest to the kyngdome) to buylde vp Jerusalem, and to sende agayne all the vessels and iewels that were taken awaye oute of Jerusalem: whiche Cyrus separated whe he offred in Babylon, and wolde haue restored them agayne euen there. And thy mynde was to buylde vp the temple, whiche the Edomytes brent when Jerusalem was destroyed by the Caldees. This onely (O kynge) is the thynge that I requyre, this is the maiestye, whiche I desyre and aske of the: that thou perfourme the vowe whiche thou with thyne owne mouth hast made vnto the kyng of heuen.

F Then Darius the kyng stode vp, and kissed him, and wrote a lettre vnto all the rputies and shreues, to all the Lordes and nobles, that they sholde conuey him forth, & all them that wolde goo vp with him. He wrote a letter also vnto all the shreues that were in Celosyria and Phenices, & vnto Lybanus, that they shulde drawe Cedre trees from Lybanus vnto Jerusalem, to buylde the city withall. Moreouer he wrote vnto all the Jewes that were gone out of his realme in to Jury, bicause of the fredome, that no officer no ruler nor shreue, shold come to their dores: and that all theyr lande whiche they had conquered, shold be free and not tributary. And that the Edomites shold gyue ouer the cities and villages of the Jewes which they had taken in: yea and that they sholde yerely gyue. xx. talentes to the buyldyng of the temple, vntill ỹ time that it were finished, and to the dayly halowing of the brentofferinges (as it is commaunded) ten talentes yerely also/and that al they which come from Babylon to buyld the city shold haue fre libertie, they and their children and all the preestes.

He wrote the greatnesse also and commaun G ded ỹ holy garment shold be gyuen them wherin they ministred, and wrote that commaundmentes shold be giuen to the Leuites vntil the day that the house were finished, & Jerusalem buylded vp/and commaunded that al they that watched the city shold haue their porcions and wages.

He gaue ouer also al the vessels that Cyrus had separated from Babylon, and al that Cyrus had gyuen in commaundement, the same charged he also that it shold be done and sent vnto Jerusalem. Now when this youge man was gone forth, he turned his face toward Jerusalē, and prayed the king of heuē and said: Of the commeth the victory, of the commeth wysdome & clerenesse, and I am thy seruaunt. Blessed art thou whiche hast gyuen me wysdome: the wyl I praise, O Lorde, thou God of our fathers.

And so he toke the letters, and wente vnto Babylon, and when he came there, he told this vnto all his brethren that were at Babylon, and they prayed the God of theyr fathers, that he hadde gyuen them refreshynge and lyberte to goo vp and to buylde Jerusalem, and the temple (which is there called after the name of the Lorde) and they reioyced with instrumentes and glaudrille seuen dayes longe.

¶ They that returne to Jerusalem are nombred. They begyn to laye the foundacyon of the temple, but are let by the meanes of enemyes, and so is the buyldynge dryuen of by the space of two yeres.

CAPI. V.

A Fter this were the principal men of al A the vilages, chosen in the tribes & kynredes, that they shold go vp, with their wyues and chyldren, with theyr seruauntes and maydens, with all theyr catell and substaunce. And Darius the king sent with them a thousande horsemen, to conuey them safely vnto Jerusalem: and theyr brethren went glad, playing vpon instrumēres, and singing. And these are the names of the men whiche went vp out of the villages, accordyng to the trybes. Of the preestes, the sonne of Phinehes, the sonne of Aaron: Jesus the sonne of Josedec, Joachim the sonne of Zorobabell, Math.i.b the sonne of Salathiel (of the kynred of David, out of the kynred of Phares, of the tribe iii. Esdr.iiii.b of Juda) whiche spake wonderfull thynges vnder Darius the kynge of Persia, in the seconde yere of his raigne in the fyrst moneth of Nisan.

These also are they of Jury which came vp and turned agayne vnto Jerusalem, oute of the captiuitie that Nabucodonosor the kynge of Babylon had brought vnto Babilon. And euery man sought his porcion agayne in Jury his city, they that came with Zorobabel, & with Jesus, Nehemias, Saraias, Raelaias, Elimeus, Emmanuus, Mardocheus, Beelsar, Mechpsa, Rochor, Oliorus, Emonias, one of their princes.

And the nombre of them according to their kynredes and rulers were. The chyldren of Phares, two thousand, an hundred thre score and twelue. The chyldren of Ares, thre thousand, an hundred and. lvij. The children of Jeme, an hundred & xlij. In the sōnes of Jesus and Joabes, a thousande thre. C. & two. The sonnes of Benin, two thousande foure hundred thre score and ten. The sonnes of Chorba, two hnndred and fyue. The sonnes of Banica, an hundred thre score and eyght. The sonnes of Rebech, foure hūdred and thre. The sonnes of Archad, foure hundred and .xxvij. The sonnes of Cham, thyrty and seuen The sonnes of Zorar, two thousande and. lxvij. The sonnes of Adinu, foure. C. thre score & one.

The sonnes of Adarectis, an hundred & eight. The sonnes of Clalo and Zelas, an hundred and seuen. The sonnes of Azorec, foure hundred and.xxxix. The sonnes of Jedarbone, an hundred and. xxxij. The sonnes of Hananias an hundred and thirty. The sonnes of Asom. xc. The sonnes of Marlar, four hundred & xxij. The sonnes of Zabarus. xcv. The sonnes of Sepholemon, an hundred and.xxvj. The sonnes of Nepopas, fifty and fiue. The sonnes of Hechanatus, an hundred and. lvij. The sonnes of Zebethanus, an hundred and.xxxij. The sones of Crearpatros (which is called also Enohadies and Hodias) four.C. and.xxvj. Of them of Gramos and Gabea, an.C. and.xxj. Of them of Bellelon and Leagge.lxb. Of the of Bastarus, an hundred and.xxij. Of them of Bechenobes.lv. Of the sones of Liplis, there were an hundred.lv. Of the sonnes of Labonus, three hundred and.lvij. Of the sonnes of Sichem, three hundred three score and ten. Of the sonnes of Huadon and Elimon, three hundred. lxxvij. Of the sonnes of Eetcus, two thousande an hundred and.xlv. The sonnes of Anaas, three hundred. lxx.

The prestes: The sonnes of Jeddus: The sonnes of Euther: The sonnes of Elasib, three hundred three score and twelue. The sonnes of Emerus, two hondred fifty & two The sonnes of Falsurius, three hundred & lvij. The sonnes of Caeca, two hundred and.xxvij The Leuites: The sonnes of Jesus in Cadubel & Banus, and Serebias, and Odeas, seuentye and foure.

The hole nombre of these from twelue yeres was three thousande foure hundred & lxij. Of the sonnes, doughters and wyues, ỳ hole summe was, a thousande, two hundred and foretye and two. The sonnes of the Preestes that prayed God in the temple: The sonnes of Asaph, of whome there were an hundred and.xxviij. But the doore kepers were: The chyldren of Selmenus, the chyldrē of Ater, the chyldren of Amon, the children of Acuba, Hopa, the chyldren of Tobi, an hundred thyrtye and vyne in all.

The Preestes that serued in the temple: The sonnes of Sell, the sonnes of Gaspha, the sonnes of Tobloch, the sonnes of Caria, The sonnes of Sud, the sonnes of Helu, the sonnes of Labana, the sonnes of Armacha, the sonnes of Achub, the sonnes of Utha, the sonnes of Cetha, the sonnes of Aggab, the sonnes of Odap, the sonnes of Anant, the sonnes of Canna, the sonnes of Geddu, the sonnes of Au, the sonnes of Radin, the sonnes of Desanon, the sonnes of Mechoba, the sonnes of Caseba, the sonnes of Goza, the sonnes of Dzul, the sonnes of Sinona, the sonnes of Acra, the sonnes of Hastem, the sonnes of Asiana, the sonnes of Hanet, the sonnes of Masiin, the sonnes of Acuba, the sonnes of Agrita, the sonnes of Azut, the sonnes of Fauon, the sonnes of Phasalon, the sonnes of Heeda, the sonnes of Susa, the sonnes of Cared, the sonnes of Barcus, the sonnes of Sarea, the sonnes of Cocli, the sonnes of Nasit, the sonnes of Agrita, the sonnes of Pedon: Salomon his sonnes, the sonnes of Asophot, the sones of Phasida, the sonnes of Celi, the sonnes of Dedon, the sonnes of Gaddahel the sonnes of Zaphens the sonnes of Aggia, the sonnes of Hacharet, the sonnes of Habathem, the sonnes of Saroneth, the sonnes of Masit, the sonnes of Anta, the sonnes of Salus, the sonnes of Abus, the sonnes of Suba, the sonnes of Ena, the sonnes of Rabotis, the sonnes of Phaphat, the sonnes of Malmon. All these ministred in the Sanctuarye, and were seruauntes of Salomon: euen foure hundred thre score and ten.

These folowing are they, that went vp fro Thelmellat Thelarsa (whose prices were Carmelā and Careth) and might not shew forthe their cities and kynredes, how they were of Israel: the sonnes of Dalarus, the sonnes of Tuben, the sonnes of Nechodaicus. Of the preestes that executed the office of the preesthode, and were not found: the sonnes of Odia, the sonnes of Achilos, the sonnes of Addin, whiche maryed one of the doughters of Phargelen, and were named after him. The writinge of the same kynred was sought in ỳ register of their generacion, but it was not founde: and therfore were they forbydden to execute the office of ỳ preesthode. Unto the said Nehemias & Atharas, that they sholde haue no porcion in the Sanctuarye, tyll there rose vp an hye preest, that were well instruct in the playne clerenesse and truth. Of all Israel (beside seruauntes and maydens) there were.xlij. thousande, three hundred and.xl. Nowe were there of seruauntes and maydens, seuen. M. three hundred and.xxxvj. Of synginge men and singinge women, there were two.C. and.lxb. Foure hundred and.xxxv. Camels. Seuen. M and.xxxvj. horses. Two hundred thousandes foretye and fyue mules. Fyue thousande and xxxv asses.

They? heedes also, and the rulers of the trybes, when they came to Jerusalem, and wolde buylde and set vp the temple of God agayne in his place, they gaue after their abilitie, vnto the temple, to the treasure, and to the seruyce of the Sanctuarye twelue thousande poundes of golde, fyue thousande of siluer, and an hundred preestes garmentes. And so dwelte the preestes and the Leuites, and the people that wente out to Jerusalem, and the countrey there aboute, the syngers also & the porters euery one of Israell in his owne lande.

So when the seuenth moneth came, and when the chyldren of Israell were euery man at his busynesse, they came all with one consent in to the courte, whiche was before the Easte doore. And there stode Jesus the sonne of Josedec, and his brethren the preestes, and Zorobabel the sonne of Salathiel, and his brethren, setting vp an aulter to offre brent sacrifices vpon it, as it is written in the lawe of Moses.

There came people also of other cōtreys, & the heathen out of all landes to set vp ỳ aulter in his place, and offred sacrifices and brent offrings

offeringes vnto the Lorde in the morninge. And so they helde the feast of tabernacles as it is commaunded in the lawe: And daylye offred they as accordynge was. and made the sacrifyces appoynted, the offeringes also of the Sabbothes and of the newe Moones, & all holy feastes. And all they that vowed offringes vnto the Lorde, beganne at the new Moone of the seuenth moneth to offre vnto God, for the temple of the Lorde was not yet buylded. And they gaue vnto ỹ Masons & carpenters, money, meate, and drynche with cheafulnes. Vnto them of Sidon also and Tyre they gaue carres, that they sholde cary Cedre trees frome Libanus to Betaftes and beames, and that they shulde make shyppes in the heauen of Joppe, accordynge as it was appoynted and ordeyned by Cyrus kinge of the Persians.

And in the seconde yere they came in to the temple of God at Jerusalem. In the second moneth beganne Zorobabell the sonne of Salathiel, and Jesue the sonne of Josedec & their brethren the prestes and Leuites, and all they that were come vnto Jerusalem out of the captyuyte of Babylon, and layde the foundacion of the temple, in the newe mone of the second moneth in the second yere that they were come in to Jewry and Jerusalem. And they appoynted the Leuites (that were aboue .xx. yere olde) vnto the seruyce of the Lorde: so Jesua and his sonnes and his brethren all the Leuites stode to gyther, and perfourmed the lawe and ordynaunce in the house of the Lorde.

And the prestes stode, and had their garmentes and trompettes, and the Leuites, the sonnes of Asaph hadde Cymballes, gpuynge thankes and prayses vnto the Lorde, accordynge as Dauid the kinge of Israel had ordeyned. And the songe that they dyd syng vnto the Lorde, was after this maner: O sing vnto the Lorde, for he is graeyous, and his goodnes vpon Israel endureth for euer. And all the people blew out with trōpettes, and songe with loude voyce, prayenge the Lorde togither in the rearynge vp of the house of ỹ Lorde. There came also frome amonge the Prestes and Leuites the rulers and elders, accordynge to the trybes and kinredes (suche as had sene the house afore) to the buyldyng of this temple with greate crye and greate mournynge, many also with trompettes and great ioye: In so moch, that the trompettes myght not well be heard for the weppnge and mourning. For the commen people blew goodly vpon the trompettes.

Then came the ennemyes of the trybes of Juda and Ben Jamyn, to knowe what that trompettynge and noyse of shawmes myght be. And they playned that it was they which were come agayne out of captyuyte, & wold buylde the temple vp a newe vnto the Lord God of Israel. So they went to Zorobabel and Jesus, and to the rulers of the villages and sayde vnto them: Shal we buylde with you also? For we lyke wyse haue heard your Lorde, and we walke after the same maner, from the dayes of Asbazareth the king of Assiria, which brought vs hyther. Then Zorobabel and Jesus and the rulers of the villages of Israel sayd vnto them: It is not mete that ye shulde buylde the temple of our God with vs: we oure selues alone wyll buylde vnto the Lorde, lyke as Cyrus the kinge of the Persians hath commaunded vs. 1. Esdr. 6.8

But the heithen in the lande layde them selues agaynste those that were in Jewry, helde vp the buyldynge from them, layed wayte vpon them prcuyhye, stopped suche as broughtany thing to the, forbad the to build, and hyndered those that made them passage, that the buyldyng shuld not be so punyshed: and this contynued so longe as kinge Cyrus lyued: and so they put of the buyldynge for the space of two yeres, vntyll the raygne of kynge Darius.

Aggeus and Zacharyp prophecye. They buyld the temple without let or hynderaunce, by the cōmaundement of Darius.

CAPI. VI.

A 1. Esdr. v. c

NOt withstandinge in the seconde yere of the raygne of Darius, Aggeus and Zachary the sonne of Addo prophecied vpon them in Jewry and Jerusalem, in the name of the God of Israel. Then Zorobabel the sonne of Salathiel and Jesus the sonne of Josedec stode vp, and beganne to buylde ỹ house of the Lorde at Jerusalem, when the Prophetes of the Lorde helped them. Aggeus. 1.c

At the same time came Sisennes the vnder Shreue in Syria and Phenices, with the lād lordes and his companyons, and sayde vnto them: Who hath bydden and commaunded you to buylde the house, to make the rofe & all other thynges agayne? And who are the worke men, that buylde them? Neuertheles the elders of the Jewes had suche grace of ỹ Lord that they wold not be let (though they were prouoked therto) but buylded on styll, vntyl ỹ tyme of kyng Darius were certifyed ther of, & an answere receyued from him. The letter that these men sent vnto kynge Darius, was after this maner.

B Sisennes the vnder Shreue in Siria and Phenices, and the landlordes with their cōpanyons, which are deade rulers in Siria & Phenyces, sende their Salutation vnto Darius the kynge. We certifye oure Lorde the kynge, that we came into the lande of Jewry and went to Jerusalem: where we founde them buylduynge the great house of God and the temple, with greate costely free stone and with goodly tymbre for the walles: yea they make greate haste with the worke, and helpe one an other. and it goeth forth prosperously in their handes, and with greate diligence & worshyp is it mad.

Then asked we the elders, who had commaunded them to make vp the house and the buyldyng, and this we dyd to the intent that we myght certifye the perfectly: & wryte vnto the, the names of those that were the rulers

lers of the worke. So they gaue, vs this answere: we are the seruaūtes of ꝑ Lord, which made heauen and erth: and as for this house it hath bene buylded & set vp afore tyme by ꝑ
iii. Reg. vi. a great and mygthye kinge of Israel. But whē
iiii. Reg. xxiiii. xxv. Jeremy. xxxix. lii. our fathers prouoked God vnto wrath, and synned agaynst the God of Israel, he gaue them ouer in to the power of Nabuchodonosor kynge of Babylon the kinge of the Chaldees, which brake downe the house, and brēt it, and caryed awaye the people prysoners vn to Babylon. Neuertheles, in the fyrst yere
i. Esdr. v. c that kynge Cyrus raygned at Babylon, Cirus the kynge wrote and commaunded to buylde vp this house agayne: and all the ornamentes that Nabuchodonosor caryed away from Jerusalem vnto Babylon, and appropriated vnto his own tēple: these brought Cyrus forth agayne, & deliuered thē to Zorobabel & to Salmanasar the vnder Shreue commaundynge them that they shulde bring those same ornamentes agayne to Jerusalē in to the tēple, & to begyn frō ꝑ tyme forth, to build ꝑ temple agayne in his own place. Thē Salmanasar layde the foundacion of the Lordes house at Jerusalem, and euer sence haue they buylded, & yet is it not ended. And therfore, O kynge, yf thou thynckest it good, let it be sought in the Rybzarpes and rolles of kinge Cyrus: yf it be founde then, that it is done with ꝑ councell and consent of kinge Cyrus, and yf our Lorde the kyng be so myn ded, let him wrȝte vnto vs therof.

C Then commaunded kyng Darius, to seke
i. Esdr. vi. a in the Rybzaries: and so at Egbathanis in a
vi. Esdr. viii. c tyrle cyte in Medea there was founde such a writynge: In the fyrste yere of the raygne of Cyrus the same kynge Cyrus commaunded that the house of the Lord at Jerusalem shulde be buylded agayne (and odoures to be made there cōtynually vnto the Lord) whose heygth shall be. x. cubytes, and the bredeth xl. cubytes, and. iiij. square with thre hewen stones, with a lott of tymbre of the same cōtrey, yea with a newe lott, and the expences therof to be gyuen of the house of kinge Cyrus.

And the ornamētes of golde and syluer, ꝑ Nabuchodonosor toke out of the house of ꝑ Lorde at Jerusalem, shall be set agayne in ꝑ temple at Jerusalem, where they were afore. Sisennes also the vnder shreue in Siria and Phenices, the ꝓnces and theyr compa-nyons, and the other that be heade rulers in Siria & Phenices, shall not medle nor haue any thing to do with that place.

D Cirus haue cōmaunded also, that they shall buylde the house of the Lorde hole vp, and haue ordeyned them, to helpe those that be come oute of captyuyte: tyll the house of the Lord be fynyshed: and out of the trybute and taxynge that is yearelye raysed vp in Siria and Phenices, dyligently to gyue them a certayne summe to the offrynge of the Lord and the same to be deliuered vnto Zorobabel ꝑ officer: that he therwithal may ordeyne oxen, rammes, lambes, and corne, salte, wyne and oyle, and that contynually euery yere: after the expences whiche the prestes that be at Jerusalem, shewe to be made dayly: this shall be gyuen vnto them without delaye ꝑ
i. Esdr. they may offre sacrifices dayly to the hyghest God, for the kynge and for his seruauntes, and to praye for their lines. Let it be proclay med also on euery syde, that whosoeuer bre-keth or despyseth this commaundement of ꝑ kynge, shall be hanged vpon a galow (made of his owne good) and all his goodes shalbe seasoned vnto the kinge.

The Lorde therfore (whose name is there called vpon) rote out and destroye all the kin ges and people, that vndertake by vyolence to hinder the same, or to deale vncurteously with the house of the Lorde at Jerusalem. I Darius the kinge haue ordeyned, that these thynges shall be done with all dylygence.

¶ The temple is fynyshed and dedicate: and the feast of vnleuened bread is holden.

CAPI. VII.

THen Sisennes the vnder shreue in Celosyria, and Phenyces, and the other Landlordes with theyr companyons, obeyed the thynges that kynge Darius had ordeyned, were dylygent in the holy workes and were felow helpers with the olde rulers of the Jewes. And so the worke of the Sanctuary went forth and prospered, when Aggeus and Zachary prophecyed. A

And they perfourmed all thinges thorow the commaundement of the Lorde God of Israel, and after the deuyce of Cyrus, Darius, and Artarexes kinges of Persia. B

And thus was oure house fynyshed vnto the. xxiij. daye of the moneth Adar in the. vi. yeare of kynge Darius. And the chyldren of Israel ꝑ prestes and the Leuites, and the other that were come out of captyuyte, and such as were ioyned vnto them, dyd accordynge as it is wrytten in the boke of Moses. And in the dedycation of the temple they offred an hundred oxen, an hundred rammes. iiij. hundreth lambes, and. xij. gootes for the synnes of all the people of Israell, after the nombre of the trybes of Israel. The prestes also & the Leuites stode arayed in the prestly garmentes, after the trybes, ouer al the wor kes of the Lorde God of Israel accordynge to the boke of Moses, and the porters by all the dores.

And the chyldren of Israel (with those that C were come out of captyuyte) helde the passouer the. xiiij. daye of the fyrste moneth, when the prestes and the Leuites were sanctyfyed. They that came out of captyuite, were not all sanctifyed together: but the Leuites were all sanctifyed together. Also all they that came out of captyuite, kylled ꝑ easter lambe, for theyr brethren, for the prestes and for the selues. And the chyldren of Israel that came out of captiuite, and escaped from all the abominacyons of ꝑ Heathē, sought the Lord, D and kepte the feaste of vnleuened bread, vij. dayes

dayes longe, eatyng and dzynkyng and were merey before the Lozde: that the Lozde had turned the deuyce of the kinge of Assiria, and comfozted their handes to the wozkes of ꝑ Lozde God of Israel.

¶ Esdras causeth the people to assemble and come togyther, and then readeth them the lawe. They kepe the feast of Tabernacles.

CAPI. VIII.

AND after him, when Artaxerres the kinge of the Perians raygned, there wente vnto him Esdras the sonne of Saratas, the sonne of Azarias, the son of Helchiab, the sonne of Hallum, the sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the son of Azarias, the son of Boccus, the sonne of Abiu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aarō the fyrst preest. This Esdras went vp frome Babilon for he had good vnderstandinge in the lawe of Moses, that was gyuen of the Lord God of Israel, to be taught and done in dede. And the kinge fauoured him, and dyd him great worthip and honoure, after all his desyres. There went vp with him also certayne of the chyldren of Israel, of the preestes of ꝑ Leuites, of the syngers, porters and mynisters of the temple at Jerusalem.

In the.vij. yere of the the raygne of kinge Artaxerres, in the.v. moneth, that is in the vij. yeare of the raygne, they wente frome Babylon in the newe moone of the fyfth month, and came the hyghe waye to Jerusalem after his commaundemente, lyke as the Lozde hadde prospered their iourney. For in these Esdras gat greate instruction that he shulde leaue none of the thynges behynde, whiche are in the law and commaundementes of God. And he taughte hole Israell all rightoulnes and iudgement.

Then came the Secretaryes of kynge Artaxerres, and delyuered the wrytynges (that were come from Artaxerres the kinge) to Esdras the preeste and reder of the lawe of the Lozde: And this is the coppye of the letter.

Kinge Artaxerres sendeth his greetynge vnto Esdras the preeste and reder of the lawe of the Lozde: Of frynshyp and good will I haue ordeyned and charged, yf there be anye of the Jewes, of the preestes and Leuites in my realme, which desyreth and is contente to go with the vnto Jerusalem, that he may do it. Therfore yf anye be minded to beare the company, let them come togyther, & go with the (lyke as I am content and my seuen frēdes my counselers) to se what they do at Jerusalem and in Jewry, and kepe the thinges accordynge as thou hast in the lawe of the Lozde and to brynge the gyftes vnto God ꝑ Lord of Israel, that I and my frendes haue promysed to Jerusalem, and all the syluer & golde that is in the countrey of Babylon, vnto the Lord to Jerusalem, with the thing that is gyuen for the people in the Lozdes temple at Jerusalem; Yea that the same siluer and golde maye be gathered, and oxen, rāmes, shepe and gotes and other that be long to these thinges: and that they maye offre sacryfyces vnto the Lozde, whiche is at Jerusalem,

And what so euer thou and thy brethren wyll doo with syluer and golde, that do after thy mynde, and after the commaundemēt of the Lozde thy God: & lyke wyse with all the holye vessels, that are gyuen the for ꝑ seruyce of the house of the Lozd thy God: and other thinges whatsoeuer is necessary for the to the worke of the temple, that shal be gyuē ꝑ of the kynges treasure: and loke what thou with thy brethren wylte doo with the golde and siluer, that doo after the wyll of the Lozde.

And I kynge Artaxerres haue commaunded the kepers of the treasures in Siria and Phenices, that whatsoeuer Esdras the preste and reder of the lawe of the Lozde doth wryte, it shall be gyuen him: tyll an. C. talentes of siluer, and of golde in lyke maner: Of corne also an hundreth measures. and tyll an hūdreth vessels of wine, and other plenteous thinges without nombre. Let all thinges be done after the law of the hyghest God, that ꝑ wrath of God aryse not in the realme of the kynge and of his sonnes. I commaūd you also, that ye requyre no tax ne trybute of the preestes, Leuytes syngers, and mynisters of the temple, ne of the writers: and that no man haue auctoryte to medle any thynge agaynst thē. As for the (O Esdras) set thou iudges and arbytrers in the hole land of Siria and Phenyces, after the wysdome of God: and learne al such as are ignoraunte in the law of God thy Lozde, & let al them that offende agaynst the lawe, be punyshed: whether it be w death with payne, to be condemned in money, or to be banyshed.

Then sayde Esdras the wryter. Blessed be the God of our fathers, that hath gyuen so good a mynde and wyll in to the herte of the kinge to magnifye his house that is at Jerusalem, and hath made me to be accepted in the syght of the kynge, of his counsell, of his frendes and of his nobles. C 1. Esdr. viii. D

And so I was stedfast in my mynde, according as the Lord my God helped me, and I chose out men of Israel to go vp with me.

And these are the heades (after their kinredes and houses of their fathers) that went vp w me frome Babylon, out of the kingdome of Artaxerres: Of the sonnes of Phares, Gersonius. Of ꝑ sonnes of Sigmarith, Amenus. Of the sonnes of Dauid, Accus, ꝑ sonne of Lectia. 1. Esdr. viii. E

Of the sonnes of Phares, Zachary: & with him there turned agayne an hundred and fyfty men. Of the sonnes of the captayne of Moabylon, Zarei, and with him. ij. hundreth and. l. men. Of the sonnes of Zachnes, Jechonias, Zecholy, & with him. ij. C. and. l. men. Of the sonnes of Salamaasia &, Gotholie, & lxx. with him. Of ꝑ sonnes of Zaphatia, Zarias Micheli, & with him. lxx. Of the sonnes of Job, Abdias Jeheli, and with hym. ij. C. &

twelue

twelue men. Of the sonnes of Bania, Halimoth the son of Iosaphia, & with hym an. C. & lx. mē. Of ꝑ sonnes of Beer, Zachary, Bebei, and with him. ij C. and. viij. men. Of the sonnes of Elead, Johannes Ezechan, & with hym. C. & x. men, Of the sonnes of Adonicam those that were the last, and these are theyr names: Eliphalam the sonne of Gebell and Semeias, and with hym. lxx. men. All these called I together by the water Thia, where we pytched oure tentes thre dayes, and there I mustered them.

D As for the sonnes of the prestes and Leuites, I founde none there. Then sent I vnto Eleazar, and Eccelom, and Maisman, and Malobam, and Enaathan, and Samea, and Jozibimathan, Eunagan, Zachary, Mosollamum (these were the leders and men of experyence) and I sent them wyde, that they shulde come vnto Loddeus, which was by ꝑ place of the treasurye, and cōmaunded them that they shulde speake vnto Loddeus and to his brethren and to those that were in the treasurye, to sende vs suche men, as myght execute the prestes office in the house of the Lorde oure God. And with the myghtye hande of our Lorde God, they brought vnto vs men of good experience, frome amonges the sonnes of Moolius, the sonne of Leui, the sonne of Israel, Sebebeliam and the sonnes and his brethren Asbin and Anin, of whō there were. xviij. From amōges the chyldren of the sonnes of Cananeus, and their sonnes were. xx. men. And of them that serued in the temple, whom Dauid had ordeyned, and the pryncypall men that ministred for the worke vnto the Leuites in the temple two. C. and twentye men, whose names are all tokened vp in wrytynge.

1. Esdr. viii. c Then commaunded I a fastynge vnto the ponge men before the Lorde, that I myght desyre of him a prosperous iourney & a good waye for vs, yea for vs, for our chyldren, and for the catel, because of the layinges awayte, and I durst not require of the kynge men of horse and of fote, to conueye vs safely agaynst oure enempes, for we had sayd vnto ꝑ kynge, that the power of the Lorde our God shuld be with them, that seke hym with theyr hole herte. And therfore we besought God oure Lorde earnestlye because of these thynges, & he was mercyfull vnto vs, and hearde oure prayer. And I separated from amonge the rulers of the people, and frō the prestes of the temple. xij. men, & Hebeia and Asania, and ten men of their brethrē with them. And I weied them the golde & the syluer and al the prestly ornamentes of the house of our God, which the kyng & his counsel, and his princes, & hole Israel had geuen. And whē I had weyed it, I gaue thē an. C. & l. talētes in syluer, & C. talentes of syluer vessell, an. C. talētes of gold, & of goldē vessell seuē tymes twentye, & vessels of other metall (yea of good metall). xij. glystrynge as the golde, & sayd vnto them: ye also are holy vnto the lorde, & the vessels are holy, & the golde and the syluer is promysed vnto the lord ꝑ God of our fathers, Be diligent nowe and kepe it, vntyll the tyme that ye delyuer it to the rulers of the people, to the Prestes, to the Leuite, and to the pryncypall men of the cytyes of Israell in Jerusalem, and in the chambre of the house of our God.

So the prestes and the Leuytes which receyued of me the golde, the siluer and the vessell, brought it to Jerusalem into the temple of the Lorde. And from Thia we brake vp the. xij. daye of the fyrst moneth, tyll we came to Jerusalem. And when the thyrde day was past, the weyed golde & syluer was delyuered in the house of the Lord the fourth daye, vnto Marimoth the sonne of Joz the preste, and with him was Eleazar the sonne of Phineas, and with them were Josabdus the sonne of Jesuet, Medias and the sonne of Banus, and certayne of the Leuytes to the nombre and to the weyght: and the wayght of them were wrytten vp the same tyme. As for those that were come out of captyuyte, they offred sacrifyce vnto the Lorde the God of Israel: euen. xij. oxen for all Israel. lxxxvj. rammes lxxij. shepe. xij. goddes for synne. xij. kyne for a thankoffrynge, al to ꝑ sacrifyce of the Lord. And the kynges commyssyon delyuered they vnto the stewardes and debites of the kyng, and to the vnder rulers in Celosyria and 1. Esd. 4. c Phenices.

Nowe when these thynges were done, the rulers came vnto me, and sayd: The generacyon of Israel, the Pryncs, the prestes and Leuites, the straunge people and indwellers of the land, haue not put awaye theyr vncleanesse, from the Cananites, Hethites, Pherezites, from the Moabytes, Egypcyans and Edomytes.

For bothe they and theyr sonnes haue mengled them selues with the doughters of thē, and the holy sede is myxte with the outlandyshe Heathen, and sens the begynnynge of theyr raygne haue the rulers and heades ben partetakers of theyr wyckednesse.

F * As soone as I had hearde these thynges 1. Esd. 8. c immediatly I rente my holy garmentes, and pulled out the heare of my heade & my beerd, & sat me downe sorowful & heuy. So al they that were moued thorow the word of ꝑ God of Israel, came vnto me: & I sat styll full of heuynesse vntyll the euenyng sacrifice. Then stode I vp frō fastyng, hauyng rente clothes and the holy garmēt, kneled downe vpon my knees, helde out my handes vnto the Lorde, & sayde: O Lorde, I am confounded & ashamed before thy face, for oure synnes are become many vpon our heedes, and our wickednesses are exalted vnto the heuē/ for sence the time of our fore fathers, we are in great syn vnto this day. And for the synnes of vs & our fathers, we with our brethren and with oure prestes haue ben delyuered vnto the kynges of the erth, in to the swerde, and in to captiuitie, and became a spoyle with confusion & shame vnto this daye. And now, O Lord God, how greate is the mercye that we haue gotten of the? in that thou hast left vs a rote & name in the place of thy Sanctuarye, to discouer oure

lyght

lyght in the house of the Lorde oure God, & gyuen vs meate at al tymes of our mynystracion. And when we were in captyuytie, we were not forsaken of the Lorde our God: but he made the kinges of Persia gracious and fauourable vnto vs, so that they gaue vs victayles and meate, yea and leaue to buylde vp the temple of oure Lorde God agayne, to repayre the wasted places of Sion, & to dwell in Jewry and Jerusalem. And nowe, O Lorde, what shall we saye, hauinge all these thinges in possession? For we haue broken thy cõmaundementes, whiche thou gauest vnto vs by the hãdes of thy seruaũtes the prophetes, sayinge: The land that ye go vnto, and that is gyuen you for an heritage to haue in possession, is defyled with the vnclennes and filthynesse of the heithen, and with their abhominacion haue they poluted it all togyther. Therfore shall ye not ioyne your doughters vnto their sonnes ne mary your sonnes vnto their doughters: Moreouer, ye shal neuer seke to make pear wt tyẽ, ỹ ye may increase & eat ỹ best in the land: & that ye may dyuyde the inheritaunce of the lande vnto youre chyldren for euermore. As for the thinge that nowe happeneth vnto vs, it commeth all for our wycked workes & great synnes, yet hast thou geuen vs suche a rote, ỹ we are come agayne vnto our owne lande: and we are so wycked that we haue broken thy statutes and commaũdementes agayne, & mengled our selues with the vnclennes of the outlandyshe Heathen. O Lorde, arte thou angrye with vs? wylte thou rote vs cleane out? that our rote and name remayn no more? O Lord God of Israell thou arte true, for our rote endureth yet vnto this present daye. And beholde, now are we before the in our synnes, now can we not stande before the in them.

And when Esdras with this prayer had knowledged the synne, weppynge, and lyenge flatte vpon the grounde before the temple, there gathered vnto hym from Jerusalem a great multytude of men and women, of yonge men & maydens, for there was a very greate weppyng and mournyng in the congregacyõ, So when Jechonias the sonne of Jehell one of the chyldren of Israel cryed, he sayd vnto Esdras: we haue synned agaynst the Lorde, because we haue maryed outlandyshe womẽ of the heathen. Nowe arte thou ouer all Israel. We wyll sweare an othe therfore vnto the Lorde, that we shall put awaye all oure wyues, whiche we haue taken of the Heathẽ with theyr chyldren: lyke as it is appoynted the before our fore elders. Stande vp then, open thou it, and declare it playnly vnto vs, accordynge to the lawe of the Lorde: for the matter belongeth vnto the, & we wyll helpe the, qupte thy selfe manly. So Esdras arose, and toke an othe of the rulers of the Priestes and of the Leuites, and of Israel, to do after these thynges: and they sware.

After Esdras had read the lawe, the people put awaye theyr straunge wyues: and then returneth euery man meryly vnto his owne dwellynge.

CAPI. IX.

THen Esdras stode vp from the court of the temple with out, & went in to the chamber of Jonathas the son of Masabus, and remayned there, and eat no meate nor dronke drynke, for the multytude of the wyckednes of ỹ people. And there was made a proclamacyon in al Jewrye and at Jerusalem, for all suche as were gathered et Jerusalem out of captyuite, that whosoeuer came not to Jerusalem within two or .iij. dayes accordyng to the iudgement of the olde lordes of councell) his goodes shulde be taken from him, and be excluded from the congregacyon of the captyuyte. And in thre dayes were all they of the trybe of Juda and Ben Jamin gathered together at Jerusalem, the .xx. daye of the .ix. moneth. And the hole multytude satte trembynge in the courte of the temple, for it was winter. So Esdras arose vp, and sayd vnto them: ye haue done vnryghtously, in that ye haue taken outlandyshe wyues to maryage, and so to encrease the synnes of Israel. And now knowledge the same, and giue prayse vnto the Lorde God of our fathers, and performe his wyll, departynge frome the Heathen of the lande, and from the outlandyshe wyues. Then cryed the hole multytude with loude voyce, and sayd: lyke as thou hast spoken, so wyll we do: but for somoche as the people are many, and the wynter here, we may not stãd without the house: agayne, this worcke is not a thynge, that can be fynyshed in a daye or two, for we be many that haue synned in these thynges: Ordeyne therfore, that the rulers of the multytude & all they that dwell with vs, and as many as haue outelandyshe wyues, the Prestes also and iudges of euerye place may stande in the tyme appoynted, tyl they lose vp the wrath of the Lorde in his busynes.

Then Jonathas the sonne of Ezell, and Ozias and Thecam receued ỹ charge of this matter, & Bozozamus, and Leius. and Sabatheus helped them therto. After this, all they stode vp that were come out of captyuite. And Esdras the preest chose vnto him the principall men from amonge the fathers accordynge to theyr names, & in the new mone of the tenth moneth they satte together, to examen this matter. And so the matter was a determynge (concernyng the men that had outlandyshe wyues) vntyll the newe mone of the first moneth. And of the preestes that had myxt them selues with out landish wyues, there were founde: of the sonnes of Jesu the sonne of Josedech and his brethren, Maazeas, Eleazar, Joribus, and Joadeus, whiche offred them selues to put away their wyues, and to offre a ram for their ignorauñce. And of the sonnes of Semmeri, Halleas, and Elles, and Jeelech, Azarias. Of the sonnes of Foseta, Limosias, Hismaen, Nathanea, Jullio, Jodus and Talsas. And of the Leuites Jolabdus, Semeis, and Colnis, Caletas, Facteas, Colnas, and Ellonas. Of the syngers of the Sanctuarye, Eliarib, Zacharus. Of the porters

ters, Hallumus and Tolbanes. And of Israel, of the chyldren of Foro, Osi, and Remias, & Geddias, and Melchias, Athelus, Elcazarus, Jemmebias, and Bannas. And of the chyldren of Jolaman, Thanias, Zachari, Jezrelus, Joddius, Ermoth and Elias. And of the sonnes of Jotnoin, Eliadas, Liasamus, and Zochias, Larimoth, Habdis and Nebedias. And of the sonnes of Zebes, Johannes, Amanias, Zabdias, and Emmeus. And of the sonnes of Bannus, Olammus, Maluchus, Jeddus, Jasub, Asabus & Jerimoth. And of the sonnes of Addin, Naatus, and Moolias, and Caleus, and Baanas, Maasuas, Mathathias, Besel, Bannus and Manasses. And of the sonnes of Naue, Nones, Ases, Melchias, Sameas, Simon, Benjamin, Malchus and Sarras. And of the sonnes of Asom, Carianeus, Mathathias, Bannus, Eliphalach, Manalles, Semei. Of the sonnes of Bannus, Jeremy, Moodias, Abzamas, Jobel, Baneas, Peliaas, Jona, Martmoth, Eliasib, Mathenens, Elialis, Ozias, Otelus, Semebius, Zambzis and Joseph. Of the sonnes of Nobeus, Idelus, Mathathias, Sabadus, Zecheda, Hedmi, Jesseus, and Baneas. All these had taken ouriandyshe women to marrage, and they put the awaye with theyr chyldren. The preistes and Leuites, and all they that were of Israel, dwelt at Jerusalem and thorowout all the lande, in the newe moone of the .vij. moneth and ỹ chyldren of Israel were in theyr dwellinges. And ỹ hole multitude came together vpon the flooze at the easte syde of the holy porte of the temple. And they spake vnto Eldras the hye preste and reader, that he wolde bringe the lawe of Moses, whiche was geuē of the Lorde God of Israel. So Eldras the hye preste brought the lawe vnto the hole multitude, to man and woman, and to all prestes, that they myght heare the lawe, in the new mone of the .vij. moneth. And he red in the floze that is before the holy porte of the temple, from the mornynge early vnto the eueny̆ng, before men and women. And

ii. Eldr. iii. a
i. Eldr. viii. a

they applyed theire mynde all vnto the lawe.

And Eldras the preste and reader of the lawe stode vp vpō a scaffolde of wood, which was made therfore: and vpō his ryght hand there stode by him Mathathias, Samus, Ananias, Azarias, Urias. Ozechias, and Balsamus: Vpō his left hād stode Faldeus, Mysael, Malachias, Abuscas, Sabus, Nabadias and Zachary. Then toke Eldras the boke before the hole multitude, for he was the principall, and had in mooste honour of them all. And when he had red out the lawe, they stode all streyght vpon theyr fete. So Eldras prayed the Lorde the moste hygh God, the almyghty God of hostes. And all the people aunswered: Amen: and held vp their handes, fell wowne flat vpō ỹ earth, & prayed ỹ Lord. And Jesus, Beneas, Sarebias, Jaddimus, Accubus, Sabbatheus, Calithes, Azarias, Jozadus, Ananias, and Phylias the Leuites lyfte vp theyr handes vpwarde, and bowed theyr faces to the grounde, and prayed the Lord: Those were they which taught ỹ law of the Lorde, and red the lawe of the Lorde in the congregacyō: and euery man set those before that vnderstode the lawe. Then spake Atharates vnto Eldras the hye preste and reder, and to ỹ Leuites that taught the multytude, sayinge: This daye is holy vnto the Lorde: & all they that heard the lawe, wepte So Eldras said: Departe your way thē, and eat the best and dzynke the swetest, and send gyftes vnto them that haue nothynge: for this daye is holy vnto the Lorde, and be not ye sorye. Then wente they theyr waye euerychone, ate and dzonke, and were merye, and sent rewardes vnto them that had nothyng that they myght also eat with gladnesse: for they were excedyngly reioyced, thorowe the wordes that were red vnto them in ỹ lawe:

And so they were all gathered together at Jerusalem to holde ỹ feast, accordynge to the couenaunt of the Lord God of Israel.

The ende of the thyrde boke of Eldras.

THE FOVRTH BOOKE OF ESDRAS.

¶ The people is reproued for theyr vnthankfulnesse. God wyll fynde an other people yf theie wyll not be reformed.

CAPI. I.

THe seconde boke of the Prophet Eldras (ꝑ sonne of Saraias, the son of Azarias, the son of Helchia, the sonne of Sallum, the son of Sadoc, the sonne of Achitob, the sonne of Amerias, the sonne of Azarias the sonne of Maraioth, the son of Saahias, the sonne of Uzi, the sonne of Boccus, the sonne Abisu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron, of the trybe of Leui: which was prysoner in the land of Medes, in the raygne of Artaxerxes king of Persia.

And the word of the Lord came vnto me, sayinge: go thy waye, and shew my people their synfulll dedes, and their children their wickednesses, which ꝑ they haue done against me, that they maye tell their childers children the same: for the sinnes of their fathers are increased in them. And why? they haue forgotten me and haue offred vnto straunge goddes. Am not I euen he, that brought thē out of the land of Egypt, from the house of bondage? But they haue prouoked me vnto wrath, and despised my counsels. Pull thou but then the heer of thy heade, and cast al euell ouer them, for they haue not bene obedient vnto my lawe.

It is a people without lernyng and nourture. How longe shal I forbeare them vnto whom I haue done so moche good? Manye kynges haue I destroyed for their sakes: Pharao with his seruauntes and all his power haue I smytten downe and slayne: All the nacions haue I destroyed and roted oute before them, ꝑ in the east haue I brought two landes and people to nought, euen Tyre ꝑ Sydon, and haue slayne al their ennemyes. Speake thou therfore vnto them, sayinge: Thus sayethe the Lorde: I ledde you thorowe the see, and haue geuen you sure stretes tenee the begynnynge. I gaue you Moses to be your captayne, and Aaron to be the preest. I gaue you lyght in a pyller of fyre, ꝑ greate wonders haue I done amonge you: yet haue ye forgotten me, sayth the Lorde.

Thus sayth the almyghty Lorde: I gaue you quayles to eate, and tentes for your sucoure: Neuertheles ye murmured, and ascribed not the victory of your ennemyes vnto my name: yea this same daye do ye yet murmoure. Where are the benefites, that I haue done for you? When ye were hongry in the wyldernes, dyd ye not crye vnto me: Why hast thou brought vs in to this wyldernes, to kyll vs? It had bene better for vs, to haue serued the Egipcians, then to die in this wildernesse. Then had I pitie vpon your mournynges, and gaue you Manna to eate. Ye ate angels fode. When ye were thurstly, dyd not I hewe the harde stone, ꝑ caused water to flowe therout? For the heate I couered you with the leaues of the trees. A good pleasaunt fat lande gaue I you: I cast oute the Cananites, the Pherezites and Philistines before you. What shall I doo more for you, sayth the Lorde. Sapi. xvi. c Nume. xx. B Esay. v. c

Thus sayth the almyghty Lorde: When ye were in the wyldernesse, in the water of the Amorytes, beinge a thyrste and blasphemynge my name: I gaue you not fyre for youre blasphemyes, but caste a tree in to the water, and made the ryuer swete. What shal I doo vnto the, o Jacob? Thou Juda woldest not obeye me. I wyll tourne me to an other people, and vnto those wyll I gyue my name, that they maye kepe my statutes. C Seynge ye haue forsaken me, I wyll forsake you also. When ye desyre me to be gracyous vnto you, I wyll haue no mercye vpon you: when ye call vpon me, I wyll not heare you. For ye haue defyled youre handes with bloude, and youre feete are swyfte to commyt manslaughter. Ye haue not forsaken me (in a maner) but your owne selues sayth the Lorde. Esay. i. d

Thus sayethe the almyghtye Lorde: haue I not prayed you, as a father his sonnes, as a mother her doughters, and as a nurse her younge babes, that ye wolde be my people, and I shoulde be youre God: that ye wolde be my children, and I shoulde be your owne father? I gathered you togither, as an henne gathereth her chyckens vnder her wynges. But nowe what shall I doo vnto you? I shall cast you oute fro my face. When ye offer vnto me, I shall turne my face from you: for youre solemne feaste dayes, youre newe moones, and your circumcisions haue I forsaken, I sente vnto you my seruauntes the Prophetes, whom ye haue taken and slayne, and torne their bodies in peces, whose bloud I wyll requyre of youre handes, sayethe the Lorde. Mat. xxv. F Esay. i. d xlvi.

Thus sayth the almyghtye Lorde: youre house must be desolate. I wyll caste you oute as the wynd doth the strawe: your children shall not be frutefull, for they haue despysed my commaundement, and doone the thynge that is euyll before me. Youre houses wyll I gyue vnto a people that shall come, and they that neuer herd me, shal bileue in me: ꝑ they vnto whome I neuer shewed token, shal doo the thynge that I commaunde theym. They haue sene no Prophetes, yet shall they call their synnes to remembraunce, and knowlege theym. I repose me vnto the grace, that I wil do for the people which is to com, whose children reioyse in gladnesse: and thoughe they haue not sene me with bodyly eyes, yet in spirite they byleue the thynge that I saye. D

And now brother, beholde what great worshyp and se the people that cōmeth from the East, vnto whom I wyll gyue the dukedom of Abraham, Isaac, and Jacob, of Oseas, Amos, and Michеas: of Joel, Abdi, Jonas, Naum, and Abacuc: of Sophony, Aggeus, Zachary, and Malachi, which is called also an aungell (or messenger) of the Lorde.

¶ The Synagoge fyndeth faulte with her owne chyldren. The Gentyles are called.

CAPI. II.

A THus sayth the Lorde, I haue brought this people out of bondage, I gaue thē my commaundementes by my seruaun tes the Prophetes, whome thou woldest not heare, but despysed my counsels. The mother that bare them, sayth vnto them: Goo your waye you chyldren, for I am a wydow and forsaken: I brought you vp with gladnesse, but with sorowe and heynesse haue I lost you: for ye haue synned before ꝑ Lord youre God, and done the thynge that is euil before him. But what shall I nowe doo vnto you? I am a wydowe and forsaken: goo youre waye, o my chyldren and aske mercye of the Lorde. As for me, o father, I cal vpon the for a wytnesse ouer the mother of these chyldren, whiche wolde not kepe my couenaunt: that thou bringe them to confusion, and their mother to a spoyle, that the beare no more. Let their names be scatred abrode amonge the heathen, let them be put oute of the erth, for they haue thought scorne of my couenaunt.

Woo be vnto the Assur, thou that hydest ꝑ vnrightous by the. Thou wicked people, remembre what I dyd to Sodome & Gomorre whose lande is turned to pytche and asshes. Euen so also wil I do vnto all them ꝑ heare me not, sayth ꝑ almighty Lorde. Thus saith the Lorde vnto Esdras: tel my people, that I wil gyue them the kyngdom of Jerusalem which I wold haue gyuen vnto Israel: their glory also will I take vnto me, and giue thē the euerlastynge tabernacles, whiche I had prepared for those. Gene. xix. e

B The tre of lyfe shall be onto them a swete smellynge oyntment: they shall neyther laboure nor be werye. Goo ye your waye, and ye shall receyue it. Praye for your selues a fewe dayes, that they maye dwelle therin. Nowe is the kyngdome prepared for you, therfore watche, take heuen and erth to witnesse, for I haue broken the euil in peces, and created the good, for I lyue sayth the Lorde. Mother embrace thy chyldren, and bringe them vp with gladnesse: make theyr fete as fast as a pyller, for I haue chosen the, sayth the Lorde.

And those that be deed wyll I rayse vp agayne from their places, and bring them out of the graues, for I haue knowen my name in Israel. Feare not thou mother of the chyldren, for I haue chosen the sayth the Lorde. And for thy helpe, I shal send the my seruaūtes Elay and Jeremy, after whose counsel I haue sanctified and prepared for the twelue trees with dyues frutes, and as manye welles flowynge with mylke and hony, and seuen mountaynes, wherupon there grow roses and lylyes, wherin I wyll fyll my chyldren with ioye.

Execute iustyce for ꝑ widow, be iudge for the fatherlesse: giue to the poore, defende the comfortlesse, clothe the naked, heale the wounded & sicke, laugh not a lame man to scorne, defende the creple, and let the blynd come in to the lyghte of my clerenesse. Kepe the olde and yonge within thy walles, where so euer thou fyndest the deed, toke them, and bury them, and I shall gyue the, the fyrst place in my resurrection. Holde stil, o my people, and take thy rest, for thy quietnesse is come. Fede thy chyldrē, o thou good nurse, stablish their fete. As for the seruaūtes whom I haue gyuē the, there shall not one of them perysshe, for I wyll seke them from thy nombre, were not thy selfe. Tobith

C For when the daye of trouble and heynesse commeth, other shall wepe and be sorowfull, but thou shalte be merye and plenteous. The heathen shall be gelous, but they shall be hable to doo nothynge agaynste the, sayth the Lorde. My handes shall couer the, so that thy children shal not se the fyre euerlastynge. Be ioyfull, o thou mother with thy chyldren, for I wyll delyuer the, sayth the Lorde. Remembre thy deed chyldren, for I shall bringe them out of the erth, and shewe mercy vnto them, for I am mercyfull sayth the Lorde almyghty.

Embrace thy chyldren vntyl I come, and shew mercy vnto thē, for my welles run ouer and my grace shall not fayle.

I Esdras receyued a charge of the Lorde vpon the mount Oreb, that I sholde go vnto Israel. But whē I came vnto Israel they set me at nought, & despised the commaundemit of the Lorde. And therfore I saye vnto you, o ye heathen, that heare & vnderstand: Loke for your shepeherde, he shall gyue you euerlastynge rest: for he is nye at hande that shall come in the ende of the worlde. Be redy for ꝑ rewarde of the kyngdom, for the euerlasting lyght shal shyne vpon you for euermore. Flie the shadowe of this worlde, receyue the ioyfulnesse of youre glorye. I testifye my sauyoure openly: O receyue the gyft that is gyuen you, and be glad, gyuynge thankes vnto hym, that hathe called you to the heauenly kyngdome.

D Aryse vp and stand fast: behold the nōbre of those ꝑ be sealed in the feaste of the Lorde which are departed from the shadow of the worlde, and haue receyued glorious garmētes of the Lorde. Take thy nombre, o Sion, and shut vp thy purified, which haue fulfilled the law of the Lord. The nombre of thy chyldren whom thou longdest for, is fulfylled: beseche the power of the Lorde that thy people, whiche haue ben called from the begynnyng, may be halowed.

I Esdras sawe vpon the mounte Syon a greate people, whome I coulde not nombre, and they al praysed the Lord with songes of thankesgyuynge. And in the myddes of them there was a yong man of an hye stature, more excellent then all they, and vpon euery one of their heades he set a crowne, and was euer hygher and hygher, whiche I maruey led at greatly. So I asked the aungell and sayde: Syr what are these? He aunswered and sayde vnto me: These be they that haue put of the mortall clothynge, and put on the immortal, and haue confessed and knowledged the name of God. Nowe are they crowned and receyue the rewarde.

Then sayd I vnto the aungel: what yong person is it that crowneth theym, and gyueth them the palmes in their handes? So he answered and sayd vnto me: It is the sonne of God, whome they haue knowleged in the worlde. Then began I greatly to commende them, that stode so stoutly for the name of the Lorde. And so the aungell sayd vnto me: Go thy waye and tell my people what maner of thinges, and how great wonders of the Lorde thy God thou hast sene.

¶ The wonderous workes whiche God dyd for the people are recyted. Esdras marueleth that God suffreth the Babylonians to haue rule ouer his people, whiche yet are synners also.

CAPI. III.

IN the thyrtye yere of the fall of the cyty, I was at Babylon, and laye troubled vpon my bedde, and my thoughtes came vp ouer my herte: for I sawe the desolacyon of Syon, and the plenteous wealth of them that dwelte at Babylon, and my spirite was sore moued: so that I began to speake fearefull wordes to the hyghest, & sayd: O Lorde, Lorde, thou spakest at the begynnyng, when thou plantedst the earth (and that thy selfe alone) and gauest commaundement vnto the people, and a bodye vnto Adam, whiche was a creature of thy handes, and hadst breethed in hym the breeth of lyfe: and so he lyued before the, and thou ledest him in to Paradyse, whiche gardeyn of pleasure thy ryghte hande hadde planted or euer the earthe was made. And vnto hym thou gauest commaundement to loue thy waye, whiche he transgressed, and immediatly thou appoyntedst death in hym, and in his generacions. Of hym came nacyons, tribes people and kynredes out of nombre. And euery people walked after their owne wyll, and dyd nyce thynges before the, but thy commaundementes they dispised. And in processe of tyme, thou broughtest the water floude vpon those that dwelte in the worlde, and destroyedst them. And as the deathe was in Adam, so was the water floude also i these. Neuertheles one of them thou lefte st, euen Noe with his housholde, of whome came all ryghtous men. And it happened, that when they that dwelte vpon the earth began to increase, and hadde gotten many chyldren, and were a greate people, they began to be more vngodly then the fyrst. Nowe when they all lyued so wyckedlye before the, thou dyddest chose the a man amonge them, whose name was Abraham. Hym thou louedst, and to him onely thou shewedst thy wyll, and madest an euerlastynge couenaunte with him, promysynge hym thou woldest neuer forsake his seed. And vnto hym thou gauest Isaac, vnto Isaac also thou gauest Jacob and Esau. As for Jacob, thou dyddest chose him, and put backe Esau. And so Jacob became a greate multitude. Gene.xxi.a Gene.xxv.c Genes.xxvii.a

And it happened that when thou leddest his seed out of Egypt, thou broughtest them vp to the mount Syon, bowynge downe the heauens, settynge fast the earthe, meuynge the grounde, makynge the depthes to shake, and troublynge the worlde: And thy glorye went thorowe foure portes of fyre, and earthquakes, and wyndes, and colde: that thou myghtest gyue the lawe vnto the seed of Jacob, and diligence vnto the generation of Israel. And yet takest thou not awaye from the that wycked hert, that thy lawe myght bring forth frute in them. For the fyrst Adam bare a wycked herte, transgressed, and was ouercome, and so be all they that are borne of him. Thus remayned weyknesse with the lawe in the herte of the people, with the wyckednesse of the roote: so that the good departed awaye, and the euyll abode styll. So the tymes passed awaye, and ỹ yeres were brought to an ende. Then dyddest thou rayse the vp a seruaunte called Dauid, whome thou commaundedst to buylde a citye vnto thy name, and to offre vp incense and sacrifyce vnto ỹ therin. This was doone nowe manye yeres. Then the inhabitaũtes of the city forsoke the and in all thinges did, euen as Adam and all his generacions had done: for they also had a wicked hert. Roma. viii.a 1.Reg.xv.c 1.Reg. v.a.g

And so thou gauest thy citye ouer in to the handes of thyne ennemyes. Are they of Babylon then better and more eyghtous then thy people, that they shall therfore haue the dominion of Syon? For when I came there, and sawe theyr vngodlynesse, and so greate wyckednesse that it coulde not be nombred: yea, when my soule sawe so many euyll doers in the thirty yere, my herte fayled me: for I saw how thou sufferedst them in such vngodlynesse, and sparedst the wycked doers: but thyne owne people hast thou rooted out, and preserued thyne ennemies, and this hast thou not shewed me. D

I can not perceyue howe this happeneth. Doo they of Babylon then better then they of Syon? Or is there any other people, that knoweth the saynge the people of Israel? Or what generacion hath so bilened thy couenauntes, as Jacob? And yet theyr rewarde appeareth not, and theyr laboure hath no frute. For I haue gone here and there thorowe the Heathen, and I se they be ryche and welthye, and thynke not vpon thy commendementes.

Wepe thou therfore our wickednesse now in the ballaunce, and theirs also that dwelle in the worlde, and so shall thy name be no where founde, but in Israell. Or where is there a people vpon earthe, that hathe not synned before the? Or what people hathe so kepte thy commaundementes? Thou shalte fynde that Israell by name hathe kepte thy preceptes, but not the other people and Heathen.

¶ The Aungel reproueth Esdras, bicause he semed to entre in to the profounde iudgement of God.

CAPI. IIII.

A AND the aungell that was sente vnto me (whose name was Uriel) gaue me an answere, and sayd: Thy hert hath taken to moche vpon it in this worlde, and thou thynkest to compasse the waye of the hyest. Then sayde I: Yea my Lorde. And he answered me and sayde: I am sent to shewe the thre wayes, and to set forth thre symilitudes before the: wherof yf thou canst declare me one, I wyll shewe the also the waye that thou desyrest to se, and I shal shew the whēce thy wycked herte commeth. And I sayde: Tell on my Lord. Then sayd he vnto me: Go thy waye, weye me the weyghte of the fyre, or measure me the blast of the wynde, or call me agayne the daye that is past. Then answered I and sayd: What man borne is hable to do that? Why requyrest thou suche of me? And he sayd vnto me: Yf I shoulde aske the, how depe dwellinges are on the see? Or how greate water sprynges are vpon the firmament? Or how great water sprynges are in the begynnynge of the depe? Or whiche are the out gopynges of Paradyse? Peraduenture thou woldest saye vnto me: I neuer wente downe yet in to the depe nor hel, neither syd I euer clymme vp in to heuen. Neuertheles nowe haue I asked the but onely of fyre and wynde, and of the daye thorowe whiche thou hast trauayled, and from whence thou canste not be seuered: and yet canst thou gyue me no answere of them.

He sayd moreouer vnto me: Thyne owne thynges, and such as are growen vp with the can thou not knowe: how shoulde thy vessel then be hable to compasse the way of the hyest, and now outwardly in the corrupte worlde to vnderstande the corruption that is euident in my syghte? Then sayde I vnto him: It were better we were not at al, then we shold lyue in wyckednesse, and suffre, & not to know

B wherfore. He answered me and sayd: I went Judith. ix. b in a wod, and the trees toke such a deuice and 2. Para. xxv. c sayd: Come let vs go, and fyght agaynst the see, that it maye depart awaye before vs, and that we may make vs yet moze woddes. The floudes of the see also in like maner toke this deuyce ad sayd: Come let vs go vp and fyght agaynst the trees of the wodde, that we may make our lande the wyder. The thought and deuyce of the wodde was but vayne, and nothynge worthe, for the fyre came and consumed the wodde: The thought of the floodes of the see came lykewyse to nought, for the sand stode vp and stopped them. Yf thou were iudge nowe betwene these two, whom woldest thou iustifye, or whom woldest thou condemne? I answered and sayd: Uerily it is a folysh thought that they bothe haue erred. For the grounde is gyuen vnto the wod, and the see also hath his place to beare his floodes. Then answered he me and said: Thou hast gyuen a ryghte iudgement, why iudgest thou not thy selfe also? For lyke as the ground is gyuen vnto the wodde, and the see to his floodes: euen so they that dwell vpon erth maye vnderstande nothyng but that which is vpon erth: and he that dwelleth aboue the heues, maye onely vnderstande the thynges that are aboue the heuens. Clau. de Iebame 1. Cozinth.

Then answered I and sayd: I beseche the O Lorde, let me haue vnderstandynge: for it was not my mynde to be curious of thy high thinges, but such as we daily medle withal/ namely, wherfore that Israell is blasphemed of the Heathē, and for what cause the people (whome thou euer hast loued) is gyuen ouer to be punished of vngodly nacions: and why? the law of our fathers is brought to nought, and the wrytten couenauntes come to none effect, and we passe away out of the worlde as the grashoppers, and our lyfe is a deep feare, & we are not worthy to obteyne mercy. What wyll he do then vnto his name, which is called vpon ouer vs? Of these thynges haue I asked question.

Then answered he me and said: The more thou serchest, the more thou shalte marueyle, for the worlde hasteth faste to passe awaye, and can not comprise the thynges, that are promysed for the ryghtous in tyme to come, for this worlde is full of vnryghteousnesse and wyckednesse.

But as concernynge the thynges wherof 1. Johā. ii. C thou askest me, I wyll tell the. The cupll is sowen, but the destruction therof is not yet come. Yf the cupll nowe that is sowen, be not tourned vpsyde downe, and yf the place where the cupll is sowen, passe not awaye, then can not the thynge come that is sowen with good. For the corne of cupll sede hathe ben sowen in the herte of man frome the begynnyng, and how moche vngodlynesse hath he brought vp vnto this time? and how moch shall he yet bryng forth vntyll he come in to the barne?

Ponder nowe by thy selfe, when the corne of cupll sede is cut downe, how great a barne shall it fyll? I answered an sayd: How and when shal these thinges come to passe? Why? fore are oure yeres fewe and cupll? And he answered me, sayinge: Haste not thou to moche vpon the hyest, for thy hastynesse to be aboue him is but vayne, thou makest to moch ado. Dyd not the soules also of the righteous aske question of these thynges in their holynesse, sayinge: ✠ How longe shall I hope of Apoca. vi this facion? When commeth the frute of my barne, and my rewarde? And vpon this Jere-

miel

miel the Archaungel gaue them answere, and sayde: Euen when the nombre of the sedes is fylled in you: for he hath weyed the worlde in the balaūce: in measure and nombre hath he measured the tyme, and moueth it not, vntyll the same measure be fulfylled. Then answered I and sayd: O Lorde Lorde, now are we all full of synne, and for our sakes peraduenture it is not that the barne of the righteous shall not be filled, because of the synnes of them that dwell vpon the erth.

So he aunswered me and sayde: Goo thy waye to a woman with chylde, and aske of her when she hath fulfylled her nyne menethes, yf her chyldbed maye kepe the byrth any longer within her. Then sayd I: No Lord that can she not. And he said vnto me: In hel the secrete places of soules are lyke the pruy chambre of a woman. For lyke as a woman that trauaileth, maketh haste when the time and necessitie of the byrthe is at hande: Euen so dothe the haste to delyuer it that is cōmitted vnto her. Loke what thou desyrest to se, it shal be shewed the from the begynnyng. Then aunswered I and sayde: Yf I haue founde fauoure in thy syght, and yf it be possible, and yf I be mete therfore, shewe me the whether there be more to come then is paste, or more paste then is for to come? What is paste I knowe: but what is for to come, I knowe not.

And he sayd vnto me: Stande vp vpon the right syde, and I shall expounde the symilytude vnto the. So I stode, and beheld, an hote burnynge ouen wente ouer before me: and it happened that when the flambe was gone by, the smoke hadde the vpper hande. After this there wente ouer before me a watery cloude, and sent down moche rayne with a storme: and when the stormye rayne was past, the droppes remayned styll. Then sayde he vnto me: Lyke as the rayne is more then the droppes, and as the fyre exceadeth the smoke: euen so the measure of the thynges that are paste, hathe the vpper hande. Then went the droppes and the smoke aboue: and I prayed and sayde: Maye I lyue (thynckest thou) vntyll that tyme? Or what shall happen in those dayes? He aunswered me, and sayde. As for the tokens wherof thou askest me, I may tell the of them in a parte: but as touching o thy lyfe, I may not shewe the, for I am not sent therfore.

Esdras and the Iungel commen togyther.

CAPI. V.

NEuertheleſſe, as concernyng the tokens marke this. Beholde, the dayes shall come, that they which dwell vpon erth shal be taken in a great nombre, and the way of the truth shall be hyd, and the lande shall be barayn from fayth, but iniquitie shal haue the vpper hande, lyke as thou hast sene now, and as thou hast herde long ago. And the land that thou seest now to haue rule, shalte thou shortly se waste. But yf God graunte the to lyue, thou shalt se after the thyrde trompet, that the sunne shall sodeynly shyne ageyn in the nyght, and the mone thre tymes in a day, and bloude shall drop out of wod, and the stone shall gyue his voyce, and the people shall be vnquiet: and euen he shall rule, whome they hope not that dwell vpō erth, and the foules shal flye, and the Sodomitish see shall cast out his fish, and make a noyse in the night, which many shal not know, but they shall all heare the voyce therof.

There shal be a confusion also in many places, and the fire shall be ofte sent agayne, and the wylde beastes shall go their way, and mēstruous women shal beare monsters, and salt waters shall be found in the swete, one frend shall fight agaynst an other, then shal all wit and vnderstandyng be hyd and put aside in to their secrete places, and shall be sought of many, and yet not be founde: then shall vnrighteousnesse, and voluptuousnesse haue the vpper hande vpon earthe. One lande also shall aske an other and saye: Is righteousnes gone thorow the? And it shall say, no. At the same tyme shall men hope, but nothynge obteyne: they shall labour, but their wayes shall not prosper.

To shewe the suche tokens I had leue, and B yf thou wilt pray agayne, and wepe as now, and fast seuē dayes, thou shalt heare yet greater thinges. Then I awaked, and a fearfulnesse went thorow al my body, and my minde was feble and carefull, so that I almost swouned withal. So the aungel that was come to talke with me, helde me, comforted me, & set me vp vpon my fete.

And in the seconde nyght it happened, that Salathiel the Capitayne of the people came vnto me, sayinge: Where haste thou bene? and why is thy countenaunce so heuy? Knowest thou not that Israell is committed vnto the in the lande of their captiuitie? Vp then and eat, and forsake vs not, as the shepherde that leaueth his flocke in the handes of wycked wolues. Then sayd I vnto him: Go thy waye fro me, and come not nye me: and he herd it, and as I sayd, so went he his waye fro me.

And so I fasted seuen dayes, mournynge and weppynge, lyke as Uriel the aungell commaunded me. And after seuen dayes, it happened that the thoughtes of my herte were verye greuous vnto me agayne, and my soule receyued the spirite of vnderstandynge, and I beganne to talke with the moste hyghest agayne, and sayd: O Lorde, Lorde, of euery wodde of the earthe, and of all the trees therof, thou haste chosen the one onely vyneyard, and of al landes of the hole world thou hast chosen the one pyt: and of all floutes of the ground, thou hast chosen the one lyly: and of all the depthes of the see, thou hast fylled the one ryuer, and of all buylded cityes thou hast halowed Syon vnto thy selfe: and of all the foules that are created, thou hast named the one doue, and of al the catel that are made

thou hast prouided the one shepe, and among all the multytudes of folkes, thou hast gotten the one people, and vnto this people whō thou louedst thou gauest a lawe that is proued of all.

And nowe, O Lorde, why hast thou gyuen this one people ouer vnto manye? and vpon the one roote thou haste prepared other, and why hast thou scattered thy one onely people amonge many? whiche treade theym downe, yea whiche haue euer withstande thy promyses, and neuer byleued thy couenauntes? And though thou weredst ennempe vnto the people yet shouldest thou punysshe them with thyne owne handes.

¶ Now when I had spoke these wordes, the aungel that came to me the nyght afore, was sent vnto me and sayde vnto me: Heare me & harken to the thynge that I saye, and I shall tell the more. And I sayd: Speke on my Lorde. Then sayd he vnto me: Thou art sore vexed and troubled for Israels sake. Louest thou the people better than him that made them? And I sayd: No Lorde, but of verye greefe & compassion haue I spoken. For my reynes payne me euery houre, bycause I wolde haue experience of the waye of the moost hyest, & to seke out part of his iudgement. And he sayde vnto me: that thou mayst not. And I sayd: wherfore Lorde? Wherevnto was I borne then? Or why was not my mothers chyldbed then my graue? So had I not sene the misery & trouble of Iacob, and the trauayle of my people of Israel.

And he sayd vnto me: nombre me the thinges that are not yet come / gather me togyther the droppes that are scatred abrode: make me the floures grene agayne that are wythered: open me the thynge that is closed: and bringe me forthe the wyndes that are shutte vp: Shewe me the ymage of a voyce, & then shall I declare the, the thynge that thou labourest to know. And I sayd: O Lord, Lord who maye knowe these thynges, but he that hath not his dwellynge with men? As for me I am vnwyse: Howe maye I then speake of these thynges wherof thou askest me. Then sayd he vnto me: lyke as thou canst do none of these thynges that I haue spoken of, euen so canst thou not fynde out my iudgement, or in the ende the loue that I haue promysed vnto my people.

And I sayd: beholde, O Lorde, yet art thou nye vnto them that haue no ende: and what shall they doo that haue bene before me, or we that be nowe, or they that shall come after vs? And he sayde vnto me: I wyll lyken my iudgement vnto a synge. Lyke as there is no slacknesse of the last, euen so is there no swiftnesse of the fyrste. So I answered and sayde: Couldest thou not make those (that haue bene made, and that be nowe, and that are for to come) in one, that thou mightest shewe thy iudgement the sooner? Then answered he me and sayde: The creature maye not haste aboue the maker, neyther maye the worlde holde them at ones, that shall be created.

And I sayde: Howe haste thou sayde then vnto thy seruaunte, that thou lyuynge maker, haste made the creature lyuynge at ones, and the creature bare it? euen so might it now also beare them that be present at ones. And he sayde vnto me: Aske the chyldebedde of a woman, and saye vnto her: Yf thou bryngest forthe chyldren, why doest thou it not togyther, but one after an other? Praye her therfore to bryng forth ten chyldren at ones. And I sayd: she can not, but muste do it one after an other. D

Then sayd he vnto me: Euen so haue I gyuen a chyldebed vnto the earthe, forthose that be sowen vpon it by procesle of tyme. For lyke as a ponge chylde maye not bringe forthe the thynges that belonge to the aged, euen so haue I ordeyned the worlde which I made.

And I asked and sayde: Seinge thou haste nowe gyuen me awaye, I wyll speake before the: for our mother of whom thou haste tolde me, is yet younge, and nowe she draweth nye vnto age. He aunswered me and sayd: Aske a woman that beareth chyldren, and she shall tell the. Saye vnto her: wherfore are not they (whome thou haste nowe brought forth) lyke those that were before the, but lesse of stature: and she shal aunswere the: They that be borne in the youthe of strength, are of one facyon: and they that are borne in the tyme of age (when the chyldbed fayleth) are otherwyse. Consydre nowe thy selfe, howe that ye are lesse of stature then those that were before you, and so are they that come after you lesse then ye, as the creatures whiche nowe begyn to be olde, and haue passed ouer the strengthe of youthe. Then sayde I: Lorde I beseche the, yf I haue founde fauoure in thy syghte, shewe thy seruaunte, by whome doest thou vysyt thy creature?

¶ The Aungel instructeth Esdras, and gyueth him answere to his questyons.

CAPI. VI.

AND he sayde vnto me: In the begynnynge when the grounde was made: ¶ before the worlde stode, or euer the windes blewe, before it thondered and lyghtened, or euer the foundations of Paradyse were layde, before the fayre floures were sene, or euer the mouable powers were stablysshed, before the innumerable multitude of aungelles were gathered togyther, or euer the dyghnesse of the ayre were lyfted vp, afore the measures of the fyrmament were named, or euer the chymneys in Syon were hote, and or the present yeres were sought oute, and or euer the inuencyons of them that now synne were put aside, before they were sealed that nowe gather fayth for a treasure: then dyd I consydre and ponder all these thinges, and they all were made thorow me, and thorowe none other, by me also they be ended, & by none other.

Then

Then answered I and sayde: whiche shal be the partynge a sunder of the tymes? Or when shall be the ende of the fyrste, and the begynnynge of it that followeth? And he said vnto me: From Abraham vnto Isaac, when Jacob and Esau were borne of him, Jacobs hande helde fyrst the hele of Esau: for Esau is the ende of this worlde, and Jacob is the beginnynge of it that followeth. The hande of man betwixte the hele and the hande. Other question (Esdras) aske thou not.

I answered then, and sayde: O Lorde Lorde, if I haue founde fauoure in thy sight I beseche the, shewe thy seruaunt the ende of thy tokens, wherof thou shewdest me parte the last nyght. So he answered and sayd vnto me: Stande vp vpon thy fete, and heare the perfecte voyce and sounde. There shall come a greate mocion, but the place where thou standest shall not be moued. And therfore when thou hearest the wordes, be not afrayde: for of the ende shall the worde and foundacio of the earth be vnderstande. And why? the worde therof trembleth and quaketh for it knoweth, that it muste be chaunged at the ende. And it happened, that whe I had herd it, I stode vp vpon my fete, and herkened: and beholde there was a voyce that spake, & the sounde of it was lyke the sound of many waters, and it sayde. Beholde, the dayes come, that I wyll begynne to drawe nyghe, and to vysette them that dwell vpon earth, and wyll begynne to make inquisicio of them, what they be that hurt equyte with vnryghtoulnes, and when the lowe estate of Syon shal be fulfylled: and when the world that shall vanysh awaye, shal be ouersealed, then will I do these tokens.

The bokes shall be opened before the firmament, and they shall se all togither, & the chyldre of a yere olde shal speake with their voyces: the women with chylde shall bring forth vntymely childzen of thre or foure monethes olde, and they shall lyue, & be rayled vp: & sodenly shal the sowne places appeare as the vnsowne, the ful store houses shall sodenly be found emptye, and the trompet shal gyue a sounde, whiche when euery man heareth, they shall be hastely afrayde. At ꝑ time shall fryndes fight one against an other like enemyes, and the earth shall stande in feare with them.

The sprynges of the welles shall stande styll, and in thre houres they shal not renne. Whosoeuer remayneth frō all these thinges that I haue tolde the, shall escape, and se my saluacion, and the ende of youre worlde. And the men that are receyued, shall se it, they that haue not tasted death frome theyr byrth: and the hert of the indwellers shal be chaunged, and turned into another meaning for euyll shall be put out, & disceyte shall be quenched: as for sayth, it shall florysshe, corrupcio shalbe ouer come: and the truth, whiche hath bene so longe without frute, shalbe declared. And it happened when he talked vnto me, that I loked demurely vpon him, before whom I stode, and these wordes sayde he vnto me: I am come to shew the, the tyme of ꝑ nyght for to come.

Yf thou wilt prayse yet more, and fast seuē dayes agayne, I shall tell the more thinges, and greater then before: for thy voyce is heard before the hyghest: for why? the mighty hath sene thy rightous dealynge, he hath sene also thy chastyte, whiche thou hast had euer sence thy youth: and therfore hathe he sent me to shewe the all these thinges, and to saye vnto the: Be of good comfort, & feare not, and haste not with the tymes that are past to thynke vayne thynges, and make not haste of the latter tymes. L

And it happened after this, that I wepte agayne, and fasted seuē dayes in lyke maner that I myght fulfyll the thre wekes, whiche he tolde me. In the eyght night was my hert vexed within me agayne, and I begamne to speke before the hyghest: for my spirite was greatly set on fyre, and my soule was in distres, and I sayde: O Lorde, thou spakest vnto thy creature fom the beginninge (euen the fyrste daye) and sayedst: Let heauen and erth be made, and thy worde was a perfecte worke. And then was there the spirite, and the darknesses were yet on euery syde, and silence: there was no mans voyce as yet frō the. Then commaundest thou a fayre lyght to come forth out of thy treasures, that thy worke myght appeare and be sene. Genel.i.a

Upon the seconde daye thou madest the spirite of the fyrmament, and commaūdedst it to parte a sundre, and to make a deuision betwixt the waters, that the one part might remayne aboue, and the other beneth. Upon the thyrde day thou broughtest to passe, that the waters were gathered in the seuēth part of the earth: Sire partes hast thou dryed vp and kept them, to thintent that men myghte sowe and occupye husbandrye therin. As soone as thy worde went forth, the worcke was made. for immediatly there was great innumerable frute, and manye dyuers pleasures and delyres of temptacion, floures of chaungeable colour and smel, and this was done the thyrde daye.

Upon the fourth day thou commaundedst that the sonne shoulde gyue his shyne, and ꝑ moone her lyght: the starres dydest thou set in ordre, and gauest them a charge: to do seruyce euē vnto man: that was for to be made. Upon the fyft day thou saydest vnto the seuenth parte (where the waters were gathered) that they shulde bryng forthe dyuerse beastes, foules, & fyshes. And so it came to passe, that the dom water & withoute soule, brought forth lyuynge beastes at the commaundement of God, that all people myght prayse thy wonderous workes. The diddest thou preserue two soules, the one ꝑ calledst Enoch and the other Leuiathan, & dyddest separate the one frō the other: for the seuēth parte (namely, where the water was gathered togither) myght not holde them bothe. Unto Enoch thou gauest one parte, whiche was dryed vp the thyrde daye, that he shulde dwell in the same parte, wherin are a thou- D Deut.xiii.e Genel.i.c

sande

lande lykes. But vnto Leuiathan thou gauest the leuenty parte, namely the moyst, and, hast kepte hym to deuoure what thou wylt and whan. Upon the syxte daye thou gauest commaundement vnto the earth, that before the it shulde bryngе forth beastes, catel, and all that crepe, and (besydes this) Adam also whom thou madest lorde of all creatures: Of hym come we all, and ye people also, whō thou hast chosen specyally vnto thy selfe. All this haue I sayd nowe and spoken before the, that I myght shewe, how that the worlde is made for our sakes. As for the other people whiche also come of Adam, thou hast sayde that they are nothyng, but be lyke a spetie, & hast lykened the aboundaunce of them vnto a droppe (that falleth) from the rote of the house.

And nowe, O Lorde, the Heathen whiche haue euer ben reputed as nothynge, haue begonne to be Lordes ouer vs, and to deuour vs: but we thy people (whome thou hast called the fyrst borne, thy only begotten, and thy feruent louer) are geuen into theyr handes & power. Yf the worlde now be made for oure sakes, why haue we not the inheritaunce in possessyon with the worlde? How longe shal this endure?

Exod. iiii. f

¶ The Aungell sheweth Esdras many thynges to come.

CAPI. VII.

A

And it happened after that I had spoke out these wordes, there was sent vnto me an aungell, which hadde ben by me also the nyghtes afore, and he sayd vnto me: Up Esdras, and heare the wordes that I am come to tell the. And I sayd: speake on Lorde my God. Then sayd he vnto me: The see is sette in a wyde place, that it myght be depe and great: but the entraunce is narrow and small lyke a ryuer. For who wolde goo into the see, to loke vpon it, and to rule it? Yf he went not thorowe the narrowe, howe myght he come into the brode?

Item an other: A cyte is buylded and sette vpon a brode felde, and is full of goodes: the entraunce is narrowe and sodeyn, lyke as yf there were a fyre at the ryght hande, and a depe water at the left, and as it were onlye one strayte pathe betwyxte them bothe, too smal that there coulde but one mā go there.

Yf this cyte now were gyuen to an heyre, & he neuer went thorowe the perelous waye, howe wolde he receyue his inheritaūce? And I sayde: it is so Lorde. Then sayd he: Euen so is Israel also a portyō. And why? for theyr sakes haue I made the worlde: and when Adam transgressed my statutes, then was the thynge iudged that was done. Then were the entraunces of the worlde made narrow, full of sorowe and trauayle: They are but fewe and euell, full of perels and laboure. For the entraunces of the fore worlde were wyde and sure, and brought immortal fruyte: If they now which entred into this worlde maye not comprehende these strayte and vayne thynges, moche lesse may they comprehende and understande the secrete thynges: Why disquieteth thou thy selfe then, synge thou arte but a corruptible man? And what woldest thou knowe, where as thou arte but mortall? And why hast thou not receyued in to thyne owne herte the thyng that is for to come, but that is present?

Then sayd I: O Lorde Lorde, thou hast ordened in thy lawe, that ye righteous shulde inherete these thynges, but that the vnfaythfull and vngodly wulde perysshe. Neuertheles the righteous shall suffre strayte thynges and hope for wyde: for they that haue lyued vngodly and suffred strayte thynges, shal not se the wyde. B Deut. viii.

And he sayd vnto me: There is no iudge aboue God, & none that hath vnderstanding aboue the hyest. For there be many that perysshe, because they despyse the lawe of God that is sette before them. For God hath gyuen strayte cōmaundement to such as come, that they know what they do, and how they shulde lyue: and yf they kept this they shuld not be punysshed.

Neuertheles they were not obedient vnto hym, but spake agaynste hym: ymagyned vayne thynges, and purposed to synne, & sayd moreouer that there was no God, and that God regarded it not. His wayes haue they not knowen, his lawe haue they despysed, & denyed his promyses: in his statutes and ordynaunces haue they not ben faythfull and stedfaste, and haue not performed his workes.

And therfore Esdras, vnto the full, plenty, and to the emptye, emptynesse. Beholde, the tyme shall come, that these tokens which I haue tolde the, shall come to passe, and the bryde shall appeare: and the earth that now palleth awaye, shall be shewed: and whosoeuer is delyuered from the foresayd euelles, shall se my wonders. For my sonne Jesus shalbe openlye declared, with those that be with hym: and they that remayne, shall be merry in foure hundred yeares.

After these same yeares shall my sonne C Christe dye, and all men that haue lyfe, and the worlde shalbe tourned into the olde sylence. vij. dayes, lyke as in the fore iudgmētes so that no man shall remayne. And after. vij. dayes, the worlde that yet awaketh not, shal be raysed vp, and shall dye corrupte. And the earthe shall restore those that haue slepte in her, and so shall the dust those that dwell in sylence, and the secrete places shall delyuer those that be committed vnto them. And the moste hyest shall be openlye declared vpon ye seate of iudgement, and all myserye shall vanysshe awaye, and longe suffrynge shalbe gathered together. But the iudgment shall cōtynue, the truthe shall remayne, and faythe shall waxe stronge, the worcke shall folowe and the rewarde shall be shewed, the righteousnesse shall watche, and ye vnrighteousnesses shall beare no rule.

Then sayd I: Abraham prayed fyrst for the

the Hodomites, and Moses for the fathers that lyned in wyldernes, & he that came after him for Israel, in the tyme of Achas and Samuel: and Dauid for the destruccyon, and Salomon for them that came in to the Sanctuary, and Elias for those that receiued raine and for the deed, that he myght lyue: and Ezechias for the people in the tyme of Sennacherib: and diuers other in lyke maner, which haue prayed for many.

Euen nowe seynge the corrupte is growē vp, and wyckednes increased, and the ryghtous haue prayed for the vngodly, wherfore shall it not be so nowe also?

He aunswered me, and sayd: This present worlde is not the end: there remayneth much honoure in it, therfore haue they prayd for ỹ weake. But the daye of dome shalbe the ende of this tyme, and the beginnyng ỹ of immortalite for to come, wherin al corrupcyon, vanisheth, al voluptuousnes is lowsed all mischeue taken away ryghtousnesse growne, & and the veritie springe vp. Then shall no mā be able to saue hym that is destroyed, nor to oppresse him that hath goten the victorye.

I aunswered then, and sayd: This is my fyrst and last saying: that it had ben better, not to haue gyuen the earth vnto Adam: or els whē it was gyuen him, to kepe him ỹ he shuld not synne. For what profite is it for men nowe in this present tyme to lyue in heupnes, and after death to loke for punyshment? O thou Adam, what hast thou done? For though it was thou that synned, thou arte not fallen alone, but we all that come of the. For what profyt were it vnto vs, yf there be promysed vs an immortall tyme, where as we medle with deadly workes? and that there is promysed vs an euerlastynge hope, where as we oure selues are cupll and vayne? & that there are layed vp for vs dwellynges of health and fredome, where as we haue lyued cupll? and that the worshyp of the hyest is kepte to defende them, which haue ledde a pacyent lyfe where as we haue walked in the moste wycked wayes of all? And ỹ there shalbe shewed a paradyse, whose frute endureth for euer, wherin is fredome and medecyne, where as we shall not goo in? for we haue walked in vnpleasaūt places: And that the faces of thē whiche haue ableyned, shal shyne aboue the starres. where as our faces shalbe blacke and darcke? For whyle we lyued and dyd vnrygh toulye, we consydered not, that we shoulde suffre therfore after death?

Then aunswered he me, and sayd: This is the consyderacyon & thought of the batayle, which man hath vpon earth: that yf he be ouercome, he shall suffre as thou hast sayde. But yf he gette the victorye, he shall receyue the thynge that I saye. For this is the lyfe, wherof Moses spake vnto the people, whyle he lyued, saying: Chose the lyfe, ỹ thou maist lyue. Neuertheles they belyued him not, neither the Prophetes after him. No nor me which haue spoken vnto them, that heupnes shulde not reach vnto theym to their destruccion lyke as sore is for to come ouer those, that haue suffred them selues to be enfourmed in saluacyon.

I aunswered then and sayd: I know Lorde, that the hyest is mercyfull, in that he hath mercy vpon them, which are not yet in the worlde, and vpon those also that walcke in his lawe: and that he is pacyent and longe suffrynge, towarde those that haue synned in Roma.ii.a
theyr workes: and that he is lyberall to gyue where as it requireth: and that he is of great mercy, for he multiplieth his louynge kyndnesses towarde those that are present, and that are past, & to thē whiche are for to come. For yf he multyplye not his mercyes, ỹ world shall not be made lyuynge, with those that dwell therin: He gyueth also, for yf he gaue not of his goodnesse, that they whiche haue done cuell, myght be eased, the ten thousand parte of men shulde not be made lyuynge. And yf the iudge forgaue not those that be healed with his word, and yf he wold destroy the multytude that stryueth, there shulde be very fewe left in an innumerable multitude.

¶ Esdras prayeth God rather to loke vpon his owne mercy, than on the synnes of the people.

CAPI. VIII.

AND he aunswered me, sayinge: The A
moost hyest made this worlde for many, but the worlde to come for fewe. I wyll tell the a symylitude, Esdras: As whē thou askest the earth, it shall saye vnto the, that it gyueth moche moulde, where of earthen vessciles are made, but lytle of it that gold commeth of, Euen so is it with ỹ worke of this worlde. There be many created, Math.xx.b
but fewe shal be preserued. Then aunswered xxii.b
I and sayd: Then swalowe vp the wyt (thou soule) & deuour the vnderstandynge, for thou arte agreed to herken and to gyue eare, and wyllynge to prophecye: for thou hast no longer space gyuen ỹ, but only to lyue. O Lorde wylt thou not gyue thy seruaunt leaue, that we may pray before the, and that thou mayst gyue sede vnto our herte, and buyld our vnderstandyng, that there may come frute of it: and that euerye one whiche is corrupte, and beareth the state and place of a man, maye lyue?

For thou art alone, & we al are one workmanshyp of thy handes, lyke as thou hast sayd, and lyke as the body is fashioned nowe in the chyldesbed, and thou gyuest the membres, and thy creature is preserued in fyre & water: and .ix. monethes bothe thy worke suffre thy creature, which is fashioned in her but the thyng that preserueth and it that is preserued, shall bothe be kepte together: and when tyme is, the chyldesbed delyuereth the thyng, that is kepte and growne in her.

For thou hast commaunded the brestes to milke vnto the frute, ỹ the thyng which gine is created and fashioned, may be norished for a tyme: and than thou dysposest and ordrest it with thy mercy, bryngest it vp with thy

ryghtoulnes, nurtureſt it in thy lawe, and reformeſt it with thy vnderſtandynge, mortifyeſt it it as thy creature, and makeſt it lyuynge as thy worke. Seynge then that thou
13 deſtroyeſt hym, which with ſo greate labours is created and faſhyoned thorowe thy commaundement, thou couldeſt lyghtly ordeyn, alſo that the thynge whiche is made, myghte be preſerued.

And this I ſpeake nowe of all men in generall, as thou knoweſt: but of thy people, for whoſe ſake I am ſory: and of thy inheritaunce: for whoſe cauſe I mourne, and of Iſrael, for whome I am wofull: and for Iacob, for whoſe ſake I am greued: therfore begynne I to praye before the, for my ſelfe and for them, for I ſe the fall of vs, euen of vs, ¶ dwell vpō earth. But I haue herd the ſwyftnes of the iudge, which is to come: therfore heare my voyce, and vnderſtand my wordes, and I ſhall ſpeake before the.

This is the begynnynge of the wordes of Eſdras, before he was receyued: O Lorde, thou that dwelleſt in euerlaſtyngnes, whoſe eyes are lyft vp in the ayre, whoſe ſtole is exceedynge hye, whoſe glorye and maieſty maye not be comprehended, before whome the hoſtes of heauen ſtand with tremblyng, whoſe keepyng is turned in wynde and fyre, whoſe word is true, whoſe talkig is ſtedfaſt, whoſe commaundemente is ſtronge, whoſe ordynaunce is fearfull, whoſe loke dryeth vp the depthes, whoſe wrath maketh the mountaynes to melt awaye, and whoſe truth beareth wytnes: O heare the prayer of thy ſeruaunt, and marke with thyne eares the peticyon of thy creature.

For whyle I lyue, I wyll ſpeake, and ſo longe as I haue vnderſtandynge, I wyll anſwere. O loke not vpon the ſynnes of thy people, whiche ſerue in the truthe. Haue no reſpecte vnto the wicked ſtudyes of the heithen, but to the deſyre of thoſe that kepe thy teſtimonies with ſorowes. Thynk not vpon thoſe that haue walked faynedly before the, but vpon them, which w̄ wyll haue knowne thy feare.

Let it not be thy wyll to deſtroy thē whi che haue had beaſtly maners, but to loke vpō them that haue clearly taught thy lawe. Take thou no indignacion at them, whi che are worſe then beaſtes: but loue them, that alway put their truſte in thy ryghtouſneſſe and glorye: for we and oure fathers haue all the ſame ſyckneſ and diſeaſe but becauſe of oure ſynnes thou ſhalte be called mercyfull.

For if thou haſt mercy vpon vs, thou ſhalt
Ecclī. Reg. viij. g
Pſa. vi. f
Iohn. i. b
be called mercyfull, where as we haue no worckes of righteouſnes: for the righteous which haue layde vp many good worckes to gither ſhal out of their dedes receiue reward. For what is man, that thou ſhuldeſt take diſpleaſure at him? Or what is the corrupty-ble mortal generacion, that thou ſhuldeſt be ſo rough towarde him?

For of a truth there is no man amōges thē that be borne, but he hath dealte wyckedly: and amonges the faythful there is none, whi che hath not done amiſſe. For i this (O Lord thy ryghtouſneſſe and thy goodnes ſhall be prayſed and declared, yf thou be mercyfull vnto them, whiche are not ryche in good workes.

Then anſwered he me and ſayde: Some thinges haſt thou ſpoken a right, and accordinge vnto thy worde it ſhall be. For I wyll not verely conſydre the workes of the, whi che haue ſinned before death, before the iudgment, before deſtruction, but I wyll reioyce ouer the worke & thought of the ryghtous. I wyl remēbre alſo the pylgremage the holy makynge and the reward. Lyke as I haue ſpoken nowe ſo ſhall it come to paſſe. For as the huſbande man ſoweth moche ſede vpon the grounde, and planteth manye trees, and yet alwaye the thynge that is ſowne or plāted is not al kept ſafe, neither doth it al take rote: Euen ſo is it of them that are ſowne in the worlde, they ſhall not all be preſerued.

I anſwered then and ſayd: If I haue foūd grace, then let me ſpeake. Lyke as the huſbande mans ſede peryſheth, if it receyue not rayne in due ſeaſon, or if there come to moch rayne vpon it: Euen ſo peryſheth man alſo, whic he is created with thy handes, and is like vnto thine own Image & to thy ſelf, for whoſe ſake thou haſt made all thinges, and lykened him vnto the huſbande mans ſede. Be not wrath at vs, O Lorde, but ſpare thy people, and haue mercye vpon thyne owne inheritaunce: O be mercyfull vnto thy creature.

Then anſwered he me and ſayde: Thinges
D
preſent are for the preſentes thynges to come for ſuch as be to come. For thou wanteſt yet moche, ſeinge thou mayſte loue my creature aboue me: I haue oft tymes drawne nygh vnto the, but neuer to the vnrighteous. In this alſo thou art marueylous before the hyghest in that thou haſt humbled thy ſelfe as it becommeth the, and haſt not regarded thine owne ſelfe, that thou art had in ſuch honour amonges the ryghtous. Therfore ſhal great wretchednes and myſerye come vpon them, that in the latter tyme ſhall dwell in the worlde, for they haue walked in great pryde.

But vnderſtande thou for thy ſelfe, & ſeke out glory for ſuch as be like the: for vnto you is paradyſe opened, the tre of lyfe is plāted, the tyme to come is prepared, plenteouſnes made redy: a cyte is buylded for you, and reſt is prepared, yea perfecte goodnes and wyſdome. The rote of euell is marched from you, the weaknes and mocke is hyd frō you, and into hell fleeth corruption in forgetfulnes. Sorowes are vaniſhed awaye, and in the ende is ſhewed the treaſure of immortalyte. And therfore aſke thou no more queſtions, concernyng the multitude of them that peryſh. For they haue taken lyberte, deſpiſed the hyghest, thought ſcorne of his lawe, and forſaken his wayes.

Moreouer, they haue troden downe his ryghtous, and ſayd in their herte, that there
is not

tyne God, yea and that wyttyngly, for they dye. For lyke as the thynge that I haue spoken of, is made redy for you: Euen so is thirst and payne prepared for them. For it was not his wyll that man shoulde come to nought: but they whiche be created, haue defyled the name of him that made them, & are vnthäckfull vnto him, which prepared lyfe for them. And therfore is my iudgement now at hand. These thynges haue I not shewed vnto all men, but vnto fewe: namely vnto the, and suche as be lyke the.

Then answered I and sayde: Beholde O Lorde, now hast thou shewed me the multitude of the tokens, whiche thou wylt begyn to do at the last: but at what tyme and whä thou hast not shewed me.

Esdras hath vysyons shewed vnto hym.

CAPI. IX.

HE answered me then and sayde: Measure thou the tyme diligently in it selfe when thou seest that one part of the tokens come to passe, whiche I haue tolde the before: so shalte thou vnderstande, that it is the very same tyme wherin the hyghest wyll begynne to visyt the worlde, which he made.

And when there shall be sene earthquake and vprore of the people in the worlde, then shalt thou well vnderstande, that the moost hyest spake of those thinges, from the dayes that were before the, euen from ỳ beginning.

For lyke as all that is made in the worlde, hath a begynnyng and ende, and the ende is manyfest: Euē so the tymes also of ỳ hyghest haue playne begynnynges in wondres and sygnes, and the ende in worckynge and in tokens. And euery one that shall be saued, and shall be able to escape by his worckes and by faythe, wherin ye haue beleued, shall be preserued from the sayde parels, and shall se my saupour in my lande and within my borders, for I haue halowed me from the worlde. Then shall they be in carefulnesse, whiche now haue abused my wayes: and they that haue cast them out despytefully, shall dwell in paynes.

For suche as in theyr lyfe haue receyued benefytes, and haue not knowne me, and they that haue abhorred my lawe, whyle they had yet fredome, and when they had yet open rowme of amendement and conuersyon, and vnderstode not: but despysed it: the same must know it after deathe in payne. And therfore be thou nomore carefull: howe the vngodly shall be punished, & how the ryghtous shall be saued, and whose the worlde is, & for whō the worlde, and when it is. Then answered I and sayde: I haue talked before, and nowe I speake, and wyll speake also hereafter, that there be many mo of them whiche perysshe, then shall be saued, lyke as the flood is greater then the droppes.

And he answered me, sayinge: lyke as the felde is: so is also the sede: as the floures be so are the colours also: such as the worckmā is, such is also the worck: and as the husband man is him selfe, so is his husbandrye also, for it was the tyme of the worlde. And when I prepared for them that are now, or euer the worlde was made, wherin they should dwel, then was there no man that withstode me. Now when euery one was, and the maker also in the worlde whiche is now prepared, & the moneth that ceaseth not, and the lawe which is vnsearcheable, theyr maners were corrupte. So I considred the worlde, and beholde, there was peryl, because of the thoughtes that were come in to it. And I saw, and spared them greatlye, and haue kepte me a wyne bery of the grapes, and a plant from among many generacyons. Let the multitude perysh then, whiche are growen vp in vayne, and let my grape and wynebery be kept: euen my plant: for with great labour haue I made it vp.

Neuerth eles yf thou wylt take vpon the yet seuen dayes mo (but thou shalte not fast in them) go thy waye then in to the felde of floures, where no house is buylded, and eate only of the floures of the felde, tast not flesh, drinke no wyne, but eate floures only. Pray vnto the hyest contynually, so wyll I come, and talke with the.

So I went my waye, and came in to the felde which is called Ardath (lyke as he commaunded me) and there I sate among ỳ floures: and ate of the herbes of the felde, and the meate of the same satisfyed me. After seuen dayes, I sate vpon the grasse, & my herte was vexed within me lyke as afore, and I opened my mouth, and began to talke before the hyest, and sayed: O Lorde, thou that shewest thy self vnto vs, thou hast declared and opened thy self vnto our fathers in ỳ wyldernesse, in a place where no man dwelleth, in a baren place, when they came out of Egypt, and thou spakest, sayinge: Heare me O Israel, and mark my wordes thou sede of Jacob. Beholde, I sawe my lawe in you, and it shal bryng frute in you, and ye shall be honoured in it for euer. For our fathers which receyued the lawe, kepte not, and obserued not thy ordinaunces and statutes, and the frute of thy lawe was not declared: for it myght not, for why? it was thyne. For they that receyued it perysshed, because they kepte not the thynge that was sowen in them.

It is a custome when the ground receyueth seed, or the see a shyp, or a vessell meate and drynke, that when it perysheth or is broken, wherin a thyng is sowen, or wherin any thing is put: the thynges also perysshe & are broke, which are sowen or put therin. But vnto vs it hath not happened so: for we that haue receyued the lawe, perish in synne, and our herte whiche also receyued the law: notwithstandynge the lawe perysheth not, but remaynyth in his laboure.

And when I consydered these thynges in my herte after this maner, I loked about me with myne eyes, and vpon the ryght syde, I sawe a woman, whiche mourned sore, made greate lamentacion, and wepte with loude voyce: her clothes were rent in peces, & she had

Exod. xix. d
xxiiii. a.
Deut. iiii. b

Exod. xxxii. f

Esay. xl. a
ii. Timot. ii. a

iiii. Esdr. x. d

had alches vpon her heade.

Then let I my thoughtes go, ꝑ I was in, and turned me vnto her, & sayde: wherfore wepest ꝑ? why art thou so sory and discomforted? And she said vnto me: Syr, let me bewayle my selfe and take yet more sorow: for I am sore vered in my mynde, and broughte very lowe. And I sayde vnto her: what ayleth the? Or who hath done any thing to ꝑ? tell me. She sayde: I haue bene vnfrutfull and baren, and haue had an husbande thyrty yeres. And these thirty yeres I do nothig els daye & night and al houres, but make my prayer to the highest, After thyrtye yeares God herde me thy handmayden, loked vpon my mysery, consydred my trouble, and gaue me a sonne, and I was glad of him, so was my husbande also, and all my neighboures and we gaue greate honoure vnto the mightye. And I norysshed him wᵗ great trauayle. So when he grew vp, and came to the tyme that he shulde haue a wyfe, I made a feaste.

Eldras and the woman that appeareth vnto him common togither.

CAPI. X.

AND it happened that when my sonne went in to his chambre, he fell downe and dyed, then ouerthrew we all the lyghtes, and all my neyghboures rose vp to comforte me. Then toke I my rest vnto the second day at night: & whē they had al rested that they myghte comforte me, I rested also, and rose vp by nyght, and fled, and am come hither in to this felde, as thou seist: and am purposed not to come in the cytye, but to remayne here, and neither to eate ne drink but continually to mourne and to fast, vntyll I dye.

Then let I my meditacions and thoughtes fal, that I was in, and spake to her in displeasure: Thou folysshe woman, seist thou not oure heuynesse and mournynge, & what happeneth vnto vs? how Sion oure mother is al wofull and sorye, and how she is cleane brought downe and in mysery? seynge we be all nowe in heuynes, and make oure mone (for we be all sorowfull) As for the heuynes that thou takest, it is but for one sonne. Demaunde the earth, and she shall tell the ꝑ it is she which ought (by reasō) to mourne for the fall of so manye that growe vpon her.

For from the begynnyng al men are borne of her, and other shall come: and beholde, they walke almoste all in to destructiō, and many of them shall be roted out

Who shulde then (by reason) make more mournyge, then she, that hath lost so greate a multytude? and not thou, whiche art sory but for one. But yf thou woldest saye vnto me: My mournynge is not lyke the mournyng of the earth, for I haue lost the frute of my body, whiche I bere with heuines: but the earth is according to the maner of the earthe, & the present multytude goeth agayne into her, as it is come to passe: Then saye I vnto the: lyke as thou hast borne with trauayle and sorowe, euen so the earth also ꝛ̄ the begynnynge gyueth her frute vnto man, for him ꝑ made her. And therfore withholde thy sorow and heuynes by thy selfe, and loke what happeneth vnto the, beare it stronglye. For yf thou iudgest the matche and ende of God to be rygh̄teous and good, and receyuest his councell in tyme, thou shalte be commended therin. Go thy way then into the cyty to thy husbande. Ecclꝰ. xiiii.

And she sayd vnto me: that wyl I not do, I wyl not go into the cyty, but beare wyl I dye. So I cōmoned more with her, and sayde: Do not so, but be counselled, and folowe me: for how many falles hath Sion? Be of good cō forte because of the sorow of Ierusalem. For thou seist that our Sanctuary is layed waste our aulter broken, our temple destroyed, our playnge of instrumentes and synginge layde downe, the chaunche ſgeuynge put to silence, oure myrthe is banyshed awaye the light of oure candelstycke is quenched, ꝑ arck of the couenaunte is taken from vs, all oure holy thynges are defyled, and the name that is called vpon ouer vs, is dishoured: our chyldren are put to shame our prestes are brente, oure Leuites are carped awaye in to captyuytye, oure byrgyns are defyled, and oure wyues rauisshed, our ryghteous men spoyled, and our childrē destroied, our yong mē are brought in bondage, and our stronge worthyes are become weake: and Sion (whiche seale is the greatest of all) is loosed vp from her worshyp for she is delyuered into the handes of them that hate vs.

And therfore shake of thy greate heuynes, and put awaye the multytude of sorowes: that the myghtye maye be mercyfull vnto ꝑ, and that the byghest maye gyue the rest from thy labour and trauayle. And it happened, that when I was talkyng with her, her face dyd shyne and glyster, so that I was afrayde of her, and mused what it might be. And immediatly she caste oute a greate voyce, berye fearfull, so that the earth shoke at the noyse of the woman: and I loked, and behold, the womā appeared vnto me no more: but there was a cytie builded, and a place was shewed from the ground and foundacion.

Then was I afrayd, and cryed with loude voyce, and sayde where is Vrpel the aungel, which came to me at the fyrste? For he hathe caused me to come in many considerations & bygh thoughtes, and myne ende is turned to corruption, and my prayer to rebuke. And as I was speakinge these wordes, he came vnto me, and loked vpon me, and I laye as one that had bene deed, and myne vnderstanding was aultered, and he toke me by the ryghte hand & comforted me, & set me vp vpon my fete, and sayde vnto me: what ayleth the? and why is thine vnderstanding vexed? and ꝑ vnderstādyng of thy herte, and wherfore art thou sorye? And I sayde: Because thou hast forsaken iiii. Esd.

forsake me, and I haue done accordyng vnto thy wordes, I wēt in to the feld, & there haue I sene thiges, that I am not able to expresse. He said vnto me: Stand vp, and be manly, & I shall gyue the exhortacion.

Then sayd I: Speke on to me my Lorde, forsake me not, lest I die in vayn: for I haue sene that I knew not, and herd that I do not know. Or shal my vnderstanding be disceyued, and my mynde? But now I beleche the, that thou wilt shew thy seruaūt of this wondre. He answered me then & said: heare me and I shal enstorme the, and tell the wherfore thou art afrayd? for the hiest hath opened many secret thynges vnto the.

He hath sene that thy way is right, & that thou takest sorow cōtinually for thy people and makest great lamentacion for Sion, and therfore vnderstande the vision which thou sawest a litle whyle agoo after this maner: Thou sawest a woman mourning, and thou hast comforted her. Neuertheles now seist thou the liknes of the woman no more, but thou thoughtest there was a city buylded: & lyke as she tolde the of the fall of her sonne, so is this the answer: the woman whom thou sawest is Sion, and where as she tolde the that she hath ben. xxx. yeres vnfrutful & baren, those are the. xxx. yeres, wherin there was no offering made in her.

But after thirty yeres Salomon buylded her, and offered, and then bare the bareyn a sonne. And where as she told the that she norysshed him with labour, that was the dwellynge of Ierusalem, but where as the sonne dyed in her chambre, that is the fal of Ierusalem. And thou sawest her lyknesse how she mourned for her sonne: and what els happened vnto her, I haue shewed the. And nowe God seeth that thou art sory in thy mynde, & suffrest from thy hert for her, and so hath he shewed the her clerenesse, and the fayrenesse of her beauty.

And therfore I badde the remayne in the feld, where no house is buylded. For I knew that the hyghest wolde shewe this vnto the, therfore I commaunded the to goo in to the felde, where no foundacyon nor buyldynge is. For in the place where the hyest wil shew his cityе, there shall be no mans buyldynge. And therfore feare not, and let not thy herte be afrayde, but goo thy waye in, and se the glorious and fayre buyldynge, and howe greate it is, and howe greate thou thynkest it after the measure of thyne eyes, and then shalte thou heare as moche as thyne eares maye comprehende. For thou arte blessed aboue many other, and art called vnto the hyest, as the fewe. But to morowe at nyghte thou shalt remayne here, and so shal the hiest shew the visions of hye thynges, which he wyl do vnto them that dwell vpon earthe in the last dayes, so I slepte the same nyghte lyke as he commaunded me.

¶ In this chapter and in the two next ensuing, he intreateth of certayne visions and of the interpretacions therof.

CAPI. XI.

Then saw I a dreme: and beholde, there came vp from the see an Egle, whiche had twelue wynges and thre heedes. And I sawe and beholde, he spred his wynges ouer all the earth, and all the wyndes of the ayre blewe in them, and so they were put togyther agayne. And I behelde, and oute of his fethers there grewe other lytle contrary fethers: the heedes rested, the heed in the middest was greater then the other, yet rested it with the residue.

Moreouer I saw, that the Egle flew with his wynges, and raigned vpon erth, and ouer all them that dwel vpon the erth: and I sawe that all thynges vnder heuen were subiecte vnto him, and no mā spake against him no not one creature vpon erth. I saw also that the Egle stode vp vpon his clawes, and gaue a sound with his fethers, & a voyce, sayinge after this maner: watche not all togyther, slepe euery mā in his own place, and watche for a time, but let the heedes be preserued at the last. Neuertheles I sawe that the voyce went not out of his heedes, but from the myddest of his body. And I nombred his contrary fethers, and beholde there were eyght of them. And I loked, and beholde vpon the right syde there arose one fether, and raigned ouer al the erth. And it happened when it raigned, the ende of it came, and the place therof appeared no more. So the next folowing stode and raigned and had a great time: and it happened, that when it raygned, the ende of it came also, lyke as the fyrste, so that it appeared no more.

Then came there a voyce vnto it, and said: Heare thou that haste kepte in the earthe so longe, this I saye vnto the before thou begynnest to appere no more. There shal none after the, attayne vnto thy time. Then arose the thyrde, and raygned as the other afore, and appered no more also. So went it with all the residue one after an other, so that euery one raygned, & then appeared no more. Then I loked, & beholde, in processe of tyme the fethers that folowed, were set vp vpon the ryght syde, that they myghte rule also: & some of them ruled, but within a whyle they appered no more: for some of them were set vp, but ruled not.

After this I loked, and beholde the twelue fethers appered no more, and the two winges: and there was no more vpon the Egles body, but two heedes that rested, & sixe fethers. Then sawe I also that the sixe fethers were parted in two, and remayned vnder the heed that was vpon the right side, for the four cōtinued in their place. So I loked, & beholde, they that were vnder the winges thought to set vp them selues, and to haue the rule. The was there one set vp, but shortly it appered no more, and the seconde was sooner awaye then the fyrst. And I behelde, and lo, the two thought also by thē selues to raigne: & whē they so thoughte: beholde, there waked one of the heedes that were at rest, namely, it that

was in the middest, for that was the greater of the two heedes. And then I sawe that the two heedes were filled with him, and ꝑ heed was tourned with them that were by hym, & ate vp the two vnder wynges ꝑ wolde haue raigned.

But this heed put the hole erth in feare, & bare rule in it, ouer all those that dwelt vpō erth with moch labour, and he had the gouernaunce of the world, ouer all the foules that haue ben. After this I loked, and behold, the heed ꝑ was in the middest, sodeynly appered no more, lyke as the wynges: then came the two heedes, which ruled vpon earth, & ouer those dwelt therin. And I beheld, and lo, the
D heed vpon the right syde, deuoured it ꝑ was vpon the left syde. And I herd a voyce, whiche sayd vnto me: loke before the, and consyder the thing that thou seist. Then I sawe, & behold, as it were a lyon that roreth, renninge hastely oute of the wodde, and he sent out a mannes voyce vnto the Egle, and said: Heare thou, I wyll talke with the, and the hyest shal say vnto the: Is it not thou ꝑ hast the victorye of the foure beastes, whome I I made to raigne vpon erth, & in my worlde, and that the ende of their tymes might come thorow them?

And the fourth came, and ouerwan al the beestes that were paste, and had power ouer the worlde with great fearfulnesse, and ouer the hole compasse of the erth w the most wicked labour, and so long tyme dwelt he vpon the erth with disceyte, and the erth hast thou iudged not with truth. For thou haste troubled the meke & thou hast hurt the peaceable & quyet, thou louest lyers, and destroyest the dwellynges of them that brought forthe frute, and hast cast down the walles of such as did the no harme. Therfore is thy wrongous dealyng and blasphemye come vp vnto the hyest, and thy pryde vnto ꝑ myghty. The hyest also hath loked vpon the proud tymes, and behold, they are ended, and they abhominaciōs are fulfilled. And therfore appere no more thou Egle, and thy horrible winges and thy wycked fethers, and thy vngracyous heades, and thy synfull clawes, and all thy vayne body: that the earthe maye be refreshed, and come agayne to her selfe, when she is delyuered from thy violence, and ꝑ she maye hope for the iudgement and mercye of hym that made her.

CAPI. XII.

A And it happened when the Lyon spake these wordes vnto the Egle, I sawe, & behold, the heed that afore had the vpper hande appered no more: neyther dyd the four winges appere any more, that came to hym, & were set vp to raigne, and their kingdom was smal and ful of vprore. And I saw and beholde, they appered no more, & the hole body of the Egle was bȳt, and the erth was in greate feare. Then awaked I oute of the traunce of my mynde, and from great feare, and sayd vnto my spirite: lo, this haste thou gyuen me, in that thou serchest out ꝑ wayes of the hyest: lo yet am I wery in my mynde, and very weyke in my spirite, & litle strēgth is there in me, for the greate feare that I receyued this nyght. Therfore wyll I now beseche the hyest, that he wyll comfort me vnto the ende: and I sayde, Lorde, Lorde, yf I haue founde grace before thy syghte, and yf I am iustifyed with the, before many other, and yf my prayer be com vp before thy face, comforte me then, and shewe me thy seruaunte the interpretacion and playne difference of this horrible syght, that thou mayst perfectly comforte my soule: for thou haste iudged me worthye, to shewe me the laste of tymes.

And he sayd vnto me: this is the interpretacion of this syght. The Egle whome thou sawest come vp from the see, is the kyngdom whiche was sene in the vision of thy brother Daniel, but it was not expounded vnto him Dānie. vii. B
for nowe I declare it vnto the. Beholde, the dayes come, that there shall ryse vp a kyngdome vpon erth, and it shall be feared aboue all the kyngdomes that were before it. In the same kyngdome shall twelue kynges raygne one after an other. For ꝑ second shal begyn to raygne, & shal haue more tyme then the other, and this do the twelue wynges signify which thou sawest. As for the voyce ꝑ spake, and that thou sawest go out from the heedes, but not from the body, it betokeneth that after the tyme of that kyngdome, there shall aryse great stryuynges, and it shal stād in peryl of fallyng: neuertheles it shal not yet fall, but shall be set in to his begynnyng. And the eyght vnder winges which thou sawest hange vnto the wynges of hym, betokē that in him there shall a ryse eyghte kynges, whose tyme shal be but smal, and their yeres swyft, & two of them shall beare. But when the middest time commeth, there shal be four kept in the time, when his tyme beginneth to come, that it maye be ended, but two shal be kepte vnto the ende.

And where as thou sawest thre heedes re- L
stynge, this is the interpretacion: In his last shal the hyest rayse vp thre kyngdomes, and call manye agayne in to them, and they shal haue the dominion of the earth, and of those that dwell therin, with moche labour aboue all those that were before them. Therfore are they called the heedes of the Egle: for it is they that shall bryng forthe his wyckednesse agayne, and that shal performe and finyshe his laste. And where as thou sawest that the great heed appeared no more, it signifyeth that one of them shall dye vpon his bedde, and yet with payne, for the two that remayne shal be slayne with the swerde, for the swerde of the one shall deuour the other, but at the last shall he fall thorow the swerd hym selfe.

And where as thou sawest two vnderwinges vpō the head that is on the ryght syde, it signifyeth that it is they, whom the hyghest hathe kepte vnto theyr ende: this is a small kyndgom, & ful of trouble. The lyon whom thou

thou sawest rysynge vp out of the wod, and rorynge and speakynge vnto the Egle, and rebukynge hym for his vnryghtousnesse, is the wynde, whiche the hyest hathe kepte for them & for theyr wyckednesse vnto the ende: he shall reproue them, and rente them asunder before them. For he shall sette them lyuynge before the iudgement, and shal rebuke them: for the relydue of my people shall be deliuer with trouble, those that be preserued ouer myne endes: and he shall make the ioyful, vntyl the commyng of the day of iudgement, wherof I haue spoken vnto the from the beginning. This is the dreame that thou sawest, and this is the interpretacion. Thou only hast bene mete to knowe the secrete of the hyest.

Therfore wryte all these thynges that thou haste sene in a boke, and hyde them, and teache them the wyse in ỹ people, whose hertes thou knowest, maye comprehende & kepe these secretes. But wayte thou here thy selfe yet seuen dayes moo, that it maye be shewed the, what so euer it pleaseth the hyghst to declare vnto the, and with that he wente his waye.

And when al the people perceyued, that ỹ seuē dayes were past, and I not come agayn into the city, they gathered them al togither from the leest vnto the most, and came vnto me, & sayd: what haue we offended the? and what euyll haue we done agaynst the, that ỹ forsakest vs, and sittest here i this place? for of all people thou only art left vs as a grape of the vine, and as a candle in a darke place, and as an hauē and shyp preserued from the tempest. Haue we not els aduersitie ynough, but thou muste forsake vs? Were it not better for vs, that we had ben brent with Sion. for we are no better then they ỹ dyed there: and they wepte with loud voyce. Then answered I them and sayde: Be of good comforte, O Israell, and be not heuy thou house of Jacob, for the hyest hathe you in remembraunce, and the myghty hath not forgotten you in temptacion. As for me, I haue not forsaken you, neyther am I departed from you: but am come in to this place to pray, bicause of the myserye of Israell, that I myghte seke mercy for the lowe estate of your Sanctuarye. And nowe goo youre waye home euerye man, and after these dayes wyll I come vnto you. So the people went their waye in to the citye, lyke as I commaunded them: but I remayned styl in the feldes seuen dayes, as the aungell badde me: and I ate onely of the floures of the felde, and had my meat of the herbes in those dayes.

CAPI. XIII.

1 AND it happened after the seuen dayes, that I dremed a dreme by nyghte. And behold, there arose a wynde from the see, that it moued all the floudes therof. And I loked, and beholde, the man was stronge, & increased with the cloudes of heuen, & when he turned his countenaunce to consydre, all the thinges trembled ỹ were sene vnder him: and when the voyce went out of his mouthe, all they brent that herd him, lyke as the erth when it feleth the fyre.

After these I sawe, and beholde, there was gathered togither a multitude of men out of nombre from the foure wyndes of the heuen, to fight against the man that came out from the see. And I loked, and beholde, he graued him selfe a greate mountayne, and flewe vp vpon it. But I wolde haue sene the border or place, whereout the hyll was grauen, and I coulde not.

I sawe after these, that all they whiche came to fyghte agaynste hym, were sore afrayde, and yet durst they fyght. Neuerthelesse, when he sawe the fearcenesse and vyolence of the people, he neyther lyfte vp his hande, ne helde swerde nor any weapen: but onely (as I sawe) he sent oute of his mouthe as it had ben a blast of fyre, & out of his lyppes the wynde of the flambe: and out of his tonge he caste oute sparkes and stormes, and they were all myxte togyther the blaste of fyre, the winde of the flambes, and the great storme, and fell with a rusche vpon the people whiche was prepared to fight, and brent them vp euerychone: so that of the innumerable multitude there was nothyng sene, but onely duste and smoke. When I sawe this, I was afrayde.

Afterwarde sawe I the same man come downe from the mountayne, and callynge vnto hym an other peaceable people: and there came moche people vnto hym: some were gladde some verye sorye, some of theym were bounde, so that they were caryed and brought forth.

Then was I fycke thorowe greate feare, and I awaked, and sayd: thou haste shewed thy seruaunt al thy wonders from the beginnynge, and haste counted me worthye, that ỹ myghtest receyue my prayer: shewe me nowe yet the interpretacyon of this dreame. For thus I consydre in my vnderstandyng: Wo vnto them that shall be lefte in those dayes: and moche more woo vnto them that are not lefte behynde: for they that were not lefte, were in heuynesse.

Nowe vnderstande I the thynges that are layde vp in the latter dayes, which shal happen vnto them, and to those that are not left behinde. Therfore are they come in to great perylles, and many necessities, lyke as these dreames declare. Yet is it easyer, that he whi che suffereth hurte, come in these, then to passe awaye as a cloude oute of the worlde, and now to se the thynges that shall happen in the last.

Then answered he me, and sayd: The interpretacion of the syghte shall I shewe the, and I wil open vnto the, the thing that thou hast required. For thou haste spoken of them that are lefte behynde, and this is the interpretacion. He that taketh awaye the perryll in that tyme hath kepte hym selfe. They that be fallen in to harme, are suche as haue wor-

kes and sayth vnto the most mighty. Knowe this therfore, that they which be left behind are more blessed then they that be deed. This is the meanynge of ꝑ vision. Where as thou sawest a man commyng vp from the depe of the see, the same is he which God the hyghest hath kept a great season, whom by his owne selfe shal deliuer his creature, & he shal ordre them that be left behynd. And where as thou sawest, that oute of his mouthe there came a blast of wynde, fyre, and stormes, & how that he lyfte vp neyther swerde nor weapon, but that the rushyng in of hym destroyed ꝑ hole multitude that came to fyght agaynste hym: it signifieth, that the dayes come, when God wyll delyuer them that are vpon earthe, and
L in a traunce of mynde shal he come vpon thē that dwell in the earth. And one shall vndertake to fyght agaynste an other, one citye a-
Math.xxiiii.a gaynst an other, one place agaynst an other, one people agaynst an other, and one realme against an other. When this cōmeth to passe then shall the tokens come that I shewed the before, and then shall my sonne be declared, whome thou sawest clyme vp as a man. And when all the people heare his voyce, euery man shall in theyr owne lande leaue the batayle that they haue one agaynste an other, & an innumerable multitude shall be gathered togyther, as they ꝑ be wyllynge to come & to ouercom hym by fyghtyng. But he shal stād vpon the top of the mount Syon. Neuertheless Sion shall come, and shal be shewed, beinge prepared and buylded for all men, lyke as thou sawest the hyl grauen forth without any handes. But my sonne shal rebuke ꝑ people that are come for theyr wickednes, with the tempest, and for their euyll ymagynacyons: and theyr paynes wherwith they shall be punysshed, are lykened vnto ꝑ flambe, and without any labour shall he destroye them, euen by the lawe, whiche is compared vnto the fyre.

And where as thou sawest, that he gathered an other peaceable people vnto hym: those are the ten tribes which are caryed away prysoners out of their own land, in the tyme of Oseas the kyng, whom Salmanasar the kyng of Assiria toke prisoner and caried them ouer the water, and so came they in to an other lande.

But they gaue them this counsel, that they shold leaue the multitude of the heathē, and to go forth in to a farther cōtrey, where neuer mankynde dwelt: that they myght there kepe theyr statutes, which they neuer kept in theyr owne land, and so they entred in at the
D narow passages of the water of Euphrates,
Exod.xiiii.e and God shewed tokens for them, and held
Iolue.iii.d still the floud till they were passed ouer: for thorow that cōtrey there was a great way namely of a yere and a halfe iourney, for the same region is called Asareth.

Then dwelt they there vnto ꝑ latter time: and when they come forth agayne, the hyest shall holde styll the sprynges of the streame agayne, that they maye go thorowe, therfore sawest thou the multitude with peace. And they that be lefte behynde of thy people, are those that be found with in my border. Now when he destroyeth the multitude that is gathered togyther, he shall defende his people ꝑ remayne, and then shall he shewe them great wonders.

Then sayd I: O Lorde Lorde, shewe me this, wherfore haue I sene the man comming vp from the depe of the see? And he sayd vnto me: like as thou canst neither seke out nor know these thinges that are in the depe of ꝑ see, euen so mayst thou not se my sonne, or those that be with him, but in the tyme of the day. This is the interpretacion of the dreme whi che thou sawest, therfore thou onely art here lightened: for thou hast forsakē thyne owne lawe, and applyed thy diligence vnto mine, and sought it. Thy lyfe haste thou ordred in iii.Regū.iii wysdom, and hast called vnderstandyng thy Prouer.ii.a mother, and therfore haue I shewed the, the treasure of the hyest. After thre dayes I wyl shewe the more, and talke with the at more large, yea heuy and wonderous thynges wil I declare vnto the.

Then wente I forthe in to the felde, gyuyng prayse and thankes greatly vnto God bycause of his wonders whiche he dyd in tyme, and bycause he gouerneth the same, and suche as is in tyme, and there I sat thre dayes.

¶ God appeareth vnto Esdras in the bushe, and sheweth hym what he shall do.

CAPI. XIIII.

VPon the thyrd daye I sat vnder an oke A tree, then came there a voyce vnto me out of the bush, and said: Esdras, Esdras? And I said: here am I Lord, and stode vp vpon my fete. Then spake he vnto me: In the bushe dyd I appere vnto Moses, and talked w̄ him, when my people serued in Egypt Exod.iii.a and I sent him, and led my people out of Egypt, and brought him vpon the mount Syō where I helde hym by me a longe season, and tolde hym my wonderous workes, & shewed him the secretes of the tymes and the ende, & commaūded him, saying: these wordes shalt thou declare, and not hyde them.

And nowe I saye vnto the, that thou laye vp in thyne herte, the dremes that thou haste sene, and the interpretacions whiche I haue shewed the: for thou shalt be receyued of al, thou shalt be tourned, and remayne with my counsell, and with suche as be lyke the, vntil the tymes be ended. For the worlde hath lost his youth, and the tymes begyn to ware old. For the tyme is deuyded in to twelue partes, and ten partes of it are gone alredye, and halfe of the tenthe parte: yet remayneth there that, which is after the half of the tenth parte.

Therfore prepare and ordre thy house, & reforme thy people: comfort suche of them B as be in trouble, and tell now of the destruction, let go from the mortal thoughtes, cast

awaye the burthens of mā, put of the weyke nature: laye vp in some places the thoughtes that are moost heuy vnto the, and haste ꝑ to flyt from these tymes: for suche euyl and wyckednesse as thou hast nowe sene happen, shall they doo yet mocke worse. For the weaker that the worlde and the tyme is, ꝑ more shall synne and wyckednesse increase, in them that dwell vpon earthe. For the truthe is fled farre awaye, and lesynge is harde at hande. For now hasteth the vision to come, ꝑ thou hast sene.

Then aunswered I and sayde: Beholde Lorde, I wyll go as thou hast commaunded me, and reformme the people which are present. But they that shal be borne afterwarde who wyll exhorte or rebuke theym? Thus the worlde is set in darknesse, and they that dwell therin are without light: for thy law is kyndled, bycause no man knoweth ꝑ thinges that are done in the, or that shal be done. Yf I haue founde grace before the, sende the holy ghost in to me, and I shal wryte al that hathe bene doone in the worlde sence the begynnynge, whiche was wrytten in thy law, that men maye fynde the pathe-, and that they whiche wyll lyue in the latter dayes, maye lyue.

¶ And he aunswered me, sayinge: Goo thy waye, gather thy people togyther, and saye vnto the that they seke the not for. xl. dayes, but loke thou gather the manye bare trees, and take with the Sarea, Dabria, Selemia, Ethanus, and Asiall: these fyue whiche are redy to wryte swyftly, and come hyther, and I shall lyght a candle of vnderstandynge in thyne herte, whiche shall not be put out, tyll the thynges be performed, whiche thou shalt begyn to wryte. And then shalt thou declare some thynges openly vnto the perfecte, and some thynges shalte thou shewe secretly vnto the wyse. To morow this hour shalt thou begyn to wryte.

Then wente I forthe (as he commaunded me) and gathered al the people togither, and sayd: Heare these wordes, O Israell: Oure fathers from the begynnynge were straungers in Egypte, from whence they were deliuered, and receyued, the lawe of lyfe, whiche they kepte not, whiche ye also haue transgressed after them. Then was this land and the lande of Syon parted among you by lot to possesse. But youre fathers and ye youre selues also haue doone vnryghtousnesse, and haue not kepte the wayes whiche the highest commaunded you. And for so moch as he is a rightous iudge, he toke from you in time the thynge that he had gyuen you. And nowe are ye here, ꝑ your brethren amonges you. Therfore yf so be that ye wyll subdue your owne vnderstandynge, and reformme youre herte, ye shall be kepte alyue, ꝑ after deathe shall ye obteyne mercye. For after deathe shall the iudgemente come, when we shall lyue agayne: and then shal the names of the rightous be manyfest, and the names of the vngodlye with theyr workes, shall be declared. Lette no man therfore come nowe vnto me, ne aske anye questyon of me these forty dayes.

So I toke the fyue men (as he commaunded me) and we went in to the felde, and remayned there, the nexte daye a voyce called me, sayinge: Esdras, open thy mouthe, and drynke that I gyue the. Then opened I my mouth, and beholde he reached me a full cup whiche was full of water, but the colour of it was lyke fyre. And I toke it and dranke. And when I had dronken it, my hert hadde vnderstandynge, and wysdome grewe in my breste: for my spirite was kepte in remembraūce, and my mouth was opened, and shut no more. The hyest gaue vnderstandinge vnto the fyue men. that they wrote the hye thinges of the nyght, which they vnderstode not. But in the nyght they ate breed: as for me, I spake in the day, and held my tong by night. In forty dayes they wrote two hundred and four bokes.

And it happened when the forty dayes were fulfylled, that the hyest spake, sayinge: The fyrste that thou hast written, speake openly, that the worthye and vnworthy may rede it. But the thre score and ten laste, that thou mayst shewe it onely to suche as be wise amonges thy people. For in theym is the sprynge of vnderstandynge, the fountayne of wysdome, and the streme of knowlege. And I dyd so.

D

Ezech. iii. a
Apoca. x. b

¶ The punyshement tha tewyll people shall haue, whiche God commaundeth Esdras to shewe vnto them.

CAPI. XV.

A

BEholde, speake thou in the eares of my people the wordes of the prophecy, whiche I will put in thy mouthe, sayethe the Lorde, ꝑ cause them to be wrytten in a letter, for it is the truth, Feare not the imaginaciōs against the, let not the vnfaithfulnesse of thē trouble the, that speke against the. For al the vnfaythful shal dye in theyr vnfaythfulnes. Beholde, sayth the Lorde, I will bryng plages vpon ꝑ worlde, the swerde, honger, deth and destruction, for wickednes hath the vpper hand in all the erth, and theyr shamefull workes are fulfylled.

Therfore sayethe the Lorde: I wyll holde my tonge no more vnto theyr wyckednesse, whiche they doo so vngodlye: neyther wyll I suffre theym in the thynges that they deale withall so wyckedly.

Beholde, the innocent bloude of the troubled creyeth vnto me, and the soules of ꝑ righ tous complayne contynually: and therfore (sayethe the Lorde) I wyll surely auenge, and receyue vnto me all the innocent bloud from amonges them.

Apoca. vi. b and. ix. a

Behold, my people is led as a flok of sheye to be slayne, I wyll not suffre them nowe to dwell in Egypte, but wyll bryng them out with a mighty hand, ꝑ a stretched out arme, and smyte it with plages as afore, and wyll

Psalm. xciii. e
Roma. viii. c
1. Corin. iii. b

destroy all the land of it. Egipt shal mourne and the foundacions of it shall be smitten w the plage and punyshment ỹ God shal bring vpon it.

B They that tyll the ground shall mourne: for theyr sedes shall be destroyed thorow the blastynge and hayle, and an horryble sterre. Wo worth the worlde, and them that dwell therin, for the swerde and theyr destruction draweth nye, and one people shall stande vp to fyghte agaynste an other, and swerdes in their handes. For men shall be vnstedfast, & some shall do violence vnto other: they shal not regarde their kyng & prynces: the wayes of theyr doynges and handelynges in theyr power. A man shall desyre to go in to the cite, & shall not be hable. For bicause of theyr pryde, the citys shal be brought in feare, the houses shall shake, and men shal be afrayde. A man shall haue no pitye vpon his neyghboure, but one shall prouoke an other vnto battayle to spoyle theyr goodes, bycause of of the honger of breed, & bicause of the great trouble.

D Beholde, I gather and cal togyther al the kynges of the earth, which are from the vprysynge, from the South, from the East and Libanus, to turne vnto them, and restore the thinges that they haue gyuen them, Lyke as they do yet this daye vnto my chosen, so wil I do also, and recompence them in their bosome. Thus sayth the Lorde God: my right hand shal not spare the synners, & my swerd shall not cease ouer them that shede ỹ innocent bloud vpon earth. The fyre is gone out from his wrath, and hath consumed the foũcions of the earthe, and the synners lyke the straw that is kyndled. Wo worth them that synne, and kepe not my commaundementes, sayth the Lorde. I will not spare them. Goo your waye you chyldren of vyolence, defyle not my Sanctuarye, for the Lorde knoweth all them that synne agaynste hym, and therfore delyuereth he them vnto deathe and destruction. For now are the plages come vpõ the worlde, and ye shal remayne in them, for God shall not delyuer you, bycause ye haue synned against him.

E Behold, an horrible vision commeth from the Easte, where generacions of Dragons shall come out, and the people of the Arabes, with mayne charettes, and the multitude of them shall be as the wynde vpon earthe, that all they whiche heare them ragynge in their wrathe, maye feare and be afrayde: and as the wylde beastes oute of the wodde, so shall they goo oute, and with greate power shall they come, and stande fyghtynge with them, and shall waste the porcyon of the lande of the Assirians.

And then shall the Dragons haue the vpper hande, not remembrynge theyr byrthe, and shall tourne aboute swearynge togither in greate power, to persecute theym. But these shall be afrayde, and kepe sylence at theyr power, and shall flee: and one oute of the lande of the Assirians shall besiege them, and consume one of them, and in their hoste shall be feare and drede, and stryke amonges theyr kynges.

Beholde cloudes from the East and from the North vnto the Southe, and they are verye horryble to loke vpon, full of wrathe and storme. They shall smyte one vpon an other, and they shal smyte at the great sterre vpon earthe and theyr sterre, and the bloude shall be from the swerde vnto the belye, and the smoke of man vnto the camelles lytter. And there shall be greate fearefulnesse and tremblynge vpon earthe, and they that se the wrath shall be afrayde, and a trembling shal come vpon them. F

And then shall there come greate rayues from the Southe, and from the North, and parte frome the weste, and from the stormye wynde frome the Easte, and shall shut them vp agayne, and the cloude whiche he rayseth vp in wrath, and the sterre to cause feare towarde the East and west wynde, shal be destroyed: and the great cloudes shall be lyfte vp, and the myghty cloudes full of wrath, & the sterre, that they may make all the erth afrayde, and them that dwell therin, and that they maye poure out ouer all places an horrible sterre, fyre and hayle, and fleing swerdes, and many waters: that all feldes maye be full, and all ryuers, and they that breake downe the citys and walles, mountaynes and hylles, all trees, wod, and the grasse of the medowes, & all their frute. And they shal goo stedfaste vnto Babylon, and make her afrayde, they shall come to her & beliege her, the sterre and all wrath shall they poure out vpon her.

Then shall the duste and smoke goo vp vn to the heauen, and all they that be aboute her, shall bewayle her: and they that remayne vnder her, shall do seruyce vnto them that haue put her in feare. And thou Asia that comfortest thy selfe also vpon the hope of Babylon, and arte a worshyp of her person. Woo be vnto the thou wretche, bycause thou haste made thy selfe lyke vnto her, and hast decked thy doughters in hoordome, that they myghte triumphe and please thy louers which haue alway desyred to commyt hoordome with the: thou hast folowed the abhomynable citye, in all her workes and inuencions. G

Therfore sayth God: I wyll send plages vpon the, widowhod, powertie, honger, warres, and pestylence, to waste thy houses with destruction and deth, and the glory of thy power shall be dryed vp as a floure, when the heat ariseth that is sent ouer the. Thou shalt be lycke as a poore wyfe that is plaged and beaten of women: so that the myghty and lorer shall not be hable to receyue the. Wold I so hate the, sayth the Lord, yf thou haddest not alwaye slayne my chosen, exaltynge the stroke of thy hãdes, and said ouer their deth, when thou wast dronken: set forth the beautie of thy countenunce.

The rewarde of thy hoordome shal be recompensed in thy bosom, therfore shalt thou be reacquited.

Lyke

lyke as thou haste done vnto my chosen (sayth the Lorde) euen so shall God do vnto the, and shall delyuer the into the plage. Thy chyldren shall dye of honger, and thou shalt fall thorow the swerde. Thy cities shal be broken downe: and al thyne shall perysshe with the swerde in the felde. They that be in the mountaynes shall dye of honger, and eat their own flesh, and drynke their owne blood for very honger of bred and thyrste of water. Thou vnhappye shalte come thorow the see and receyue plages agayne.

In the passage they shall caste downe the stayne cytye, and shall rote out one parte of thy land, and consume the porcion of thy glory. They shal treade the downe lyke stubble, and they shall be the fyre and shall consume the: thy cytyes and thy lande, thy wod and thy frutfull trees shal they burne vp with ꝑ fyre. Thy chyldren shall they cary awaye captyue, & loke what thou hast, they shal spoyle it, and marre the beawtye of thy face.

¶ The heithen shall be punished.

CAPI. XVI.

¶ WO be vnto the Babilon and Asia, woo be vnto the Egypte and Syria: gyrde youre selues with clothes of sacke and heer, and mourne for youre chyldren, be sory for your destruccion is at hande. A swerde is sent vpon you, and who wyl turne it backe? A fyre is kyndled amonge you, and who wil quench it? Plages are sent vnto you, & what is he that wil drive them awaye? May any mā dryue away an hongry lion in the wod? Or may any man quenche the fyre in the stubble, whan it hath begonne to burne? Maye one turne agaynste the arowe, that is shot of a stronge archer: The mighte Lorde seeth the plages, and what is he that will dryue them away? The fyre is kyndled and gone forth in his wrathe, and what is he that wil quench it? He shall caste lyghtenynges, and who shall not feare? He shall thundre, and who shall not be afrayde? The Lorde shall threaten, and who shall not vtterlye be beaten to poudre at his presence?

The earth quaketh, and the foundacions therof: the see aryseth vp with waues from the depe, and the floudes of it are vnquyete and the fyshes therof also before the Lorde, and before the glory of his power. For strōg is his righte hande that holdeth the bowe his arowes that he shooteth are sharpe, and shall not mysse, when they begin to be shot into the endes of the worlde.

Beholde, the plages are sent, and shall, not turne agayne, tyl they come vpon earth. The fyre is kyndled, and shal not be put out til it consume the foundacions of the earth. Like as an arowe which is shot of a myghty archer, returneth not backwarde: euen so ꝑ plages that shall be sent vpon earthe, shall not turne agayne. Wo is me, wo is me, who wyll delyuer me in those dayes? The begynnynge of sorowes and great mournynge: the begynnyng of derth and great death: the begynnynge of warres, and the powers shall stande in feare of the begynnynge of cuyls, & they shall tremble euery one. What shall I do in these thynges, when the plages come? Beholde, hongre, and plage, trouble and angwysh are sent, as scourges for amendement. But for all these thynges they shal not turne from theyr wickednesse, ne be alway myndfull of the scourges.

Beholde, vytayles shall be so good cheape vpon the erth, that they shall thynke them selues to be in good case: and euen then shall myschefe grow vpon earth, warres, derth and great dysquyetnesse. For many of them that dwell vpon earth shall perysh of hungre, and the other that escape the hungre, shal ꝑ swerd destroye: & the deed shall be cast out as dong, and there shal be no mā to comfort them. For the earth shall be wasted, and the cytes shall be caste downe: there shall be no man lefte to tyll the earthe and to sowe it. The trees shall gyue feute, and who so shal pluck them of & gather them? The grapes shall be rype, and who shall tred them? For all places shal be desolate of men, so that one man shal desyre to se an other, or to heare his voyce. For of one hole cytie there shal not be .x. left, and two in the felde, whiche shal hyde them selues in the thyck bushes, & in the clyffes of stones: lyke as when there remayne thre or four olyues vpon the olyue tre, or as when a vyneyarde is gathered: there are lefte some grapes, of them that dyligently sought thorowe the vyneyarde.

Euen so in those dayes there shall be thre or four left, for them that search their houses with the swerde. And the earthe shall be left wast and the feldes therof shall wax olde: & her wayes and all her pathes shal grow full of thornes, bicause no man shall trauayle there thorow. The doughters shall mourne, haupng no bydegromes: ꝑ womē shall make lamentation, haupnge no husbandes, theyr doughters shall mourne, haupnge no helpe of theyr bydegrome. In the warres shal they be destroyed, and theyr husbandes shall perysh of hungre. O ye seruauntes of the Lord, here these thynges, and marke them. Behold the worde of the Lorde, O receyue it: behold, the plages draw nigh: and are not slacke in tarynge, lyke as a trauelynge woman, whiche after the. ix. moneth bryngeth forth a sonne, when the houre of ꝑ byrth is come, an houre two or thre afore: that the paynes come vpon her body, and when ꝑ chylde commeth to the byrth, they tary not the twynklyng of an eye: Euen so shall not the plages be slack to come vpon the earth, and the world shall mourne, and sorowes shall come vpon it on euerye syde.

O my people, beare my worde / make you redy to the battel: and in all euell be euen as pylgrymes vpon erth. He that selleth let him be as he that flyeth his waye: and he ꝑ byeth, as one that wyll lese. Who so occupyeth marchandyse, as he that wynneth not:

1. Corin. vii. D

and

and he that buyldeth, as he that shall not dwell therin: he that soweth, as one that shall not reape: he that trymmeth the vineyarde, as he that shal not gather the grapes: they that marry, as they that shal get no children: & they that mary not, as the widowes: and therfore they that laboure, laboure in vayne. For straungers shall reape their frutes, and spoile their goodes, ouerthrow their houses, and take their children captyue, for in captyuytie and honger shall they get children. And they þ occupy their marchaundyse with robberye, howe longe decke they their cyties, their houses, their possessions, and persones? the more wyll I punysshe theym for their synnes sayth the Lorde. Lyke as an hore enuyeth an honest woman, so shall vnryghteousnes hate iniquitie, whē she decketh her selfe and shall accuse her to her face, whē he cōmeth that defendeth, which shal make inquisition for all synne vpon earth. And therfore be not ye lyke therunto, ne to the workes therof: for or euer it be lōg, iniquitie shal be taken awaye out of the earth, and ryghtousnesse shall raygne amonges you.

Psal. xxxvi. a
Prouer. x. c
Eccles. xi. b

F Let not the synner saye, that he hath not synned: for coles of fyre shall burne vpō his heade, which sayth before the Lorde God & his glory: I haue not synned. Beholde, the Lord knoweth all the workes of men, their ymaginacions, their thoughtes & their hertes. For he spake but the worde: let the earth be made, and it was made, let the heuen be made and it was made. In this worde were the starres made, and he knoweth the nombre of them. He searcheth the grounde of the depe, and the treasures therof: he hath measured the see, & what it contayneth. He hath shut the see in the myddest of the waters, & with his worde hath he hanged the erth vpō the waters. He spredeth out the heauen lyke a vawte, vpon the waters hath he founded it. In the deserte and dyre wyldernes hathe he made sprynges of water, and poles vpon the toppe of the mountaynes, that the floudes myght poure downe from the stony rockes to water the earth. He made man, & put his herte in the myddest of the body, & gaue hym breath, lyke and vnderstandynge, yea & the spirite of the almyghtye God, whiche made al thinges, and hath serched the groūd of all the secretes of the earth.

Genes. i. a

G He knoweth your ymaginacyons and inuentions, and what ye thynke when ye syn, and wold hyde your synnes. Therfore hath the Lorde searched and sought out all your workes, and he shall bewraye you all. And when your synnes are brought forthe, ye shal be ashamed before men, and your owne synnes shall be youre accusers in that daye. What wyll ye do? Or how wyll ye hyde your synnes before God and his Aungels? Beholde, God him selfe is the iudge, feare him, leaue of from your synnes, and forgeat your vnryghteousnesses, and medle no more with theym: so shal God leade you forth, and delyuer you from all trouble. For beholde, the heate of a great multitude is kyndled ouer you, & they shall take awaye certayne of you, and fede the ydle with Idols: and they that cōsent vnto them, shall be had in derision, laughed to scorne, and troden vnder foote.

For vnto the places there shall be a place, and in the nexte cyties a greate insurrection vpon those that feare the Lord. They shal be lyke mad men, they shall spare no man: they shall spoyle & waste such as feare the Lorde, theyr goodes shall they take from them, and shut them out of theyr houses. Then shall it be knowen who are my chosen, & they shal be tryed as the gold in the fyre. Heare O ye my beloued, sayth the Lorde: beholde, the dayes of trouble are at hande, but I wyll delyuer you from the same. Be not ye afrayed: dyspayre not, for God is youre capitayne.

Who so kepeth my cōmaundementes and preceptes (sayeth the Lord God) let not your synnes weye you downe, and let not youre vnryghteousnesses be lyfte vp. Wo be vnto them that are subdued vnto theyr synnes, and tangled in theyr wyckednesses, lyke as a felde is hedged in with busshes, and the patge therof couered with thornes, that no man maye trauayle thorowe: and so is he taken, and cast in the fyre, and brēt. (:)

¶ The ende of the fourth boke of Esdras.

THE BOOKE OF TOBIAS.

¶ Tobias beynge taken pryſoner, forſaketh not the lawe of truth. The mercy and charytye of Tobias, and the maners of him in his youth. He taketh Hannah to wyfe, by whome he hath a ſonne named Tobias. He ſuccoureth Gabell for money. He and his are fayne to flye, but after the death of Sennacherib they retourne agayne.

CAPI. I.

TObias was of the tryde and citie of Nephtall, whiche lyeth in the high countreyes of Galile aboue Naaſon the waye towarde the weſt hauyng the cytye of Sephet vpō the left ſyde.

Though he was taken pryſoner in ỹ dayes of Salmanaſar king of the Aſſirians, neuertheleſſe beinge in captyuitie, he forſoke not the waye of truth: In ſo moche that whatſoeuer he myghte get, he parted it dayly with his felow pryſoners & bzethzē, that were of his kynred. And though he were yonger thē al in the tryde of Nephtall, yet dyd not not he behaue him ſelfe chyldyſhly in his worckes. And when al the other went to the golden calues, which Jeroboam the kynge of Iſrael had made, he him ſelfe alone fled all their companyes, and gat hym to Jeruſalem vnto the temple of the Lozde and there wozſhypped the Lozde God of Iſrael, faythfully offrynge of all his fyrſte frutes and tythes, ſo that in the thyrde yere he miniſtred all the tythes vnto the ſtraungers and conuertes. Theſe and ſuch lyke thynges dyd he accozdynge to the lawe of God, whē he was yet but yonge.

But when he was a man, he toke oute of his owne tryde a wyfe called Anna, and of her he begat a ſonne whome he called after his owne name, and taught him frome his youth vp, to feare God, and to refrayne from all ſynne.

Nowe when he with his wyfe, his ſonne and with all his kinred was come in captyuitie vnto Nintue, what time as they al ate of the meates of the heithen, he kepte his ſoule, and was neuer defiled in their meates. And for ſo moche as he was myndfull of the Lozde in all his hert, God gaue him fauoure in the preſence of Salmanaſar the king whi the gaue him power to go where he wolde, and ſo hadde he lybertye to doo what hym lyſt.

So went Tobias vnto al them that were in pryſon, and comforted them, and gaue thē hollome exhortacions. And when he came to Rages a cytye of the Medes, haupnge ten talentes of ſyluer (of the thynges wherwith the kynge had honoured him) & ſawe amōge a greate companye of people of his kynred, one Gabelus (which was of his own tribe) beynge in neceſſite, he gaue him the ſayde weyght of ſyluer vnder an hand wrytynge.

After a longe ſeaſon when Salmanaſar the kynge was deed, and Sennacherib his ſonne ragned in his ſteade, whiche hated the childzen of Iſrael. Tobias went dayly thorow out all his kynred, and comforted them, and gaue of his goodes to euery one of them as moch as he myght: he fed the hungrye, clothed the naked, and buryed ỹ deed and ſlayn. iiii.Reg.xix.g and that diligently. D

And when Sennacherib the kynge came agayne and fled out of Jewry (what tyme as God punyſhed him for his blaſphemy) and in his wrath, ſlewe many of the childzen of Iſrael. Tobias buryed theyr bodyes. But when it was tolde the kyng, he cōmaunded to ſlaye him, and toke awaye all his goodes. Neuertheleſſe Tobias with his ſonne & with his wyfe, fled his waye, and was hyd naked, for there were many that loued hym. But after. xiv. dayes, the kynge was ſlayne of his owne ſonnes. Then came Tobias agayne to his houſe, and all his goodes reſtored vnto hym. iiii.Eſdr.iic

¶ Tobias byddeth ſuche of his frendes as feare God, to a banket or feaſt. He is reproued of his frendes. He feareth God more then the kynge. He becommeth blynde, by the permyſſyon and ſuffraunce of God. His kynſfolkes mocke hym.

CAPI. II.

AFter theſe thynges vpon a ſolemne daye of the Lozde, Tobias made a good feaſt in his houſe, and ſayd vnto his ſonne: Go thy waye and brynge hyther ſome of our tryde, ſuche as feare God, that they maye make merry with vs. And when he was gone, he came agayne, and tolde his father, that one of the chyldzen of Iſrael laye ſlayne vpon the ſtrete. And immediatly he lepte from his table, lefte the feaſt, came faſtynge to the deed coorſe, toke hym and bare hym pryuelye in to his houſe, that when the Sunne was downe, he myghte ſafely burye hym. And when he had hydde the coorſe, he ate his meate with mournynge and feare, remembrynge the wordes that the Lozde ſayth by the prophete Amos: your hye feaſtes ſhall be turned to ſorowe and heuyneſſe. Amos.viii.b a.i.Mac.i.d

But when the ſonne was downe, he went his way and buryed hym. Then al his neyghbours reproued hym, ſaying: It is not longe, ſence it was cōmaunded to ſlaye the bycauſe of this matter, and haſte ſcarce eſcaped the daunger of death, and buryeſt thou the deed agayne? Neuertheleſſe Tobias feareng God more then the kynge, toke the bodyes of the ſlayne, hyd them in his houſe, and buryed thē at mydnyght. Tobi.i.d

It happened vpon a daye, that he had buryed the deade, and was wery, came home, and layed him downe by the wall and ſlept. C

And

Deuter.viii.a and.xiii.a Iohn.ix.a and.xi.a

And whyle he was a slepe, there fell downe vpon his eyes warme donge out of the swalowes nest, so that he was blynd. This temptacion dyd God suffre to happen vnto hym, that they which came after, myght haue an example of his patience, lyke as of holy Job. For in so moche as he euer feared God from his youth vp, and kepte his commaundementes, he was not beuye agaynst God, that ꝑ plage of blyndnes chaunsed vnto hym but remayned stedfast in ꝑ feare of God, and thãked God all the dayes of his lyfe.

Job.iiii.a

Tobi.viii.a

For like as blessed Job was had in derisiõ of kynges, euen so was he laughed to scorne of his elders and kynfolkes, which sayde vnto him: where is thy hope, for the which thou hast done almes and buryed the deade? But Tobias rebuked them, and spake: Say not so, for we are the chyldren of holy men, and loke for the lyfe, which God shal gyue vnto them that neuer turn their beleue from him.

Ephesi.iiii.a

Anna his wyfe went dayly to the weuyng worke, and loke what lyuyng she coulde get with the labour of her handes, she brought it. And it hapened that she toke a kyd and brought it home.

Deute.xxii.a

Job.ii.b

And when her husband herd it crye, he said loke that it be not stollen, restore it agayne to the owners: for it is not lawfull for vs to eat or to touche any thynge of theft. Thẽ was his wyfe angrye, and sayd: Now is thy hope become vayne openlye, and thy almes dedes are manyfest. With these and such like wordes dyd she cast hym in the teeth.

¶ The prayer of Tobias. Sara the doughter of Raguel, is sclaundred of her fathers seruaunt. The prayer and fastinge of Sara: And also the innocency and chastitie of her. The prayers of Tobias & of Sara are herde.

CAPI. III.

A THen Tobias toke it heuelye, and with teares began to make his prayer sayinge: O Lorde thou arte ryghteous, & all thy iudgementes are true, yea al thy waies are mercy, faythfulnes and iudgemẽt. And now, O Lorde, be myndfull of me, and take no vengeaunce of my synnes, neither remembre my mysdedes, neither the mysdedes of my elders. For we haue not bene obedyent vnto thy commaundementes, therfore are we spoyled brought in to captyuytie, into death, in to derision and shame vnto all nations, amonges whom thou hast scatered vs. And nowe O Lord thy iudgementes are great, for we haue not done accordynge to thy comaundementes neither haue we walked innocently before the. And nowe O Lorde, deale with me accordynge to thy wyll, and commaunde my spirite to be receyued in peax, for more expedyente were it for me to dye, then to lyue.

Psal.xxxiii.b

B At the same tyme it happened, that Sara the doughter of Raguel at Rages a cytye of the Medes was sclaundred of one of her fathers handmaydes, that she shoulde haue hadde seuen husbandes, whiche as soone as they were gone in vnto her, were slayne of the deuyl called Asmodeus. Therfore when she reproued the mayden for her faute, she answered her, sayinge: God let vs neuer se son nor doughter of the more vpon earth, thou kyller of thy husbandes. Wylt thou slaye me also, as thou hast slayne seuen men? At this voyce wente, Sara in to an hyghe chambre of her house, and thre dayes and thre nyghtes she neyther ate ne dranke, but continued in prayer, and besoughte God with teares, that he wolde delyuer her from this rebuke.

C Upon the thyrde daye it chaunced, that when she had made an ende of her prayer, she praysed the Lorde sayinge: Blessed be thy name O God of our fathers, whiche when thou art wroth, shewest mercy, and in ꝑ tyme of trouble thou forgyuest the synnes of the, that call vpon the. Vnto the O Lorde turne I my face, vnto the lyfte I vp myne eyes. I beseche the O Lorde, loose me out of the bondes of this rebuke, or els take me vtterly away from of the earth. Thou knowest Lord, that I neuer had desyre vnto man, and that I haue kepte my soule cleane from all vncleanly lust. I haue not kepte company with those that passe theyr tyme in sporte, neyther haue I made my self partaker with thẽ ꝑ walke in lyght behauour. Neuertheles, an husbande haue I cõsented to take, not for my pleasure, but in thy feare.

Now peraduenture eyther I haue bene vnworthy of them, or els were they vnmete for me, for thou happly hast kepte me to an other husbande. For why? thy counsell is not in ꝑ power of man. But who so euer loueth the, and serueth the a ryghte, is sure, that yf his lyfe be tempted and proued, it standeth in the ꝑ Eccly. viiii. and xlvi and xlvii. frenges: and yf he endure in pacience, he shall haue a rewarde and be hylye crowned, and yf he be in trouble, that God (no doubte) shall delyuer him: and yf his lyfe be in chastening, that he shall haue leaue to come vnto thy mercy.

For thou hast no pleasure in our damnacyon: and why? after a storme thou makest ꝑ wether fayre and styll: after weppynge and heuynesse, thou geuest great ioye. Thy name O God of Israell, be praysed for euer. At the same tyme were both theyr prayers heard in the syght of the magesty of the hyghest God. And Raphael the holy Aungell of the Lorde was sent to helpe them bothe, whose prayers came togyther before God.

¶ Tobias thynkyng to dye, gyueth a godly exhortacyon and monicyon to his sonne.

CAPI. IIII.

SO when Tobias thought his prayer to be herde, that he myght dye, he called vnto hym his sonne Tobias: and sayd vnto hym: My sonne, heare the wordes of my mouthe, and laye theym in thyne herte as a foundacyon. When God taketh awaye my soule,

soule burye thou my body, and holde thy mo
ther in honour all the dayes of her lyfe. For
thou oughtest to remembre, what and howe
greate perils she suffred for the in her wõbe.
And when she also hath fulfylled the tyme
of her lyfe, bury her beside me. Haue God in
thy thought all the dayes of thy lyfe, and be
ware, lest at any tyme thou consent vnto sin,
and lest thou let slyp the commaundementes
of the Lorde our God.

Gyue almes of thy goodes, and turne ne-
uer thy face from the poore: and so shall it
come to passe, that the face of the Lorde shal
not be turned awaye from the. Be mercyfull
after thy power. If thou hast moch, gyue plẽ
teously: yf thou hast lytle, do thy dylygence,
gladlye to gyue of that lytle. For so gathe-
rest thou thy selfe a good rewarde in the day
of necessitye. For almes delyuereth frõ deth,
& suffreth not the soule to come in darkenes.
A greate comforte is almes be fore the hyghe
God, vnto all them that do it.

My sonne, kepe the well frome all horde-
dome, and (beside thy wyfe) se that no faulte
be knowen of the. Let neuer pryde haue rule
in thy mynde nor in thy worde, for in pryde
began all destruction.

Wholoeuer worketh anye thynge for the,
immediatlye gyue hym his hyre, & loke that
thy hyred seruaunte wages remayne not by
the ouer nyght. Loke that thou neuer do vn-
to an other man, the thynge that thou wol-
dest not an other mã should do vnto the. Eate
thy bred with the hungry and poore, and co-
uer the naked with thy clothes. Set thy bred
and wyne vpon the buryal of the ryghteous,
and doo not thou eate and drynche therof
with the synners. Alke euer counsayle at ỹ
wyse.

Be alwaye thankfull vnto God, and be-
seche him, that he wyll ordre thy wayes, and
that whatsoeuer thou deuisest or takest in hãd
it may remayne in him. I certyfy the also my
sonne, that (when thou wast yet but a babe)
I delyuered ten talentes of syluer vnto Ga-
belus, at Rages a cytye of the Medes, and
his handwrytynge haue I by me. And ther-
fore seke some meanes, how thou maist come
by hym, and receyue of him the sayd weyght
of syluer, and gyue him his handwrytynge
agayne.

My sonne, be not afrayde: truth it is, we
leade here a poore lyfe: but greate good shal
we haue, yf we feare God, and departe from
all synne and do well.

¶ The obedience of yonge Tobias to his father, whiche is sent in to Rages. An angell accompanyeth with him in his iourney.

CAPI. V.

Then answered Tobias his father, and
sayde: father all that thou hast com-
maunded me, wyll I do, & that dyly-
gently. But how I shal require this mony I cã
not tel. Neither doth he know me, ne I him.
What token shall I gyue him? And as for ỹ
waye thyther, I neuer knew it. Then his fa-
ther answered him, and sayd: I haue his hãd
wrytynge by me, whiche when thou shewest
him, immediatlye he shall paye the. But go
thy waye nowe, and get the some faythfull
man to go with the for an hyre, that thou
mayste receyue the money, whyle I am yet
lyuynge.

Then went Tobias out, and vpon the
strete, he found a fayre young man standyng,
gyrded vp, and as it were one readye to take
his iourney. And he knewe not that it was
an Aungell of God, but saluted hym, and
sayd: From whence art thou, thou good yong
man? He answered: Of the chyldren of Is-
rael.

And Tobias sayd vnto hym: knowest thou B
the waye that leadeth vnto the countrye of
the Medes? He answered: I know it well,
and all those stretes haue I gone oft tymes,
and haue lodged with our brother Gabelus
that dwelleth in Rages, a cytie of the Me-
des, whiche lyeth vpon the mounte Ega-
thanis. Tobias sayd vnto hym: I praye the
tary for me, tyll I haue tolde my father these
thynges. Then went Tobias in, and tolde
his father all. At the whiche his father mar-
ueled, and prayed that he wolde come in vnto
hym.

Now when the Aungell came in, he salu-
ted hym and sayd: Ioye be with the for euer-
more. And olde Tobias sayd: what ioye can C
I haue that syt here in darcknes, and se not
the lyght of heauen? The younge man sayde
vnto hym: Be of good cheare, God shal help
the shortly. And Tobias sayd vnto him: Cãst
thou bryng my sonne to Gabelus, vnto the
cytye of Rages in Medea? And when thou
comest agayne, I shall paye the thy hyre.
And the Aungel sayd vnto hym: I shal leade
thy sonne, and bryng e hym to the agayne.
Then Tobias answered hym: tell me I pray
the, of what house, or of what tribe art thou?
The Aungell Raphael sayd vnto hym: Al-
kest thou after the kynred of an hyrelyng, or
sekest thou a gyde for thy sonne to go with
hym? But that I make the not carefull, I
am Azaries the sonne of greate Ananias.
And Tobias answered: thou arte come of a
greate kynred: but I pray the be not dyspleа-
sed that I desyred to know thy kynred. The
Aungel sayd vnto hym: thy sonne shal I lede
for the sake lye, and bryng e hym hole to the
agayne.

Then answered Tobias, and sayd: well D
goo on youre waye, and God be in youre
iourney, and his Aungell beare you cõpanye.
So when they had prepared all thynges, ỹ
they wolde take with them in theyr iourney:
Tobias bad his father and his mother fare
well, and they went on theyr waye both to-
gether. Now when they were gone, his mo-
ther began to wepe, and sayd: The staffe of
our age hast thou taken awaye, and sent him
from vs.

Wolde God that money had neuer bene,
for the

for the whiche thou hast sent hym awaye. If we had bene content with our powertye, this had bene great ryches vnto vs, that we sawe our sonne here. Then sayd Tobias vnto her: wepe not, our sonne shall come to vs agayne safe and sownde, and thyne eyes shall se him. For I trust, that the good Aungell of God shall beare hym company, and ordre well all the thynges that he doeth: so that he shall come to vs agayne with ioye. At these wordes his mother lefte of from weppynge, and helde her tongue.

¶ Younge Tobias is delyuered from the fysshe, by the Aungell. The Aungell exhorteth Tobias to take Sara to his wyfe.

CAPI. VI.

a SO Tobias went on his waye, and a dog folowed hym, and the fyrst nyght they abode by the water of Tygris. Then wēt he out to washe his fete, and beholde, there came forth an horryble fysh to deuoure him. Of whom Tobias was afrayed, and cryed with a loude voyce, sayinge: Lorde, he commeth vpon me. And the Aungell sayde vnto hym: Take him by the cheke blade, and draw hym to the. And he dyd so, and drewe hym vpon the lande. And the fysh began to leape at his fete.

Then sayd the Aungell vnto hym: Take out the bowels of this fysshe, and as for the herte, the gall, and the liuer, kepe them by the. b For these thynges are necessary and good for medicyne. Tobias dyd so, and rosted the fish, & they toke hym with them in theyr iourney, the residue they salted, as moche as was sufficyent for them, tyll they came to Rages. Then Tobias asked the Aungell, & sayde vnto hym: I pray the brother Azariah, tell me wherto are these thynges good of the fysshe, that thou hast bydden me kepe?

The angell answered hym and sayde: If thou layest a pece of the herte vpon the coles the smoke therof dryueth awaye all maner of euyll spirites, whether it be frome man or from womā, so ꝓ frō thence forth ꝓ same shal come no more vnto them. The gall is good to anoynt or to stricke ꝓ eyes withal, where as there is any blemyth in them, so shal they be hole.

c And Tobias sayde vnto him: where wylt Num.xxv.a thou that we remaynе? The angel answered and sayde here is a nygh kynsman of thyne, one Raguel by name, which hath a doughter called Sara, & hath neither sonne ne doughter but her. All his good belongeth vnto ꝓ, and thou must mary his doughter: and therfore desyre her of her father, and he shall gyue her the to wyfe. Then answered Tobias & sayd: As I vnderstād, she hath bene maryed vnto seuē husbandes, and they al are dede: and I haue herde saye, that the deuyll slewe them. I am afrayde therfore, lest such thinges happē vnto me also: which if it came to passe (seynge I am the onely sonne of my father & my mother) I shoulde dynge them in theyr age, with sorow to theyr graues.

d Then sayd the Aungell Raphael vnto him: Heare me, and I wyll tell the what they be, of whom the deuyll hathe power. Namelye, they that receyue maryage of such a fashyon, that they shut God out from them and from theyr hert, & gyue them selues to their awne lust, euen as it were an horse and mule, which haue no vnderstandyng, vpon suche hath the deuyll power. But when thou takest her, and Tob.viii.b art come in to the chambre, withholde thy self from her thre dayes, and gyue thy diligence vnto nothynge but vnto prayer with her.

Tertia ad Psalm.xxxii

And in the fyrst nyght, roste the lyuer of the fysshe, and the deuyll shall be dryuen awaye. The seconde nyght, shalte thou be receyued in to the companye of the holye patriarches. The thyrde nyght, shalte thou obtayne the blessynge of God, so that hole chyldren shal be borne of you. After the thyrde nyght take the mayden in the feare of God, and more for the desyre of chyldren, then for any fleshly lust, that in the sede of Abraham thou mayest obtayne the blessynge in chyldren.

¶ Younge Tobias and the Aungell come to the house of Raguel. He requyreth Raguels doughter to wyfe, and obtayneth her.

CAPI. VII.

e THen wente they in to Raguell, whiche receyued them ioyfully. And when Raguel loked vpon Tobias, he sayde vnto Anna his wyfe: How lyke is this ponge man vnto my systers sonne. And when he had spoken this, he sayd: whence be ye good brethren? They sayd: Of the tryde of Nephthaly out the captyuytye of Niniue. Then sayde Raguel vnto them: know ye my brother Tobias? They sayd: yea, we know hym well. And when he had spoken moche good of him, the Aungell sayde vnto Raguel: Tobies of whom thou askest, is this ponge mans father. Then Raguell bowed him selfe downe, and wepte, toke him about the necke and kyssed Tob.xi.d hym, and sayd: Gods blessyng haue thou my sonne, for thou arte the sonne of a good vertuous mā. And Anna his wyfe and Sara his doughter wepte also.

f Now when they had talked together, Raguel bad kyll a wether, and to make a feast. And when he prayed them to sytt downe to dynner, Tobias sayd: I wyll neither eate ne dryncke here this daye, excepte thou fyrste graunte me my peticion, and promyse me to gyue me thy doughter Sara. When Raguel hearde this, he was astonyed, for he knewe what had happened vnto the other seuē men that went in vnto her: and he began to feare that it should chaunce vnto him also in lyke maner.

And whyle he stode so in doubte, and gaue the young man no answeree, the Aungel sayd vnto him: Feare not to gyue him thy doughter, for vnto this man that feareth God, belōgeth thy doughter to wyfe, therfore mighe

none

none other haue her.

Then said Raguel: I doubt not, but God
L hathe accepted my prayers and teares in his
syght: and I trust he caused you to come vn
to me for the same intent, that this doughter
of myne myght be maryed in her owne kyn-
red, according to the lawe of Moses. And
nowe doubte thou not, but I wyll gyue her
vnto the: So he toke the ryghte hande of his
doughter, and gaue her in to the ryght hande
of Tobias, and sayd: The God of Abraha,
the God of Isaac, and the God of Jacob, be
D with you: ioyne you togyther, and fulfyll
his blessynge in you. And they toke a letter
and made a wrytynge of the maryage. And
then made they mery, and praysed God. And
Raguel called Anna his wyfe vnto hym, and
bad her prepare an other chambre, and thy-
ther he broughte Sara his doughter, and she
wepte. Then sayde he vnto her: Be of good
chere my doughter, the Lorde of heuen gyue
the ioye, for the heuynesse that thou haste
suffered.

¶ The Aungell byndeth the deuyl. Tobias exhor-
teth his wyfe to prayer, and they praye thre dayes
before they lye togyther.

CAPI. VIII.

NOw after that they hadde supped, they
brought the yong man in to her. Then
thoughte Tobias vpon the wordes of
the aungell, and toke out of his bagge a pece
of the lyuer of the fyth, and layd it vpon the
hote coles. So the the aungell Raphael toke
holde of the deuyl, and sent him awaye, and
bound him in the wildernes of hyer Egypt.
Then spake Tobias vnto the virgin, & said:
Tob. vii. a. Up Sara, let vs make our prayer vnto God
to day, to morow, and ouermorow: for these
thre nyghtes will we reconcile our selues vn
to God: and when the thyrd holy night is past
we shall ioyne togyther in the duty of mari-
age. For we are the children of holy mē, and
we may not come togyther as the Heathen
that know not God.

Then stode they vp both togither, and be
B sought God ernestly that he wolde preserue
them. And Tobias sayde: O Lorde God of
oure fathers, praysed be thou of heauen and
erth, of the see, welles, and floudes, and of al
the creatures that be therin. Thou madest A-
dam of the mould of the erth, and gauest him
Eua for an helper. And now Lord thou kno
west, that it is not bicause of voluptuousnes
that I take this syster of myne to wyfe, but
onely for the loue of chyldren, in whome thy
name be blessed for euer. And Sara said: haue
mercy vpon vs, o Lorde, haue mercy vpō vs
and let vs bothe come hole and sounde to a
good age.

And aboute the cocke crowe, it happened
L Raguel called his seruantes, and they wente
with him to make a graue. For he sayd: it is
chaunsed vnto him peraduenture, as it did vn
to the other seuen men, that wet in vnto her.
Now whē they had made the graue, Raguel
came agayne to his wyfe, and sayd vnto her:
send one of thy maydes to loke yf he be deed,
that I may bury hym afore it be lyght daye.
So she sent a mayden to se, whiche when she
came in to the chambre, she founde them hole
and sound slepyng togyther. And so she came
agayne, and brought good tydynges. Then
Raguel and Anna his wife, prayed
D and sayd: Praysed be thou, o Lorde God of
Israel, for it is not happened vnto vs as we
thought. For thou hast delt mercifully with
vs, and put awaye from vs, the ennemy that
persecuted vs, and hast shewed mercye vnto
yonder two beloued. O Lorde cause them to
magnify the more perfectly, and to offre the
the sacrifice of thy praise and of their helth:
that al people may know, that thou only art
God in all the earth.

And immediatly Raguel commaunded his
seruauntes to fill the graue
that they had made
with erth afore it was lyghte: and bade his
wyfe prepare a feast, & to make redy al thyn-
ges that were necessary for meat, to suche as
wēt by the waye. He caused two fat kyne al-
so, and foure wethers to be slayne, & meates
to be prepared for all his neyghbours & fren
des, and Raguel charged Tobias to remayn
with him two wekes. As for all the good
that he had, he gaue Tobias the one halfe of
it, & made this writing, that the halfe which
remayned, shoulde fall vnto Tobias after
their death.

¶ The Aungell goeth to Gabelus, at the desyre of
Tobias, which deliuereth the lettre, and receyueth
the money.

CAPI. IX.

THen Tobias called vnto him the aun-
gell, whome he thought to haue bene a
man, and sayd vnto hym. Brother Aza
rias, I pray the harken vnto my wordes: yf
I sholde gyue my selfe to be thy seruaunte, I
shall not deserue thy prouidence. Neuerthe-
lesse I beseche the, that thou wylte take the
beastes and the seruauntes, and go vnto Ga-
belus in Rages the citye of Medes, and de-
lyuer hym his hande wrytynge, and receyue
the money of hym, and praye hym to come
to my maryage. For thou knowest thy selfe,
that my father telleth the dayes: and yf I
tary one day to longe, he will be sorye in his
mynde. Nowe seist thou how earnestly Ra-
guel hath requyred me, so that I can not say
hym naye.

Then toke Raphael four of Raguels ser-
uauntes & two camels, & went vnto Rages
the citye of the Medes: and when he had founde
Gabelus, he gaue him his hand wrytyng and
receyued all the money. He told hym also of
Tobias the son of Tobi, how all thynges
had happened, and caused hym to come with
him to the mariage. Now whē he came in to
the house of Raguel, he fond Tobias sitting
L at the table: and he lepte vp, and they kyssed
one an other, and Gabelus wepte, and pray-
Tobi. vii. a. sed God and said: the blessing of the God of

Israel haue thou, for thou art the sonne of a right vertuous and iust man, and of one that feareth God, and gyueth greate almes. And blessyng haue thy wife, and your elders that ye maye se your chyldren and your chylders chyldren, vnto the thyrde and fourthe generacion, and that your sede maye be blessed of the God of Israell, whiche reygneth worlde without ende. And when they had sayde: Amen, they wente to the feaste, but with the feare of the Lorde, helde they the feast of the mariage.

D

¶ Tobias and his wyfe are sad for the taryance of theyr sonne. Raguel sendeth agayne Tobias with his wyfe.

CAPI. X.

A NOwe whyle yonge Tobias made long taryinge by reason of the maryage his father was full of care and heuynesse, and thought what shoulde be the cause, that my sonne taryeth so longe? Or why shoulde he be kepte so long there? Peraduenture Gabelus is deed, and no man wyll gyue hym the money. Thus began he to be very sorowfull he Anna his wyfe with him, & began to wepe bothe togyther, bicause their sonne was not come agayne vnto them at the daye appoynted. As for his mother, she wept with discomfortable teares, and said: Wo is me, my son Oh what ayled vs to sende the awaye in to a straunge countrey, thou lyght of our eyes, ✠ staffe of our age, ✠ comfort of our lyfe, thou hope of our generacion? Seing all the thinges that we haue are onely of the, we shulde not haue sent the away from vs.

B

Tobi. v. d

Then Tobias comforted her, & said: hold thy tonge, and be not discomforted, our son is hole and sound: the man that we sent him withall is faythfull ynoughe. Neuertheles she might in no wyse be comforted: but dayly went out, loked about, and went about all the stretes, wherby she thought he shold com agayne, that (if it were possible) she myght se him commyng a farre of.

C

But Raguel sayd vnto his son in law: O tary here, & I shall send a messenger vnto thy father Tobias, to tel hym that ✠ art in good helth. Tobias said vnto him: I am sure that my father and my mother count euery daye, and that theyr hertes are sory.

So when Raguel prayed Tobias with manye wordes, and wolde in no wyse heare hym, he delyuered Sara vnto hym, and the halfe parte of all his good: in seruauntes, & handmaydens, in shepe in camels, & in kyne, and moche money, and so sente hym awaye from him with pear and ioye, and sayd: the holye aungell of the Lorde be with you in youre iourney, and bryng you forth safe and sounde, that ye maye fynde all thynges in good case with youre elders, and that myne eyes maye se youre chyldren afore I dye. So the elders embraced theyr doughter, kyssed her, and let her go, exhortynge her to honour her father & mother in lawe, to loue her husband, to rule well her housholde, to kepe her house in good order, and to shewe her selfe faultelesse.

D

¶ Younge Tobias leuyng his wyfe and housholde in the myd waye, commeth before with the Aungel. The dreame of his mother, lokyng after her sonne. He is ioyfully receyued of his father and mother. Sara commeth leuen dayes after.

CAPI. XI.

AS they nowe were goynge homeward agayne, vpon the .xi. daye they came to Charra, whiche lyeth in the halfe waye towarde Niniue. And the aungel said: Brother Tobias thou knowest howe thou hast left thy father: therfore yf it please the we two wyll go before, and let the housholde with thy wyfe and the catell come softe and fayrly after vs. And when Tobias was content that they shold go before, Raphael sayd vnto hym: Take of the gall of the fish with the, for it shal be necessary. So Tobias toke of the gall, and they wente theyr waye. But Anna the mother of Tobias sat dayly by the waye syde vpon the top of an hylle, frome whence she myghte se farre aboute her. And whyle she was waytynge there for his commyng, she loked afarre of, and anone she perceyued her sonne comming, and ran and told her husband, saying: Beholde, thy son cometh. And Raphael sayde vnto Tobias: Assoone as thou commest in to the house, immediatly worshyp the Lord thy God, and gyue thankes vnto hym: then goo to thy father & kysse hym, and stryke his eyes ouer with the gal of the fyth, that thou hast brought with the. For be sure that his eyes shal strayt way be opened, and thy father shall se the lyghte of heuen, and shal reioyse at the lyght of the. Then the dogge that had bene with them in theyr iourneye, ranne before, and came as a messenger, and wagged with his tayle for gladnesse.

A

B

So the blynd father arose, & began to ren and hombled with his fete, & gaue a seruaunt his hande, ran to mete his son, receyued hym and kyssed hym and his wyfe, and began to wepe for ioye.

C

Now when they had worshiped & thanked God, they sat downe. Then toke Tobias of the fishes gall, & anoynted his fathers eyes: and taryed half an hour, and then began the blemysh to go out of his eyes, like as it had ben the whyte skyn of an egge, which Tobias toke and drewe from his eyes, and immediatly he receyued his syght.

D

Then they prayed god, he and his wife, & al they that knew him. And Tobias said: O Lorde God of Israel, I gyue the prayse and thankes, for thou haste chastened me, & made me hole. And lo, nowe do I se my son Tobias. After seuen dayes came Sara his sonnes wyfe also hole and sound, with all the housholde and catell, with camels & moche money of his

of his wynes, and with ꝑ money that he had receyued of Gabelus: and he told his father and mother al the benefytes, which God had doone for him, by the man that ledde hym. Achior also and Nabath Tobias systers sõnes came, and were glad, and reioysed with hym, by reason of al the good, that God had shewed vnto hym. And so for ꝑ space of seuẽ dayes they made merye, and were ryght ioyfull euery chone.

¶ Younge Tobias reckeneth vp vnto his father the pleasures that the Aungell dyd vnto hym. He offreth vnto the Aungell halfe the goodes that he brought with hym.

CAPI. XII.

¶ Then Tobias called his son vnto him, & sayd: what may we gyue this holy mã that wẽt with the? Tobias answered his father, and sayd: father what rewarde shal we gyue him? or what thyng can deserue his benefytes? He hathe bene my guyde, and brought me safe agayne: he receyued the money frõ Gabel⁹, he caused me to get my wife he droue the euil spirit from her, he hath ben mocca1yon of gladnesse to her father & mother, he delyuered me, that I was not deuoured of the fyth, he hath made the to se ꝑ lyght of heuẽ, yea we all haue receyued great good of hym. How shold we worthily deserue these thinges vnto him? But I pray the my father that thou wylt desyre him, yf happely he wil vouchsafe to take with hym the halfe of all ꝑ we haue brought.

So the father and the sonne called hym, ¶ B toke him aside, and began to pray him, that he wolde be content to take in good worthe the halfe parte of all that he hadde brought. Then sayd he secretly vnto them: Prayse ꝑ God of heuen, and gyue thankes vnto hym, before al men lyuyng, for he hath shewed his mercy vnto vs. It is good for vs to hyde the kynges secrete, but to shew and to prayse the workes of God, it is an honourable thynge. Prayer is good with fastynge, and to gyue almes, is bettter then to hoord vp treasures of golde, for almes delyuereth from deathe, clenseth synne, and causeth to fynde euerlasting lyfe. But they that do synne & vnrighteousnesse, are the ennemyes of theyr owne soules.

Wherfore I tell you the truth, & wyl hyde ¶ C nothing from you. Whẽ thou prayedst with teares, and buryedst the deed, and lefte thy dyner, and hyddest the deed in thy house vpõ the daye tyme, that thou myghtest bury them in the nyght, I offred thy prayer before the Lorde. And bycause thou wast accepted and beloued of God, it was necessary that tẽptacion shold trye the. And now hath the Lord set me to heale the, & to deliuer Sara thy sõnnes wyfe from the euyl spirite. For I am Raphael an aungel, one of ꝑ seuen that stand before God.

Whẽ they herd this, they were sore afraid and trembled, and fel downe vpon theyr faces vnto the ground. Then sayd the aungel: ¶ D Peace be with you, feare not. Wher as I haue ben with you, it is ꝑ wyl of God, giue prayse and thankes vnto him.

You thought that I did eate and drynke w you, but I vse meate that is inuisible, & drinke that can not be sene of men. Gene. xviii. & and. xix. a Judith. xiii. c

Now therfore is the tyme ꝑ I muste turne agayne vnto him ꝑ sent me: but be ye thankfull vnto God, and tel out all his wõderous workes.

And when he hadde spoken these wordes, he was taken awaye oute of theyr syghte, so that they sawe him no more. Then fell they downe flatte vpon theyr faces by the space of thre houres, and prayed God: and when they rose vp, they tolde all his wonderous workes.

¶ Tobias the elder gyueth thankes vnto God.

CAPI. XIII.

Then olde Tobias opened his mouthe & ¶ A prayed the Lorde, and said: great art thou, o Lorde, for euermore, and thy kyngdome, worlde without ende: for thou scourgest and healest, thou leadest vnto hell, and bryngest out agayne, and there is none ꝑ may escape thyne hande. O gyue thankes vnto the Lorde, ye chyldren of Israell, & prayse hym in the syght of the Heathen. For among the Heathen whiche knowe hym not hath he scatred you, to thintent that ye shold shewe forth his maruelous workes: and cause thẽ for to knowe, that there is none other God almyghtye but he. He hathe chastened vs for oure mysdedes, and for his owne mercy sake shall he saue vs. Deute. xxxii. c 1. Reg. ii. b Sapie. xvi. c

Consider then how he hath delt with you, ¶ B and prayse him with feare and drede, and magnifye the euerlastynge kynge in your workes. I wyl praye hym, euen in the land of my captiuitie, for he hath shewed his maiesty vnto a synfull people. Turne you therfore, O ye sinners, and do righteousnesse before God, and be ye sure that he wyll shewe his mercye vpon you. As for me and my soule, we wyll reioyse in God. O prayse the Lorde al ye his chosen, holde the dayes of gladnesse, and be thankfull vnto hym. O Jerusalem thou citye of God, the Lorde hath punished the for the workes of thyne owne handes. O prayse the Lord in thy good thinges, and gyue thankes to the euerlastynge God, that he may buylde vs his tabernacle agayne in the, that he may call agayne vnto the, all suche as be in captiuitie, and that thou mayste haue ioye for euermore. With a fayre light shalt thou shine and ale the endes of the worlde shall honour the. The people shall come vnto the frõ far, they shall bryng gyftes, & worshyp the Lord in the, and thy land shal they haue for a Sanctuary, for the shall call vpon the great name in the. 2. Para. vi. a Luke. ii. c Esay. lx. a Mark. viii. a Acts. ii. a

Cursed shall they be that despyse the, and all that blaspheme the, shall be condemned:

but blessed shal they be that buyld the vp. As for the, thou shalte reioyce in thy chyldren, for they all shall be blessed and gathered together vnto the Lord. Blessed are they all þ loue the, & be glad of thy pear. Prayse thou the Lord, o my soule, for the Lorde our God hath delyuered his city Jerusalem frome all her troubles. I wyll counte my selfe happye yf my sede remayne to se the clerenesse of Jerusalem.

Apoca.xi.c ¶ The gates of Jerusalem shall be buylded with Saphyre, & Smaragde, and al the compasse of her walles with precious stones. All her stretes shal be paued with whyte marble stone, and in all her stretes shall Alleluya be song. Praysed be the Lord, which hath exalted her, that his kyngdome may be vpon her for euermore. Amen. And so Tobias made an ende of his talkynge.

¶ Tobias prophecyeth the destruction of Niniue. His sonne returneth to Raguel, after the decesse of his father and mother.

CAPI. XIIII.

A ¶ AND after that Tobias had gotten his syght agayne, he lyued. xlij. yeres, and sawe his nephewes chyldren. Nowe when he was an hundred and two yere olde, he dyed: and was buryed honourably in Niniue. For when he was sixe and fyftye yeres of age, he lost his syght of his eyes, and when he was three score yere olde, he gat his syght agayne. The residue of his life led he in ioy, and increased well in the feare of God, and departed in pear.

Job.xlii.c
Psal.cxxvii.a

B ¶ But in the houre of his death he called vnto hym his sonne Tobias, and seuen younge spryngoldes his sonnes chyldren, and sayde vnto them: The destruction of Niniue is at hand, for þ worde of the Lord can not fayle, and our brethren that are scatred oute of the lande of Israell, shall come thyther agayne. And the hole lande of it that hath ben walste, shal be filled, and the house of God that was brent in it, shal be buylded agayne, & al suche as feare God, shal returne thither: the heathen also shall forsake their ydols, & come to Jerusalem, & dwell there, and all the kinges of the erth shall be glad of her, and worshyp the Lorde God of Israel.

Naū.i.ii.iii.
Sophoni.ii.c
i.Esd.iii
iii.Esd.iii

C ¶ And therfore my chyldren, heare your father: Serue the Lorde in faythfulnesse, seke after his will, and do the thing that pleaseth hym. Commaund your children that they do right, gyue almes, be myndfull of God, and euer to be thankfull vnto hym in truthe and with all their power. Heare me therfore my chyldren, & abyde not here: but in what day so euer ye haue buryed youre mother beside me, gette you frome hence. For I se, that the wickednesse of it shal bring it to destruction and ende.

Deute.xii
i.Reg.xi.a
Josue.xxiii

D ¶ After the deth of his mother, Tobias departed awaye from Niniue, with his wyfe & chyldren, and with his chylders chyldren, and came agayn to his father and mother in law and found them hole and in a good age, and toke the care of the. And he closed their eyes and was heyre vnto all Raguels goodes, & sawe the fyfth generacion and chylders chyldren. And when he was. xcix. yere of age, he dyed in the feare of the Lorde, and his kynsfolkes buryed hym: And all his posteritie continued in a good life, and holy conuersacion: so that they were loued and accepted bothe of God and men, and of al the people of the lande.

(?)

¶ The ende of the boke of Tobias.

THE BOKE OF IVDITH.

¶ The duyldynge of Egbathanis. The victory of Nabuchodonozor agaynst Arpharat. The messengers of Nabuchodonozor are dispyted.

CAPI. I.

ARpharat the kinge of ꝑ Medes, submoued many people vnto his dominion, and builded a noble stronge citye, which he called Egbathanis. The walles of it made he of fre stone, four squared, seuentye cubytes hye, & thirty cubites brode. He made towres therupon of an hundred cubites hye. But vpō the. iiii. corners, euery side was. xx. fote brode. He made the portes in the heygthe like as the towres. This king trusted in his mighty host, and in his glorious charettes.

So in the twelfth yere of his raygne, it happened that Nabuchodonosor the kynge of the Assyrians (which raygned in the great citye of Niniue) fought agaynste Arpharat, and ouercame him in the greate felde called Ragau beside Euphrates and Tigris, and Jadason, in the felde of Erioth the kynge of the Elikes.

Then was the kyngdome of Nabuchodonosor exalted, and his herte was lyfte vp: and he sente vnto all them that dwelte in Celicia, in Damiascus, in Libanus, and vnto the heathen that dwelte in Carmel, and Cedar, and to suche as dwelte in Galile in the greate felde of Esdrelon, to all theym that were in Samaria, and beyonde the water of Jordane vnto Jerusalem, and the hole lande of Jesse, vnto the mountaynes of Ethiopia. Vnto all these dyd Nabuchodonosor the kynge of the Assyrians sende messengers. But they all with one consente wolde not agree vnto hym, and sente the messengers agayne emptye, and put them awaye without honoure. Then Nabuchodonosor the kynge toke indignacyon at all those landes, and sware by his trone, and by his kyngdome, that he wolde be auenged of all those countreyes.

¶ Holofernes is sent of Nabuchodonosor, to subdue all the worlde. The preparation and pursute of Holofernes.

CAPI. II.

IN the thyrtenth yere of kynge Nabuchodonosor, vpon the. xvij. daye of the fyrste moneth, it was deuised in the court of Nabuchodonosor the kyng of the Assyrians, that he wolde defend him selfe. So he called vnto hym all the elders, all his capitaynes, & men of warre, and shewed them his secrete counsell, and tolde them that his purpose was to brynge the hole earthe vnder his dominion. Nowe when they were all content with his saying: Nabuchodonosor the kynge called Holofernes the chyef capitayne of his warres, and sayd vnto him: goo thy waye forth agaynst all the kyngdomes of the weste, and specially agaynste those that haue defyed my commaundement. Thou shalte spare no realme, all stronge cities shalt thou bring in subiection vnto me. Ezechi. 17.b

Then Holofernes called togyther all the capitaynes and rulers of all the power in Assyria, and mustred the souldyers vnto the hoste (lyke as the kynge commaunded hym) namely an hundred and twentye thousande fyghtynge men vpon fote, and twelue thousande archers vpon horsebacke. All his ordinaunce sente he before with an innumerable multitude of camelles, so that the hoste was wel prouyded for with oxen and smal catel, and that without nombre. He caused corn to be prepared oute of all Cilicia for his hoste. Moche golde and syluer also toke he oute of the kynges house. So he toke his iourney, he and al his host, with charettes, horsemē, and archers: of whom there were so many, that they couered the ground of the land, lyke the grashoppers.

And when he was gone past the borders of the Assyryans, he came towarde the greate mountaynes of Ange, whiche lye vpon the left syde of Celicia: and so he went vp in to all theyr castels, and wanne euerye stronge hold. As for the welthy city of Melothus, he brake it downe, and spoyled all the children of Tharsis and the Jsmaelites, whiche laye towarde the wyldernesse, and vpon the south side of the land of Chelon. He went ouer Euphrates also, and came in to Mesopotamia, and brake downe al the hye citys that were there, from the brooke of Mambre, til a man come to the see: & he toke the borders in frō Celicia, vnto the costes of Japhet towarde the southe. He caryed awaye all the Madianites, and spoyled all theyr goodes: & who so euer withstode him, he slew them with the swerde. After this he wente downe in to the felde of Damascus in the tyme of haruest and brente vp all the corne and all the trees, and caused the vynes to be cut downe. And the feare of hym fel vpon al them that dwelt in the earth.

¶ Kynges become wyllyngly subiect to Holofernes. The tyrannye and crueltye of hym.

CAPI. III.

SO the kynges and prynces of all cityes, & landes sent their embassadours, namely they of Syria and Mesopotamia, Siria Sobal, and Lybia, and Celicia, whiche came to Holofernes, and sayde: Lette thy wrathe cease toward vs: It is better for vs to serue the greate kynge Nabuchodonosor with oure lyues, and to be subiecte vnto the,

then that we sholde dye, and be slayne, & receyue greater hurte. All our cityes and possessyons, all mountaynes and hylles, all feldes great, and smal catel, shepe, gotes, horses and camels, all our goodes and housholdes, be in thy power, vnder thy subiectiō be it all togyther. We oure selues also and our childzen wyll be thyne owne, come vnto vs a peaceable Lorde, and vse our seruyce at thy pleasure.

B Then came Holofernes downe frome the mountaynes with horsemen and greate power, and conquered all stronge fenced cytyes, and all that dwelt in the land. And out of all cytyes he toke stronge men, and suche as were mete for the warre, to helpe hym.

Judi.v.a There came such a fear also vpon those coūtreys, that the indwellers of all the cytyes, the Pzynces and rulers, and the people togyther wente forthe to mete hym as he came, and receyued him honourably with garlandes and torches, with daunses, tabzettes, & pypes.

Neuertheleese thoughe they dyd this, yet C might they not swage his rigorous stomack but he destroyed their cityes, & hewed downe their woddes. For Nabuchodonosor ỳ kinge had commaunded hym, that he shoulde roote oute all the goddes of the lande: to the intent that he onely might be called and taken for God of the nacions, whiche Holofernes with his power brought vnder him. So wēt he thorowe Syria Sabal, and thorowe all Appamia, and all Mesopotamia, came to the Idumeans, in the lande of Gabaa, and Septopoly, and toke theyr cytyes, & remayned there thyrtye dayes, wherin he caused al the hole multytude of his hoste to be gathered togyther.

¶ Israel requyreth helpe of God, agaynste Holofernes. They fast and praye.

CAPI. IIII.

A When the childzen of Israel that dwelt in Jurye herde this, they were sooze afrayd of him. There came suche tremblynge also and feare vpon them, that they sorowed he sholde do vnto the cityе of Jerusalem and the temple of the Lorde, as he had done to other cityes and their temples. So they sent in to all Samaria round about vnto Jericho, toke in and occupied all the toppes of the mountaynes, made fast ỳ townes with walles, and prepared corne for them agaynst the battayle.

Eliachim also the Preest wrote vnto all them that dwelte towarde Esdzelon (whiche lyeth ouer agaynst the great felde by Dothaim) and vnto all those by whome men myghte haue passage vnto theym, that they should take in the wayes of the mountaynes wherby there myghte be any waye and passage to Jerusalem, and that they sholde hold B diligent watche where any straȳte way was betwyxte the mountaynes. And the childzen of Israel dyd, as Eliachim the preest of the Lorde had commaunded theym. And all the people cried ernestly, and humbled their soules with fastynges and prayers, they & theyr wyues. The Preestes put on heerye clothes, and layde the younge babes before the temple of the Lorde, and couered the aulter of ỳ Lorde with an heerye clothe. And with one accorde they cryed vnto the Lord God of Israel, that their childzen sholde not be gyuen in to a pray, & their wiues in to a spoyle, that theyr cityes shoulde not be layde waste, and that their Sanctuary sholde not be vnhalowed, and so they to be a shame and rebuke vnto the heathen. Eccl. prynt.

Then Eliachim the hye preest of ỳ Lorde C wente rounde abonte all Israell, and spake vnto them, sayinge: Be ye sure, ỳ the Lorde wyll heare youre peticyons, yf ye contynue stedfast in fastinges and prayers in ỳ syghte of the Lorde. Remembze Moses the seruaūt of the Lorde, whiche ouerthrew the Amalechites (that trusted in theyr myghte and power, in theyr hoste, in theyr shyldes, in theyr charettes and horsemen) not with weapons, but with holy prayers. Euen so shall all the ennemyes of Israel be, yf ye contynue in this worke that ye haue begon. So vpon this exhortacyon, they continued in prayer before the Lorde. In so moche that they whiche offered brente sacrifyces vnto the Lorde, offered the offerynges vnto the Lorde, beinge arayed in heery clothes, and had asshes vpon theyr heades. And they all besoughte God from theyr hole herte, that he wolde vysyte his people of Israel. Exod. xiii.

¶ Holofernes is discontent with the Jewes Achior sheweth vnto Holofernes the maruels of God, done vnto the Jewes, for whiche thynge, the rulers vnder Holofernes were very angry with him.

CAPI. V.

AND word came to Holofernes ỳ prince of the warres of the Assyrians, that A the childzen of Israell prepared them selues to make resystaunce, and howe they had stopped the wayes betwyxte the mountaynes. Then was he exceding wrothe, and called all the princes of Moab, and the capitaynes of Ammon, and said vnto them: tell me, what people is this ỳ kepeth in the mountaynes? or what maner of cityes are they? what is theyr power? or what maner of host haue they, who is their capitayne? And why do they despyse vs (more then all those that dwell in the Easte) and come not forthe to mete vs, that they myght receyue vs w̄ pear? Judi.vi.b Judi.vi.d Then Achior the capitayne of al the Ammonites, answered and sayde: Syr, yf it please the to heare me, I wyll tell the truthe before the concernyng this people that dwel in the mountaynes, and there shall no lye goo oute of my mouth.

This people is of the generacion of the B Caldees, they dwelte fyrst in Mesopotamia, for

for they wold not folow the goddes of their fathers that were in the lande of the Chaldees, & so forsoke they the customes of their fore fathers (whiche had many goddes) and worshypped one God, that made heauen and earth: which also commaunded them þ they should go from thence, and dwell at Haran. Now when there came a derth in to the hole lande, they went downe to Egypt, and there they dwelt foure hundreth yeres, in the whiche they multiplyed so greatlye, that their host might not be nombred. And when þ king of Egypt oppressed them, and subdued them in buyldyng of his cytyes, with makynge of claye and bycke, they cryed vnto God their Lorde, which punyshed the hole lande of Egypt, with dyuers plages.

C Now when the kynge of Egypt let them go their way, and the plage ceassed, and then folowed after them, to take them, & to bryng theym agayne in to his seruyce, whyle they were sleynge awaye, the God of heauen opened the see, so that the water stode fast, vpon bothe the sydes as a wall, and these wente thorow the bottom of the see: drye shod. In the which place, when an innumerable people of þ Egyptians folowed vpon them, they were so ouerwhelmed with the waters, that there remayned not one, to tell them that came after, how it happened. So when this people was passed thorowe the red see, they came vnto the wyldernes of the mount Synai, wher neuer man myght dwell afore, and where the sonne of man had neuer rested.

D There were the bytter waters made swete for them, that they myght drynke, and forty yeres had they meate from heauen. Where so euer they went (without bowe and arow, without bukler or swerde) their God fought for them, and caused them to haue the victory. Yea no man was able to hurte this people, except it were so, that they departed vnfaythfullye frome the worshyppynge of the Lorde their God. But as oft as they worshypped any other beside their God, he gaue them ouer to be spoyled, to be slayne, and to be put to confusyon. Neuertheless as oft as they were sory for departyng from the worshyp of their God, the same God of heauen gaue them power and strength to withstand their enemyes.

A Moreouer they slewe the kyng of the Canaanites, Iebusites, Pheresites, Hethites, Euites, and Amorites, and all the myghtye in Hesebon, and toke their landes and cytyes in possessyon: and so long as they synned not in the syght of their God, it wente well with them, for their God hateth vnryghtousnesse. For in the tymes past when they wente out of þ waye, which God had gyuen them, that they shoulde walke in it, they were destroyed in dyuerse battayles of manye nacyons: and many of them were caryed awaye presoners vnto a straunge countrey. But now lately they haue turned them selues agayne vnto the Lorde their God, and are come togyther agayne out of the countreys where they were scatred abrode: and thus haue they conquered these mountaynes, and dwell ther in: and as for Jerusalem where their Sanctuary is, they haue it agayn in possession.

And therfore my Lord, make dylygent inquysyon, yf this people haue done wyckednesse in the sight of their God, then let vs go vp agaynste them, for doubtlesse their God shall delyuer them into thy handes, and subdue them vnto thy power. But if this people haue not displeased their God, we shall not be able to withstande them, for their God shall defend them, and so shall we be a shame to all the worlde. Judith vi.

Now when Achior had spoken out these wordes, all the prynces of Holofernes were wroth and thoughte to slay him, and sayde one to an other: what is he this, which dare say that the chyldren of Israel are able to withstande Nabuchodonosor the kynge and his host? where as they are an vnweaponed people, without strength or vnderstandynge of the feates of war? That Achior therfore may knowe that he hath dysceyued vs, we wyll go vp in to the mountaynes: and whe the myghtye men of them are taken, he also shall be stykt with the swerde, that all people may know, that Nabuchodonosor is the God of the earth, and that there is none other without him.

Achior is committed into the handes of the Iewes by Holofernes. He is tied to a tre, but is loosed of the Iewes. The prayer of the people. Achior is comforted of the Iewes.

CAPI. VI.

SO when they had lefte of speakyng, Holofernes toke sore indignacion, and sayd vnto Achior. For so moch as thou haste prophecyed vnto vs, sayinge: that the people of Israell shall be defended of their God, I wyll shewe the, that there is no God but Nabuchodonosor. Yea when we slee them al as one man, thou also shalte perysh with the thorow the swerde of the Assyryans, and all Israel shall be destroyed with the, and then shalt thou fele, that Nabuchodonosor is the Lord of the hole earth. Then shal the swerd of my knyghthod go thorow thy sydes, and thou shalte fall downe stykte amonge the wounded of Israel, and shalte not come to thy selfe agayne, but be vtterly destroyed with them. A Judith.v.f

But yf thou thynckest thy prophecy to be true, why dost thou then chaūge thy colour? why art thou afrayed? Thynkest thou that my wordes are not able to be performed? But that thou mayst know, that thou shalt fele these thynges with them, beholde, from this houre forthe wyll I sende the vnto yonder people, that when the punishment of my swerde (whiche they haue worthelye deserued) falleth vpon them, thou mayste be punished with them. B

So Holofernes cōmaunded his seruauntes to take Achior, and to cary hym vnto Bethulia,

thulia, and to delyuer hym into the handes of the chyldren of Israel. Then Holofernes seruauntes toke him, and wente thorowe the playne felde. But when they drew nye vnto the mountaynes, the slynge casters came out agaynst them. Neuertheles they gat them away by the syde of the mountayne, & bounde Achior hande and fote to a tree, and so lefte hym bound with withyes, and turned agayn vnto their Lorde.

Notwithstandynge the chyldren of Israel went downe from Bethulia, came vnto him, loosed hym, brought him in to Bethulia, set hym in the myddest of the people, & asked hym what the matter was, that the Assyrians had left hym bounde.

Osias the sonne of Micha, of the tribe of ℒ Symeon, and Chatmim (which is also called Gothoniel) were the principall rulers at the same tyme. Nowe when Achior stode in the myddest of the Senatoures, and before them al he tolde them, what answere he gaue Holofernes, to the thyng that he asked hym, and how Holofernes people wolde haue slayne hym for so saying: and how Holofernes hym selfe was wrath, and commaunded hym for the same cause to be delyuered vnto the Israelites: that when he ouercame the chyldren of Israel, he myght commaunde Achior also to be put to death with dyuers tormentes, because he sayd: the God of heauen is their defender. And when Achior had playnly tolde out al these thynges, al the people fel downe vpon their faces, praisyng the Lorde, and poured out their prayers together vnto ℘ Lord, with a generall complaynt and weppyng, and sayde: O Lorde of heauen and of earthe, beholde their pryde, and loke vpon our lowlynesse, and consyder how it standeth with thy sayntes, and make it to be knowen that thou forsakest not those, which holde them fast by the, and how that thou bryngest them lowe, that presume of them selues, and make their boost in their owne strength.

℘ So when the weppynge and prayer of the people (whiche they had made the hole daye longe) was ended, they comforted Achior, sayinge: The God of our fathers, whose power and strength thou hast praysed, shall so rewarde the, that thou shalte rather se their destruction. When the Lorde our God then shall gyue his seruauntes this lybertie, God be also with the amonges vs: so that yf it please the, thou with thyne mayest dwell with vs.

Now when Osias had ended the counsell, he toke him into his house, and made a great supper, called the elders to it, and so they refreshed them selues after the fastynge. And afterwarde was all the people called together, which made their prayers all the nyght longe in the congregacyon, and besought ℘ God of Israel for helpe.

¶ Bethulias is belieged of Holofernes. The people requyreth helpe at God. They of Bethulia wolde gyue ouer the cytye for want of water. The prayer of the people with teares and lamentation.

CAPI. VII.

The nexte day, Holofernes commaunded his hoste, to go vp agaynst Bethulia. There were an. C. and .xx. thousande fyghtynge men on fote, and two and twentye thousande horsmen, beside the preparing of them that were wonne: and came to the on euery side out of the countreyes and cityes whiche he had taken. All these prepared them selues vnto the battayle agaynst the Israelytes, and came on by the hyll syde, vnto the toppe that loketh ouer agaynst Dothaim, from the place whiche is called Belma, vnto Chelmon that lyeth towarde Esdrelon. ℒ Judith.iij

Now when the chyldren of Israel saw so great a multytude of the Assyryans, they fel downe flat vpon the ground, strawed asshes vpon their heades, and prayed with one accorde, that the God of Israel wolde shewe his mercy vpon his people. And so they toke their weapons, and sat betwyxte the mountaynes in the narow place, & kept the waye daye and nyght. ℬ

But whyle Holofernes was goynge aboute, he founde the water sprynge, whiche from the South syde was conueyed in to ℘ cytye by a condyte: this commaunded he to be diuerte an other way, and to cut their condyte in sundre. There were welles also not farre from the walles, whiche they vsed secretlye, more for pleasure then for necessytye.

Then went the Ammonites and ℘ Moabytes vnto Holofernes, and sayde: The chyldren of Israel truste neyther in speare nor arowe, but haue taken in, and kepe the mountaynes and hylles. That thou mayste ouercome them, therfore without the strikyng of any battayle, let me to kepe the welles, that they drawe no water out of them: so shalte thou destroy them without swerde, or at the leaste they shall be so feble, that they muste be layne to gyue ouer the cytye, whiche they thynke not vable to be wonne, for so moche as it lyeth in the mountaynes. ℒ

These wordes pleased Holofernes wel, & Judith.xiij.a all his men of warre, and he let and. C. men at euery well rounde about. And when this watch had endured twentye dayes, the Cisternes and all that had water, fayled them that dwelte in the cytye of Bethulia, so that in the hole cyty they had not drynke ynough for one daye, for the people had water gyuē them dayly in a measure. ℘

Then came the men and women, younge personnes and chyldren all vnto Osias, and sayde all with one voyce: God be iudge betwyxte vs and the, for thou haste dealt cupl with vs: thou woldest not speake peaceably with the kyng of the Assirians, therfore hath God solde vs in their handes, and there is no man to help vs, where as we are brought downe before their eyes in thyrst & greate destruction. Exod.xvij.a

Therfore gather now togyther al the people that be in the cytye, that we may al yelde ouer

oure selues wylyngly vnto the people of Holofernes: for better it is that we be captiue and prayse the Lorde with oure lyues, then to be slayne and perysshe, and to be laughed to scorne and shamed of euery man, when we se oure wyues and chyldren dye before oure eyes. We take heauen and earth this daye to recorde, and the God of our fathers (whiche punysheth vs according to the deserynge of oure synnes) and gyue you warnynge, that ye gyue vp the cyte nowe in to the power of Holofernes hoost, that oure ende maye be shorte with the swerde, whiche els shall endure longe, for wante of water and for thirste.

When they had spoken out these wordes, there was a great weppynge and howlyng in the hole congregacyon, and that of euerye man, and they cryed an hole houre long vnto God with one voyce, saying: we haue synned with oure fathers, we haue done amysse, we haue dealte wyckedly. Thou that art gracyous, haue mercy vpon vs, punysshe oure vnryghteousnesse with thyne owne scourge, and gyue not those other that knowledge the, vnto a people which knoweth the not, lest they saye amonges the Heythen: where is theyr God.

And when they were so werye with this cryinge and weppynge, that they held theyr tunges: Olyas stode vp with watrye eyes, and sayde: O take good herdes vnto you, (deare brethren) and be of good cheare, and let vs wayte yet these fyue dayes for mercy of the Lorde: peraduenture he shall cut awaye his indignacyon, and gyue glory vnto his name. But yf he helpe vs not when these fyue dayes are paste, we shall do as ye haue sayde.

Of the vertuous woman Judith, which reproueth the auncyentes because they tempted the Lorde. She also moueth them to encorage and herten the people, and sheweth her counsell agaynst the enemyes of the Jewes.

CAPI VIII.

AND it happened when these wordes came to the eares of Judith, a wyddowe, whiche was the doughter of Merary, the sonne of Idox, the sonne of Joseph, the sonne of Oziah, the sonne of Elai, the sonne of Jammor, the sonne of Jedeon, the sonne of Raphaim, the sonne of Achitob, the son of Melchia, the sonne Euam, the son of Nathania, the sonne of Salathiel, the son of Simeon, the sonne of Ruben. And her husbande was called Manasses, whiche dyed in the dayes of the barly heruest.

For whyle he was byndynge the sheues togyther in the felde, the heate came vpō his heed, and he dyed at Bethula his city, and there was he buried beside his fathers. Now was Judith his desolate widdow. iij. yeres and syx monethes. And in the hyer partes of her house, she made her selfe a prury chambre, where she dwelte, beynge closed in with her maydens. She ware a smock of heer, and fasted al the dayes of her lyfe, except the Sabbothes, and newe moones and the solemne dayes that the people of Israell kepte. She was a very fayre and beutyfull person. Her husbande also hadde lefte her great ryches, a plenteous housholde, greate vnmouable possions and many catell. This Judith was a woman of a verye good report with euery one, for she feared the Lorde greatlye, and there was no body that spake an euyl word of her.

When this Judith herde, how Olias had promysed the people, that after the fifth day he wolde gyue vp the cyte vnto the Assirias she set for the elders Chabri and Charmin and when they came to her she sayde: what thynge is this, wherin Olias hath consented that yf God helpe not within fyue dayes, he wyll gyue ouer the cyte to the Assirians? What are ye, that ye tempt the Lorde? This deuice optayneth no mercy of God, but prouoketh him vnto wrath & displeasure. Wyll ye set the mercye of the Lorde a tyme and appoynte him a daye after your wyll? Judith.viii.a

Neuertheles for so moch as the Lorde is pacyent, let vs rather amende oure selues, pourynge oute teares, and beseechyng hym of grace. For God threatneth not as a mā, neither wyll he be prouoked vnto wrath as the chyldren of men. And therfore let vs hertely fal downe before him, and serue him with a meke spyryte, and with weppynge eyes saye vnto the Lorde, that he deale with vs according to his owne wyl and mercye: that like as our herte is now vexed, and brought low thorow the pryde of them, it may so be confirmed thorow his grace: in so moch as we follow not the synnes of oure fathers, whiche forsoke their God, and worshypped other goddes: for the which synne they perysshed with the swerde: were spoyled and broughte to shame of all their ennemyes. As for vs, we knowe none other God but onelye hym, for whose comforte let vs tarye with mekenes. Jeremy.xviii.a and.xxv.a

He shall requyre and make inquysycion for our bloude, from the vexacions of our ennemyes: he shall bringe downe all the Heithe that ryse vp agaynste vs, and put theym to dyshonour, euen the Lorde our God. Judith.viii.b viii.a.b.c Deute.xxxii.e

Therfore deare brethren, seynge ye are honourable and elders in the people of God, vnto whom all the people haue respect, and vpon whome the life of the people standeth, lyfte vp their hertes with youre exhortacion that they may cal to remembraūce, how our fathers also in tymes past were temted, that they myght be proued, yf they worshypped their God a ryght. They ought to remēbre, howe our father Abraham beynge temted, and tryed thorowe many trybulacions, was founde a louer and frende of God. So was Isaac, so was Jacob, so was Moses, and all they that pleased God beynge tryed thorow many troubles, were foūde stedfast in faith. Agayne they that receyued not their temtacions with the feare of God, but put theym selues forth with vnpacience & murmuringe Deute. viii.a ii.Par.xxxii.f Gene.xvii.a and.xxii.a Gene.xxviii.h Prouer.xi.b Hebr.xi.a

agaynste

Nume.xi.a and.xxi.a 1.Corint.x.a

agaynst God, perysshed of the destroyer, and were slayne of serpentes. And therfore shuld not we vndertake to be auenged, for ꝑ thyng that is done vnto vs: but to consydre, that al these punyshmentes are farre lesse then oure synnes and mysdedes. Wherupynge also that this correction commeth vnto vs (as to the seruauntes of God) for amendment, & not for our destruction.

Rom.viii.d

¶ Then sayd Ozias and the elders vnto Judyth: All that thou speakest, is true, and no man can reprope thy wordes. Praye thou for vs now therfore vnto God, for thou art an holy woman, and fearest God. And Judyth sayd vnto them: Seinge ye knowe, that my wordes are of God, then proue my counsell and deuice, yf it be of God: and beseche God, that he wyll brynge my counsell to good ende.

1.Cor.xiiii.d
1.Johñ.iiii.a
1.Tessa.v.c
Judith.x.b

Thus haue I deuysed: Ye shall stand this nyght before the porte, and I wyll go forthe with Abra my mayden: Pray ye therfore vnto God, that he wyll graciously remembre his people of Israel, within fyue dayes, as ye haue sayde. As for the thynge that I go in hande withall, aske ye no questyons of it, tyl I open it vnto you my self: do ye nothyng els but praye vnto the Lorde your God for me. Then Ozias the prynce of the people of Juda sayde vnto her: Go thy waye in peax, the Lorde be with the, that we maye be auenged of our enemyes. And so they wente from her agayne.

¶ The prayer of Judith for the victory.

CAPI. IX.

A NOw when they were gone theyr waye, Judith went in to her oratory, put on hearye smocke, strowed asshes vpon her heed, fell downe before the Lorde, and cryed vnto him, sayng: O Lorde God of my father Symeon, whiche gauest him a swerde for a defence agaynst that enemyes, that vsed violence and wylfulnesse, and that rauysshed the virgyn, and put her to dishonestye. Thou that gauest theyr wyues in to a praye, and theyr doughters in to captyuitye, & all theyr pray for a spoyle vnto thy seruauntes, which bare a zeale vnto the, helpe me wyddowe, O Lorde my God, I beseche the. For thou hast done all thynges from the begynnynge, and and loke what thou hast taken in hand & deuysed, it came euer to passe. For al thy wayes are prepared, and thy iudgementes are done in thy euerlastynge foreknowledge. O loke now vpon the armyes of the Assyryans, lyke as it was thy pleasure somtyme to loke vpō the hoost of the Egyptians, when they beynge weapened, persecuted thy seruauntes, and put theyr trust in theyr charrettes horsemen, and in the multitude of theyr men of warre. But thou lokedst vpon theyr hoost castynge a thycke darknes before them: and when they came in to the depe, the waters ouerwhelmed them.

Genc.xxiiii.b

Exod.xiiii.e

Euen so Lorde let it go with these, that trust in ꝑ power and multitude of theyr men of warre, in their charettes, arowes and speares, and knowe not, that thou onely art our God, whiche destroyest warres from the begynnynge, and that thou arte the Lorde. O lyfte vp thyne arme now lyke as euer from the beginning, and in thy power bryng their power to nought, cause they myght to fall in thy wrath.

Psalm.xlv.b

They make their boost, that they wyll vnhalow and defyle thy Sanctuary, & to waste the tabernacle of thy name and to cast downe the horne of thyne aulter with their swerde. Bryng to passe (O Lord) ꝑ ꝑ pride of ꝑ enemy may be cut downe with his own swerd, that he maye be taken with the snare of his eyes in me and that thou mayst smite him with ꝑ lippes of my loue. O giue me a stedfast mynde that I maye despyse hym and his strength, and that I maye destroy hym.

This shal brynge thy name an euerlasting remembraunce, yf the hande of a woman ouerthrow him for. For thy power (O Lorde) standeth not in the power of men, neither hast thou any pleasure in the strength of hors. There was neuer proude personne ꝑ pleased the, but in the prayer of the humble and meke hath thy pleasure bene euermore.

Judith.xiii.d and.b.d
ii.Par.xiiii.c
xvi.b.xx.a
Judi.vii.a
Psal.cxlvi.b

O thou God of the heauens, thou maker of the waters, and Lorde of all creatures, heare me poore woman, callyng vpon the, & puttynge my trust in thy mercy. Remembre thy couenaunt, O Lorde, and mynyster wordes in my mouth, and stablysshe this deuyse in my hert, that thy house may contynue styl in holynes, and that all the Heithen maye knowe and vnderstande, that thou art God and that there is none other but thou.

¶ Judith decketh her self to go to Holofernes. The blessynge that the Elders gaue Judith. Holofernes is in loue with Judith.

CAPI. X.

AND when she had left of cryinge vnto the Lorde, she rose vp from the place, where she had lyen flat before ꝑ Lord and called her mayde, went downe in to her house, layde the heery cloth from her, put of the garmentes of her widdowhode, washed her body, anointed her self w precious thiges of swete sauour, bryoyded & platted her heer, set an hoode vpon her heade, and put on such apparel as belongeth vnto gladnes, slippers vpon her fete, armelettes, spanges, earynges fynger rynges, and decked her self with al her best arape.

Judyth.x

The Lorde gaue her also a specyall beautye and fayrenesse (for all this deckynge of her selfe was not done for any voluptuousnesse, and pleasure of the flesh, but of a right discreacion & vertue, therfore dyd the Lorde increase her beauty) so that she was exceding amiable and wel fauoured in al mens eyes.

She gaue her mayde also a bottel of wine

a pot

a pot with oyle, potage, cake bred and chese, and went her waye.

B Nowe when she came to the porte of the cytye, she founde Ozias and the eldees of the cytie wayting there. Which when they sawe her, they were astonyed, and meruelled greatly at her bewty, neuertheless they asked no questyon at her, but let her go, sayinge: The God of oure fathers gyue the his grace, and with his power performe all the deuyce of thy herte: that Jerusalem maye reioce ouer the, and that thy name maye be in the nombre of the holye and ryghtous. And all they that were there, sayd with one voyce: so be it, so be it. Judith made her prayer vnto the Lorde, and went out at the porte, she and her mayde.

And as she was goinge downe the mountayne, it happened that about the spryngе of the daye, the spyes of the Assirians met with her, and toke her, sayenge: whence commest thou? Or whither goest thou? She answered: I am a doughter of the Hebrues, and am fled from them, for I knowe, that they shall be gyuen vnto you to be spoyled: because they thought scorne to yelde the selues vnto you, that they myght fynde mercy in youre syght. Therfore haue I deuysed by my selfe after this maner: I wyll go before the prynce Holofernes, and tell hym all theyr secretes, and wyll shew him, how he maye come by them, and wynne them, so that not one man of his host shall perysh.

And when these men had herde her wordes, and consydred her fayre face, they were astonyed (for they wondred at her excellent bewtye) and sayd vnto her: Thou hast saued thy lyfe by fyndynge oute this deuyce, that thou woldest come downe to our Lorde: and be thou sure, that when thou commest vnto hym, he shall intreate the well, & thou shalte please him at the hert. So they brought her into Holofernes pauylion, and tolde him of her. Now when she came in before hym, immedyatlye he was ouercome and taken with her bewtye. Then sayd his seruauntes: who wolde despyse the people of the Iewes, that haue so fayre women? Should we not by reason fyght agaynst them for these? So when Judith saw Holofernes sytting in a canapy, that was wrought of purple, sylke, gold, smaragde and precyous stones, she loked fast vpō hym. and fell downe vpon the earthe. And Holofernes seruauntes toke her vp agayne, at theyr Lordes commaundement.

Holofernes requyreth of Judith the cause of her commynge, whiche gyueth hym a lubyl answere.

CAPI. XI.

A Then sayd Holofernes vnto her: Be of good chere, and feare not in thyne hert, for I neuer hurte man, that wold serue Nabuchodonosor the kynge. As for thy people, yf they had not despysed me, I shulde not haue lyft vp a spere agaynst them. But tell me now what is the cause that thou art departed frome them, and wherfore arte thou come vnto vs.

And Judith sayde vnto hym: Syr, vnderstande the wordes of thy handmayden: for yf thou wylt do after the wordes of thy hād mayden, the Lorde shall bringe thy matter to a prosperous effecte. As truely as Nabuchodonosor a Lorde of the land lyueth, & as truly as his power lyueth, whiche is in the to the punyshment of all men that go wrōg all men shal not onely be subdued vnto him thorow the, but al the beestes also of ỹ feld. For all people speake of thy prudente actyuytie, and it hath euer bene reported, howe thou onely art good and myghtye in all his kyngdome, and thy discrecion is commended in all landes.

The thynge is manyfest also, that Achior spake, and it is wel knowen what thou commaūdedst to do vnto him. ffor this is playne and of a suertye, that oure God is so wroth with vs (by the reason of oure synnes) that he hathe shewed by his prophetes vnto the people, how that for theyr synnes he wyl deliuer them ouer vnto the ennemye. And for so moch as the children of Israel know that they haue so displeased theyr God, they are sore afrayde of the. B Judith.v.a

They suffre greate honger also, and for want of water, they are deed nowe in a maner. Moreouer they are appoynted to slaye all their catell, that they maye drynche the bloude of them: and are purposed to spende al the holy ornamentes of their God (which he hath forbydden them to touch) for corne, wyne and oyle. Seynge nowe that they do these thynges, it is a playne case, that they must nedes be destroyed. Which when I thy handmayden perceyued, I fled frome them, and the Lord hath sēt me vnto the, to shewe the these thynges. For I thy handmayden worshyp God, euen here nowe beside the, and thy handmayden shall go forthe, and I wyll make my prayer vnto God, and he shal tell me, when he wyll rewarde theym theyr synne: then shall I come and shewe the and bringe the thorowe the myddest of Jerusalē so that thou shalt haue al ỹ people of Israel as the shepe without a shepeherde, there shal not so moch as as one dog barcke agaynst the. For these thynges are shewed me by thy prouydence of God: and for so moche as God is displeased with them, he hath sente me to tell the the same. C

These wordes pleased Holofernes and al his seruauntes, which marueyled at the wisdome of her, and sayd one to an other: there is not suche a woman vpon earthe, in beauty and discrecion of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sēt the hither before thy people, that thou mayste gyue them, into our handes. And for so moche as thy promyse is good, yf thy God performe it, vnto me, he shalbe my God also, and thou shalte be excellente and greate in the courte of Nabuchodonosor, & thy name shall be spoken of in all the lande. D

Holofernes

¶ Holofernes commaundeth that Judith be well intreated. She desyreth lycence to go out in the nyght season to praye, and obtayneth it. Vagao is sent vnto her, to moue her to come into Holofernes to a banket, and she commeth. Holofernes is dronken.

CAPI. XII.

A Then cõmaunded he her to go in, where his treasure laye, and charged that she shoulde haue her dwellynge there, and appoynted what shoulde be gyuen her from his table. Judith answered hym, and sayde: As for the meate that thou hast commaũded to gyue me, I maye not eat of it as now (lest I displease my God) but will eate of suche as I haue brought with me. Then sayd Holofernes vnto her: If these thynges ꝑ thou hast brought with the sayle, what wal we do vnto the? And Judith sayd: As truly as thou lyuest my Lorde, thy handemayde shall not spende all this, tyll God hathe brought to passe in my yande, the thynges that I haue deuysed.

B So his seruauntes brought her in to the tent, where as he had appoynted. And as she was goynge in, she desyred that she myghte haue leaue to go forthe by nyght and before daye, to her prayer and to make intercessyon vnto the Lorde. Then commaũded Holofernes his chamberlaynes, that she shoulde go out and in at her pleasure to praye vnto God those thre dayes.

And so in the night season she went forth in to the valley of Bethulia, and washed her selfe in the well water. Then went she vp, & besought the Lorde God of Israel, that he wolde prospere her waye, for ꝑ delyueraunce of his people. And so she went in, and remained clene in her tent, tyll she toke her meate in the euenynge.

C Vpon the fourth daye it happened, that Holofernes made a costlye supper vnto his seruauntes, and sayd vnto Vagao his chamberlayne: Go thy waye, and entyse this Hebruelle, that she maye be wyllynge to consent to kepe cõpany with me. For it were a shame vnto all the Assyrians, that a woman should so laugh a man to scorne, that she were come from him vnlayne with.

Then went Vagao vnto Judith, and sayd Let not ꝑ good doughter be afrayed, to come into my Lorde, that she maye be honoured before hym, that she maye eate and dryncke wyne, and be merye with him. Vnto whom Judith answered: Who am I, that I shuld saye my lorde naye? what so euer is good before his eyes, I shall do it: and loke what is his pleasure, that shall I thyncke well done, as longe as I lyue.

D So she stode vp, and decked her selfe with her apparell, and went in, and stode before hym. And Holofernes herte was thorowlye stycken, so ꝑ he brent in desyre towarde her. And Holofernes sayde to her: dryncke nowe and syt downe, and be merye, for thou haste founde fauoure before me. Then sayde Judith: Syr, I wyll dryncke, for my wynde is meryer to daye, then euer it was in all my lyfe. And she toke and ate and dranke before him the thynges that her mayden had prepared for her. And Holofernes was mery with her, and dranck more wyne, then euer he dyd afore in his lyfe.

¶ Holofernes slepeth for very dronckennes, and Judith cutteth of his heed, & goeth therwith to her owne people: of whom she is receiued with ioye. They gyue thankes vnto God, for their delyueraunce. Judith speaketh vnto Achior, whiche marueyleth at her feate done to Holofernes.

CAPI XIII.

NOwe when it was late in the nyghte his seruauntes made haste euery mã to his lodgynge. And Vagao shut the chãbre dores, and went his waye, for they were all ouerladen with wyne. So was Judith alone in the chambre. As for Holofernes he lay vpon the bed all dronken, & of very dronnes fell a slepe. A Eccle. xxxi.

Then commaũded Judith her mayde, to stand with without before the dore and to wayt. And Judith stode before the bed, makyng her prayer with teares, and moued her lyppes secretlye, and sayde: Strengthen me O Lorde God of Israel, and haue respect vnto the workes of my handes in this houre, that thou mayste set vp thy cytye of Jerusalẽ lyke as thou hast promysed: O graunt that by the I may performe the thynge, whiche I haue deuised thorow ꝑ beleue that I haue in the.

And when she had spoken this, she went to the bedsteade, and loosed the swerde that hanged vpon it, and drewe it out. Then toke she holde of the heery lockes of his heade, & sayde: Strengthen me O Lord God in this houre: & with that, she gaue hym two strokes vpon the necke, and smote of his heade. Then toke she the canapy awaye, and rolled the deade bodye aside. Immedyatly she gat her forth, and delyuered the heade of Holofernes vnto her mayden, and bad her put it in her wallet. B

And so these two went forth togyther after theyr custome, as thoughe they wolde praye, and so passed by the hoost, and came thorowe the valley vnto the porte of the cyty. And Judith ceyed a farre of vnto ꝑ watch men vpon the walles: Open the gates (sayd she) for God is with vs, which hath shewed his power in Israel. And when they hearde her voyce, they called the elders of the cytye togyther. And they came al to mete her litle and greate, yonge and olde, for they thought not that she shulde haue come so soone. So they lyghted candels, and gathered about her euerychone: but she went vp into an hye place and caused sylence to be proclaymed.

When euery man nowe helde his tonge, Judith sayde: O prayse the Lord our God, for he hath not despyted, nor forsaken them, that C

that put their truſt in hym, & in me his handmaiden he hath perfourmed his mercy, which he promiſed vnto the houſe of Iſrael: yea in my hande this ſame night hathe he ſlayne the enuemy of his people.

And with that ſhe toke forthe the heed of Holofernes out of the wallet, and ſhewed it them, ſaying: Beholde the heed of Holofernes the capiteyn of the Aſſirians, and this is the canapy wherin he lay in his dronkennes: where the Lord our God hath ſlayne him by the hand of a woman.

But as truly as the Lord liueth his aungel hath kept me, going thyther, remainig there, and comming hither agayn from thēce. And the Lord hath not ſuffred me his handmaidē to be defiled, but withoute any filthynelle of syn hath he brought me agayn vnto you, and that with gret victory, ſo that I am eſcaped and ye deliuered. O gyue thankes vnto hym euerychone, for he is gracious, and his mercy endureth for euer.

So they prayſed the Lorde all togyther, & gaue thankes vnto him. And to her they ſaid: The Lord hath bleſſed the in his power, for thorow the he hath brought oure enemyes to nought. And Ozias the chiefe ruler of ꝑ people of Iſrael, ſayd vnto her: Bleſſed art ꝑ of the Lorde the hyghe God, aboue all women vpon earth.

Bleſſed be the Lorde, the maker of heuen & erth, which hath guyded the aright, to woūd and to ſmyte of the heed of the capitayne of our enemyes. For this day he hath made thy name ſo honourable, that thy prayſe ſhal neuer come out of the mouth of mē, which ſhal alway remembre the power of the Lord, ſeing thou haſt not ſpared thine owne ſelf, but put the in ieopardy, conſidringe the anguyſh and trouble of thy people, and ſo haſt helped their fal before God our Lorde. And all the people ſaid: Amen, Amen.

C Achior alſo was called, and he came. Thē ſayd Judith vnto him: The God of Iſraell vnto whom thou gaueſt witneſſe, ꝑ he wolde be auenged of his enemyes, euen he hath this night thorow my hand ſmitten of the heed of all the vnfaythfull. And that ꝑ mayſt ſe that it ſo is, behold this is the heed of Holofernes which in his preſumptuous pryde, deſpiſed ꝑ God of the people of Iſrael, & threatned the with deſtruction, ſaying: whē the people of Iſrael is take, I ſhal cauſe ꝑ alſo to be ſticke with the ſwerd. When Achior ſaw Holofernes heed he fell downe vpon his face to the groūd for very anguiſh and feare, ſo that he ſwowned withall. But after ꝑ he was come agayn to him ſelfe, he fel downe before her, & prayſed her ſaying: Bleſſed art thou of thy God in all the tabernacles of Jacob, for all the people that hear of thy name, ſhal prayſe the God of Iſrael bicauſe of the.

¶ The counſell of Judith. Achior beyng an heathen man, turneth to God. The Aſſyrians are afrayed of the Iewes.

CAPI. XIIII.

IUdith ſayd vnto al the people: Brethren hear me. Stick vp this heed vpon our walles, and when the ſunne ariſeth, take euery man his weapon, and ſal out violently: not as though ye wold go beſide them, but to renn vpon them with violence. When the ſpies in the tentes ſe this, they ſhall of neceſſitie be cōpelled to fle backward, and to raiſe vp their capiteyn to the batayle. So when their capitaynes come in to Holofernes pauylion, and fynde the deed bodye wrapped in the bloude, fearfulnes ſhal fall vpon them, and when ye perceyue that they fle, folowe them without all care, for God ſhal deliuer them vnto you to be deſtroyed. A

Then Achior ſeinge the power of God, whiche he had ſhewed vnto the people of Iſrael, fell of from his Heatheniſh byleke, and put his truſt in God, and let him ſelfe be circumciſed: and ſo was he nombred among ꝑ people of Iſrael, he and all his poſteritie vnto this daye.

Now as ſoone as it was daye, they ſtickte vp Holofernes heed vpon the walles, and euery man toke his weapon, and ſo they went oute with an horrible crye. When the ſpyes ſawe that, they ranne vnto Holofernes tent. And they that were within the tente, came before his chambre, and made a greate ruſhing to wake him vp, bicauſe they thoughte with the noyſe to haue rayſed hym. For there durſt not one of the Aſſirians knocke, go in, or open. B

But when the Capytaynes and Prynces and all the chyefe in the kynge of the Aſſyrians hoſte came togyther, they ſayde vnto the chamberlaynes: Goo your waye in, and wake hym vp, for the myce are crepte out of theyr holes, and dare prouoke vs vnto batayle. 1. Reg. xiiii. b

Then wente Bagao in to his chamber, ſtode before the bedde, and clapped with his handes, for he thought he had ben ſleppyng wᵗ Judith. C

But when he had harkened perfectly with his eares and coulde perceyue no ſtering, he went nere to the bed, and lyft it vp, and then ſawe he the deed bodye of Holofernes lyeng there without a heed, weltred in his bloude, vpon the earthe. Then cryed he with loude voyce, and with weppynge rente his clothes, and went in to Judiths tent, and founde hym not: And ſo he lepte out vnto the people and ſayd one woman of the Iewes hath brought all Nabuchodonoſors people to ſhame. For lo, Holofernes lieth vpon the ground, & hath no heed.

When the chief of the Aſſirians hoſte herd that, they rent their clothes, and there fel an intollerable feare and tremblyng vpon the, ſo that theyr myndes were ſore afrayd. And there was an exceding great crye in the hole hoſte.

¶ The flyght of the Aſſyrians. The purſute of Iſrael after them. Iſrael becommeth ryche, by the ſpoyles of the Aſſyrians. Judith is prayſed of Joacim and of the people.

CAPI. XV.

A NOw when all the hoste herde that Holofernes was heeded, theyr mynde and counsell fell from theym: and suche a feare came vpon them, that they vndertoke to defende them selues by fleing away: one spake not to an other, but hāged downe their heades, left all behinde them, and made haste to escape frome the Hebrues: for they herde that they were hastynge to come after with theyr weapōs, and so they fled by the wayes of the feldes, and thorow all the fotepathes of the dales.

And when the childzen of Israel sawe that they fled, they folowed vpon them, and wēt downe with trompettes, blowyng and makyng a great crye after them: As for the Assirians they had no ordre, and kept not them selues togyther, but fled their waye. Neuertheselle the childzen of Israel fell vpon them with one company and ordre, and discomfeted as many as they myghte get. And Olias sent messengers vnto all the cityes and countreys of Israel.

B So all the regions and euery city sent out their best men after them in harnelle, & smote them with the swerd, tyl they came to the vttermost part of their borders. And ỳ other ỳ were in Bethulia came in to the tentes of the Assirians, and toke all that they which were fled had left behynd them, and so they found great good. And they that came agayn to Bethulia from the battayle, toke with thē such thinges as had ben theirs: there was no nōbre of the catell, and of all costlye iewels, so that from the lowest to the hyest, they were all made ryche of the spoyles of them. And Joachim the hye preest at Jerusalem came to Bethulia with al the elders, that they might se Judith.

Nowe when she came out vnto them, they began all to prayse her with one voyce, sayinge: thou worthyp of the city of Jerusalem thou ioye of Israel, thou honour of our people, thou haste doone manly, and thy herte is comforted, bycause thou haste loued clenlynelle and chastitie, and hast knowen no man but thyne owne husband: therfore hath the hand of the Lorde comforted the, and blessed shalt thou be for euer. And al people sayd: so be it, so be it.

C In thyrtye dayes coulde the people of Israel scarce gather vp the spoyles of the Assirians. But all that belonged vnto Holofernes, and had ben his specyally (whether it were of gold, of syluer, of precious stones clothyng and all ornamētes) they gaue it vnto Judith. And all the people reioysed, bothe women, maydens, and yong people, with pipes and harpes.

¶ The songe of Judith for the victory. After the victorye obtayned, the people commeth to Jerusalem, to worthyp and prayse God.

CAPI. XVI.

THen songe Judith this songe vnto the Lorde: Begin vnto the Lorde vpon ỳ tabzettes, syng vnto the Lorde vpō the cymbales. O sing vnto him a newe songe of thankesgyuing, be ioyfull and call vpon his name. It is the Lorde ỳ destroyeth warres, euen the Lorde is his name. Which hath pitched his tentes in the middest of his people, ỳ he myght deliuer vs from the hand of al our ennemyes. Assur came out of the mountayns in the multitude of his strengthe. His people stopped the water brookes, and their horses couered ỳ valeys. He purposed to haue brent vp my lande, and to slee my yonge men with the swerde. A Psalm.xlv.b Judi.viii.

He wolde haue caryed awaye my childzen and virgyns in to captyuitie, but the almyghty Lorde hurt hym, and delyuered him in to the hādes of a woman, whiche brought hym to confusyon. For theyr myghtye was not destroyed of the yonge men. It was not the sonnes of Titan that slewe him, neyther haue the greate gyauntes set them selues agaynst hym: but Judith the doughter of Merari with her fayre beauty haue discomfeted hym, and broughte hym to nought. For she layd awaye her wydowes garment, and put on the apparell of gladnelle in the reioysing of the chyldzen of Israell. She annoynted her face, and bounde vp her heere in an houe, to begyle hi. Her slyppers rauisched his eyes, her beautye captyuated his mynde, with the swerde smote the of his necke. The Persiās were astonyed at her stedfastnelle, & the Medes at her boldnelle. Then howled ỳ armies of the Assirians, when my symple appeared, dyre of thurst. B Judi.x Judi.xiii

The sonnes of the doughters haue perised them thorowe, and slayne them as fugityue chyldzen: they perysched in the battayle, for the very feare of the Lorde my God. Let vs synge a songe of thankesgyuynge vnto the Lorde, a newe songe of prayse wyll we syng vnto our God. Lord Lord, thou art a great God, myghty in power, whom no man maye ouercome. All thy creatures shoulde serue the: for thou spakest but the worde, and they were made, thou sentest thy spirite, and they were created, and no man can withstand thy voyce. The mountayues shal moue from the foundacyons with the waters, the stony rockes shal melt before the like ware. But they that feare the, shall be greate with the in all thynges. Woo vnto the people that ryse vp agaynste my generacion, for the almyghtye Lorde wyll auenge hym selfe of them, and in the daye of iudgement wyl he visyt them. For he shal gyue fyre and wormes in to their flesshe, that they may burne and fele it for euermore. C Gene.i Psal.cxxii. Psalm.cxlviii.

After this it happened that after the victorye, all the people came to Jerusalem to giue prayse & thankes vnto the Lorde. And when they were purified, they offred al their brent sacrifices, and their promysed offriges. And Judith offred all Holofernes weapons, and all the iewels that the people had gyuen her, and the canapye that she toke frome his bed, and D

and hanged them vp vnto the Lorde. The people was ioyful as the vse is: and this ioy by reason of the victorye with Judith, endured thre monethes.

So after these dayes, euerye man wente home agayne, and Judith was in great reputacion at Bethulia, and ryght honourablye taken in al the land of Israel. Unto her vertue also was chastitie ioyned, so that after her husbande Manasses died, she neuer knewe man all the dayes of her lyfe. Upon the hye solemne dayes she went out with great worshyp. She dwelte in her husbandes house an hundred and fyue yere, and lefte her handemayden free and dyed, and was buryed beside her husbande in Bethulia. And all the people mourned for her seuen dayes. So longe as she lyued, there was none that troubled Israell, and manye yeres also after her deathe.

The daye wherin this victorye was gotten, was solemnely holden and reckened of the Iewes, in the nombre of the holye dayes, and it is yet greatly holden of the iewes euer sence, vnto this daye.

The ende of the boke of Judith.

THE RESTE OF THE CHAPTERS OF THE BOKE OF ESTHER, whiche are neyther found in the Hebrue, nor i the Chalde.

The dreame of Mardocheus.

CAPI. XI.

After the latyne.

MArdocheus the son of Jair, the sonne of Semei, the sonne of Cilei of the tribe of Benjamin, a Iewe, whiche hadde his dwellynge in Sulis, a man of greate reputacion, and excellent amonge all them that were in the kynges courte. (Neuertheleſſe, he was one of the prysoners whō Nabuchodonosor the kyng of Babylon had caryed awaye from Jerusalem vnto Babylon with Jechonias ꝑ kyng of Juda.) In the seconde yere of the raygne of greate Artaxerxes, in the fyrſt daye of the moneth Nisan, hadde this Mardocheus suche a dreame: he thoughte he herde a greate tempest, horrible thonderclappes, erthquakes, and greate vprore in the land: and that he saw two great dragons redy to fyght one against an other. Theyr crye was greate: At the whiche roryng and crye, all Heathen were vp to fight agaynſte the ryghtous people. And the same daye was full of darckeneſſe, and verye vnclere, ful of trouble and anguyth, yea a great fearefulneſſe was there in all the land. The ryghtous were amased, for they feared the plage and euyll that was deuyſed ouer them and were at a poynte with thē ſelues to dye. So they cryed vnto God, & whyle they were cryeng, the lytle wel grewe in to a great ryuer, and in to many waters, and with that it was daye, and the ſunne roſe vp agayne, And the lowly were exalted, and deuoured ꝑ gloryous and proude.

Now whē Mardoche had ſene this dreme he awoke, and muſed ſtedfaſtly in his herte, what God wold do: & ſo he deſired to know all the mater, and his mynde was therupon vntyll the nyght.

Mardocheus bitreth the treaſō deuyſed againſt the kynge, and is therfore rewarded of him.

CAPI. XII.

AT the ſame tyme dwelt Mardocheus with Bagatha and Tares the kynges chamberlayns and porters of the palace. But when he herde their deuyce, and had diligently conſydred theyr ymaginacyons, he perceyued that they wente aboute to laye theyr cruel handes vpon the kynge Artaxerxes, and ſo he certified the king therof. Then cauſed the kynge to examyn the two

gelded with tormentes. And when they had graunted it, they were put to deth.

This the kyng caused to be put in the Cronicles for an euerlastynge remembraunce, & Mardocheus wrote vp the same matter. So the kyng commaunded þ Mardocheus shold B do seruyce in þ court, & for this faythfulnes of his, he gaue him a reward. But Aman the sonne of Amadathu the Agagite, which was holdē in great honour & reputacion in þ kinges court vndertoke to hurt Mardocheus & his people, bycause of þ two chamberlaynes that were put to deth.

¶ The copye of the leters of Artarerres, agaynst the Jewes. The prayer of Mardocheus.

CAPI. XIII.

A The great kyng Artarerres which rayneth from India vnto Ethiopia, ouer an hundred and .xxvij. landes, sendeth his frendly salutacion vnto all the princes and deputyes of the countreys, which be subiect vnto his dominiō. Whē I was made lorde ouer many people, and had subdued the hole erth vnto my dominion, my mynde was not with crueltye and wronge to exalte my self by the reason of my power: but purposed with equitie alwaye and gentlenesse, to gouerne those that be vnder my iurisdiction and holly toset them in a peaceable life, and therby to bryngе my kyngdome vnto tranquillitie, that men myght safely go thorowe on euery syde, and to renue peax agayne, whiche all men desyre. Hestr. i. a ii. Hest. vii. a

B Now when I asked my counsellers howe these thynges myghte be brought to a good ende, there was one by vs excellent in wysdome, whose good wyll, truthe, and faythfulnesse hathe ofte bene shewed and proued, (whiche was also the principall and next vnto the kynge) Aman by name: whiche certyfyed vs, howe that in all landes there was crepte in a rebellyous folke that make statutes and lawes against al other people, and haue alwayes despysed the, proclaymed commaundementes of kynges, and how that for this cause it were not to be suffred that such rule shoulde contynue by you, and not to be put downe.

C Seynge now we perceyue the same, þ this people alone are contrarye vnto euery man, vsyng straunge and other maner of lawes, & withstand our statutes and doynges, and go about to stablish shrewde matters, that our kyngdome sholde neuer come to good estate and stedfastnesse: Therfore haue we commaunded, that al they that are appoynted in writing, & shewed vnto you by Aman (which is ordeyned and set ouer all oure busynesse, and the moost principall next vnto the king, and in maner as a father) shall with their wyues and chyldren be destroyed and roted out with the swerde of theyr ennemyes and aduersaryes: and that there shal be no mercy shewed, and no man spared. And this shal be done in þ fourteenth day of the moneth called Adar, of this yere that they which of old (and nowe also) haue euer bene rebellyous, maye in one daye with violence, be thruste downe in to the hell, to the intent that after this maner our empyre maye haue peax and tranquillitie.

D But Mardocheus thoughte vpon all the workes and noble actes of the Lord, & made his prayer vnto hym, saying: O Lord Lord thou valyaunt and almyghty kynge, for all thynges are in thy power, and yf thou wylte helpe and delyuer Israel, there is no mā that can withstāde ne let the: for thou hast made heuen and erth, and what wonderous thyng so euer is vnder the heuen: thou arte Lorde of all thynges, and there is no man that can resyst the, o Lorde. Thou knowest all thynges, thou wotest Lorde, that it was neyther of malice, ne presumpcion, nor for any desire of glorye, that I wolde not bowe downe my selfe, nor worshyp yonder proude presumptuous Aman (for I wolde haue bene contente, and that with good wyll, yf it myghte haue done Israel any good, to haue kyst euen his fotesteppes) but þ I dyd it bycause I wolde not set the honoure of a man in the stede of the glorye of God, and bycause I wolde worshyp none but onely the my Lorde. And this haue I done in no pride ne presumpcion.

E And therfore, O Lorde, thou God and kynge, haue mercy vpon thy people, for they ymagin how they may bringe vs to nought, yea, theyr mynde and delyre is to destroye, and to ouerthrowe the people that hathe euer ben thyne inheritaūce of olde. O despyse not thy porcion whiche thou hast deliuered and brought out of Egypte for thyne owne self. Heare my prayer, and be mercyful vnto thy people, whom thou hast chosē for an heritage vnto thy selfe. Turne our complaynt and sorowe in to ioye, that we maye lyue, O Lorde, and prayse thy name. O Lord, suffre not the mouthes of them that prayse the, to be destroyed.

All the people of Israel in like maner cryed as ernestly as they could vnto the Lorde, for theyr death and destruction stode before theyr eyes.

¶ The prayer of Esther, for the delyueraunce of her and her people.

CAPI. XIIII.

Quene Esther also being in the batell A of deth, resorted vnto the Lord, layd awaye her gorgyous apparell, & put on the garmētes that serued for lighyng and mournyng. In the stede of precious oyntment, she scatred asshes and dong vpon her heed: and as for her body, she humbled it and brought it very low. All þ places where she was wont to haue ioye afore, those filled she with the tearyng of her heere. She prayed also vnto the Lorde God of Israell, with these wordes.

O my

O my Lorde, thou only art our kyng, helpe me desolate woman, whiche haue no helper but the, for my mysery & destruction is hard at my hād. Fro my youth vp I haue herd out of the kynred of my father, that thou tokest Israel from amonges al people, and so haue our fathers of their fore elders, þ they shold be thy perpetuall inheritaunce, & loke what thou dyddest promyse them, thou hast made it good vnto them.

Nowe, well Lorde, we haue synned before the, therfore hast thou gyuen vs in to the handes of oure ennemyes, bycause we worshypped theyr goddes. Lorde thou art ryghtous. Neuertheles it satisfyeth them not, that we are in bytter and heuye captiuitie, and oppressed amonges theym, but thou haste layde theyr handes vpon the handes of theyr goddes: so that they begyn to take awaye the thynge that thou with thy mouth hast ordeyned and appoynted: to destroye thyne enheritaunce, to shut and to stop the mouthes of them that prayse the, to quenche the glorye & worshyp of thy house and thyne aulter, and to open the mouthes of the heathē, that they maye prayse the power and vertue of þ goddes, and to magnifye the fleshely kynge for euer.

O Lorde, gyue not thy scepter vnto them þ be nothynge, leest they laugh vs to scorne in our mysery and fall: but turne their deuice vpon them selues, and punyth hym that hath begon the same ouer vs, and set hym to an example. Thynke vpon vs, o Lorde, and shew thy selfe in the tyme of oure distresse, and of oure trouble. Strengthe me, o thou kynge of goddes, thou Lorde of al power, gyue me an eloquent and pleasaunt speche in my mouthe before the lyon. Tourne his herte in to the hate of our ennemye, to destroye hym, and al suche as consent vnto hym. But delyuer vs with thy hand, and helpe me desolate womā whiche haue no defence nor helper but onely the. Lorde thou knowest all thynges, thou wotest that I loue not the glory and worshyp of the vnrightous, and that I hate & abhorre the bedde of the vncircumcysed, and of all heathen.

Thou knowest and wotest my necessitie, that I hate the token of my preemynence, and worshyp, whiche I beare vpon my heed, what tyme as I muste shewe my selfe and be sene, and that I abhorre it as an vncleane clothe, and that I weare it not when I am quyet and alone by my selfe. Thou knowest also that I thy handemayden haue not eaten at Amans table, and that I haue had no pleasure nor delyte in the kynges feaste, that I haue not dronke the drynkofferynges, and that I thy handemayden haue hadde no ioye sence the daye that I was broughte hyther, vnto this daye, but onely in the o Lorde. O thou God of Abraham, O thou myghtye God aboue al: heare the voyce of them that haue none other hope, and delyuer vs oute of the hande of the wycked, and deliuer me out of my feare.

¶ Mardocheus moueth Hester to go in to the kynge, and make intercessyon for her people, and she performeth his request.

CAPI. XV.

A And vpon the thyrde daye it happened that Hester layd awaye the mourning garmentes, and put on her glorious apparell, and decked her selfe goodly (after that she had called vpon God, whiche is the beholder and sauyoure of all thynges) toke two maydes with her: vpon the one she leaned her selfe, as one that was tender: the other folowed her, and bare the trayne of her vesture. The shyne of her beautye made her face rose coloured. The symilitude of her face was cherefull and amiable, but her hert was sorowfull for greate feare. She wente in thorowe all the doores, and stode before the kynge. The kynge sate vpon the trone of his kingdome, & was clothed in his goodly araye all of golde, and set with precyous stones, and he was very terrible. He lyfte vp his face that shone in the clerenesse, and loked grymly vpon her. Then fell the quene downe, was pale and fayut, leaned her selfe vpon the heed of the mayde that went with her. A i. Hest. v. a

B Neuertheles God tourned the kynges mynde, that he was gentle, that he lepte out of his seat for fear, and gat her in his armes and helde her vp, tyll she came to her selfe agayne. He haue her louyng wordes also, and sayd vnto her: Hester, what is the mater? I am thy brother, be of good chere, thou shalte not dye: for our commaundement toucheth the commons, not the. Come nye. And with þ he held vp his golden wand, and layd it vpō her necke, and embraced her frendly, & sayd: talke with me. Then sayd she: I sawe the, o Lorde, as an aungell of God, & my hert was troubled for feare of thy maiesty and clerenesse. For excellent and wonderful art thou, o Lord, and thy face is ful of amitie. But as she was thus speakynge vnto hym, she fell downe agayne for fayntnes: for the whiche cause the kynge was afrayde, and all his seruauntes comforted her. B Prouer. xii. b

Gene. xxxiii. a
ii. Reg. xiv. a

¶ The coppy of the letters of Artaxerxes, wherby he reuoketh those which he fyrste sent forth.

CAPI. XVI.

A The great king Artaxerxes, which rayngneth from India vnto Ethiopia ouer an hundred and. xxvii. landes sendeth vnto the princes & rulers of the same landes suche as loue hym, his frendly salutacyon. There be many þ for the sondry frendshyppes and benefytes, whiche are dyuersly done vnto theym for theyr worshyp, be euer the more proude and hye minded, and vndertake not onely to hurte oure subiectes, for plenteous benefytes maye they not suffre, and begyn to ymagyn some thynge agaynste those

that do them good, and take not only all vnthankfulnes away from men, but in pryde & presumpcion (as they that be vnmindful and vnthankful for ꝑ good dedes) they go about to escape the iudgement of God that seith al thinges, which (iudgement) hateth and punisheth all wickednesse. It happeneth oft also, that they whiche be set in office by ꝑ hyer power, and vnto whom the busines and causes of the subiectes are committed to be handled ware proude, & defile them selues with sheding of innocent bloude, which bringeth thē to intollerable hurte. Which also with false and disceytfull wordes, and with lyinge tales, disceyue and betraye the innocent goodnesse of princes.

B Now is it profitable & good, that we take hede, make serch therafter, and consider not onely what hathe happened vnto vs of olde, but the shameful, vnhonest, & noysom thinges that the deputies haue now taken in hand before our eyes, and therby to beware in tyme to come, ꝑ we may make the kyngdom quyet and peaceable for al men, and that we might somtyme draw it to a chaūge: and as for the thing that now is present before our eyes, to withstande it, and to put it downe, after the most frendly maner.

What tyme nowe as Aman the sonne of Amadathu the Macedonian (a straunger verely of the Persians bloude and farre from oure goodnesse) was come in amonge vs as an alyaunte, and hadde obteyned the frendshyp that we beare towarde all people, so that he was called our father, and hadde in hye honoure of everye man, as the nexte and pryncipall vnto the kyng, he coulde not forbeare him selfe from his pryde, hath vndertaken not onely to rob vs of the kyngdome, but of our lyfe. Hester.iii.a

With manyfolde disceyte also hath he desyred to destroy Mardochey our helper and C preseruer, whiche hathe done vs good in all thynges: and innocent Hester the lyke partaker of our kyngdome with all our people. For his mynde was (when ye had take them out of the way, & robbed vs of them) by this meanes to translate the kyngdom of the Persians vnto thē of Macedonia. But we fynde that the Jewes (whiche were accused of the wicked, ꝑ they might be destroied) are no euil doers, but vse reasonable and right lawes, & that they be the childzen of ꝑ most hye liuing God, by whom the kyngdome of vs, and our progenitours hath ben wel ordred hytherto. Wherfore as for the letters and commaundementes that were put forth by Aman ꝑ son of Amadathu, ye shal do wel yf ye hold them of none effect: for he ꝑ set them vp and inuēted them, hangeth at Sulis before the porte, with all his kynred, and God (which hath al thinges in his power) hath rewarded him after his deseruyng.

And vpon this ye shal publish and set vp ꝑ copy of this letter in all places, ꝑ the Jewes D maye frely and withoute hindraunce holde them selues after theyr owne statutes, & that they maye be helped, and that vpon the .xiij. day of the .xij. moneth Adar, they may be auēged of them, which in ꝑ time of their anguish and trouble, wolde haue oppressed them. For the God that gouerneth all thinges hath turned to ioye the day wherin the cholen people shold haue perished.

Moreouer among the hye solemne dayes ꝑ ye haue, ye shall hold this daye also with all gladnesse: that now, and in time to com this day may be a remembraunce to good, for all suche as loue the prosperitie of the Persiās: but a remembraunce of destruction to those ꝑ be sedicious vnto vs.

All cities and landes that do not this, shal horribly perysshe and be destroyed with the swerde and fyre, and shall not onely be no more inhabyted of men, but be abhorred also of the wylde beastes and foules.

¶ The ende of the rest of the boke of Esther.

THE BOOKE OF VVYSDOME.

¶ How we oughte to searche and enquyre after God, and who be those that fynde him. Of the holy ghost. We ought to flye from backbityng and murmurynge. &c.

CAPI. I.

A Set youre affection vpon wysdome, ye that be iudges of the erath. Haue a good opynyon of the Lord and seke him in the singlenesse of herte. For he wyll be fownd of them that tempt him not, and appereth vnto such as put theyr trust in him. But the frowarde thoughtes they seperate from God, and vertue (if it be alowed) reboumeth the vnwyse. And why? wysdome shall not entre in to a frowarde soule, ne dwell in the body that is subued vnto synne. For the holye ghost abhorreth fayned nurtoure, and withdraweth hym self from the thoughtes that are wit hout vnderstandynge: and where wickednesse hath the vpperhande, he fleeth from thence. For the spirite of wysdom is louyng, gentle and gracious, and wyll haue no pleasur in him that speaketh euyll with his lyppes. For God is a wytnesse of his reynes, a true sercher oute of his herte, and an hearer of his tonge. For the spirite of the Lorde fylleth the rounde compasse of the worlde, and the same that vpholdeth al thinges, hath knowledge also of the voyce.

Therefore he that speaketh vnrygh tous thynges, can not be hyd, neyther maye he escape the iudgement of reprofe. And why? inquision shall be made for the thoughtes of the vngodly, and the reporte of his wordes shall come vnto God, so that his wickednes shalbe punyshed. For the eare of gelousy heareth all thynges, and the noyse of the grudginges, shall not be hyd. Therfore beware of murmurynge, whiche is nothynge worth and refrayne youre tonge frome sclaundre. For here is no worde so darcke and secrete, that it shal go for nought: & the mouth that speaketh lyes, slayeth the soule.

D Seke not youre owne death in the errour of your lyfe, destroye not your selues thorow the workes of youre owne handes. For God hath not made death, neither hath he pleasure in the destruction of the lyuynge. For he created all thinges, that they myght haue their beynge: yea all the people of the earth hath he made that they should haue health, that there should be no destruction in them, and þ the kyngdome of hell shoulde not be vpon earth (for ryghtousnesse is euerlastynge and immortall, but vnryghtousnesse byngeth death.) Neuertheles, the vngodly call her vnto them, bothe with wordes and workes, and whyle they thynche to haue a frende of her, they come to nought: for þ vngodly that are confederate with her and take her parte: are worthy of death.

¶ The ymaginacyons and deuyces of the wycked, and theyr counsell agaynst the faythfull.

CAPI. II.

FOr the vngodly talke and ymagin, thus among them selues (but not ryght) The tyme of our life is but shorte and tedyous, and when a man is onse gone, he hath no more ioye ne pleasure, neither know we any man that turneth agayne frome death for we are borne of nought and we shall be hereafter as though we had neuer bene. For our breth is a smoke in our nostrels, and the wordes as a sparcke to moue oure herte. As for oure body, it shall be very ashes that are quenched, and oure soule shall vanysh as the soft ayre. Oure lyfe shall passe awaye as the trace of a cloude, and come to nought as the mysle that is dryuen awaye with the beames of the sunne, and put downe with the heate therof. Our name also shall be forgotten by lytle & lytle and no man shal haue our workes in rem embrauce. A Job.vii.a Math.xxii.b 1.Corint.xv.a

B For oure tyme is a very shadow that passeth awaye, and after our ende, there is no returnynge, for it is fast sealed, so that no man commeth agayne. Come on therfore, let vs entoye the pleasures that be presente, and let vs soone vse þ creature lyke as in youth. We wyll fyll oure selues with good wyne and oyntment, there shall no floure of the tyme go by vs. We wyll crowne oure selues with roses afore they be wythered. There shall be no fayre medow, but our lust shal go thorow it. Let euery one of you be partaker of oure voluptousnesse. Let vs leaue some token of oure pleasure in euery place, for that is oure porcyon, els get we nothyng. Let vs oppresse the poore ryghtous, let vs not spare the wydow ne old man, let vs not regarde þ heedes that are gray for age. B ii.Para.xxx.c Esay.xxii.b and.xvi.c Sapie.v.b

Let the lawe of vnryghtousnesse be oure auctorytye, for the thynge that is feble is nothynge worth. Therfore let vs defraude the ryghtous, and why? he is not for our profyt, yea he is cleane contrary to our doynges. He checketh vs for offendynge agaynste the lawe, and sklaundreth vs as traiigressoures of all nurtoure. He maketh his booste to haue the knowledge of God, yea he calleth hym selfe Gods sonne. He is þ bewrayer of our thoughtes: It greueth vs also to loke vpon him, for his lyfe is not lyke other mens, his wayes are of an other fashyon. He counteth vs but vayne persõs, he withdraweth him self from oure wayes as from fylthynesse: he commendeth greatly the latter ende of the iust, and maketh his booste that God is his father. Let vs se then yf his wordes be trewe, let vs proue what shall come vpon him: so shall we knowe what ende he shall haue. C Jeh.vii.a Esay.liii.a

For yf he be the true sonne of God, he D wyll

wyll receyue hym and delyuer hym from the handes of his enemyes. Let vs examen hym with despytefull rebuke and tormentynge, ꝑ we may know his dignite, and proue his pacience. Let vs condemne hym with the moste shamefull deathe: for lyke as he hath spoken, so shall he be rewarded.

Psalm.xxi.a
Mat.xxvii.e
Jerem.xi.d

Suche thynges do the vngodly ymagyn, and go astraye, for theyr owne wyckednesse hath blynded them. As for the myseryes of God, they vnderstand them not: they neyther hope for the rewarde of ryghtousnesse, ne regarde the worshyp that holy soules shall haue. For God created man to be vndestroyed, yea after the ymage of his owne lykenesse made he hym. Neuertheles, thorow enuye of the deuyll, came deathe vnto ꝑ worlde, and they that holde of his syde, do as he doth.

Genc.ii.a
Gen.iii.a
Johñ.viii.d

¶ The conseruacyon and assurance of ꝑ ryghtous. The rewarde of the faythfull.

CAPI. III.

A But the soules of the ryghteous are in ꝑ handes of God, and the payne of deathe shall not touche them. In the syght of the vnwyse they appeare to dye, and theyr ende is taken for very destruction. The waye of the ryghtous is iudged to be vtter destruction, but they are in rest. And thoughe they suffre payne before men, yet is theyr hope ful of immortalyte. They are punysshed but in fewe thinges, neuertheles, in many thinges shall they be well rewarded. For God proueth them, and fyndeth them mete for hym selfe: yea as the golde in the fornace doeth he trye them, and receyueth them as a brente offrynge, and when the tyme commeth: they shall be loked vpon.

Deute.xxxii.a
Sapien.v.a
Hebr.xi.f

Roma.viii.c
i.Corin.v.a
i.Petri.i.c

B The ryghtous shall shyne as the sparkes that ren thorow the red bulrye. They shall iudge the nacyons, and haue dominion ouer the people, and theyr Lorde shall raygne for euer. They that put theyr trust in him, shall vnderstand the truthe, and suche as be faythfull, wyl agree vnto him in loue: for his chosen shall haue grace and peace. But the vngodly shall be punysshed accordynge to theyr owne ymaginacyons, for they haue despysed the ryghtous, and forsaken the Lorde.

Wath.xiii.e
Corinth.xv.e
Wath xix.c
i.Corin.vi.a

Who so despyseth wysdome and nurture, he is vnhappye, and as for the hope of suche, it is but vayne, their laboures vnfruteful, and theyr workes vnprofitable. Theyr wyues are vndiscrete, and theyr chyldren moost vngodly. Theyr creature is cursed. Blessed is rather the baren and vndefyled, whiche hathe not knowen the synfull bedde: she shall haue frute in the rewarde of the holy soules. And blessed is the gelded, whiche with his handes hath wrought no vnryghtousnesse, ne ymagined wycked thynges agaynst God. For vnto hym shall be gyuen the specyall gyfte of fayth, and the moste acceptable porcyon in ꝑ temple of God. For gloryous is the frute of

Wath.xx.d

Esay.lvi.b

D good laboure, and the rote of wysdome shall neuer fade awaye.

As for the chyldren of aduoutrers, they shal come to an ende, & the sede of an vnryghtous bed shall be roted out. And though they lyue longe, yet shall they be nothynge regarded and theyr last age shall be without honoure. Yf they dye hastely, they haue no hope, neyther shal they be spoken to in the day of knowledge. For horrible is the deathe and ende of the vnryghtous.

¶ Of the chaste generacion of the faythfull, and of their felycytye. Of the death of the ryghtous and of the condempnacion of the vnfaythfull.

CAPI. IIII.

O howe fayre is a chaste generacyon wt vertue? The memoryall therof is immortall, for it is knowen with good men. When it is present, men take example therat: and yf it go away, yet they desyre it. It is alway crowned and holden in honour and wynneth the rewarde of the vndefyled battayle. But ꝑ multytude of vngodly chyldren is vnprofytable, and the thynges that are plãted with horedome, shal take no depe rote, ne laye any fast foundacion. Thoughe they be grene in the braunches for a tyme, yet shal they be shaken with the wynde for they stand not fast, and thorow the vehemence of the wynde they shall be roted out. For the vnperfect braunches shall be broken, their frute shal be vnprofytable and sowre to eat, yea mete for nothynge. And why? all the chyldren that are borne of the wicked, must beare recorde of the wyckednesse agaynste their fathers and mothers, whẽ they be asked. But though the ryghtous be ouertaken wt death yet shall he be in rest.

Jerem.xii.b
Malach.i.a
Matth.viii.c

Age is an honourable thynge. Neuertheles it standeth not only in the length of time ne the multytude of yeares: but a mans wisdome is the graye heer, and an vndefiled life is the olde age. He pleased God, and was beloued of him: so that where as he lyued amonges synners, he translated him. Yea sodenly was he taken away, to the intent that wickednesse shulde not alter his vnderstandynge, and that ypocrelye shulde not begyle his soule. For the craftye bewytchyng of lyes make good thinges darcke, the vnstedfastnesse also and wickednesse of volouptuous desyre turne aside the vnderstandynge of the symple. Though he was soone dead, yet fulfylled he moch tyme. For his soule pleased God therfore hasted he to take hym awaye fro̅ amonges the wycked. This the people se and vnderstande it not: they lay not vp such thinges in theyr hertes, how that the louing fauoure and mercye of God is vpon his saintes, and that he hath respecte vnto his chosen.

B Age.

Hebr.xi.a

Thus the ryghtous that is deed, condemneth the vngodly whiche are lyuynge: and the youth that is soone brought to an ende, the longe lyfe of the vnryghteous. For they se the ende of the wyse, but they vnderstand not what God hath deuised for him, & wherefore

fore the Lorde hath taken hym awaye. And why? they se hym and despyse hym, therfore shall God also laugh them to scorne: So þ they them selues shall dye here after (but without honoure) yea in shame amonge the dead for euermore. For withoute any doyce, shall he burst those that be put vp, & remoue them from the foundacyons, so that thy shal be layed waste vnto the hyest. They shall mourne, and their memoryall shall perysshe. So they beyng afrayed shall remembre their synnes, and their owne wyckednesse shall bewraye them.

¶ The constauntnesse of the ryghtous before their persecuters. The hope of the vnfaythfull is vndurable and vayne. The blessednesse and fortunatenesse of the sayntes and godly.

CAPI. V.

THen shall þ ryghtuous stande in greate stedfastnesse, agaynste suche as haue dealt extremely with them, and taken awaye their laboures. When they se it, they shall be vexed with horryble feare, and shall wonder at the hastynesse of the sodayn helth: gronyng for very destresse of mynde, and shal saye within them selues, bauynge inwarde sorow, and mournyng for very anguysshe of mynde.

These are they, whom we somtyme had in derisyon, & iested vpon. We fooles thought their lyfe very madnesse, and their ende to be without honoure. But lo, how they are coũted among þ chyldren of God, and their portyon is amonge the sayntes. Therfore we haue erred from the way of truth, the lyghte of ryghtousnesse hathe not shyned vnto vs, and the sunne of vnderstandyng, rose not vp vpon vs. We haue weryed our selues in the waye of wyckednesse and destruction. Tedious wayes haue we gone: but the way of the Lorde we haue not knowen.

What good hath our pryde done vnto vs? Or what profyte hath the pompe of rychesse brought vs? All those thynges are passed awaye lyke a shadow, and as a messenger renynge before: as a shyp that passeth ouer the waues of water, whiche when it is gone by, the trace therof can not be founde, neither the path of it in the floudes. Or as a byrde that flyeth thorow the ayre, and no man can se eny token where she is flowen, but only heareth the noyce of her wynges, beatynge the lyght wynde, partynge the ayre thorowe the vehemence of her flyghte, and flyeth on shakynge her wynges, where as afterwarde no token of her waye can be founde. Or lyke as when an arrowe is shot at a marcke, it parteth the ayre, whiche immediatly commeth togyther agayne, so that a man can not knowe where it went thorow. Euen so we in lyke maner as soone as we were borne, began immediatlye to drawe to our ende, and haue shewed no token of vertue, but are consumed in our owne wyckednesse.

Such wordes shall they that haue synned speake in the hell: for the hope of the vngodly is lyke a dyse thistell floure (or dust) þ is blowen awaye with the wynde: lyke as thyn scom that is scatered abrode with the storme, lyke as the smoke whiche is dispersed here and there with the wynde, & as the remembraunce of a straunger that tarryeth for a daye, & then departeth. But the ryghtous shall lyue for euermore: their reward also is with the Lorde: and their remembraunce w the hyghest. Therfore shal they receyue a gloryous kyngdome and a beautyfull crowne of the Lordes hande: for with his right hãd shall he couer thẽ, and with his owne arme shall he defende them. His gelousy also shall take harnesse, and shall arme the creature to be auenged of the enemyes. He shall put on ryghtousnesse for a brest plate, and take sure iudgement in stede of an helmet. The inuincible shylde of equitie shall he take, his cruell wrath shall he sharpen for a speare, and the hole compasse of the world shall fyght with hym agaynst the vnwyse.

Then shall the thonder boltes go oute of the lyghtenynges, and come out of the rayn-bowe of the cloudes to the place appoynted out of the harde stony indignacion there shal fall thycke hayles, and the water of the see shal be wroth agaynst them, and the floudes shall renne roughly togyther. Yea a myghtye wynde shall stande vp agaynst them, and a storme shall scatre them abrode. Thus the vnryghtous dealynge of them shall bringe all the lande to a wyldernes, and and wyckednesse shall ouerthrow the dwellynges of the myghtye.

¶ The callinge of kynges, Princes, and Iudges: whiche are also exhorted to search wysdome.

CAPI. VI.

WYsdome is better then strength, and a man of vnderstandynge is more worth then one that is stronge. Heare therfore (O ye kynges) and vnderstand: O lerne ye that be iudges of the endes of the earthe. Gyue eare ye that rule the multytudes, and delyte in moche people. For the power is gyuen you of the Lord, & the strength from the hyghest: whiche shall trye youre workes & serche out youre ymagynacions. How that ye beynge officers of his kyngdom, haue not executed true iudgement, haue not kepte the lawe of ryghtousnes, nor walked after his wyll. Horrybly and that ryght soone shal he appeare vnto you: for an harde iudgemente shall they haue that beare rule. Mercye is graunted vnto the symple, but they that be in auctorytye shal be sore punyshed. For God whiche is Lorde ouer all, shall except no mans person, neither shal he stande in awe of any mans greatnesse: for he hathe made the small and greate, and careth for all alike. But the myghtye shal haue the sorer punishment.

Unto you therfore (O ye kynges) do I speake

Iob.viii.a Psal.i.b Psouer.x.d and.xi.a Iacob.i.b

Psal.xxxix.a

Ephe.vi.b.

Ecclesi.d Psalm.lxxxi.b Kynges. Roma.xiii.a

Ecclesx.c

speake, that we may lerne wysdome and not go amysse: for they that kepe ryghteousnesse, shall be ryghteously iudged: and they that are lerned in ryghteous thynges, shall fynde to make answere. Wherefore set youre lust vpon my wordes, and loue them, so shall ye come by nourtour. Wysdome is a noble thyng, and neuer fadeth awaye: yea she is easely sene of them þ loue her, and found of such as seke her.

C She preuenteth them that desyre her, that she may fyrst shew her selfe vnto them. Who so awaketh vnto her bytymes, shall haue no great trauayle, for he shall fynde her syttyng redye at his dores. To thynke vpon her, is parfect vnderstanding, and who so watcheth for her, shall be sake, and that soone. For she goeth aboute, seekynge suche as are mete for her, sheweth her selfe cheerefully vnto them in theyr goynges, and meeteth them with all diligence. For the vnfayned desyre of reformacyon is her begynnynge: to care for nurtoure is loue, and loue is the keepynge of her lawes. Now the keepyng of lawes is perfection and an vncorrupte lyfe, and an vncorrupte lyfe maketh a man familyer with God. And so the desyre of wysdome ledeth to the kyngdome euerlastynge.

Mom. xiii. b

D If youre delyte be then in royall seates and cepters (O ye kynges of the people) let youre lust vpō wysdome, that ye may raygne for euer more. O loue the lyght of wysdom, all ye that be rulers of þ people. As for wysdome what she is, and howe she came vp, I wyll tell you, and wyll not hyde the mysteryes of God from you: but wyll seke her out from the begynnynge of the natyuytye, and bringe the knowledge of her in to lyght, and wyll not kepe backe the truthe: Neither wyl I haue to do with consumyng enuye, for such a man shall not be partaker of wysdome. But the multitude of the wyse, is the welfare of the worlde, and a wyse kynge is the vpholdyng of the people. O receyue nurtoure thē thorow my wordes, & it shal do you good.

Num. xx vii. c
ii. Reg. xiiii. c
iii. Reg. iii. a

C wysdome ought to be preferred before all thynges

A CAPI. VII.

I My selfe also am a mortall man, lyke as all other, and am come of the earthy generacyon of hym that was fyrst made, and in my mothers wombe was I fashyoned to be fleshe: In the tyme of ten monethes, was I brought togyther in blood, thorow the sede of man, and þ commodious appetite of slepe. When I was borne, I receyued lyke ayre as other men, and fell vpon the earth (whiche is my nature) cryinge and weppynge at the fyrst, as all other do. I was wrapped in swadlyng clothes, and brought vp with greate cares. For ther is no kyng that hath had any other begynnyng of byrth. All men then haue one entraunce vnto lyfe, and one goynge out in lyke maner.

Iob. i. c
i. Tit. vi. b

B Wherefore I desyred, and vnderstandynge was gyuen me: I called, & the spirite of wysdome came into me. I set more by her then by kyngdomes and royall seates, and counted ryches nothynge in comparyson of her. As for precyous stone I compared it not vnto her: for all golde is grauell vnto her, and syluer shall be counted but claye before her syght. I loued her aboue welfare and beauty and purposed to take her for my lyghte, for her shyne can not be quenched. All good thynges came to me with her, and innumerable ryches thorowe her handes. I was glad in them all, for this wysdome went before me, and I knewe not that she is my mother of al good thynges. Nowe as I my selfe learned vnfaynedly, so do I make other men partakers of her, and hyde her ryches from no mā for she is an infynyte treasure vnto men, whiche who so vse, becom partakers of the loue and frendshyp of God, and are exrepted vnto hym for the gyftes of wysdome.

Iob. xxviii. d
iii. Reg. iii. d
Math. vi. d

God hath graunted me to talke wysely, & C
conuenyently to handle the thynges that he hath gracyously lent me. For it is he þ ledeth vnto wysdome, and teacheth to vse wysdom a ryght. In his hande are we and oure wordes, yea all oure wysdome, oure vnderstandynge and knowledge of al our workes. For he hath gyuen me the true sycence of these thynges: so that I knowe how the worlde was made, and the powers of the elementes the begynnynge, endyng and myddest of the tymes: howe the tymes alter, how one goeth after an other, and how they are fulfilled the course of the yeare: the ordynaunces of the starres: the natures and kyndelle of beastes: the furyousnes of beastes: the power of the wyndes by the ymagynacyons of men: the dyuersityes of yonge plantes, the vertues of rotes, and all such thynges as are secret and not loked for, haue I learned. For the workmaster of all thynges hath taught me wysdome.

Sapien. ii. c

D In her is the spirite of vnderstādyng, which is holy, manyfolde, one onely, subtyll outeous, discrete, quyck, vndefyled, plaine, swete, louinge, the thynge that is good, sharpe, which forbyddeth not to doo well, gentle, kynde, stedfast, sure, free: hauyng al vertues, circumspecte in all thynges, receyuynge all spirites of vnderstandynge beynge cleane & sharpe. For wysdom is nymbler then al nimble thynges: she goeth thorowe and attayneth to all thynges, because of her clennes. For she is the breth of the power of God, & a pure cleane expressyng of the cleerenesse of almyghty God. Therefore can no vndefyled thynge come vnto her: for she is the byghtenesse of the euerlastynge lyght, the vndefyled myrroure of the maiesty of God, and the ymage of his goodnesse.

Hebrie

C

And for so moch as she is one, she may do al thinges: and beynge stedfast her selfe she renueth all, and amonge the people conueyeth she her selfe in to the holy soules. She maketh Gods frendes and prophetes: for God loue th no man, but hym in whome wysdom dwelleth. For she is more beautyfull thē the Sunne, and gyueth more lyght then the sta-

res

res, and the daye is not to be compared vnto her: for vpon the daye commeth nyght. But wickednesse can not ouercome wysdome, and vnryghtwisnesse maye not be with her.

¶ The effectes of wysdome.

CAPI VIII.

A Wysdome reacheth from one ende to an other myghtyly, and louyngly doth she ordre all thynges. I haue loued her and laboured for her euen fro my youth vp: I did my diligence to marry my selfe with her, suche loue had I vnto her beautie. Who so hath the company of God, commendeth her nobilite, yea the Lorde of all thynges him selfe, loue her. For she is the scholemaistresse of the nurtour of God, and chefe ouer his workes. If a man wold desyre ryches in this life: what is rycher then wysdome, that worketh all thynges? Thou wylt saye: vnderstanding worketh. What is it among all thinges, that worketh more then wysdome? If a man loue vertue and ryghtousnesse, let hym labour for wysdome, for she hathe greate vertues. And why? she teacheth sobrenesse and prudence, ryghtousnesse and strength, whiche are suche thinges as men can haue nothinge more profytable in theyr lyfe.

B If a man desyre moche knowledge, she can tell the thynges that are past, and dyscerne thynges for to come: she knoweth the subtyltyes of wordes, and can expounde darke sentences. She can tell of tokens & wonderous thynges, or euer they come to passe, and the endes of al tymes & ages. So I purposed after this manet: I wyll take her vnto my company, and cõmen louingly with her no doubt, she shall gyue me good counsell, and speake comfortably vnto me in my carefulnesse and greefe. For her sake shall I be wel and honestly taken, amonge the cõmens and lordes of the cõsell. Though I be young, yet shall I haue sharpe vnderstandynge, so that I shall be meruelous in the syght of greate men, and the faces of Princes shall wonder at me. When I holde my tonge, they shall byde my leasure: when I speake, they shall loke vpon me: and yf I talke moch, they shal laye theyr handes vpon theyr mouth.

Moreouer by the meanes of her, I shall obtayne immortalytye, and leaue behynde me an euerlastyng memorial, amonge them that come after me. I shall set the people in ordre, and the nacyons shall be subdued vnto me. Horrible tyraunces shal be afrayed, whe they do but heare of me: amonge the multitude I shall be counted good, and myghtye in battayl. When I come home, I shal finde rest with her: for her companye hath no bytternes, & her felowshyp hath no tedyousnesse, but mirth and ioye.

C Now when I consydered these thynges by my selfe, and pondered them in my herte, how that to be ioyned vnto wysdome is immortalytye, & great pleasure to haue her frendshyp: how that in the workes of her handes are infynyte ryches: how that, who so kepeth cõpany with her shall be wyse: and that he whiche talketh with her, shall come to honoure: I went about sekynge, to get her vnto me. For I was a chylde of a type wit, and had a good vnderstandynge.

But when I grew to more vnderstanding I came to an vndefyled body. Neuertheselfe when I perceyued that I could not kepe my selfe chaste, except God gaue it me (and that was a poynt of wisdom also to know whose gyfte it was) I stepte vnto the Lorde, and besought hym, and with my hole hert I said after this maner. Iacob.i.b Chastitye.

¶ The prayer of Salomon to obteyne wysdome.

CAPI. IX.

A O God of my fathers, and Lorde of mercyes (thou that hast made all thinges with thy worde, and ordeyned mã thorow thy wysdome, that he shulde haue dominion ouer the creature whiche thou hast made: that he shulde ordre the worlde accordyng to equite and ryghtousnes, and execute iudgement with a true herte) gyue me wysdome whiche is euer about thy seat: and put me not out from amonges thy chyldren: for I thy seruaunt and son of thy handmayden am a feble personne of a short tyme, and to yonge to the vnderstandynge of iudgement, and the lawes. And though a man be neuer so perfecte amonge the chyldren of men, yet yf thy wysdome be not with hym, he shal be nothyng regarded. But thou hast chosen me to be a kyng vnto thy people, & the iudge of thy sonnes and doughters. iii. Reg. iii. d Gen. i. c 1. Para. xxix. b

B Thou hast commaunded me to buylde a temple vpon thy holy mount, and an aulter in the cytye wherin thou dwellest: a lykenes of thy holy tabernacle which thou hast prepared from the begynnynge, and thy wisdome with the whiche knoweth thy workes. which also was with the, when thou madest the worlde, and knew what was acceptable in thy syght, and ryght in thy commaundementes. O sende her out of thy holy heauens and from the trone of thy maiestye, that she maye be with me, and laboure with me: that I may know, what is acceptable in thy sight. For she knoweth and vnderstandeth al thinges: and she shall leade me sobrelye in my workes, and preserue me in her power. So shal my workes be acceptable, and then shal I goueme thy people tightously, & be worthy to syt in my fathers seate. For what man is he, that may knowe the counsayle of God? Or who can thynke what the wyll of God is? For the thoughtes of mortal men are myserable, & oure forecastes are but vncertayne. And why? a mortall and corruptyble body is heuy vnto the soule and the eart hy mansion keepeth downe the vnderstandynge that museth vpon many thynges. Very hardlye can we discerne the thynges that are vpon earthe, and greate labour haue we or we can fynde the thynges which are before our Dreed. Crodi. xxv. d Act. vii. f Hebr. viii. b Proue. viii. c Iohn. i. a Esaye. xl. b Roma. xi. d 1. Corinth. ii. d

C 1. Corin. v. a

eyes.

eyes: Who wyl the seke out the ground of ꝑ thynges that are done in heauen? Oh Lorde, who can haue knowledge of thy vnderstandynge and meanynge, except thou gyue wysdome and sende thy holye ghost from aboue? that the wayes of them which are vpō earth, maye be reformed: that men maye lerne the thynges that are pleasaunt vnto the, and be preserued thorow wysdome.

¶ The deliuerance of the ryghtous, commeth thorow wysdome.

CAPI. X.

A Wysdome preserued the fyrst man, whom
Gene.i.d and.ii.d God made a father of the worlde, whē he was created alone, brought him out of his offence, toke hym out of the moulde of the earth, & gaue hym power to rule all thynges.
Gene.iiii.b When the vnrighteous wente awaye in his wrath from this wysdome, the brotherhed perysshed thorow the wrath of murther.
Agayne, when the water destroyed the hole
Ge.vi.vii.viii worlde, wysdome preserued the ryghteous thorowe a poore tree, wherof she was gouerner her selfe. Moreouer when wyckednesse had gotten the vpper hande, so that the nacyons were puft vp with pryde, she knewe the ryghtous, preserued him faultlesse vnto God, and
Gene.xvi.c layed vp sure mercy for his children. She preserued the ryghteous, when he fled from the
B vngodly that perysshed, what tyme as ꝑ fyre fell downe vpon the fyue cyties: Lyke as yet this daye ꝑ vnfruteffull, waste, and smokyng land gyueth testimony of theyr wyckednesse: yea the vnrype and vntymely frutes ꝑ grow vpon the trees.

And for a token of a remembraunce of the vnfaythfull soule, there standeth a pyller of salt. For all such as regarded not wysdom gat not only this hurte, that they knew not the thynges whiche were good, but also lefte behynde them vnto men, a memoryall of theyr foolyshnesse: so that in the thynges wherin they synned, they coulde not be hyd. But as for such as take hede vnto wysdome, she shal
C deliuer them from sorowe.
Gen.xix.viii.d When the vngodly fled because of his brothers wrath, wysdome led him the ryght waye, shewed hym the kyngdome of God, gaue him knowledge of holy thynges, made hym ryche in his labours, and brought to passe the thynges that he wente aboute. In the disceytfulnesse of such as defrauded hym, she stode by hym and made hym ryche. She saued hym from the enemyes, and defended him frō the disceyuers. She made him strong in battayll, and gaue hym the victorye, that
Gene.xxv.viii.e he myght know, how that wysdome is stronger thē al thynges. When the ryghtous was
Iac.viii.b solde, she forsoke hym not, but deliuered him from synners. She went downe with him into ꝑ dongeon, and fayled him not in the bandes: tyll she had brought him the sceptre of ꝑ
Gene.xli.f realme, and power agaynst those that oppressed hym. And those that had accused hym, she declared them to be lyers, and brought hym to perpetuall worshyp.

She deliuered the ryghteous people and faultles sede, frome the nacion that oppressed them. She entred into the soule of the ser- D Exod.i.b.c.
uaunt of God, and stode by him in wonders iiii.b.viii.b
and tokens agaynste the horryble kynge. She gaue the righteous the rewarde of theyr laboures, and led the forthe a meruelous waye: on the daye tyme she was a shadowe vnto them, & a lyght of starres in the nyght season. She brought them thorow the redde Exod.xiii.
see and caried them thorow the great water. She drowned their ennemyes in the see, and brought them out of the depe. So the ryghtous toke the spoyles of the vngodly, & prayed thy holy name, O Lorde, and magnyfyed thy victoryous hande with one accorde. For Exod.xv.a
wysdom openeth the mouth of the dom, and Psalm.viii.
maketh the tonges of babes to speake. Wath.xxi.

¶ The myracles done for Israel. The vengeaunce of synners. The great power and mercy of God.

CAPI. XI.

She ordred their worckes in the handes, E Exod.xiv.
of the holy prophete: so that they went thorowe the wyldernesse that was not inhabyted, & pitched their tētes in the waste deserte. They stode agaynste their ennemyes Exod.xvii.
and were auēged of their aduersaryes. Whē they were thirsty; they called vpon the, and water was gyuen them out of the rock, and their thyrst slaken out of the harde stone. For by the thynges, where thorowe their ennemyes were punyshed, were they helped in their nede. For vnto the ennemyes thou gauest mans bloude in stede of lyuynge water. And where as they had scarcenes in ꝑ rebuke when the chyldren were slayne, thou gauest vnto thyne owne a plenteous water vnlooked for declarynge by the thyrste that was at ꝑ tyme, how thou woldest brynge thyne owne vnto honoure, and slaye their aduersaryes.

For when they were tryed and nourtured B Deute.viii.
with fatherly mercy, they knowledged how the vngodly were iudged, and punished thorow ꝑ wrath of God. These hast ꝑ exhorted as a father, & proued them: but vnto the other thou hast bene a boysterous kynge, layd harde to their charge, and condemned them. Whether they were absent or present, theyr punyshment was alyke. For their greefe was double: namely, mourynge, and the remembraunce of thynges past. But when they perceyued that their punyshmentes dyd them good, they thought vpon the Lorde, & wondered at the ende. For at the last they helde moch of hym, of whome in the oute castyng they thoughte scorne, as of an abiecte.

Neuertheles the righteous dyd not so wel they were thirsty: but euē like as the thoughtes of the foliſh were, so was also their wyckednes. Where as certayne men nowe (thorow errour) dyd worshyp dom serpentes & Sapien.xii.
bayne beastes, thou sendest a multytude of Rom.i.
domme beastes vpon them for a vengeaunce
that they myght know that wherwith a mā
synneth

cyneth, by ꝓ same also shall he be punisshed. For vnto the almyghty hand, that made the worlde of nought, it was not vnpossible to send among them an heape of beeres, or wod lyons, or cruell beestes of a straunge kynde, suche as are vnknowen, or spout fyre, or cast out a smokyng breth, or shote horrible sparkes out of their eyes, which myght not only destroy them with hurtyng, but also kyll thē with their horrible syght. Yea without these beastes myght they haue ben slayne with one wynde, beyng persecuted of their owne workes, and scatred abrode thorow the breth of thy power.

Neuertheles thou hast ordred al thinges in
D measure nombre and weight: for ꝓ hast euer had great strēgth and might, and who may wᵗ stand ꝓ power of thine arme? And why? like as the smal thing that the balaūce weyeth, so is the world before the: yea as a drop of the mornyng dewe, that falleth downe vpon the erth. Thou hast mercy vpon al, for thou hast power of al thinges, & makest the, as though thou sawest not the synnes of men, bycause they sholde amende. For thou louest al ꝓ things that are, and hatest none of them whome thou hast made: neither diddest thou ordeyn or make any thyng of euyl wyll.

How might any thinges endure, yf it were not thy wyll? Or how coulde any thynge be preserued, except it were called of the? But thou sparest al, for al are thine, o Lord, thou louer of soules

¶ The mercye of God towarde synners, the workes of God are vnreprouable. God gyueth leysure to repent vs.

CAPI. XII.

O Lorde, how gracious and swete is thy spirite in all thynges? Therfore chastenest thou them measurably that go wrong, & warnest them concerning the thinges wherin they offende: thou speakest vnto them, o Lord, & exhortest them to leaue theyr wickednes, and put their trust in the. As for thole old inhabiters of thy holy land, ꝓ migh test not away with them, for they cōmytted abhominable workes agaynst the: as witch craft, sorcery and ydolatry: they slew their own children wout mercy, they ate vp mens bowels, and deuoured the blood: yea bicause of such abhominacions, misbileues & offringes, thou slewest the fathers of ꝓ desolat soules by the hādes of our fore fathers, that the land which thou louest aboue al other might be a dwelling for the children of God.

B Neuertheless thou sparedst them also, as men, & sendedst the forerunners of thine host euen hornettes to destroye them out by lytle and litle. Not that thou wast vnhable to subdue the vngodly vnto the righteous in batell, or with cruell beastes, or with one roughe worde to destroye them together: But thy mynd was to dryue them out by litle & litle, gyuing them time and place to amend, knowing wel that it was an vnrighteous nacio, and wycked of nature, & that their thoughte myght neuer be altered: for it was a cursed sede from the begynnyng, and feared no mā: yet hast thou pardoned their sines. For who wil saye vnto the: why hast thou done that? Or who wil stande agaynst thy iudgement? Or who wil come before thy face, an auēger of vnrighteous men? Or who wil blame ꝓ, yf C the people perysshe whome thou hast made? For there is none other God but thou, that carest for all thinges: that ꝓ mayste declare 1. Petri. v. o how ꝓ thy iudgement is not vnryght: there dare neither kyng ne tyraunt in thy syght requyre accomptes of them whom thou hast destroyed.

For so moch then as thou art righteous thy selfe, thou ordrest all thynges ryghtously, & Iob. xx. 6 punyshest euen hym that haue not deserued to be punished, and takest hym for a straunger and an alyaūt in the land of thy power. For thy power is the begynnyng of righteousnesse: and bicause thou art Lorde of al thinges, therfore art ꝓ gracious vnto all. When men thynke the not to be of a full strengthe, thou declarest thy power, and boldly deliverest thou ouer that knowe the not. But thou Lord of power iudgest quyetly, and ordrest vs with great worshyp, for thou maist do as thou wylt.

By such workes now hast thou taught thy D people, that a man also sholde be iust and louynge, and hast made thy children to be of a good hope: for euen when thou iudgest, thou gyuest rowme to amend from synnes. For in so moche as thou hast punished, and wᵗ such diligence deliuered ꝓ enemies of thy seruauntes which were worthy to dye (wherthorow thou gauest them tyme and place of amendment, that they might turne frō their wicked nesse) with how great diligence then punyshest thou thyne owne children vnto whose fathers thou hast swore and made couenaūtes of good promyses? so where as thou doest but chasten vs, thou punishest our ennemyes dyuers wayes, to the intent ꝓ when we punish, we shold remembre thy goodnesse: & when we our selues are punished, to put our trust in thy mercy.

Wherfore where as men haue lyued ignoE raūtly and vnrighteously thou hast punished them sore, euē thorow the same thynges that Sapien. xi. 8 they worshipped: for they went astray very Roma. i. c long in the way of errour, and held the beastes (which euen their ennemies despised) for goddes, lyuyng as children of no vnderstādyng. Therfore hast thou sent a scornful punishment among them, as among the childre of ignorauncе. As for suche as wolde not be reformed by those scornes & rebukes, they felt the worthy punishment of God. For the thinges that they suffred, they bare them vnpacientlye, being not content in them, but vnwillyng. And whē they perished by the same thiges that they toke for goddes, they knowleged then that there was but one true God, whome afore they wolde not knowe: therfore came the ende of their damnacion vpon them.

¶ All thynges be vayne, except the knowledge of God. Idolatrers and Idols are mocked.

CAPI. XIII.

A VAyne are all men, whiche haue not the knewlege of God: as were they that out of the good thiges, which are sene knewe not hym, that of hym selfe is euerlastynge. Neyther toke they so moche regarde of the wozkes þ are made, as to knowe who was the craftesman of them: but some toke the fire, some the wind oz ayze, some course of the sterres, some the water, some toke sun and moone, oz the lyghtes of heauen, whiche rule the earth foz goddes. But thoughe they had suche pleasure in their beauty, that they thought them to haue ben goddes, yet sholde they haue knowen howe moche moze fayzer he is that made them: foz the maker of beauty hath ozdeyned al these thinges. Oz if they marueled, at the power and wozkes of them they shoulde haue perceyued therbye that he whiche made these thinges is myghtyer then they.

Romans.i.c Vayne philosophers.

B Foz by the greatnes and beauty of the creature, þ maker therof may plainly be knowē. Notwithstanding they are the lesse to be blamed that sought God, and wold haue found him, and yet missed, and why? foz in as moch as they went about in his wozkes, & sought after them, it is a token that they regarded & held moche of his wozkes that are sene, how be it, they are not holly to be excused. Foz yf their vnderstandinge and knowlege was so great, that they coulde discerne the wozld & the creatures, why dyd they not rather fynd out the Lozde therof.

Romans.i.c

But vnhappy are they, and among þ deed is their hope that call them goddes, whiche are but the wozkes of mens handes: golde, syluer, and the thing that is found out by cūning, the similitude of beestes, oz any vayne stone that hath ben made by hand of old. Oz as when a carpenter cutteth downe a tre out of the wod, and pareth of the barke of it cunnyngly, and so with the one parte maketh a vessel to be vsed, and dzesseth meate with the residue. As foz þ other part that is left, whiche is profitable foz nothing (foz it is a croked pece of wod and full of knobbes) he carueth it diligently thozow his vanitie, and accozding to the knowlege of his cunninge, he giueth it some propozcion, facioneth it after þ similitude of a man, oz maketh it like some beest, streketh it ouer with red, and paynteth it, and loke what foule spot is i it, he casteth some colour vpon it.

He mocketh the ydolaters.

C Then maketh he a conuenient tabernacle foz it, setteth it i the wal, and maketh it fast with yron, prouiding so foz it, lest it happen to fall, foz it is well knowen that it can not helpe it selfe. And why? it is but an ymage, & must of necessitie be helped.

ymages.

D Then goeth he and offreth of his goodes vnto it, foz his childzen, and foz his wife, he seketh helpeth at it, he asketh counsel at it, he is not ashamed to speke vnto it that hath no soule, foz helth: he maketh his peticion vnto him that is syk, foz life: he prayeth vnto him that is deed: he calleth vpon him foz helpe, that is not hable to helpe hym selfe, & to send hym a good iourney, he prayeth hym þ maye not go. And in all the thynges that he taketh in hande (whether it be to obteyn any thyng oz to wozk) he prayeth vnto him that can do no maner of good.

¶ The detestation and abhomination of ymages. A curse of them and of him that maketh them. The euyls that come of Idolatrye.

CAPI. XIIII.

A Gayne, an other man purposynge to sayle, and begynnyng to take his iourney thozow the ragyng see, calleth foz helpe vnto a stocke that is farre weyker thē the tree that beareth him. Foz as foz it couetousnesse of money hath founde it oute, & the craftesman made it with his connynge. But thy prouydence, o father, gouerneth all thinges from the begynning: foz thou hast made a waye in the see, and a sure pathe in the middest of the waues: declarynge therby, that thou hast power to helpe in all thynges, yea thoughe a man went to the see without thyp. Neuertheselse that the wozkes of thy wysedome shoulde not be vayne, thou haste caused an arke to be made, and therfoze do men commyt theyr lyues to a small pece of wod, passynge ouer the see in a thyppe, and are saued.

Gen.vi.c

Foz in the olde tyme also when the proude gyaūtes perished, he (in whom the hope was left to encrease the wozld) went in to þ thyp which was gouerned thozow thy hand, and so lefte sede behynd him vnto the wozld. Foz happy is the tre where thozow ryghtoulnes commeth: but cursed is the ymage of wod, þ is made with handes, yea both it and he that made it. He bycause he made it: and it, bycause it was called God, where as it is but a fraple thynge. Foz the vngodly and his vngodlynesse are both like abhominable vnto God. Euen so the wozke and he that made it also shall be punyshed togyther. Therfoze shall there a plage come vpon the ymages of the heathen, foz oute of the creature of God they are become an abhominacion, a temptacion vnto the soules of men, and a snare foz the fete of the vnwyse. And why? the sekyng out of ymages is the begynnyng of hoozdom and the bzyngynge vp of them is the destruction of lyfe. Foz they were not from the beginning, neither shal they continue foz euer. The welthy ydlenesse of men hath found thē out vpon erth, therfoze shall they come shozt ly to an ende.

Gen.viii.d B

Psalm.c. and.cxv. Baruch.vi. Psalm.xcvi.

C When a father mourned foz his son þ was taken away frō hym, he made him an ymage (in al the hast) of his deed son, and so began to wozshyp him as a God, whiche was but a deed man, & ozdeyned his seruauntes to offre vnto hym. Thus by procesle of tyme, & thorowe

yow longe cuſtome, this errour was kept as a lawe, and tyrauntes compelled men by violence to honour ymages. As for thoſe þ were ſo farre of, that men myght not worſhip thē yelenely, their pycture was brought frome farre (lyke the ymage of a kynge whom they wolde honour) to the intent that with great diligence they myghte worſhyp him, whiche was farre of, as thoughe he had ben preſent. Agayn, the ſynguler cunnyng of þ craftesmā gaue the ignorāunt alſo a greate occaſion to worſhyp ymages. For the worckemā wylling to doo him a pleaſure that ſet hym a worke, laboured with all his cunnynge to make the ymage of the beſt facion. And ſo, thorow the beauty of the worck, the common people was diſceyued, in ſo moche þ they toke him nowe for a God, whiche a lytle afore was but honoured as a man. And this was the errour of mans lyfe, when men (eyther for to ſerue theyr owne affection or to do ſome pleaſure vnto kynges) aſcribed vnto ſtones and ſtockes the name of God, which ought to be gyuen vnto no man.

Moreouer this was not ynough for them that they erred in the knowlege of God: but where as they lyued in the greate warres of ignorāunce, thoſe manye and greate plages called they peax. For eyther they ſlewe their owne childzen, and offred them and did ſacrifyce in the nyght ſeaſon, or els helde vnreaſonable watcyes: ſo that they kepte neyther lyfe ne maryage clene: but eyther one ſlewe an other to death maliciouſly, or els greued his neyghbour wᵗ aduoutrye. And thus were all thynges myxte togyther: bloude, manſlaughter, theefte, diſſimulacion, corrupcion, vnfaythfulneſſe, ſedicion, periurye, diſquietynge of good men, vnthankfulnes, defiling of ſoules, chaungyng of byrth, vnſtedfaſtnes of mariage, miſorder, of aduoutry and vnclēneſſe. And why? the honouryng of abhominable ymages is the cauſe, the begynnynge and end of all euil. For they that worſhip ydols, either they are mad when they are merye, or prophecy lyes, or liue vngodly, or els lightly forſwere thē ſelues: for in ſo moche as their truſt is in the ydols, which haue neither ſoule ne vnderſtanding, though they ſwere falſly, yet they thinke it ſhall not hurte them.

Therfore cōmeth a great plage vpon thē, and that worthely: for they haue an euil opiniō of God, giuing hede vnto ydols, ſwering vniuſtly to diſceyue, and deſpiſyng righteouſneſſe: for theyr ſwerynge is no vertue, but a plage of them that ſynne, & goeth euer with the offence of the vngodly.

¶ The voyce of the faythfull prayſyng the mercye of God, for whoſe graces ſake they ſerue not Idols.

CAPI. XV.

BVt thou, o our God, art ſwete, long ſuffervng and true, and in mercye ordereſt thou all thynges. ¶ thoughe we ſyn, yet are we thyne, for we know thy ſtrengthe. Yf we ſynne not, then are we ſure that thou regardeſt vs. For to know the, is perfect rygh touſneſſe: Yea to knowe thy ryghtouſneſſe and power, is the roote of immortalitie. As for the thynge that men haue founde out thorowe theyr euyll ſcyence, it hathe not diſceyued vs: as the payntynge of the pycture (an vnprofytable laboure) and carued ymage with dyuers colours, whoſe ſyght entyſeth the ignorāunte: ſo that he honoureth and loueth the pycture of a deed ymage that hath no ſoule.

Neuertheleſſe they that loue ſuch euil thinges are worthy of deth: they þ truſt in them they that make them, they that loue them, & they that honour them. The potter alſo taketh and tempereth ſofte earthe, laboureth it, and gyueth it the facion of a veſſell, what ſo euer ſerueth for our vſe: and ſo of one pece of claye he maketh ſome clene veſſell for ſeruyce, and ſome cōtrary. But where to euery veſſell ſerueth, that knoweth the potter hym ſelfe. So with his vayne labour he maketh a God of the ſame clay: this doth euen he whiche a lytle afore was made of erth hym ſelfe and within a lytle whyle after (when he dyeth) turneth to the erth agayne.

Notwithſtandynge he careth not the more bycauſe he ſhall labour, ne bycauſe his life is ſhorte but ſtryueth to excell goldſmythes, the ſyluerſmythes & copperſmythes, and taketh it for an honour to make vayne thynges. For his hert is aſches, his hope is but vayne erth, and his lyfe is more vyle then claye: for ſo moche as he knoweth not his owne maker, þ gaue hym his ſoule to worke, and breethed in hym the breethe of lyfe. They count our lyfe but a paſtyme, and oure conuerſacion to be but a market, and that men ſhoulde euer be gettynge, and that by euyll meanes. Nowe he that of earth maketh frayle veſſels and ymages, and knoweth hym ſelfe to offende aboue all other.

All the ennemyes of thy people and that holde them in ſubiection, are vnwyſe, vnhappye, and excedynge proude vnto theyr owne ſoules: for they iudge all the ydols of þ heathen to be goddes, which neyther haue ſyght to ſe, nor noſes to ſmel, ne eares to heare, nor fyngers of handes for to grope: and as for theyr fete, they are to ſlowe to goo: for man made them, & he þ hath but a borowed ſpirite facioned them. But no man can make a God like vnto him: for ſeing he is but mortal him ſelfe, it is but mortall that he maketh with vnryghteous handes. He him ſelfe is better then they whom he worſhippeth, for he lyued though he was mortal, but ſo did neuer they. Yea, they worſhyp beaſtes alſo, whiche are moſt miſerable: for compare thynges that can not fele vnto them, an they are worſe thē thoſe. Yet is there not one of theſe beaſtes þ with his ſight can beholde any good thyng, neyther haue they gyuen prayſe ne thaukes vnto God.

¶ The punyſhment of Idolaters, and the benefytes done vnto the faythfull.

CAPI. XVI.

A For thefe and fuche other thynges haue they fuffred worthy punyſhment, & thorow the multitude of beeſtes are they rooted oute. In ſtede of the whiche punyſhmentes, thou haſte graciouſly ordred thyne owne people, & gyuen them their deſyre ꝓ they longed for: a newe and ſtraunge taſte, prepa-
Nume.xxi.a rynge them quayles to be their meate, to the intent that by the thynges whiche were ſhewed and ſente vnto them, they that were ſo gredye, might be withdrawen euen from the deſire that was neceſſarye. But theſe within ſhort tyme were brought vnto pouertie, and taſted a new meat. For it was requiſyte that (withoute anye excuſe) deſtruction ſhoulde come vpon thoſe whiche vſed tyrannye, and to ſhewe onely vnto the other, how their enemyes were deſtroyed. For when the euyll wodneſſe of the beeſtes came vpō them, they perylſhed thorowe the ſtynges of cruell ſerpentes.

B Notwithſtandynge thy wrath endured not perpetually, but they were put in feare for a lytle ſeaſon, that they might be reformed, hauing a token of ſaluacion, to remēbre the cōmaundement of thy lawe. For he that cōuerted, was not healed by the thing that he ſaw but by the, o ſauyoure of all. So in this thou ſhewedſt thyne enuemys, that it is thou whi-
Exodi.xii.d che delyuereſt frome all euyll. As for then when they were bytten with greſhoppers & flyes, they dyed, for they were worthy to perylſhe by ſuch: But neyther the tethe of dragons ne of venimous wormes ouercame thy chyldren, for thy mercye was euer by theym and helped them. Therfore were they punyſhed to remēbre thy wordes, but haſtely were they healed agayne: leſt they ſhold fall in to ſo depe forgetfulneſſe, that they myghte not vſe thy helpe.

C It was neyther herbe ne playſter that reſtored them to helth, but thy worde, o Lord,
Deut.xxxii.c which healeth al thinges. It is thou, o Lord,
3.Regum.ii.d that haſt the power of lyfe and deth: thou leadeſt vnto dethes dore, & bringeſt vp agayne. But man thorow wickedneſſe ſleeth his owne ſoule, & whē his ſpirit goeth forth, it turneth not agayne, neither maye he call agayne the ſoule that is taken away: It is not poſſyble
Exodi.xv.c to eſcape thy hand. For the vngodly ꝓ wold not know the, were puniſched by the ſtrēgth of thyne arme: with ſtraūge waters, haylſ and raynes were they perſecuted, & thorowe fyre were they conſumed. For it was a wonderous thyng that fyre myghte do more then water, which quencheth all thinges, but the world is the auenger of the righteous. Somtyme was the fyre ſo tame, that the beaſtes which were ſent to punyſh the vngodly, bret not: and that becauſe they ſholde ſe & knowe that they were perſecuted with the punyſhment of God. And ſomtyme brent the fire in the water on euery ſide, that it might deſtroy
D the vnrighteous nacion of the earth. Agayne
Exodi.xvi.a thou haſt fed thyne owne people with aūgels fode, and ſent them breed redye from heuen, without they labour, being very pleaſaunt and well guſted. And to ſhew thy ryches and ſwetenelle vnto thy chyldren, thou gaueſt euery one their delyre, ſo that euery mā might take what lyked him beſt. But the ſnow and yſe abode the violēce of the fyre, and melted not: that they might know that the fyre burning in the hayle and rayn, deſtroyed ꝓ frute of ꝓ enemies, the fire alſo forgat his ſtrēgth agayn, that the righteous might be norliſhed. For the creature that ſerueth the (which arte the maker) is fearce in puniſhing the vnrighteous, but is eaſy and gentle to do good, vnto ſuche as put their truſt in the. Therfore dyd E all thinges alter at the ſame time, & were all obedient vnto thy grace, whiche is the nurſe of all thinges, accordyng to the delyre of the that had nede therof, ꝓ thy children, o Lord, whom thou loueſt, might know that it is not Deuteron.a nature and ꝓ growing of frutes that fedeth Wiſ.xvi.a men, but that it is thy worde whiche preſerueth thē ꝓ put their truſt i the: for loke what might not be deſtroyed with the fire, as ſone as it was warmed with a lytle ſunne beame, it melted: that all myght knowe that thankes oughte to be gyuen vnto the before the ſunne ryſe, and that thou oughteſt to be worſhypped before the day ſpryngе: for the hope of the vnthankfull ſhall melte awaye as the wynter yſe, and peryſh as water that is not neceſſarye.

¶ The iudgementes of God vpon the Egyptians.

CAPI. XVII.

G Reat are thy iudgemētes, o Lorde, and A Romaꝛ.d thy counſels can not be expreſſed, therfore men do erre, that wil not be reformed with thy wiſdom. For when the vnrigh- Exodi.x. tous thought to haue thy holy people in ſubiection, they were bound with the bandes of darkeneſſe and longe nyghte, ſhut vnder the rofe, thinking to eſcape the euerlaſtyng wiſdom. And whyle they thought to be hyd in ꝓ darkneſſe of their ſynnes, they were ſcatred abrode in the very myddeſt of the darke couerynge of forgetfulnes, put to horrible feare and wonderouſly vexed for the corner wher they myghte not kepe them from feare: becauſe the ſound came down & vexed thē: yea manye terryble and ſtraunge viſions made them afrayde.

B No power of ꝓ fyre myght gyue the light, neither myght the clere flambes of ꝓ ſterres lyghten that horrible night: for there appered vnto them a ſodeyn fire very dredful. At the which (whē they ſaw nothing) they were ſo afraid, that they thought the thing which Exodi.viii.b they ſaw to be the more fearfull. As for ꝓ forcery and enchauntment ꝓ they vſed, it came to derilio, & the proud wyſdom was brought to ſhame: for they that promiſed to dryue away the fearfulnes and drede from ꝓ weyke ſoules, were ſycke for feare them ſelues, and that with ſcorne. And thoughe none of the wonders feared them, yet were they afrayde

at the

at the beestes which came vpon them, and at the hyssyng of the serpentes. In so moch that with tremblynge they swowned, and sayde they sawe not the ayre, whiche no man yet may escape.

For it is an heuy thyng, whē a mans owne conscience bereth recorde of his vickednesse & condēneth him. And why? a vexed & wounded conscience, taketh euer cruel thynges in hand. Fearfulnes is nothing els, but a declaring that a man seketh helpe and defence, to answere for him selfe. And loke how moche lesse the hope is within, the more is the vncertentie of the mater for the which he is punished. But they that came in the mighty night slept the slepe that fell vpon them frō vnder and from aboue: somtyme were they afraid thorow the feare of the wonders, & somtime they were so weyke þ they swowned withal: for an hasty & sodeyn fearefulnes came vpon them. Afterwarde, yf any of them had fallen he was kept & shut in prysō, but wout cheynes. But if any dwelt in a village, yf it had ben an herd or husbandman he suffred intollerable necessitie: for they were al bound w one cheyne of darknesse.

Whether it were a blasynge wynde, or a swete song of the byrdes amonge the thycke braūches of the trees, or the vehemence of hasty running water, or great noyse of the falyng downe of stones, or the playing and rūnyng of beestes whom they sawe not, or the mighty noyse of rorying beestes, or the sound that answereth agayn in the hye moūtaynes, it made them swowne for very feare. For al the erth shyned with clere lyght, and no man was hyndered in his laboure. Onely vpon them there fell an heuye nyght, an ymage of darknesse that was to come vpon them. Yea they were vnto thē selues the most heuye and horrible darknesse.

¶ The fire lyght that the Israelites had in Egypt. The persecution of the faythfull. The Lorde smote all the fyrste borne of Egypt. The syn of the people in the wyldernesse. Aaron stode betwyxte the lyue and the deed, with his censoure.

CAPI. XVIII.

NEuertheless thy holy had a very great lyght (& the ennemyes herd their voyce but they sawe not the figure of them.) And bicause they suffred not þ same thinges, they magnified the, and they that were vexed afore (bycause they were not hurte nowe) thanked the, and besoughte the, o God, that there might be a differēce. Therfore hadde they a burning pyller of fyre to lede them in the vnknowen waye, and thou gauest them þ sunne for a free gyft, without any hurt. Reason it was that they sholde want lyght, and be put in the prysō of darknesse, which kept thy chyldren in captiuitie, by whom the vncorrupt lyght of the lawe of the world was for to be gyuen.

When they thought to slee the babes of the ryghtous (one being layd out, and preserued to be leader vnto the other) thou broughtest oute the hole multitude of the chyldren, and destroyedst these in the mightye water. Of þ night were our fathers certifyed afore, that they knowyng vnto what othes they had gyuen credence, might be of good chere. Thus thy people receiued the helth of the rightous but the vngodly were destroyed. For like as thou hast hurt our enemies, so hast thou promoted vs whom thou calledst afore. For the rightous children of the good men offred secretly, and ordred the law of rigtousnesse vnto vnite, that the iust shold receiue good and euil in lyke maner, synging prayses vnto the father of all men. Agayne, there was herd a discacordyng voyce of the enemies, and a piteous cry for chyldren that were bewayled. The master and the seruant were punyshed in lyke maner. For they al togyther, had innumerable that dyed one deth. Exod. xii.

Neyther were the liuing sufficient to bury the deed, for in the twinckling of an eye, the noblest nacīō of them was destroyed. As oft as God helped them afore, yet wolde it not make them byleue, but in the destruction of þ fyrst borne, they knowleged that it was the people of God. For whyle all thynges were styll, and when the night was in the middest of her course, thy almighty worde, o Lorde, lept down from heuē out of thy royal trone as a rought man of warre, in the myddest of the land that was destroyed: and the sharpe swerd perfourmed their strayte commaundemēt, standing and filling al thinges w deth: yea it stode vpon the erth, and reached vnto the heuen. Then the sight of the euil dremes vexed them sodeynly, and fearfulnesse came vpon them vnawares. Exod. xii.

Then laye there one here, an other there, halfe deed, halfe quycke, and shewed the cause of his deth. For the visions that vexed them, shewed theym these thynges afore: so that they were not ignorāunt wherfore they perysshed.

The temptacion of deth touched the righ tous also, and amonges the multitude in the wyldernesse there was insurrection, but thy wrathe endured not longe. For the faultelesse man wente in all the haste, and toke the battayle vpon him, broughte forth the weapon of his ministracyon: euen prayer, and the censours of reconcylynge: set hym selfe agaynste the wrath, and so broughte the myserye to an ende: declarynge therby, that he was thy seruaunte. For he ouercame not the multitude with bodyly power, ne with weapons of myght: but with the worde he subdued him that vexed hym, puttyng the in remembraunce of the othe and couenaūt made vnto the fathers. For when the deed were fallen downe by heapes one vpon an other, he stode in the myddest, pacifyed the wrathe, and parted the waye vnto the lyuynge. And why? in his longe garment was all the beautie, and in the foure rowes of the stones, was the glory of the fathers grauen, and thy maiestie was writtē in the crowne of his hed. Exod. xxviii. b. c

vnto these the destroyer gaue place, & was afrayde of them: for it was onely a temptacion worthy of deth.

¶ The death of the Egyptians, and the great ioye of the Hebrues. The meate that was gyuen at the desyre of the people. The elementes serue not only to the wyll of God, but also the wyll of man.

CAPI. XIX.

A AS for the vngodly, þ wrath came vpō thē without mercy vnto the ende. For he knew what shold happen vnto thē, how that (when they had consented to let thē go, & had sent them oute with great diligēce) they wold repent and folow vpon them. For when they were yet mourning and making lamentacion by the graues of the deed, they deuysed an other folyshnelle, so that they persecuted them in their fleing, whom they had cast out afore with prayer. Worthy necessitie also brought them vnto this end, for they had clene forgotten the thynges that happened vnto thē afore. But the thynge that was wanting of theyr punishment, was requisite so to be fulfylled vpon them with tormētes: that thy people might haue a maruelous passage thorowe, and that these myghte fynde a straunge death.

Exodi. xiiii. a

B Then was euery creature facioned again of new, according to the wil of their maker, obeying thy commaundemētes that thy children myght be kepte without hurte. For the cloude ouershadowed their tentes, & the drye erth appered, where afore was water: so þ in the red see, there was a waye without impediment, and the great depe became a grene felde, where thorow al the people went that were defended with thy hand, seing thy wonderous and marueylous workes. For as the horses, so were they fed, and lepte lyke lambes prayling the, o Lord, which hadst deliuered them. And why? they were yet myndfull of the thinges þ happened whyle they dwelt in the land: how the ground brought forthe flyes in stede of catell, & how the riuer scrauled with the multitude of frogges in stede of fyshes.

But at the last they saw a new creacion of byrdes, what tyme as they were disceyued with luste, and desyred delycate meates. For when they were speakyng of their appetyte, the quayles came vp to them frome the see, and punishmentes came vpō the sinners, not without the tokens which came to passe afore by the vehemence of the stremes: for they suffred worthely accordig to their wickednelles, they delt so abhominably & churlishlye with straungers. Some receyued no vnknowen gestes, some brought the straungers in to bōdage that did thē good. Beyde all these thinges there were some, þ not only receyued no straungers with their wylles, but persecuted those also, and did thē moche euil, þ receyued them gladly. Therfore were they punished with blyndnelle, lyke as they that were couered with sodeyn darknelle at the dores of the ryghtous, so that euerye one sought the entraunce of his dore.

C Erodi. xvii. Nume. xi. g

iii. Johā. d

Genesis iiii. We. xix

Thus the elementes turned in to them selues, like as when one time is chaunged vpon an instrument of musike, and yet all the resydue kepe their melody, whiche may easely be perceyued by the syghte of the thynges þ are come to passe. The drye land was turned in to a watery, and þ thynges that afore swam in the water, went now vpon the dry groūd. The fyre hath power in the water (cōtrary to his own vertue) and the water forgat his owne kynd, to quenche. Agayne, the flambes of the noysome beestes hurte not the flesh of them that wente with them, neyther melted they the yse, whiche els melteth lyghtly.

D

In all thynges hast thou promoted thy people (o Lord) and brought them to honoure: thou haste not despysed thē, but alwaye and in al places hast thou stand by them.

(?)

¶ The ende of the boke of wysdome.

THE BOKE OF IESVS THE SONNE OF SIRACH, VVHICHE IS CALLED IN LATYNE ECCLESIASTICVS.

The prologe of Jesus the sonne of Sirach, vnto his boke.

MAny and greate men haue declared wysdome vnto vs, oute of the lawe, out of the Prophetes, and oute of other that folowed them. In the which thynges Israel ought to be commended, by the reason of doctryne, & wysdom: Therfore they that haue it, and rede it, shulde not onely them selues be wyse there thorow, but serue other also with teachynge and wrytynge.

After that my graundfather Jesus had gyuen diligent laboure to reade the lawe, the Prophetes, & other bokes that were left vs of oure fathers, and had well exercysed hym selfe therin: he purposed also, to wryte some thyng of wysdome, and good maners, to the intēt that they which were willyng to lerne and to be wyse myght haue the more vnderstādyng, and be the more apt to leade a good conuersacyon.

Wherfore I exhort you to receyue it louingly, to reade it with dylygence, and to take it in good worth, though oure wordes be not so eloquent as the famos Oratours. For the thynge that is wrytten in the Hebrue tonge, soundeth not so well, when it is translated into an other speache. Not onely this boke of myne, but also the lawe, the Prophetes, & other bokes, sound farre otherwise, the they do, when they are spoken in theyr owne language.

Nowe in the .xxxviij. yere when I came into Egipt, in the tyme of Ptolomy Euerges, and contynued there all my lyfe, I gat liber tye to reade and wrȳte many good thinges. Wherfore I thought it good and necessary, to bestowe my diligence and trauayle to interprete this boke. And consydrynge that I had tyme, I laboured and dyd my best to perfourme this boke, & to brynge it vnto lyght: that the straungers also whiche are disposed to lerne, myght applye theym selues vnto good maners, and lyue accordynge to the lawe of the Lorde.

(?)

Wysdome procedeth and commeth of God. The prayse of the feare of God. Rightoulnesse is a degree to come by wysdome.

CAPI. I.

ALl wysdome commeth of God the Lord, and hathe bene euer wt hym, and is before all tyme. Who hath nombred the sand of the see, the droppes of the rayn & the daies of the time? Who hath measured ꝑ heyghte of heauen, the breedth of the earth, & the depenesse of the see? Who hath sought out the grounde of Gods wysdome, whiche hath bene before all thynges? Wysdom hath bene before all thynges, and the vnderstandyng of prudence from euerlastynge. (Gods worde in the heygth, is the well of wysdom, and the euerlastynge commaundementes are the entraunce of her.) Vnto whom hath the rote of wysdom bene declared? Or who hath knowen her wyt? Vnto whom hath the doctryne of wysdom bene discouered & shewed? and who hathe vnderstande the manyfolde entraunce of her? A iii. Reg. iii. b and. iiii. c Job. xxviii. & Iacob. i. c

There is one: euen the dyghest, the maker of all thynges, the almyghtye, the kynge of power (of whom men ought to stande greatly in awe) which sytteth vpō his trone, being a God of dominiō: He hath created her thorowe the holye ghost: he hath sene her, nombred her, and measured her: He hath poured her oute vpon all his workes, and vpon all flesshe, accordynge to his gyft: he gyueth her rychely vnto them that loue hym. The feare of the Lorde is worshipp and triumphe, gladnesse and a ioyfull crowne. The feare of the Lorde maketh a mery herte, gyueth gladnes, ioye and longe lyfe. Who so feareth the Lorde, it shall go well with hym at the last, and in the daye of his death he shall be blessed. B

The loue of God is honorable wysdome: loke vnto whom it appeareth, they loue it, for they se what wonderous thinges it doth. The feare of the Lorde is the begynnyng of wysdome, and was made with the faythfull in the mothers wombe: it shall go with the chosen women, and shall be knowen of the ryghtous and faythfull. The feare of ꝑ Lord is the ryghte Gods seruyce, that preserueth and iustifyeth the herte, and gyueth myrth & gladnesse. Who so feareth the Lorde, shal be happye: and when he haue nede of comfort, he shal be blessed. To feare God is the wysdome that maketh ryche, and bryngeth all good with her. She fylleth the hole house wt her gyftes: and ꝑ garners with her treasure. The feare of the Lorde, is the crowne of wysdome, C Psal cx. b Proue. ix. b Feare of the Lorde.

wysdome, and gyueth plenteous peare and healthy. He hathe sene her and nombred her: knowledge and vnderstandyng of wysdome hath he poured out as rayne: and them that holde her fast, hath he brought vnto honour.

D The feare of the Lorde is the rote of wysdome, and her braunches are longe lyfe. In the treasures of wysdome, is vnderstandynge and deuotion of knowledge, but wysdome is abhorred of synners. The feare of the Lorde dryueth out synne, for he that is without feare, can not be made ryghtous, and his wyl full boldnesse is his owne destruction. A pacyent man wyll suffre vnto the tyme, and the shall he haue the rewarde of ioye. A good vnderstanding wyl hyde his wordes for a tyme, and manye mens lyppes shall speake of his wysdome.

In the treasures of wysdome is the declaracyon of doctryne, but the synner abhorreth the worshyp of God. My sonne, yf thou desyre wysdom, kepe the commaundement, and God shall gyue her vnto the: for the feare of the Lorde is wysdome and nurtoure, he hath pleasure in fayth and louyng mekenesse, and he shal fil ꝑ treasures therof. Be not obstinate and vnfaythfull to the feare of the Lorde, & come not vnto hym with a double herte. Be not an ypocryte in the syght of men, and take good hede what thou speakest. Watche well thyne synnes, lest thou happen to fall, and brynge thy soule to dishonoure, and so God discouer thy secretes, and cast the downe in the myddest of the congregacyon: bycause thou woldest not receyue the feare of God, and bycause thy herte is full of fraynednesse and disceyte.

¶ He exhorteth the seruantes of God to ryghtousnesse, loue, vnderstandyng, and patience, and exhorteth hym that feareth God, to belyue, to hope, and to loue: bycause God neuer confoundeth ne forsaketh them that trust in hym. A curse vpon the subtyll, fearfe, and impacient of herte.

CAPI. II.

Mathi.iiii.a
ii.Timo.iii.b
ii.Petri.iiii.b

MY sonne, yf thou wylte come into the seruyce of God, stand fast in ryghtousnesse and feare, and arme thy soule to temptacion: settle thyne herte, and be pacyēt: bowe downe thyne eare, receyue the wordes of vnderstandynge, and shrynke not awaye, when thou arte entyred. Holde the fast vpon God, ioyne thy selfe vnto hym and suffre, ꝑ thy lyfe maye encreace at the last. Whatsoeuer happeneth vnto the, receyue it: suffre in heupnesse, and be pacyent in thy trouble. For lyke as golde and syluer are tryed in the fyre, euen so are acceptable men in the fornace of aduersyte.

Ecclesiast.xliii.a
Proue.xvii.a

Beleue in God, and he shall helpe ꝑ: ordre thy way aright, & put thy trust in him. Holde fast his feare, & growe therin. O ye that feare ꝑ Lorde, take sure holde of his mercy: thynke not away frō him, that ye fall not. O ye that feare the Lorde, belyue hym, and youre reward shall not be emptie. O ye that feare the Lorde put your trust in him, and mercy shal come vnto you for pleasure: O ye that feare the Lorde set your loue vpon hym, and your hertes shall be lyghtened

Consydre the olde generacions of men (O ye chyldren) and marke them wel: was there euer any one confounded, that put his truste in the Lorde? Who euer continued in his feare and was forsaken? Or whome dyd he euer despyse, that called faythfully vpon hym? For God is gracious and mercyfull, he forgyueth synnes in the time of trouble, and is a defender for all them that seke him in the truth. Wo be vnto him ꝑ hath a double herte wycked lyppes and euyll occupied handes, & to the synner ꝑ goeth two maner of wayes. Wo be vnto theym that are loose of herte, which put not their truste in God, & therfore shall they not be defended of hym. Wo be vnto them that haue lost patience, forsaken the ryghte wayes, and are turned back, in to frowarde wayes. What wyll they do, whē the Lorde shall begyn to vysyt them?

B Psalm.xxx.a Ecclesiast.xxvi.a

They that feare the Lorde, wyl not mystrust his word: and they that loue hym, wil kepe his commaundement. They that feare the Lord will seke out the thynges, that are pleasaunt vnto hym: and they that loue him shall fulfyll his lawe. They that feare the Lorde wyl prepare their hertes, and humble their soules in his sight. They that feare the Lorde kepe his commaundementes, and wil be pacyent tyll they se hym selfe, sayinge: better it is for vs to fall into the handes of the Lorde, then in to the handes of men: for his mercye is as greate as hym selfe.

C Iohn.xiiii.b
Roma.viii.b
ii.Mac.vii.b

¶ To our father and mother ought we to gyue double honoure. Of the blessynge and curse of the father and mother. No man ought ouer curyously to searche out the secretes of God.

CAPI. III.

THe chyldren of wysdome are a congregacyon of the ryghtous, and their rule is obedyence and loue. Heare me your father (O my deare chyldren) and doo therafter, that ye maye be safe. For the Lord wyll haue the father honoured of the chyldren, and loke what a mother commaundeth her chyldren to do, he wil haue it kept. Who so honoureth his father, his synnes shall be forgyuen him: and he that honoureth his mother is like one ꝑ gathereth treasure together. Who so honoureth his father, shall haue ioye of his owne chyldren: & whē he maketh his prayer he shall be herde. He that honoureth his father, shall haue a longe lyfe: and he that is obedient for the Lordes sake, his mother shal haue ioye of him.

A Fathers.
Exodi.xx.b
Deute.v.b
Ephe.vi.a
Ephe.vi.b
B

He that feareth the Lorde, honoureth his father and mother, and doth them seruyce, as it were vnto the Lord hym selfe. Honour thy father in dede, in worde, and in all pacyence, that thou mayste haue his blessynge: for the blessynge of the father buyldeth vp ꝑ houses of the chyldren, but the mothers curse roteth

Genes.xxvii.a
Deut.ii.

retcheouse the foundacyons. Reioyce not when thy father is reproued, for it is no honour vnto the, but a shame. For the worshyp of a mans father, is his owne worshyp, and where the father is without honour, it is the dishonestye of the sonne. My sonne, make merth of thy father in his age, and greue him not as longe as he lyueth. And yf his vnderstandyng fayle, haue pacience with him, and dyspyse him not in thy strength. For the good dede that thou shewest vnto thy father, shal not be forgotten: and when thou thy self wastest, it shall be rewarded the (and for thy mothers offence, thou shalt not be recompensed with good, yea it shall be founded for the in ryghtousnesse) and in the day of trouble thou shalte be remembred: thy synnes also shall melt away, lyke as the yse in the fayre warm wether.

He that forsaketh his father, shall come to shame: and he that dryueth his mother, is cursed of God. My sonne, perfourme thy workes with louing mekenesse, so shalt thou be loued aboue other men. The greater thou art, the more humble thy self (in all thinges) and thou shalt fynde fauoure in the syght of God. For great power belongeth only vnto God, and he is honoured of the lowly.

Seke not out the thynges that are aboue thy capacytie, and searche not the grounde of suche thynges as are to myghtye for the: but loke what God hath cõmaunded the, thynk vpon that alway, and be not curyous in many of his workes. For it is nedefull for the to se with thyne eyes, the thynges that are secrete. Make not thou to moche searche in superfluous thinges, and be not curyous in many of his workes: for many thynges are shewed vnto the alredy, which be aboue the capacitye of men. The medlyng with such hath begiled many a man, and tãgled their wittes in vanytye. Now he that loueth perill, shall perysshe therin.

An harde herte shall fare euyll at the last, (an hert that goeth two wayes, shal not prosper: and he that is frowarde of hert, wyl euer be the worse and worse.) A wycked hert shall be laden with sorowes, and the vngodly synner wyll heape one syn vpon an other. The counsell of the proude hath no healthe, for the plant of syn shall be roted out in them. The herte of him that hath vnderstandynge shall perceue hygh thynges, and a good eare wyll gladly herken vnto wysdome. An herte that is wyse and hath vnderstandynge, wyll absteyne from synnes, and increase in the workes of ryghtousnesse. Water quencheth burning fyre, and mercy reconcyleth synnes. God hath respecte vnto hym that is thankfull: he thynketh vpon hym agaynst ỹ tyme to come: so that when he falleth, he shal fynde a strõg holde.

Almes must be done with all mekenesse. The study of wysdome and her frute. Iudge ought to be mercyfull. In exhortacyon to eschewe euyll and to do good.

CAPI. IIII.

My sonne, defraude not the poore of his almes and turne not away thine eyes from him that hath nede. Dyspyse not an hungry soule, and defye not the poore in his necessitye: greue not the herte of hym ỹ is helpelesse, and withdrawe not the gyft frõ the nedefull. Refuse not the prayer of one ỹ is in trouble, and turne not awaye thy face from the nedy. Cast not thyne eyes aside frõ the poore, that thou gyue him not occasyon to speake euyll of the. For yf he complayne of the in the bytternesse of his soule, his prayer shal be herd: euen he ỹ made him, shal heare him. Be curteous vnto the companye of the poore humble thy soule vnto the elder, and bowe downe thy heade to a man of worshyp. Let it not greue ỹ to bow downthine eare vnto the poore, but paye thy dette, and gyue him a frendly answere, and that with mekenesse. A Deut.xv.a Math.xxiii.c

Delyuer hym that suffreth wronge from the hand of the oppressour, and be not fayntherted when thou sytteste in iudgement. Be mercyfull vnto the fatherles as a father, & be in stede of an husband vnto their mother so shalte thou be as an obedient sonne of the byghest and he shall loue the more then thy mother doth. B Gene.xliii.c Exodi.ii.a

Wisdome bryngeth lyfe into her children, reskyeueth them that seke her, and wyll go before them in the way of ryghtousnes. He that loueth her loueth life: and they that seke her dylygently, shal haue great ioye. They that kepe her, shall haue the herytage of lyfe: for where she entreth in, there is ỹ dwellig of God. They that honoure her, shall be the seruauntes of the holy one: and they that loue her, are beloued of God. Who so gyueth care vnto her, shall iudge the Heathen: and he that hathe respecte vnto her, shall dwell safe lye.

He that beleueth her, shall haue her in possession, and his generacyon shall endure: for when he falleth, she shal go with hym before al. Feare, drede and temptacion shal she bring vpon hym, and trye hym in her doctrine: tyll she haue so proued hym in his thoughtes, ỹ he commytte his soule vnto her. Then shall she stablysh hym, bryngе the ryght way vnto hym, make hym a glad man, shewe hym her secretes, and heape vpon hym the treasures of knowledge, vnderstandyng and ryghtousnes. But yf he goo wronge, she shall forsake him, and gyue hym ouer in to the handes of his enemy. C

My sonne make moch of the tyme, eschue the tyng that is euyl, and for thy lyfe, shame not to saye the truth. For there is a shame ỹ bryngeth synne, and there is a shame that bryngeth worshyp and fauoure. Accepte no persone after thyne owne wyll, that thou be not confounded to thyne owne decaye. Be not ashamed of thy neyghboure in his aduersyte, and kepe not back thy counsell when it may do good, neither hyde the wysdome in her beauty. For in the tonge is wisdome D Ephesi.v.b Math.v.e Leuitti.xix.d

dome knowen, so is vnderstandynge, knowledge and lernyng in the talkyng of the wyse and stedfastnesse in the workes of ryghtousnesse.

In no wyse speake agaynst the worde of truth, but be ashamed of ȳ lyes of thyne own ignorauncē. Shame not to confesse thyne errour, submyt not thy selfe vnto euerye mā bi cause of syn. Withstand not ȳ face of ȳ mygh tye, and stryue not agaynst the streame. But for the truthe stryue thou vnto deathe, and God shall fyght for the agaynst thyne ennemyes. Be not hastye in thy tong, neither slak and negligent in thy workes. Be not as a lyon in thyne owne house, destroynge thy housholde folkes, and oppressyng them that are vnder the. Let thyne handē be stretched Ecclo.xx.d out to receyue, and shut when thou shouldest gyue.

¶ In rychesse maye we not put anye confidence. The vengeaunce of God ought to be feared, and to repentaunce maye we not be slowe.

CAPI. V.

A Trust not vnto thy ryches, and saye not: tush, I haue ynough for my lyfe. (For it shall not helpe in the tyme of vengeaunce and temptacyon.) Folow not the lust of thyne owne herte in thy strength, and saye not: tush, how vaine I had strength, or who wyll bryng me vnder because of my workes? for doubtlesse God shall auenge it. And saye not: I haue committed mo synnes, but what cupll hath happened me? For the almyghtye is a pacient rewarder. Bycause thy syn is forgyuen the, be not therfore without feare, neither heape one syn vpon an other. And saye not: tush, the mercy of the Lorde is greate, he shall forgyue me my synnes, be they neuer so manye. For lyke as he is mercyfull, so goeth wrath from hym also, and his indignacyon commeth downe vpon synners.

Make no tarying to turne vnto the Lord, and put not of from day to day: for sodeynly shall his wrath come, and in the tyme of vengeaunce he shall destroye the. Trust not in wycked ryches, for they shal not helpe in the daye of punyshment and wrath. Be not caryed about to euery wynde, and go not in to euery waye: for so doth the synner that hath a double tonge. Stande fast in the waye of the Lorde, be stedfast in thy vnderstandyng, abyde by the worde, and folowe the worde of peace & ryghtousnesse. Be gentle to heare the worde of God, that thou mayest vnderstand it, and make a true answere with wysdome. Be swyft to heare, but slow and patient in gyuynge answere. If thou hast vnderstandynge, shape thy neyghboure an answere: If no, laye thyne hande vpon thy mouth: lest thou be trapped in an vndiscrete worde, and so confounded. Honour and worshyp is in a mans wyse talkyng, but the tong of the vndiscrete, is his owne destruction. Be not a pryuye accuser as longe as thou lyuest, and vse no slaūder with thy tong. For shame and sorow goeth ouer the theefe, and an cupll name ouer hym that is double tonged: but he that is a pryuy accuser of other men, shal be hated enuyed and confounded. Se that thou iustifye the small and great alyke.

¶ It is ȳ propertye of a synner to be cupll tonged. The dowryne and good counsell of the wyse is to be embraced wysdome shulde be searched for. The profyte therof.

CAPI. VI.

BE not thy neyghbours enemye for thy A
ryndes sake: for who so is euell shall be the heyre of rebuke and dyshonoure and who so euer beareth enuy and a double tonge offendeth. Be not proude in the deuice of thyne owne vnderstandinge, lest thy leues wither, and thy frute be destroyed, & so thou be lefte as a dyre tree. For a wyked soule destroyeth hym that hath it, maketh hym to be laughed to scorne of his enemyes (& bringeth him to the porcyon of the vngodly) A swete worde multyplyeth frendes and pacifyeth them that be at varyaunce, and a thanckfull tonge wyll be plenteous in a good man. Holde frendshyppe with many, neuerthelesse haue but one counseler of a thousande.

If thou getteſt a frende, proue him fyrste, B
and be not rashly to gyue him credence. For some man is a frende, but for a tyme, & wyll not abyde in the daye of trouble. And there is some frynde that turneth to enimytie, and taketh part agaynst the: and if he knowe any hurt by the, he telleth it out. Againe, some frende is but a companyon at the table, and in the daye of nede he contynueth not. But a sure frende wyll be vnto the euen as thyne owne selfe, and deale faythfullye with thy housholde folke. If thou suffre trouble and aduersytye, he is with the, and hydeth not hym selfe frome the. Departe frome thyne enemyes, yea and be ware of thy frindes.

A faythfull frend is a strong defence: who C
so fyndeth such one, findeth a noble treasure. A faythfull frende hath no peare, the weight of gold and syluer is not to be compared to ȳ goodnesse of his fayth. A faythfull frend is a medicyne of lyfe, & they that feare the Lord shall fynde hym. Who so feareth the Lorde, shall prosper with frendestand as he is hym selfe so shall his frende be also. My sonne receyue doctryne from thy youth vp, so shalte thou finde wysdom tyll thou be olde. Go to her as one that ploweth, & soweth, & wayte Eccli.li.d pacyently for her good frutes. For thou shalt haue but lytle labour in her worke, but thou shalt eate of her frutes right soone. O howe excedynge sharpe is wisdom to vnlerned men! an vnstedfast body wyll not remaine in her. Vnto suche she is as it were a touchstone, & he casteth her frome him in all the haste, for wysdome is with him but in name, there be but few that haue knowledge of her. But with them that knowe her, she abydeth euen vnto the appearynge of God. D Mat.xxiii

Gyue eare (my sonne) receyue my doctrine, and refuse not my counsayle. Put thy fote in

to be

to her lynckes, and take her pocke vpon thy neck: bow downe thy shoulder vnder her, bere her pacyently, and be not wery of her bãdes. Come vnto her with thy hole herte, and kepe her wayes with all thy power. Seke after her, and she shall be shewed the: and when thou hast her, forsake her not. For at the last thou shalt fynde rest in her, and that shall be turned to thy great ioye. Then shall her fetters be a stronge defence for the, and her pock a glorious rayment. For the bewtie of lyfe is in her, and her bandes are the couplynge together of saluacyon. Yea a glorious rayment is it, thou shalt put it on, & the same crowne of ioye shalt thou weare.

My sonne, yf thou wylt take hede, thou shalt haue vnderstandynge: and yf thou wylt applie thy mynd, thou shalt be wyse. If thou wylt bowe downe thyne eare, thou shalt receyue doctryne: and yf thou delyte in hearing, thou shalt be wyse. Stande with the multitude of suche elders as haue vnderstandyng, and consent vnto their wysdome with thyne herte: that thou mayest heare all godlye sermons, and that the worthy sentences eskape the not. And yf thou seist a man of dyscrete vnderstandynge, get the soone vnto hym, and let thy fote tred vpõ the steppes of his dores. Let thy minde be vpon the commaundementes of God, and be earnestly occupyed in his lawes: so shall he stablyshe thy herte, and gyue the wysdome at thyne owne desyre.

¶ We must forsake euyll, and yet not iustifye our selues. The behauiour of the wyse, towarde his wyfe, his frende, his chyldren, his seruauntes, his father and mother, the prestes, &c.

CAPI. VII.

DO no euyl, so shal there no harme happen vnto the. Departe away from the thynge that is wycked, and no myshappe shall medle with the. My sonne, sowe no euyll thynges in the forowes of vnrighteousnesse, so shalt thou repe them seuenfolde. Labour not vnto man for any lordshyp, neither vnto the kynge for the seate of honoure. Iustify not thy selfe before God (for he knoweth the herte) and desyre not to be reputed wyse in the presence of the kynge. Make no laboure to be made a iudge, except it so were, that thou couldest myghtelye put downe wyckednesse: for yf thou shouldest stande in awe of the presence of the myghtye, thou shouldest fayle in gruynge sentence. Offende not in the multitude of the cytye, and put not thy selfe amonge the people. Bynde not two synnes togyther, for in one syn shalte thou not be vnpunyshed. Say not: tush, God wyl loke vpon the multytude of my oblacyons, and when I offre to the hyest God, he wyll accept it.

Be not faynte herted when thou makest thy prayer, neither slacke in gruyng of almes. Laughe no man to scorne in the heuynesse of his soule, for God (whiche seeth all thynges) is he that can brynge downe, and sette vp a-

gayne. Accept no lesinge agaynst thy brother neither do the same agaynste thy frende. Vse not to make any maner of lye, for ỹ custome therof is not good. Make not many wordes when thou arte amonge the elders: & when thou prayest, make not moche babblynge. Let no laboryous worke be tedyous vnto the, neither the husbandrye whiche the almyghtye hath created. Make not thy boste in the multytude of thy wickednes, but humble thy selfe euen frome thyne herte: and remembre that the wrath shall not be longe in tarynge, and that the vengeaunce of the flesshe of the vngodly is a very fyre and worme. Gyue not ouer thy frynde for any good, ne thy faythfull brother for the best golde. 1. Reg. ii. b

Depart not frome a discrete and good woman, that is fallen vnto the for thy portyon in the feare of the Lorde, for the gyfte of her honesty is aboue golde. Where as thy seruaunt worketh trulye, intreat him not cuyl, ne the hyrelynge that is faythfull vnto the. Loue a discrete seruaunt as thyne owne soule defraud him not of his lyberty, neither leaue hym a poore man. If thou haue catell, loke well to them: and they be for thy profit kepe them. If thou haue sonnes, brynge them vp in nourtoure and learnynge, and holde them in awe frome theyr youthe vp. If thou haste doughters, kepe theyr body, and shew not thy face chereful toward them. Marry thy doughter, & so thou shalt perfourme a weyghty matter: but giue her to a man of vnderstanding. If thou haue a wyfe after thyne owne minde forsake her not (but commit not thy selfe to the hateful). Math. vi. b Rom. xii. b

Honoure thy father from thy hole herte, and forget not the sorowfull trauayle that thy mother had with the: remembre that thou wast borne thorow them, and how cãst thou recompense them the thinges that they haue done for the? Feare the Lorde with all thy soule, and honoure his mynysters. Loue thy maker with all thy strength, and forsake not his seruauntes. Feare the Lord with al thy soule, and honour his prestes. Gyue theym their portyon of the fyrst frutes and increase of the earth, lyke as it is commaunded the gyue them the shulders, and their appoynted offrynges and fyrstlynges. Reach thyne hãd vnto the poore, that God maye dieste the blessednesse. Be lyberall vnto all men lyuynge, yet let not but do good euen to them that are deade. Ecclesi. iii. b Tobi. iii. b Deu. xxv. b Ecclesi. xxx. b Deu. xii. b Nu. xvi. b Galat. vi. b Tobi. i. b

Let not them that wepe be without comfort, but mourne with suche as mourne. Let it not greue the to vysyt the sycke, for that shal make the to be beloued. What so euer ỹ takest in hande, remembre the ende, and thou shalt neuer do amysse. Roma. xii. b Math. xxv. b

¶ Agaynst thy better is no stryuynge. Of the death of thyne enemye mayst thou not reioyce, ne despise thy neyghbours, ne the wordes of the wyse.

CAPI. VIII.

Stryue

A STrywe not with a myghty man, lest thou chaunce to fall in to his handes. Make no bargaunce with a ryche man, leest he happen to bynge vp an harde quarel agaynst the. For golde and syluer hath vndone many a man, yea euen the hertes of kynges hath it made to fall. Strywe not with a man that is full of wordes, and laye no styckes vpon his fyre: Kepe no companye with the vnlerned, lest he gyue thy kynred an euyll reporte. Despyse not a man that turneth hym self awaye from syn, and cast him not in the teeth with all: but remembre that we are frayle euerychone. Thynke scorne of no man in his olde age, for we wax olde also. Be not glad of the deathe of thyne enemye, but remembre that we must dye al the sort of vs (and fayne wold we come in to lope.) Despyse not the sermons of suche elders as haue vnderstandynge, but acquaynte thy self with the wyse sentences of them: for of them thou shalte learne wysdome and the doctryne of vnderstandynge, and how to serue greate men withoute complaynte.

B Go not from the doctrine of the elders, for they haue lerned it of theyr fathers. For of them thou shalt learne vnderstandyng, so that thou mayest make answere in ỹ tyme of neede. Kyndle not the cooles of synners, lest thou be brent in the fyrye flames of theyr synnes. Represt not the face of the blasphemer, that he laye not wayte for thy mouth. Lende not vnto hym that is myghtyer then thy self: If thou lendest hym, count it but lost. Be not ouertrye aboue thy power: yf thou be, then thynke surely to paye it. Go not to lawe wt the iudge, for he wyll iudge accordyng to his owne honoure. Trauayle not by the waye with hym that is braynelesse, lest he do the euyll: for he folowyth his owne wylfulnesse, and so shalt thou perysh thorow his foly.

C Strywe not with hym that is angrye and cruell, and go not with hym in to the wylderness: for bloude is nothynge in his syght, and where there is no helpe, he shall murther the. Take no counsell at fooles, for they loue no thynge but the thynges that please them selues. Make no counsell before a straunger, for thou canst not tell what wyll come of it. Open not thyne herte vnto euery man, lest he be vnthanckfull to the, and put the to reproffe.

¶ The ieoperdyes of chastnesse are to be eschewed. An olde frende is to be preferred before a newe. The glory and rychesse of synners. Ryghtous men should be bydden to gest. Labour is the chefe thing in a workmen, and wysdome in a prynce.

CAPI. IX.

A BE not gelous ouer the wyfe of thy bosome, that she shewe not some shrewde poynte of wycked doctryne vpon the. Geue not the power of thy lyfe vnto a woman, lest she come in thy strength, and so thou be confounded. Loke not vpon a woman that is desyrous of many men, lest thou fall in to her snares.

Vse not the company of a woman that is a player and daunser, & heare her not, lest thou perysh thorow her entysynge. Beholde not a mayden, that thou be not hurt in her beautye. Cast not thy mynde vpon harlottes in any maner of thynge, lest thou destroye bothe thy selfe and thyne heritage. Go not aboute galynge in cuerye lane of the cytye, neyther wandre thou abrode in the stretes therof. Turne awaye thy face from a beautyfull woman, and loke not vpon the fayrenes of other.

Many a man hath perysshed thorowe the beautye of women, for thorowe it the desyre is kyndled as it were a fyre. (An aduoutrous woman shall be troden vnder fote as myre, of euery one that goeth by the waye. Many a man wonderyng at the beauty of a straūge woman, hath bene cast oute, for her wordes kindle as a fyre.) Syt not wt another mans wyfe by any meanes, lye not with her vpon the bed, make no wordes with her at ỹ wyne lest thyne hert consent vnto her, and so then with thy bloude fall in to destruction. Forsake not an olde frende, for the newe shal not be lyke hym.

A newe frende is newe, wyne: let hym be olde and thou shalt drynke hym with pleasure. Desyre not the honoure and ryches of a synner, for thou knowest not what destructiō is for to come vpon hym. Delyte not thou in the thynge that the vngodly haue pleasure in, beynge sure that the vngodly shall not be accepted vntyll theyr graue.

C Kepe the from the man that hathe powre to slaye, so nedest thou not to be afrayde of death. And yf thou commest vnto hym, make no faute, lest he happē to take away thy life. Remembre that thou goest in the myddest of snares, and vpon the bulwarkes of the cytye. Beware of thy neyghboure as nyghe as thou canste, and medle with such as be wyse and haue vnderstandyng. Let iust men be thy gestes, let thy myrth be in the feare of God, let the remembraunce of God be in thy minde and let all thy talkynge be in the commaundementes of the hyghest. In the handes of craftesmen shall the workes be commended so shall the princes of the people in the wysdome of their talkynge. A man ful of wordes is perylous in his cytye: and he that is temerarious and past shame in his talkynge, is to be abhorred.

¶ Of kynges and iudges. Pryde, and couetousnes are to be abhorred. Labour is praysed.

CAPI. X.

A WYse iudge wil order his people with discrecion, and where a man of vnderstandynge beareth rule, there goeth it well. As the iudge of the people is hym selfe euen so are his officers: and loke what maner of man the ruler of the cytie is, suche are they that dwell therin also. An vnwyse kynge destroyeth his people, but where they ỹ be in auctorytye

auctozitite are men of vnderstanding, there the city prospereth.

The power of the earth is in the hande of God, and when his time is, he shal set a profitable ruler vpō it, in the hand of God, is the power of man, and vpon the scrybes shal he lay his honour. Remembre no wrong of thy neyghbour, and medle thou with no vnrygh tous wozkes. Pryde is hatefull bekoze God and man, and all wickednesse of the heathen is to be abhozred. Bicause of vnrighteous de lyng, wronge, blasphemyes, and dyuers disceyte, a realme shall be translated from one people to an other.

There is nothyng wozse then a couetous man. Why art thou proude, o thou erth and asshes? There is not a moze wycked thynge then to loue money. And why? such one hath his soule to sell: yet is he but fylthye bonge whyle he lyueth.

And though the phisicion shewe his helpe neuer so longe, yet in conclusion it goeth after this maner, to day a king, to mozow ded. For when a man dyeth, he is the heyre of serpentes, beestes and wozmes. The beginning of mans pryde, is to fal away from God: & why? his herte is gone frome his maker, for pryde is the ozyginall of all syn. Who so taketh hold therof, shal be fylled with curlynges, & at ꝑ last it shal ouerthrow him. Therfore hath the Lozde brought ꝑ congregaciōs of the wicked to dishonoure, and destroyed them vnto the ende.

God hath destroyed the seates of proude pryuces, and set vp the meke in theyr stede. God hath wythered the rotes of the proude heathen, and planted the lowlye amonge them. God hathe ouerthrowen the landes of the heathen, and destroyed them oute of the grounde. He hathe caused them to wyther awaye, he hath brought them to noughte, and made the memozial of them to cease frō oute of the earthe (God hath destroyed the name of the proude, and left the name of the būble of mynde.) Pryde was not made for man, neither wzothfulnes for mens chyldren: the sede of man that fereth God shal be brought to honour: but the sede which transgresseth the commaundementes of the Lozde, shal be shamed. He that is ꝑ ruler amonges brethren is holden in honour among them, and he regardeth suche as feare the Lozd. The glozy of the ryche, of the honourable, & of the poze is the feare of God.

Despyse not thou the iust pooze man, and magnify not the rych vngodly. Great is the iudge, & mighty in honour, yet is there none greater then he that feareth God. Vnto the seruaunt that is discrete, shall the fre do seruyce, he that is wise and wel nourtured, wil not grudge when he is reformed, and an ignozaunt body shall not come to honoure. Be not proud to do thy wozke, and dispayze not in the tyme of aduersitie. Better is he that laboureth, and hathe plentcousnesse of all thynges, then he that is gozgeous and wanteth breed.

My sonne, kepe thy soule in meknes, and gyue her, her due honour. Who shall iustifie him that synneth agaynst him self? who wil honour him that dishonoureth his own life? The pooze is honoured for his faithfulnes & truth, but the ryche is had in reputacion, bycause of his goodes. He that ozdreth him self honestly in pouertie, how moch moze shal he behaue him self honestly in riches? And who so ozdreth him self vnhonestly in ryches, how moche moze shall he behaue hym selfe vnhonestly in pouertie.

¶ The prayse of humilytye. After the outwarde apperaūce ought we not to iudge. Of hedy and rash iudgement. The ryche is not without offence. All thinges come of God. Al men are not to be brought in to thy house.

CAPI. XI.

A The wysdome of hym that is broughte low, shal lyft vp his heed, & shall make hym to syt among great men. Cōmend not a mā in his beautie, neither despise a mā in his vtter apperaunce. The Bee is but a smal beest among the foules, yet is her frute excedynge swete. Be not proude of thy rayment, and exalt not thy self in the day of thy honoure: for the wozkes of the hyest onely are wonderful: yea glozious secrete and vnknowen are his wozkes. Many tyrauntes haue ben fayne to syt downe vpon the earth, and the vnlykely hathe wozne the crowne. Many myghty men haue ben brought lowe, and the honourable haue ben delyuered in to other mens handes. * Condemne no man bekoze thou haue tryed out the matter, & when thou hast made inquisicion, thē rekozme righ tously. ϕ Gyue no sentence bekoze thou hast herde the cause, but fyrste let men tell oute their tales.

Gene.xli.f Daniell.vi.a Ecc.xli.A 1. Reg.xv.f 1. Esd.vi.vii * Deut.xiii.b i vii.b Iosue.vii.c and.xx.c ϕ Pro.xviii.d

Stryue not for a mater that toucheth not thy self, and stande not in the iudgement of synners. My son, medle not with many maters: & yf thou wylt be ryche, thou shalt not get it: and though ꝑ rennest thy waye afore, yet shalt thou not escape. There is some mā that laboureth, and the moze he werieth him selfe, the lesse he hathe. Agayne some man is slouthful, hath nede of help, wanteth strēgth and hath greate pouertie, & Gods eye loketh vpon hym to good, setteth hym vp from his lowe estate, and lyfteth vp his heed, so ꝑ many men maruell at hym, and gyue honour vnto God.

B Math.xix.e i. Timot.vi.b Prouer.x.c

Prosperitie and aduersitie, life & deth, pouertie and riches come of the Lozde. (Wysdome, nurtour and knowlege of the law are with God: loue, and the wayes of good are with hym. Errour and darknesse are made for synners: and they that exalte thē selues in cuyl, ware olde in cuyl.) The gift of God remayneth for the ryghtous, and his good wyll shall haue prosperitie for euer. Some man is ryche by lyuyng nygardly, and that is the pozciō of his rewarde, in that he sayth nowe haue I gotten reste, and nowe wyll I eate and dzynke of my goodes my self alone.

C Iob.i.e Ecc.xxviii.a Luke.xii.b

And yet he consydreth not, that the tyme draweth nye, that he must leaue al these thinges vnto other men, and dye hym selfe. Stande thou fast in thy couenaunt, and exercyse thy selfe therin, and remayne in the worke vnto thy age. Continue not in the workes of synners, but put thy truste in God, and byde in thyne estate: for it is but an easye thynge in the syght of God, to make a poore mā riche, and that sodeynly. The blessyng of God hasteth to the rewarde of the ryghtous, and maketh his frutes sone to florysshe and prospere. Say not: what helpeth it me? & what shall I haue the whyle? Agayne, saye not: I haue ynoughe, how can I want? When thou arte in welfare, forget not aduersitie: and when it goeth not wel with the, haue a good hope þ it shall be better. For it is but a small thynge vnto God in the daye of death to rewarde euery man accordynge to his wayes. The aduersite of an houre maketh one to forget all pleasure: and when a man dyeth, his workes are discouered. Prayse no bodye before his deathe, for a man shal be knowen in his chyldren.

Eccle. xviii. c

D

E

Bryng not euery man in to thyne house, for the disceptful layeth awayte dyuerslye. Lyke as a partryche in a maunde, so is the hert of the proud: and lyke as a spye that loketh vpō the fal of his neighbour. For he turneth good vnto euil, & sclaundreth the chosē. Of one sparke is made a greate fyre, and an vngodly mā laieth wayt for bloud. Beware of the disceptfull, for he ymagyneth wicked thynges to bryng the in to a ppetual shame. Yf thou takest an aleaunt vnto the, he shall destroy the in vnquietnesse, & dryue the from thyne owne wayes.

¶ Vnto whom we oughte to do good. Ennemyes ought to be eschewed.

CAPI. XII.

A When thou wylt do good, know to whō thou doest it, & so shalt thou be greatly thanked for thy benefytes. Doo good vnto the rightous, and thou shalt fynd great rewarde: though not of hym, yet (no doubt) the Lorde hym selfe shall rewarde the. He standeth not in a good case that is alway occupyed in euyll, & gyueth no almes: for the hyest hateth þ synners, and hath mercy vpon them that shewe the workes of repentaunce. Gyue thou vnto suche as feare God, and receyue not a synner. As for the vngodlye and synners, he shall recompence vengeaunce vn to them, and kepe them to the day of wrath. Gyue thou vnto the good, and receyue not the synner: do wel vnto hym, that is lowly, but gyue not vnto the vngodlye. Let not the breed be gyuen hym, that he be not myghtyer then thy selfe therin. For so shalt thou receiue twyse as moche euyll, in all the good þ thou doest vnto hym: And why? the hyest hateth synners, and shall rewarde vengeaunce to the vngodly.

Galath. vi. b
Timoth. v. a

In prosperitie a frende shall not be knowen, and in aduersitie an enemy shall not be hyd. For when a man is in welth, it greueth his ennemyes: but in heynesse and trouble a man shall knowe his frende. Truste neuer thyne ennemye, for lyke as an yron rusteth, so doth his wyckednes. And though he make moche crouchyng and knelyng, yet kepe wel thy mynde, and beware of hym. Set him not by the, neither let him syt at thy right hand, leest he tourne hym, get in to thy place, take thy rowme and seke thy seate, and so thou at the last remembre my wordes, & be pyerced at my sayinges.

B

Bynde not two sinnes togither, for there shal not be one vnpunisshed. Who wyl haue pity of the charmer that is stinged of the serpent, or of all suche as come nye the beestes? Euen so is it with him that kepeth company with a wycked man, and lappeth hym selfe in his synnes. For a leason wyll he byde with the, but yf thou stomble, he taryeth not. An enemy is swete in his lyppes, he can make many wordes, and speke many good thynges: Yea he can wepe w his eyes, but in his herte he ymagineth how to throw the in to the pit, and yf he may fynde opportunitie, he wil not be satisfied with bloude. Yf aduersitie come vpon the, thou shalt fynde hym there fyrst, & though he pretende to do the help, yet shal he vndermyne the. He shal shake his heed & clap his handes ouer the for very gladnesse, and whyle he maketh many wordes, he shall disguyse his countenaunce.

Eccl. xii. a and. xiii. a

C

Jeremy. xii. a

¶ The companyes of the proude and of the ryche are to be eschewed. The loue of God. Lyke do company with theyr lyke.

CAPI. XIII.

A Who so toucheth pytche, shall be fyled withall: and he that is familier with the proude, shall clothe hym selfe with pryde. He taketh a burthen vpon hym, that accompanyeth a more honourable man then hym selfe. Therfore kepe no familiaritie w one þ is rycher then thy selfe. How agree the kettle and the pot togither? for yf the one be smitten agaynst the other, it shall be broken. The ryche deleth vnryghtously, and threteneth withall: but the poore being oppressed and wrongously delt withal, suffreth scarcenesse, and gyueth fayre wordes. yf thou be for his profyt, he vseth the: but yf thou haue nothyng, he shal forsake the. As long as thou hast any thynge of thyne owne, he shall be a good felowe with the: yea he shall make the a bare man, & not be sorye for the. If he haue nede of the, he shall defraude the: and (with a priuy mocke) shall he put þ in an hope, and gyue the all good wordes, and saye: what wantest thou? Thus shall he shame the in his meate, vntyll he haue supte the clene vp twyse or thryse, and at the last shal he laugh the to scorne. Afterwarde when he seith that

A Deute. xii.

thou

thou hast nothynge, he shall forsake the, and shake his heed at the.

B Beware thou be not disceyued & brought downe in thy symplenesse. Be not to humble in thy wysdome, lest when thou art brought low, thou be disceyued thorow foolishnesse. Yf thou be called a mightye man, absent thy selfe, so shall he cal the to hym the more oft. Preasse not vnto hym, that thou be not shot out: and go not farre of, lest he forget the. Withdrawe not thy selfe from his speache, but byleue not his manye wordes. For with moche communicacion shall he tempte the, & (with a prouy mocke) shall he questyon the of thy secretes. The vnmercyfull mynde of his shal marke thy wordes, he shal not spare to doo the hurte, and to put the in prison. Beware, and take good hede to thy selfe, for thou walkest in peryll of thy ouerthrowynge.

C Now whē thou hearest his wordes, make as though thou weren in a dreme, and wake vp. Loue God all thy lyfe long, & call vpon him in thy nede. Euery beest loueth his like, euen so let euery man loue his neyghbour. Al flesh wil resorte to their lyke. And euery mā will kepe companye with suche as he is him selfe. But as the wolfe agreeth wt the lambe, so doth the vngodly with ỹ rightous. What felowshyp sholde an holye man haue with a dog? How can the ryche and the poore agre togyther? The wyld asse is the lyons prayе in the wyldernesse, euen so are poore men the meat of the ryche. Like as ỹ proude may not away with lowlynesse, euen so doth the rych abhorre the poore. Yf a ryche man fall, his frendes set hym vp agayn, but when ỹ poore falleth, his frendes forsake hym. Yf a ryche man fall in to an errour, he hathe many helpers, he speketh proude wordes, and yet men iustifye him.

But yf a poore man go wrong, he is punis
D shed: yea though he speke wysely, yet can it haue no place. When the ryche man speketh euery body holdeth his tong, and loke what he sayth, they praise it vnto the cloudes. But yf the poore man speake, they saye: What felowe is this? And yf he doo amysse, they shal destroy him. Ryches are good vnto him that hath no synne in his conscience, and pouertie is a wycked thynge in the mouthe of the vngodly. The hert of mā chaungeth his countenaunce, whether it be in good or euyl. A cherefull countenāce is a token of a good herte, for els it is an harde thynge to knowe the thoughte.

¶ The offence of the tonge. Man is but a vayne thynge. Happy is he that continueth in wysdome.

CAPI. XIIII.

A BLessed is the man, that hathe not fallen with the word of his mouth, and is not pryched with the conscience of synne. Happye is he that hathe no heuynesse in his mynde, and is not fallen frome his hope. Yt becommeth not a couetous man & a nygarde to be ryche: and what sholde a nygarde doo with golde? He that with all his carefulnes heapeth togyther vnryghtously gathereth for other folkes, and an other mā shall make good chere with his goodes. He ỹ is wycked vnto hym selfe, howe sholde he be good vnto other men? How can such one haue any plea sure of his goodes? There is nothyng worse then when one disfauoureth hym selfe, and this is a reward of his wickednesse. Yf he do any good, he doth it not knowynge therof, & agaynst his wyl, and at the last he declareth his vngraciousnes. A nigard hath a wycked eye, he turneth away his face, and despyseth his owne soule. A couetous mans eye hath ne uer ynoughe in the portion of wyckednesse, Prou. xxviii. c
vntyll he wyther awaye, and haue loste his Eccle. i. a
owne soule.

A wicked eye spareth breed, & ther is scarce nesse vpon his table. My son, do good to thy B
selfe of that thou hast, and gyue the Lorde his due offrynges. Remembre that deth tarieth not, and that the couenaunt of the graue is shewed vnto the: for the couenaunte of this Eccl. xlii. a
worlde shal dye the deth. Do good vnto thy Tobi. iiii. b
frend before thou dye, and according to thy Luke. xvi. b
habilitie, reche out thy hande and gyue vnto the poore. Be not disposynted of ỹ good day, and let not the portion of the good day ouer passe the. Shalt thou not leaue thy trauayles and labours vnto other mē? In the deuiding of the heritage gyue and take, and sanctifye thy soule. Worke thou ryghtousnesse before thy deth, for in ỹ hel there is no meat to find. Esay. xl. a
All flesh shal fade away lyke grasse, and lyke i. Petri. i. b
a flourishing leke in a grene tre. Some grow Jacob. i. b
some are cast downe: euē so is the generatiō of flesh and bloud, one commeth to an ende, an other is borne.

All transitorye thynges shall fayle at the C
last, and the worker therof shall go withall. Euerye chosen worke shall be iustified, and he that medleth withall, shall haue honoure therin. Blessed is the mā that kepeth hym in wysdome, and exercyseth hym selfe in vnderstandyng, and with discrecion shal he thinke vpon the foreknowlege of God. Which con sidereth the wayes of wysdome in his herte, hath vnderstandig in hys secretes, goeth after her (as one that seketh her out) and conti nueth in her wayes. He loketh in at her win dowes, and harkeneth at her doores: He ta keth his rest beside her house, and fasteneth his stake in her walles: he shall pytche his tent nye vnto her hand, and in his tent shall good thinges rest for euermore: he shall set his chyldren vnder her couerynge, and shall dwel vnder her braunches. Vnder her cou ring shal he be defended frō the heate, and in her glory shal he rest.

¶ The goodnesse which foloweth him that feareth God. God reiecteth and casteth of the sinner. God is not the auctour of euyll.

CAPI. XV.

A HE that feareth God, wyl do good: and who so kepeth the lawe, shall obtayne wysdome. As an honourable mother shal she mete him, and as a virgyn shal she receyue hym. With the breed of life and vnderstanding shal she fede hym, and gyue him the water of holsome wysdom to drynke. Ye he
Math.iiii.b be constant in her, he shal not be moued: and
Iohn.iiii.b if he holde him fast by her, he shall not come to confusion. She shal bryng him to honour among his neyghbours, and i the myddest of the congregacion shall she open his mouthe. With the spirite of wysdom and vnderstandyng shal she fyl him, and clothe hym with ỹ garmẽt of glory. She shal heape the treasure of myrth and ioy vpon him, and gyue him an euerlastyng name to heritage. Folish mẽ wil not take hold vpon her, but suche as haue vnderstandyng, will mete her, for she is far frõ pryde and disceyte. Men that go about with lyes, wyl not remembre her: but mẽ of truth shal be found in her: euẽ vnto the beholding of God. Prayse is not semely in the mouthe of the vngodly, for he is not sent of ỹ Lord. For of God commeth wisdom, and ỹ prayse shal stand by the wisdom of God, and shalbe plenteous in a faythful mouth, and the Lord shal gyue her vnto him.

B Say not thou: It is the Lordes fault that I am gone by, for thou shalt not do the thing that God hateth. Say not thou: he hath caused me to goo wronge, for he hath no nede of the vngodly, God hateth al abhominaciõ of errour, & they that feare God wil loue none suche. God made man at the beginnyng, and
Gene.i.d left hym in the hand of his counsell. He gaue him his commaundementes and preceptes, if thou wylte obserue the commaundementes, and kepe acceptable faythfulnesse for euer, they shal preserue the. He hath set water and fyre before the, reache out thyne hande vnto
Jeremy.xxi.b which thou wylt. Before man is lyfe & deth, good and euyll: loke what him lyketh, shall be giuen him: for ỹ wisdom of God is great and mighty in power, and beholdeth al men continually. The eyes of the Lord are vpon
Psal.xxxiii.b them that feare hym, and he knoweth all the workes of man. He hath commaunded no mã to do vngodly, neither hath he gyuẽ any man leue to synne.

¶ Of vnhappy and wycked chyldren. No man can hyde hym selfe from God. An exhortation to the receyuynge of instruction.

CAPI. XVI.

A DElyte not thou in the multitude of vngodly chyldren, and haue no pleasure in them, yf they feare not God. Trust not thou to their lyfe, and regarde not their labours: for one sonne that feareth God, is better then a thousande vngodly. And better it is better for a man to dye wout chyldren, then to leaue behynde hym suche chyldren as are vngodly. For by one that hath vnderstãding, may a hole city be vpholdẽ, but though the vngodly be manye, yet shall it be wasted thorow them. Many such thinges hath mine eye sene, and greater thinges then these haue I herde with myne eares. In the congregacion of the vngodlye shall a fyre burne, and
Eccle.xxi.b amonges vnfaythfull people shal the wrath be kyndled.

¶ The olde gyauntes obteyned no grace for their synnes which were destroyed, trusting B to their owne strengthe. Neyther spared he
Gen.vii.b Gen.xix.c them amonges whom Loth was straunger, but smote them and abhorred theym bycause of the pryde of their workes. He had no pity vpon them, but destroyed all the people that were so stoute in synne. And for so moche as
Rom.xi. and.xxi.c he ouerlawe not the sixe hundred thousande that gathered them selues togither in ỹ hardnesse of their hert, it were maruell yf one being hardnecked shold be fre. For mercy and wrath is with him: he is both mighty to for-
Eccle.xx gyue, and to poure out displeasure. Lyke as his mercy is great, euen so is his punishmẽt also, he iudgeth a mã according to his workes The vngodly shall not escape in his spoyle, and the long pacience of him ỹ sheweth mercy, shal not byde behynd. Al mercy shal make place vnto euery mã according to the deseruyng of his workes, and after the vnderstandyng of his pylgrymage.

Saye not thou: I wyl hyde my selfe from God, for who wyl thynke vpon me from aboue? I shall not be knowen in so greate a C heape of people, for what is my soule among so many creatures? Beholde, the heuen, yea the heuen of heuens, the depe, the earthe, and all ỹ therin is shall be moued at his presence: the mountaynes, the hylles, and the foundacions of the earth shal shake for feare, when God visiteth them.

These thynges dothe no hert vnderstand, but he vnderstandeth euerye herte, and who vnderstandeth his wayes? No man seith his storme, and the most part of his workes are secrete. Who wyl declare the workes of his ryghtousnesse? Or who shall be able to abyde them? For the couenaunt is farre from some, and the tryinge oute of men is in the fulfyllyng. He that is humble of hert, thynketh vpon suche thinges: but an vnwise and erroneous man casteth his mynde vnto foolysh thinges.

My sonne harken thou vnto me, and lerne vnderstandyng, and marke my wordes with D thyne hert: I wyll gyue the a sure doctryne, and playnly shall I instruct the. God hathe set his workes in good order frome the begynnynge, and parte of them hathe he sundered frome the other. He hathe garnysshed his workes from euerlastyng, and theyr begynnynges, according to theyr generacyons. None of them hyndered an other, neyther was anye of them disobedient vnto his worde. After this, God loked vpon the erth, and fylled it with his goodes. With al maner of lyuing beastes hath he couered the grounde, and they all shall be tourned vnto erth agayne.

¶ The

¶ The creation of man, and the goodnesse that God hathe doone vnto him. Of almes and repentaunce.

CAPI. XVII.

GOd shope man of the earth, and tourned hym vnto earthe agayne. He gaue hym the nombre of dayes and certayn tyme, yea and gaue hym power of the thynges that are vpon earthe. He clothed hym w strength, and made hym after his owne lyke nesse. He made all fleshe to stande in awe of hym, so that he had the dominion of all beastes and foules. He made out of hym an helper lyke vnto hym selfe, and gaue them discrecion and tonge, eyes and eares, and a hert to vnderstande, & fylled them with instruction and vnderstandyng. He created for them also the knowlege of the spirite, fylled their hertes with vnderstandyng, and shewed the good and euyl, he set his eye vpon theyr hertes, declaring vnto them his great and noble workes, that they shold praise his holy name togyther, reioyse of his wonders, and be telling of his noble actes. Beside this he gaue them instruction and the lawe of lyfe for an heritage.

He made him an euerlastyng couenaunt w them, and shewed them his rightousnesse and iudgemētes. They saw his glory with their eyes, and theyr eares herde the maiesty of his voyce. And he sayd vnto them: beware of al vnryghtous thynges. He gaue euery man also a commaundement concerning his neighboure.

Theyr wayes are euer before hym, and are not hydde frome his eyes. He hathe set a ruler vpon euerye people, but Israell is the Lordes portion. Al theyr workes are as the sunne in the syghte of God, and his eyes are alwaye lokynge vpon theyr wayes. Al theyr vnryghtousnesses are manyfest vnto hym, and all theyr wyckednesses are open in his syghte. The mercye that a man sheweth, is as it were a purse with hym, and a mannes good dede preserueth hym as the apple of an eye. At the laste shall he awake, and rewarde euerye man vpon his heed as he hathe deserued, and shal tourne them togyther in to the nethermoost partes of the earthe. But vnto theym that wyll repent, he hathe gyuen the way of ryghtousnes. As for such as be weike he comforteth them, suffereth them, and sendeth them the porcyon of the veritie.

O tourne then vnto the Lorde, forsake thy synnes, make thy prayer before the Lorde, doo the lesse offence, tourne agayne vnto the Lord, forsake thyne vnryghtousnes, be an vtter ennemy to abhominacion, lerne to know the ryghtousnesse and iudgementes of God, stand in the porcion that is set forth for the, and in the prayer of the moost hyghe God. Goo in to the porcion of the holye worlde, with suche as be lyuynge, and gyue thankes vnto God.

Who wyll prayse the Lorde in the helle? Abyde not thou in the errours of the vngodlye, but gyue hym thankes before deathe. As for the deed, thankefulnelle perysheth frome hym as nothynge. Gyue thou thankes in thy lyfe, yea whyle thou arte lyuynge and hole, shalt thou giue thankes, and prayse God, and reioyse in his mercye. O howe great is the louynge kyndnesse of the Lorde and his mercyfull goodnesse vnto suche as tourne vnto hym? For all thynges may not be in man: And why? the sonne of man is not immortall, and he hathe pleasure in the vanitie of wyckednesse. What is more clere then the sunne? yet shall it fayle. Or what is more wycked then the thynge that fleshe and bloude hathe ymagyned? and that same shall be reproued. The Lord seith the power of the hye heuen, and all are but earthe and asshes. ¶ Psal. viii. a Eccl. xxviii. b

¶ The meruelous workes of God, the mysery and wretchednesse of man. Agaynst God ought we not to complayne. Praye must we continually.

CAPI. XVIII.

HE that lyueth for euermore, made all thynges togyther. God onely is ryghtous, & remayneth a victorious kyng for euer. Who shall be hable to expresse the workes of hym? Who hath sought oute the grounde of his noble actes? Who shall declare the power of his greatnesse? Or who wyl take vpon hym to tel out his mercy? As for the wonderous workes of ꝑ Lord, there maye nothyng be taken from them, nothyng maye be put vnto theym, neyther maye the grounde of them be founde out. But when a man hath doone his beste, he muste begyn agayne: and when he thynketh to be come to an ende, he muste goo agayne to his labour. What is man? Wherto is he worth? What good or euyll can he do? Yf the nombre of a mans dayes be almost an hundreth yeres, it is moche. ¶ Genes. i. a Psal. lxxxix. a

Like as the droppes of rayne are vnto the see, and as a grauell stone is in comparyson of the sande: so are these fewe yeres to the dayes euerlastynge. Therfore is the Lorde pacient with them, and poureth out his mercye vpon theym. He sawe and perceyued the thoughtes and ymaginacions of their hert, that they were euyll: therfore heaped he vp his mercyfull goodnesse vpon them, and shewed them the waye of ryghtousnesse. The mercy that a man hath, reacheth to his neighbour, but the mercy of God is vpon al flesh. He chasteneth, he teacheth and nourtoureth: yea euen as a shepherde tourneth agayne his flocke, so dothe he all them that receyue chastenynge, nourtoure and doctryne. Mercyfull is he vnto them that stand in awe of his iudgementes. ¶ ii. Petri. iii. b Esay. lx. d. a

My son, when thou doest good, make no grudging at it: and what so euer thou giuest speake no discomfortable wordes. Shal not the dewe coule the heat? Euen so is a worde better then a gyfte. Is not a frendly worde a ¶

good honest gyfte? but a gracyous man gyueth them bothe. A foole shall cast a man in the teeth, and that roughly, and a gyft of the nygarde putteth out the eyes. Get the rightousnesse before ꝑ come to iudgement: lerne before thou speake, and goo to physycke or euer thou be sycke: examyn and iudge thy selfe before the iudgement come, and so shalt thou fynde grace in the syght of God. Humble thy self before thou be sycke, and in tyme of thy disease shewe thy conuersacion. Lette not to prayse alwaye, and stande not in feare to be rebourmed vnto death, for the rewarde of God endureth for euer. Before thou pray est prepare thy soule, and be not as one that tempteth God. Thynke vpon the wrathfull indignacion that shall be at the ende, and the houre of vengeaunce, when he shall turne awaye his face. When thou hast ynoughe, remembre the tyme of honger, and when thou arte ryche, thynke vpon the time of powertie and scarcenesse.

Prouer. xv. a and. xxv. c

Luke. xviii. a ii. Tessa. v. d

Eccl. vii. b

Eccle. xi. e

D From the morynyng vntyl the euenyng the tyme is chaunged, and all suche thynges are sone done in the sight of God. A wise mā fearyth God in al thinges, & in the dayes of trāsgression, he kepeth hym self from syn. A discrete man hath pleasure in wysdome, and he that fyndeth her, maketh moch of her. They that haue had vnderstanding, haue delt wisely in wordes, haue vnderstand the truth and rightousnesse, and haue sought out wyse sentences & iudgementes. Folow not thy lustes but turne the from thyne owne wyl. For if ꝑ giuest thy soul her desires, it shal make thine enemyes to laugh ꝑ to scorne. Take not thy pleasure in great voluptuousnes, and medle not to moche wall. Make not to great chere of the thynge that thou hast won by auauntage, leest thou fall in to powertie, and haue nothyng in thy purse.

Rom. vi. b and. xiii. b

¶ Wyne and hoordome bryngē men to po uertye In thy wordes must thou vse discrecyon. The dyfference of the wysdome of God and man. wherby thou mayest knowe what is in a man. Correction must be vsed without angre.

CAPI. XIX.

A A labourynge man that is gyuen vnto dronkennesse, shall not be ryche: and he that maketh not moch of smal thinges, shal fall by lytle and lytle. Wyne & women, make wyse men rennagates, & put men of vnderstanding to reprofe, and he that accompanieth aduoutrers, shal become a wicked mā. Mothes and wormes shal haue hym to heritage, yea he shal be set vp to a greater example, and his soule shall be rooted out of the nombre. He that is hasty to giue credence is lyght mynded, and doth against him selfe. Who so reioyseth in wickednesse shal be punished: he ꝑ hateth to be rebourmed, his lyfe shal be shortned: and he that abhorreth babyng of wordes, quencheth wyckednes. He that offendeth agaynst his own soule, shal repent it: and he that reioyseth in wickednes shall be punyshed.

wyne: women.

B Reherse not a wycked and churlish word twise, and thou shalt not be hindered. Shew thy secretes, neyther to frende ne foo, and yf thou hast offended, tel it not out. For he shal harken vnto the and marke the, and when he findeth opportunitie, he shal hate the. Yf thou hast herde a worde agaynst thy neyghbour, let it be deed within the: and be sure ꝑ shalt haue no harme therby. A foole trauayleth w a worde, lyke as a woman ꝑ is payned with bearyng of chylde. Lyke as an arow shot in a dogges thigh, so is a worde in a foles hert. Tell thy frend his fault, lest he be ignorant, & saye: I haue not done it, or yf he haue done it, that he do it no more. Reprooue they neyghbour, that he kepe his tong, & yf he haue spoken, that he say it no more.

Leuit. xix. Matth. xviii.

Tell thy neyghbour his fault, for ofte tymes an offence is made, and gyue not credēce to euery word. A man falleth somtyme with his tonge, but not with his wyll. For what is he that hathe not offended in his tonge? Gyue thy neyghboure warnyng before thou threaten hym, and gyue place vnto the lawe of the Lorde. The feare of God is all wysdome, and he that is a ryghtous man kepeth the lawe. As for the doctryne of wickednesse it is no wysdome, and the prudence of synners is no good vnderstandynge: it is but wyckednesse and abhominacion, and a blasphemyng of wysdom. A symple man of smal vnderstandynge that feareth God, is better then one that hath moch wysdom, and transgresseth the lawe of the hyest. A craftye subtyll man can be wyse, but he is vnryghtous, and with gyftes he wresteth the open & manifest lawe. A wycked man can behaue hym selfe humblye, and can douke with his heed, and yet is he but a disceyuer within. He hydeth his face, and disguysleth it: and bicause he shoulde not be knowen, he preuenteth the.

C Ecclesi. xiii. and. xxii. b Jacob. iii. a

D Eccle. xix. Matth. xii. b

And thoughe he be so weyke that he can doo the no harme, yet when he maye fynde opportunitie, he shall doo some euyll. A man maye be knowen by his face, and one that hath vnderstandynge maye be perceyued by the loke of his countenaunce. A mans garment, laughter, and goynge, declare what he is.

Eccle. xix.

¶ Of correction and repentaunce. Of the gyfts of the wyse man and of the foole. Of lyenge.

CAPI. XX.

A Some man reprooueth his neyghbour ofte tymes, but not in due season. Agayne, some man holdeth his tonge, and he is wyse and discrete. It is moche better to gyue warnyng, and to reprooue, then to beare euyll wyll: for he that knowledgeth hym selfe openlye, shall be preserued frome hurte and destruction. Lyke as when a gelded mā thorowe desyre and lust defyleth a mayden,

A Eccles. xxii.

euen

euen so is it with him that vseth vyolẽce, and vnryghtousnesse in the lawe: O how good a thynge is it, a man that is reproued, to shewe openly his repentaunce, for so shalte thou escape wylful syn.

Some man kepeth sylence, and is founde wyse: but he that is not ashamed what he saythe: is hatefull. Some man holdeth his tonge, bicause he hath not the vnderstandyng of the language: and some man kepeth syence, waytynge a conuenient tyme. A wyse man wyll holde his tonge tyll he se opportunitye, but a wanton and vndiscrete body shal regarde no tyme. He that vseth manye wordes, shall hurte his owne soule: and he that taketh auctoritie vpõ hym vnryghtously shal be hated. Some man hath oft tymes prosperitie in wycked thynges: Agayne, some man getteth moche, and hathe harme and losse. There is some gyfte that is nothyng worth: Agayne, there is some gyfte, whose rewarde is double. Some man getteth a fall, for benge to proude, and some commeth to worshyp from the lowe estate. Some man byeth moch for alytle pryce, and must paye for it sevenfolde.

A wyse man with his wordes maketh him selfe to be loued, but the fauours of fooles shall be poured out. The gyfte of the vnwyse shall do the no good, for his eyes are sevenfolde: he shall gyue lytle, and saye he gaue moch: he openeth his mouth and cryeth out, as it were one that cryeth out wyne. To daye he lendeth, to morowe he asketh it agayne, and suche a man is to be hated. The foole sayeth: I haue no frende, I haue no thanke for all my good dedes: yea euen they that eate my breed, speake no good of me. O how oft, and of how many shall he be laughed to scorne? He taketh a more perilous fal by such wordes, then yf he fell vpon the grounde: euen so shall the falles of wycked men come hastelye. In the mouth of him ỳ is vntaught, are many vnconuenient and vnmete wordes. A wyse sentence shall not be alowed, at the mouth of the foole, for he speaketh it not in due season.

Some man synneth not, bicause he hath not wherwithall, and in his rest he shall be synged. Some man there is that destroyeth his owne soule with shame, and for an vnwyse bodyes sake, destroyeth he it, and with acceptyng of persons, shall he vndo him selfe. Some man promyseth his frende a gyfte for verye shame, and getteth an enemye of hym for nought. A lye is a wycked shame in a mã, yet shall it be euer in the mouth of ỳ vnwyse. A theefe is better then a man that is accustomed to lye, but they bothe shall haue destruction to heretage. The condicyons of lyers are vnhoneſt, and theyr shame is euer with them.

A wyse man shall bryng him selfe to honour with his wordes, and he that hath vnderstandynge shall be set by amonge greate men. He that tylleth his lande, shall encrease his heape of corne: he that worketh ryghtousnesse, shall be exalted, and he that pleaseth greate mẽ, shal eschape moch evyll. Rewardes and gyftes blynde the eyes of the wyse, and make him dom, that he can not tell men their faultes. Wysdome that is hyd, and treasure ỳ is hoorded vp, what profyte is in thẽ both? Better is he that kepeth his ignorauunce secrete, then a man that hydeth his wysdome. Ec.xviii.a De.xvi.d Eccle.xii.c

¶ Of the repentaunce of synne we may not heape synne vpon synne. The boldnesse of an heretyke. The ende of synners. Of the foole and of the wyse man. Of him that curseth the deuyll.

CAPI. XXI.

My sonne yf thou hast synned, do it no more: but praye for thy foresynnes, that they maye be forgyuen the. Flee frome synne, euen as frome a serpent: for yf thou commest to nyghe her, she wil byte the. The teeth therof are as the teeth of a lyon, to slee the soules of men. The wyckednes of man is as a sharpe two edged swerde, which maketh suche woundes that they can not be healed. A Synne. Ecc.b.a.vii.a xii.c

Stryfe and wrongous dealyng shal waste awaye a mans goodes: and thorowe pryde a ryche house shall be brought to nought: so the ryches of the proude shall be roted oute. The prayer of the poore goeth oute of the mouth, and commeth vnto the eares, and his vengeaunce (or defence) shall come, and that hastelye. Who so hateth to be reboumed it is a token of an vngodly person: but he that feareth God, wyll remembre hym selfe. A mightye man is knowne a far of by his tong but he that hath vnderstandynge perceyueth that he shall haue a fall.

Who so buyldeth his house with other mens coſt, is lyke one that gathereth stones in winter. The congregacion of the vngodly is lyke stubble gathered together, their ende is a flame of fyre. The waye of the vngodly is set with stones, but in their ende is hell, darcknes & paynes. He that kepeth the lawe wyll holde faste the vnderstandynge, therof and the ende of the feare of God is wisdom. He that is not wyse, wyll not be taughte in good: but the vnwyse mã aboundeth in wickednesse: and where bitternes is there is no vnderstandynge. The knowledge of the wise shall flowe lyke water that runneth ouer, and his counsell is lyke a fountayne of lyfe.

The hert of a foole is lyke a broken vessel, he can kepe no wysdome. When a man of vnderstandyng heareth a wyse worde, he shal commende it, and make moche of it. But yf a voluptuous man heare it, he shall haue no pleasure therin, but cast it behynde his backe. The talkinge of a foole is lyke an heuy burthen by the waye: but to heare a wyse man speake it is a pleasure. Where a doubte is in the congregacyon, it is asked at the mouthe of the wyse, and they shall ponder his wordes in their hertes. Like as a house that is destroyed, euen so is wisdome vnto a foole: As for the knowledge of the vnwyse, it is but darcke wordes. Doctryne is vnto him that hath

hathe no vnderstandynge, euen as letters a-boute his kete, and lyke mannacles vpon his ryghte hande. A foole lyfteth vp his voyce w laughter, but a wyse man shall scarse laughe secretely.

Ecclesiast. D Lernynge is vnto a wyse man a iewell of golde, and lyke an armlet vpon his ryghte arme. A foolysshe mans kote is soone in his neyghbours house, but one that hath experience, shall be ashamed at the persone of the myghtye. A foole wyll pepe in at the wyndowe in to the house, but he that is wel nurtured, wyll stande without. A foolysshe man standeth herkening at the doyr, but he that is wyse, wyll be ashamed.

The lyppes of the vnwyse wyll be tellyng foolysh thynges, but the wordes of suche as haue vnderstandynge, shall be weyed in the balaūce. The hert of foles is in theyr mouth, but the mouth of the wyse is in theyr hert. When the vngodly curseth the blasphemer, he curseth his owne soule. A pryuye accuser of other men shal defyle his owne soule, and be hated of euerye man: (but he that kepeth his tonge and is discrete, shall come to honoure.)

¶ The purgation of the slouthfull. Of the foolysh sonne and doughter, we must haue discretion, how and to whom we ought to preache, of sorowynge vpon the deed. A foole is not to be mocke talked withall. Iniuryes and wronges do breake frendeship and amytye.

CAPI. XXII.

A A Slouthfull body is moulded of a stone or claye: he that toucheth him, must wash his handes agayn. A misnurtured sonne is the dishonour of the father. A folysh doughter shall be lytell regarded. A wyse doughter is an heretage vnto her husbande: but she that commeth to dishonestly, bryngeth her father in to heupnesse. A doughter that is past shame, dishonoureth bothe her father and her husbande: the vngodly shall regarde her, but they bothe shal dispyse her, the playnge of mulyoke is not mete where heupnes is, euen so is the correction & doctryne of wisdome euer vnpleasaunt vnto fooles.

Who so teacheth a foole, is euen as one B that glueth a pot sherde togyther: as one that telleth a tale to hym that heareth hym not, and as one that rayseth a man out of an heupe slepe. Who so telleth a foole of wysdome, is euen as a man, whiche speaketh to one that is a slepe. When he hathe told his tale, he sayth: what is the matter? When one dyeth, lamentacion is made for hym, because the lyght fayleth him: euen so let men mourne ouer a foole: for he wanteth vnderstandynge. Make but lytle weppynge because Gene. v.d of the deed: for he is come to rest, but the life of the foole is worse then the death. Seuen dayes do men mourne for hym that is deed, but ỹ lamētacyō ouer the vnwyse and vngodlye shulde endure all the dayes of theyr lyfe.

C Talke not moch with a foole, and go not with hym that hath no vnderstandynge. Beware of him, lest it turne the to trauayle, and thou shalt not be defyled with his synne. Departe from hym, and thou shalte fynde rest, & shalt not be wrothe back into his folishnes. What is heuyer then leade? And what shuld a foole be called els but leade? Sande, salt, and a lumpe of yron is easyer to beare, thē an Pyon. xxvii. vnwyse, foolysh, and vngodly man. Lyke as the bande of wod bounde togyther in the foundacion of the house can not be loosed, euen so is it with the herte that is stablysshed in the thought of counsell. The thought of the wyse, shall neither feare ne be offended at any tyme.

Lyke as a fayre playstered wall in a wynter house, and an hyghe buylyonge, may not D abyde the wynde and storme: euen so is a fooles herte afrayde in his ymagynacion: he fereth at euerye thynge, and can not endure. He that nyppeth a mans eye, bryngeth forth teares: and he that prycketh the herte, bryngeth forth the meanynge and thought. Who so casteth a stone at the byrdes, frayth them awaye: and he that blaspheneth his frende breaketh the frendshyp: though thou drewest a swerde at thy frende, yet despayre not, for thou mayste come agayne to thy frende. If he speake fowreiye, feare not, for ye maye be agreed togyther agayne: excepte it be that thou blaspheme hym, dysdayne him o-pen his secretes & wound him trayterously for all suche thynges, shall dryue awaye a frende.

Be faythfull vnto thy neyghboure in his E powertye, that thou mayste reioyce with hym also in his prosperity. Abide stedfast vnto him in the tyme of his trouble, that thou mayste be heyre with hym in heritage. Lyke as the vapoure and smoke goeth out at the ouen before the fyre, euen so euell wordes, rebukes and threatenynges go before bloudshedyng. Be not ashamed to defende thy frende: as Plal. cxl. for me, I wyll not hyde my face frome hym, though he shulde do me harme. Whosoeuer heareth it shall beware of him. Who shal set a bridech before my mouth, & a sure seale vpō my lyppes, that I fall not with theym, and that my tonge destroye me not?

¶ Prayer agaynste pryde, lechery, and gloterye. Of othes, blasphemy, and of wyse communicacion. Of the thre kyndes of synnes. Many synnes procede of aduoutrye. Of the feare of God.

CAPI. XXIII.

O Lorde, father and gouernour of my F lyfe, leaue me not in theyr ymagynacyon and counsell. Oh let me not fal into such reproue. Who wil kepe my thought with the scourge, and the doctryne of wysdome in myne herte? that he spare not mine ignorauce, that I fall not with them, lest myne ignorauces increase, that myne offences be not many in nombre, and that my synnes excede not; lest I fal before myne enne-

myes

mpes, and so my aduersarye reioyce. O Lorde thou father and God of my lyfe, leue me not in theyr ymagynacyon. O let me not haue a proude loke, but turne away all voluptuousnesse fro me. Take fro me the lustes of the body, let not the desyres of vnclennesse take hold vpon me, and gyue me not ouer in to an vnshamefast and obstynate mynde.

Heare me (O ye chyldren) I wyll gyue you a doctryne, how ye shall ordre youre mouth: who so kepeth it, shall not perysh thorow his lyppes, ne be hurte thorow wycked workes. As for the synner, he shall be taken in his owne vanytye: he that is proude and cursed, shall fall therin. Let not thy mouth be accustomed with swearyng, for in it there are many falles. Let not the naming of God be continually in thy mouth: for lyke as a seruaunt whiche is ofte punysshed, can not be without some sore, euen so what so euer he be that sweareth and nameth God, shal not be clene pourged from synne. A man that vseth much swearynge, shall be fylled with wyckednesse, and the plage shall neuer go from his house. If he begyle his brother, his faute shall be vpon hym: yf he knowledge not his synne, he maketh a double offence, and yf he sweare in vayne, he shall not be founde ryghtous, for his house shall be full of plages.

The wordes of ỹ swearer bryngeth death, (God graunte that it be not founde in the house of Jacob.) But they that feare God, eschewe all such, and lye not welteynge in syn. Vse not thy mouth to vnhoneste and fylthye talkig, for in it is the worde of syn. Remembre thy father and thy mother, when thou arte set amonge greate men: lest God forget the in theyr syghte, and lest thou dotynge in thy custome, suffre rebuke, and wysshe not to haue bene vnborne, and so curse the daye of thy natyuytie. The man that is accustomed with the wordes of blasphemye, wyll neuer be reformed al the dayes of his lyfe. To syn twyse is to moche, but the thyrde bryngeth wrath and destruction. An hote stomacke can not be quenched (euen lyke a burnynge fyre) tyll he haue swalowed vp somthyng: euen so an vnmourtred man hath no rest in his flesshe: tyll he haue kyndled a fyre.

All bread is swete to an horemonger, he wyll not leaue of, tyll he haue his purpose. A man that breaketh wedlock, an regardeth not his soule, but sayethe: Tusch, who seith me? I am compassed about with darknesse, the walles couer me, no body seith me: whom nede I to feare? The hyghest wyl not remembre my synnes. He vnderstandeth not that his eyes se all thynges, for all suche feare of men dyuerth awaye the feare of God from hym, for he feareth only the eyes of men, and consydereth not that the eyes of the Lorde are clearer then the Sunne, beholdynge all the wayes of men, and the grounde of the depe, and lokynge euen to mens hertes in secrete places. The Lorde God knewe all thynges or euer they were made, and after they be brought to passe also, he loketh vpō them al. The same man shall be openlye punysshed in the stretes of the cytye, and shall be chased a brode lyke a ponge horse fole: and when he thinketh lest vpon it, he shalbe taken. Thus shal he be put to shame of euery man, because he wolde not vnderstande the feare of the Lorde. And thus shall it goo also with euery wyfe that leaueth her husbande, and getteth inheryteaunce by a straunge maryage. Fyrste she hath bene vnfaythfull vnto the lawe of the hyghest: Secondly, she hath forsaken her owne husband: Thirdly she hath played the hoore in aduoutrye, and gotten her chyldren by an other man. She shall be brought oute of the congregacyon, and her chyldren shalbe loked vpon. Her chyldren shal not take rote, and as for frute, her braunches shall bryngeth forth none. A shameful reporte shall she leaue behynde her, and her dyshonour shall not be put out. And they that remayne, shall knowe that there is nothynge better then, the feare of God: and that ther is nothynge sweter then to take hede vnto the cōmaundemētes of the Lorde. A greate worshyp is it to folow the Lord, for lōg life shalbe receyued of him.

Leuit.xx.b Deute.xxii.c

E Exodi.xx.c

¶ A prayse of wysdome proceedinge forthe of the mouth of God. Of her workes and place where she resteth.

CAPI. XXIIII.

A wysdome

Wysdome shall prayse her selfe, and be honoured in God, and reioyse in the myddest of his people: In the congregacyons of the hyghest shall she open her mouth, and trymphe in the beholdonge of his power: In the myddest of her people shall she be exalted, & wondered at in the holy fulnes: In the multytude of the chosen she shall be commēded, and among such as be blessed she shall be praysed, and shall saye: I am come out of the mouth of the hyghest, fyrstborne before all creatures. I caused the lyght that fayleth not, to aryse in the heauen, & couered all the earth as a cloude. My dwellynge is aboue in the heith, and my seate is in the piller of the cloude. I my selfe alone haue gone rounde aboute the compasse of heauen, and perced the grounde of the depe: I haue walked in the floudes of the see, and haue stande in all landes: my dompynyon is in euerye people and in euery nacyon, and with my power haue I troden downe the hertes of all, both hyghe and lowe.

In all these thynges also I sought e rest, B and a dwellynge in some inheryteaunce. So the creatoure of all thynges gaue me a commaundement: and he that made me, appoynted me a tabernacle, and sayde vnto me: Let thy dwellynge be in Jacob, and thyne inheryteaunce in Israell, and rote thy selfe amonges my chosen. I was created frome the begynnynge and before the worlde, and shall not leaue the worlde to come. In the holy habytacyon haue I serued before hym, & so was I stablysshed in Sion.

Prouer.viii.c

In the holye cytye rested I in lyke maner: and in Jerusalē was my power, I toke rote

Exodi.xxix.a

in

Psal.cxxxii. b in an honorable people, euen in the porcyon of the Lord and in is his heretage, and kepte me in the fulnesse of the sayntes. I am set vp on hye lyke a Ceder vpon Libanus, and as a Cypres tre vpon the mount Hermon: I am exalted lyke a palme tree in Cades, and as a rose plante in Jericho: As a fayre olyue tre in the felde, and am exalted lyke a planteyn tre by the waters syde. I haue gyuen a smell in the stretes, as the Cynamom and Balme, that hathe so good a sauoure: yea a swete odoure haue I gyuen, as it were Myrre of the best.

¶ I haue made my dwellynges to smell as it were of rosyn, Galbanum, Onowes, and Incense, and as Libanus when it is not hewen downe, and myne odour is as the pure Balme. As the Terebint haue I stretched out my braunches, and my braselthes are ꝑ braunches of honour and louynge sauoure. As the vyne, haue I brought forthe frute of a swete sauoure, and my floures are the frute of honour and rychesse. I am the mother of bewtye, of loue, of feare, of knowledge and of holy hope. In me is all grace of lyfe & truth: In me is all hope of lyfe and vertue. O come vnto me, all ye that be desyrous of me, and fyll your selues with my frutes: for my spirite is sweter then honye, and so is myne inheritaunce more then the honye combe: the remembraunce of me endureth for euermore. They that eate me, shall haue the more hungre: & they that drynke me, shall thirste the more. Who so herkeneth vnto me, shall not come to confusion: and they that worke in me, shal not offend. They that make me to be knowe, shall haue euerlastynge lyfe.

All these thynges are the boke of lyfe, the couenaunt of the hyest, and the knowledge of the truthe. Moses commaunded the law in the preceptes of rygh tousnesse, for an heretage vnto the house of Jacob, and commytted the promyses vnto Israel. Out of Dauid his seruaunt, he ordeyned to rayse vp a mooste myghty kyng, sytting in the seate of honour for euermore. This fylleth with wysdome, lyke as the floude of Physon, and as the floude of Tigris, when the newe frutes are a growynge.

This bringeth a plenteous vnderstanding lyke Euphrates: and filleth it vp as Jordane in the tyme of harueste. This maketh nurtour to breake forthe as the lyght, and as the water Gihon in the haruest. The fyrst hath not knowen her perfectye, nomore shall the last seke out the grounde of her. For her thought is fuller then the see, and her counsell is profounder then the greate depe.

I wysdome haue cast out floudes. I am as a greate waterbroke out of the riuer. I am as the ryuer Dorix, and as a watter condyte am I come oute of the garden of pleasure. I sayd: I wyll water the garden of my younge plantes, and fyll the frute of my byrth. So my water broke became excedynge greate, and my ryuer approched vnto the see. For I make doctrine to be vnto all men, as light as the fayre morynge, and I shall make it to be euer the clearer, I wyll pearse thorow all the lower partes of the earthe, I wyll take vpon all suche as slepe, and lyghten all them that put their truste in the Lorde. I shall yet poure out doctryne, lyke as prophesy, and leaue it vnto suche as seke after wysdome, and their generations shall I neuer fayle, vnto the holy euerlastynge worlde. Beholde howe that I haue not laboured for my selfe onely, but for all them that seke after the truth.

Exodi.xx.a and.xxxiiii.a

Psal.cxxxi.b Ioan.vi.d

Deut.viii.a. and.xx.x.b

D Iosue.iii.e

¶ Of thre thynges which please God, and of thre which he hateth. Of nyne thinges ꝑ be not to be inspeete, and of the tenth: chyefly of the malyce of a woman.

CAPI. XXXV.

THre thynges there are, that my spirite fauoureth, whiche be also alowed before God and men: The vnytye of bre thren, the loue of neighbours, and man and wyfe that agre well to gyther. A Gen.xiii Rom.xii.a

Thre thynges there be whiche my soule hateth and I vtterly abhorre the lyfe of them. A poore man that is proude. A rich man that is a lyer, and an olde bodye that doteth, and is vnchaste. Eccl.xl.d

If thou hast gathered nothynge in thy youth, what wylte thou fynde then in thyne age? O how pleasaunt a thynge is it when graye headed men are discrete, and when the elders can gyue good counsel? O howe comly a thyng is wysdom vnto aged men? yea vnderstanding and counsel is a glorious thing. The crowne of olde men is to haue moche experyence, and the feare of God is their worshipp.

There be nyne thinges, which I haue iudged in my herte to be happye and the tenth wyll I tell forth vnto men with my tonge. A man that wyfe he liueth, hath ioye of his chyldren, and seeth the fall of his enemyes. Well is hym that dwelleth with an houswyfe of vnderstandinge, and that hath not falle with his tonge, and that hath not bene fayne to serue such as are vnmete for hym. Well is hym, that fyndeth a faythful feend, and well is hym, whiche talketh of wysdom to an eare that heareth hym. B

O how greate is he that fyndeth wysdome and knoweledge? Yet is he not aboue hym, that feareth the Lorde. The feare of God hath set it selfe aboue all thynges. Blessed is the man, vnto whom it is graunted to haue the feare of God. Vnto whome shall he be lykened, that kepeth it faste? The feare of God is the begynnynge of his loue, and the begynnyng of fayth is to cleaue fast vnto it. The heupnes of the herte is all punishment, and the wyckednes of a woma goeth aboue all. All punyshment and plage is nothynge in comparyson of the plage of the herte, euen so all wyckednes is nothynge to the wyckednes of a woman.

What so euer happeneth vnto a man, is nothynge in comparyson of it, that his cupil C

wyllers

willers do vnto hym: and all vengeaunce is nothynge to the vengeaunce of the enemye.

There is not a moze wycked heed then the heed of the serpent, and there is no wrath aboue the wrath of a woman. I wyll rather dwell with a lyon and dragon, then to kepe house with a wycked wyfe. The wyckednesse of a woman chaungeth her face, she shal mok sell her countenaunce as it were a Beer, and as a sack shall she hewe it among the neyghbours. Her husbande is brought to shame amonges his neyghbours, and when he heareth it, it maketh hym to syghe. All wyckednesse is but lytle to the wyckednesse of a woman, the porcyon of the vngodlye shall fall vpon her.

Lyke as to clyme vp a sandye waye is to the fete of the aged, euen so is a wyfe full of wozdes to a styll quyete man. Loke not to narowly vpon the bewtye of a woman, lest thou be prouoked in desyre toward her. The wrath of a woman is dishonoure and greate confusyon. If a woman get the maistrie, then is the contrarye to her husbande. A wycked wyfe maketh a sozye herte, an heuye countenaunce, and a deed wounde. Of the woman came the begynnynge of synne, and thozowe her we all are deed. Gyue thy water no passage, no not a lytle, neyther gyue a wycked woman her wyll. If she walke not after thy hande, she shall confounde the in the syghte of thy enemyes. Cut her of then frome thy flesshe, that she do not alwaye abuse the.

¶ The prayse of a good woman. Of the feare of thre thynges, and of the fourth. Of the Jelousy and dronken woman. Of two thynges that cause sorowe, and of the thyrde whiche moueth wrath. It is harde to finde a marchaunt without diuersyte, or a tauerner without synne in his tonge.

CAPI. XXVI.

HAppy is the man that hath a vertuous wyfe, for the nombre of his peres shall be double. An honest woman maketh her husbande a ioyfull man, and she shal fyll the peres of his lyfe in peace. A vertuous woman is a noble gyfte, whiche shall be gyuen for a good porcyon, vnto such as feare God. Whether a man be ryche or poore, he maye haue euer a merry herte, and a cheerefull countenaunce, there be thre thynges that my herte feareth, and my face is afraied of the fourth. Treason in a cyrye, a sedycyous people, and noysom tonges, all these are heuyer the deth. But whē one is gelous ouer his wyfe, it bringeth payne and sozowe vnto the herte: and a woman that telleth oute all thynges, is a scourge of the tonge. When one hath an euyl wyfe, it is euen as when an vnlyke pare of oxen must drawe togyther, be that getteth her, getteth a scorpion. A dronken woman is a greate plage, for she can not couer her owne shame.

The horedome of a woman maye be knowen in the pryde of her eyes, and eyelyddes. If thy doughter be not shamefast, holde her straytlye, lest she abuse her selfe thorow ouermoch lybertie. Beware of al the vnhonestye of her eyes, and marueyle not yf she do agaynste the. Lyke one that goeth by the waye and is thirstye, so shall she open her mouth, and drynke of euery nexte water that she maye get. By euery hedge shall she syt her downe, and open her quiuer to euery arowe. A louynge wyfe reioyseth her husbande and fedeth his bones with her wysdome. A woman of fewe wozdes, is a gyfte of God, and to a well nurtoured mynde maye nothynge be compared. Eccles. xxii. d

An honest and manerly woman is a gyfte aboue other gyftes, and there is no weyghte to be compared, vnto a mynde that can rule it selfe. Lyke as the sunne when it aryseth, is an ornament in the hygh heauē of the Lorde so is a vertuous wyfe the beautye of all her house. Lyke as the cleare lyght is vpon the holy candelstycke, so is the beauty of the face vpon an honest body. Lyke as the golden pyllers are vpon the sockettes of syluer, so are the fayre legges vpon a woman that hath a constant mynde. Perpetuall are the foundacions that be layed vpon a hole stony rocke, so are the comaundemētes of God vpon an holy woman. Gen. v. d

There be two thynges that greue my hert and in the thyrde is displeasure come vpon me. When an experte man of warre suffreth scarcenes and pouerty. When men of vnderstandynge and wysdome are not set by: And when one departeth frome rightousnes vnto synne. Who so doth such, the Lorde hath prepared hym vnto the swerde. There be two maner of thynges, whiche me thynke to be harde and perylous. A marchaunte can not lyghtly kepe hym frome wronge, neither a tauerner hym selfe from synne. D Marchaūtes.

¶ Of the poore that wolde be ryche. The probacion of the mā that feareth God. The vnconstantnes of a foole. The secretes of a frende are not to be vttered. The wycked ymagyneth euel, whiche returneth vpon hym selfe.

CAPI. XXVII.

BYcause of pouertye haue many one offēded: and he that seketh to be ryche, turneth aside. Lyke as a nayle in the wall sticketh faste betwyxte two stones, euen so doth synne sticke betwyxt the byer and seller. If he holde hym not dylygently in the feare of the Lorde, his house shall soone be ouerthrowen. Lyke as when one syfteth, the fylthynes remaineth in the siue: So, remayneth there some vncleane thynge in the thought of mā. The ouen proueth the potters vessell so doth temptacyon of trouble trye ryghtous men. The tree of the felde is knowen by his frute, so is the thought of mans hert knowē by his wordes. A B Sap'en. iii. a 1. Petri. iii. b Math vii. b

Prayse no man excepte thou haue herde him, for a man is knowen by his wozdes. If thou folowest ryghtousnes, thou shalte get her,

her, a put her vpon the as a fayre garment. And thou shalt dwell with her, and she shall defende the for euer, and in the day of knowledge, thou shalte fynde stedfastnesse. The vyrdes resorte vnto theyr lyke, so dothe the truthe vnto them that be occupyed withall. The lyon wayteth for the the pray: so do the synnes lurk vpon the workers of wyckednes. The talkyng of him that feareth God, is no thyng but wysdome: as for a foole, he chaungeth as the Moone. If thou be amonges the vndiscrete, kepe thy worde to a conuenient tyme, but among suche as be wyse, speake on hardely. The talkynge of fooles is an abhomination, and theyr sporte is voluptuousnesse and misnurture. Moch swearyng maketh the heer to stand vp, and to stryue with such, stoppeth the eares.

C The stryke of the proude is bloudshedyng, and theyr blasphemynge is heupe to heare. Who so discouereth secretes, loseth his credence, and fyndeth no frende after his wyll. Loue thy frende, and bynde thy selfe in faithfulnesse with him: but yf thou bewrayest his secretes, thou shalt not get him agayne: For lyke as the man is that destroyeth his ennemy, so is he also that deleth falsly in ꝑ frendshyp of his neyghbour. Eccl.xvi.b xxii.d

D Lyke as one that letteth a byrde go out of his hande, can not take her agayne: Euen so thou, yf thou gyue ouer thy frende, thou canst not get him agayne: Yea thou canst not come by him, for he is to farre of. He is vnto the as a roo eskaped out of the snare, for his soule is wounded. As for woundes, they may be bounde vp agayne, and an euyll word may be reconcyled: but who so bewrayeth ꝑ secretes of a frend, here is no more hope to be had vnto him. Prouer.xx.b

He that wynketh with the eyes, ymagyneth some euyll, and no man shall take hym from it. When thou art present, he shal hyde commende and prayse thy wordes, but at the laste, he shall turne his tale, and sklaunder thy sayinge. Many thynges haue I hated, but nothynge so euyll, for the Lorde him self also abhorreth such one.

E Who so casteth a stone on hye, it shall fall vpon his owne heed: and he that smyteth vnwyse, woundeth him selfe. Who so byggeth a pyt, shall fall therin: and he that layeth a snare, shall be taken in it him selfe. Who so gyueth a wycked noysome counsell, it shall come vpon hym selfe, and he shall not know from whence. The proud blaspheme and are scornefull, but vengeaunce lurketh for them as a lyon. They that reioyse at the fal of the eyghteous, shal be taken in the snare, anguysh of herte shall consume them before they dye. Anger and eygerousnesse are two abhominable thinges, and the vngodly hath them both vpon hym. Exod.xxi.b

¶ We ought not to desyre vengeaunce, but to forgyue the offence. Of the vyces of the tonge, & of the daungers therof.

CAPI. XXVIII.

HE that seketh vengeaunce, shall fynd vengeaunce of the Lorde, whiche shall surely kepe hym his synnes. Forgyue thy neyghboure the hurte that he hathe done the, and so shall thy synnes be forgyuen the also, when thou prayest. A mā that beareth hatred agaynste an other, howe dare he desyre forgyuenesse of God? He ꝑ sheweth no mercy to a man whiche is lyke hym selfe, howe dare he aske forgyuenes of synnes? If he that is but flesshe, beareth hatred and kepeth it, who wyll intreate for his synnes? Remembre the end, and let enmitye passe whiche seketh death and destruction, and abyde thou in the commaundementes. Remēbre the commaundement, so shalt thou not be ergerous ouer thy neyghboure. Thynke vpon the couenaunt of the hyghest, and forgyue thy neyghboures ignorauce. Beware of stryke, and thou shalt make thy synnes fewer. For an angery man kyndleth baryaunce and the vngodly disquyeteth frēdes and putteth discorde amonges them that be at peax. The more wod there is, the more behemente is the fyre: and the myghtyer the men be, the greater is the wrath: & the longer the stryke endureth the more it burneth. A Vengeaunce. Deut.xxxii. Rom.xii. Matth.vi. & v.b Eccles.viii. Prouer.xv.

L An hastye brayulynge kyndleth a fyre, and an hasty stryke sheddeth bloud. If thou blow the sparke: it shall burne: If thou spyt vpō it: it goeth forthe, and bothe these go oute of thy mouth. The sclaunderer and dubbletonged is curled, for many one that be frendes setteth he at varyaunce. The thyrd tong hath disquyeted many one, and dryuē them frome one lande to an other. Strenge cytyes hath it broken downe, and ouerthrowen the houses of great men. The thyrde tong hath caste out many an honest woman, and robbed them of their laboures. Who so herkeneth vnto suche, shall neuer fynde rest neuer dwell safely. The stroke of the robbe maketh pedders, but the stroke of the tonge smyteth ꝑ bones in sundre. There be many that haue perysshed with the swerd, but many more thorowe the tonge. Euyl tonge. Ecclesiast.xxviii.

D Well is hym that is kepte frome an euell tonge, and commeth not in the anger therof whiche draweth not the yoke of such, and is not bounde in the bandes of it. For the yoke therof is of yron, and the band of it of stele. The death, therof is a very euyl death: hel were better for one, then suche a tonge. But the fyre of it maye not oppresse theym that feare God, and the flame therof maye not burne them. Such as forsake the Lorde, shal fall therin: and it shall burne theym, and no man shall be hable to quenche it. It shall fall vpon them as a lyon, and deuoure them as a Leoparde. Thou bedgest thy goodes with thornes: why doest thou not rather make dores and barres for thy mouth? Thou weyest thy golde and syluer: why doest thou not way thy wordes also vpō ꝑ balaūce? Beware that thou slyde not in thy tōg & so fal before thyne enemyes, that laye wayte for the

Thou

¶ How we ought to lende oure money, and do almes. Of a faythfull man and weryng for his frende. Of liberalytie and hospytalytie.

CAPI. XXIX.

a Who so wyll shewe mercy, let hym lende vnto his neyghbour: and he that is hable let hym kepe the commaundement. Lende vnto thy neyghboure in tyme of his nede, and paye thou thy neyghboure agayne in due season. Kepe thy worde, & deale faythfully with him, and thou shalte alway fynde the thynge that is necessarye for the. There haue ben many, that when a thynge was lent them, reckened it to be founde, and made the trauayle and laboure that had holped them. While they receyue any thyng, they kysse the handes of suche as gyue them, and for their neyghbours good they humble their voyce. But when they shoulde paye agayne, they kepe it backe, and gyue euyll wordes, & make manye excuses by reason of the tyme: and thoughe he be hable, yet gyueth he scarse the halfe agayne, and reckeneth the other to be founde. And yf he withholde not his money, yet hath he an ennemye of hym, and that vndeserued.

b He payeth hym with curssyng and rebuke & gyueth hym euyll wordes for his good dede. There be many one whiche are not glad for to lende, not bycause of euyll, but they feare to lese the thynge that they lende. Yet haue thou pacience with the symple, and wholde not mercye frome hym. Helpe the poore for the commaundementes sake, and let hym not go empty from the bycause of his necessitie. Lese thy money for thy brother and neyghbours sake, and burye it not vnder a stone, where it rusteth and corrupteth. Gather thy treasure after the commaundemente of the hyest, and so shal it brynge the more profyte then golde. Laye vp the almes in the hande of the poore, and it shalt kepe the from all euyll. A mans almes is a purse with hym, and shall kepe a mans fauour, as the apple of an eye: and afterwarde shall it aryse, and paye euery man his reward vpon his heed. It shal fyght for the agaynst thyne enemyes, better then the shylde of a gyaunte, or spere of the myghtye.

A good honest man is surety for his neighc bour, but a wicked person letteth hym come to shame. Forget not the frendeshyp of thy suretye, for he hathe gyuen his soule for the. The vngodly despiseth the good dede of his suretye, and the vnthankfull and ignorant leueth his surety in daunger. Some man promyseth for his neighbour: and when he hath lost his honesty, he shall forsake hym. Suretyshyp hath destroyed many a ryche man, and remoued them as the waues in the see. Migh tye people hath it dryuen awaye, and caused them to wandre in straunge countreyes. An vngodly man, transgressynge the commaundement of the Lorde, shall fall in to an euyll suretyshyp: and though he force hym self to get oute, yet shall he fall in to iudgement. Helpe thy neyghbour out after thy power, & beware that thou thy selfe fall not in suche det. The chiefe thyng that kepeth in the life, is water and breed, clothyng and lodgynge to couer the shame. Ecclef.xxxix.c

Better is it to haue a poore lyuynge in a mans owne house, then delicate fare amonge the straunge. Be it lytle or moche that thou hast, hold the content withal, and thou shalt not be blamed as a vacabounde: for a mysserable lyfe is it to goo frome house to house: and where a man is fremde, he dare not open his mouth. Though one be lodged, and haue meate and drynke, yet shall he be taken as vnworthye, and heare many bytter rough wordes, namely thus: Go thy waye thou straunger, and prepare a table for thy selfe, and fede me also of that thou haste. Awaye thou straunger (so that he regardeth his honoure no more) my brother cometh in to my house, and so he telleth hym the necessitie of his house: these thynges are heuye to a man that hathe vnderstandynge: namely the forbyddynge of the house, & that the lender casteth hym in the tethe. D Plal.xxxvi.b i. Tymo.vi.b Hebr.xiii.a

¶ Of the correction of chyldren. Of the commodytye of health. Death is better then a sorowfull lyfe. Of hyd wysdome. Of the ioye and sorowe of the herte.

CAPI. XXX.

Who so loueth his chylde, holdeth hym styll vnder correctiō, that he may haue ioye of hym afterward, and y he grope not after his neyghbours dores. He that teacheth his sonne, shall haue ioye in hym, and nede not to be ashamed of hym amonges his acqueyntaunce. Who so enfourmeth and teacheth his sonne, greueth the ennemy: and before his frendes he maye haue ioye of hym. Though the father dye, yet is he as thoughe he were not deed: for he hath left one behind hym, that is lyke hym. In his lyfe he saw him and had ioye in hym, and was not sorye in his deathe, neyther was he ashamed before the ennemyes. For he lefte behynde hym an auenger agaynste his ennemyes, and a good doer vnto the frendes. For the lyfe of chyldren he shall bynde the woundes togyther, and his herte is greued at euery crye. An vntamed horse wyl be hard, & a wanton chylde wil be wylfull. Yf thou brynge vp thy sonne delicatly: he shall make the afrayde: and yf thou playe with hym, he shall brynge the to heuynesse. Laughe not with hym, leest thou wepe with him also, and leest thy tethe be set on edge at the last. A Nurtured chyldren. Proue.xiii.c and.xxii.d Deut.vi.a

Gyue hym no lybertie in his youthe, and excuse not his folye. Bowe downe his necke whyle he is yonge, hyt hym vpon the sydes whyle he is yet but a chylde, leest he ware stubborne, and giue no more force of the, and so shalt thou haue heuinesse of soule. Teache thy chyld, and be diligent therin, leest it b eye B Eccle.vii.c

thy shame. Better is the poore being hole & strong, then a man to be ryche & not to haue his helthe. Healthe and welfare is aboue all golde, and a hole bodye aboue all treasure. There is no ryches aboue a sound body, and no ioye aboue the ioye of the herte. Death is better then a wretched lyfe, or contynuall sycknesse. The good thynges that are put in a close mouth, are like as when meat is layd vpon the graue.

¶ What good dothe the offeryng vnto an ydoll? For he can neyther eate, taste, nor smel. Euen so he that is chased of the Lorde, and beareth the rewardes of iniquite. He seeth with his eyes, and groneth lyke a gelded man, that lyeth with a virgyn and syghyth. Gyue not ouer thy mynd in to heynesse, and vexe not thy self in thyne owne counsel. The ioye and cherefulnesse of the hert, is the lyfe of man, and a mannes gladnesse is the prolongynge of his dayes. Loue thyne owne soule, and comforte thyne herte: as for sorowe and heynesse, dryue it farre from the, for heynesse hathe slayne many a man, and bryngeth no profyte. Zeale and anger shorten the dayes of the life: carefulnesse and sorowe, bryngeth age before the tyme. Vnto a mery herte euery thynge hathe a good taste, that he eateth.

¶ Daniel.xiiii.b

¶ We ought to gyue dilygent hede to honestye. Of them that take payne to gather ryches. The prayse of a ryche man without a faute. we ought to flye dronkennesse, and to folowe sobrenesse.

CAPI. XXXI.

¶ Watchynge and carefulnesse for rychesse taketh awaye the slepe, and maketh the fleshe to consume. When one lyeth & taketh care, he waketh euer vp, lyke as great sycknes breaketh the slepe. The ryche hathe greate labour in gatherynge his ryches togyther, and then with the pleasure of his ryches, he taketh his rest, and is refreshed: but who so laboureth and prospereth not, he is poore: and though he leue of, yet is he a begger. He that loueth ryches, shall not be iustifyed: and who so folowyth corrupcion, shal haue ynoughe therof. Many one are come in greate myshortune by the reason of golde, and haue founde theyr destruction before them. It is a tree of fallynge vnto them that offre it vp, and all suche as be foolysshe fall therin.

¶ 1.Timot.vi.b

Blessed is the ryche which is found without blemyth, and hath not gone after golde, ne hoped in money and treasures. Where is there suche one, and we shall commend him, and cal him blessed, for great thynges dothe he amonges his people. Who so is tried, and founde perfect in suche thynges, shall be cõmended and praysed. Who myght offende, & hath not offended? who could do euil, & hath not done it? Therfore shal his good be stablished, & the hole congregacion shal declare his almeses. Yf thou syt at a great mans table, open not thy mouthe wyde vpon it, and make not manye wordes. Remembre that an euil eye is a shrewe.

What thynge created is worse then a wicked eye? therfore wepeth it before euery mãs face: Laye not thyne hande vpon euerye thynge that thyne eye seeth, and stryue not with hym in the dysshe. Ponder by thy selfe what thy neyghbour wolde fayne haue, and be discrete in euerye poynte. Eate thyng that is set before the manerly, as it becommeth a man, and eate not to moche, leest thou be abhorred. Leaue thou of fyrste of all by-cause of nourtoure, leest thou be he whom no man maye satisfye, whiche maye tourne to thy decaye. When thou syttest amonges manye men, reache not thyne hande oute fyrste of all. O howe well contente is a wyse man with a lytle wyne? so that in slepe thou shalt not be sycke therof, nor fele anye payne. A swete holsome slepe shall suche one haue, and fele no inwarde greke. He ryseth vp bytimes in the morynge, and is well at ease in hym selfe. But an vnsaciable eater slepeth vnquietly, and hath ache and payne of the body. yf thou felest that thou hast eatẽ to moch, aryse go thy way, cast it of thy stomacke, and take thy rest.

¶ Hobyrnes.

My sonne, heare me, and despyse me not: and at the laste thou shalte fynde as I haue tolde the. In all thy workes be diligent and quycke, so shall there no sycknesse happen vnto the. Who so is lyberall in dealynge oute his meate, manye men shall blesse hym, and prayse him with theyr lyppes: and the same is a sure token of his loue and faythfulnesse. But he that is vnfaythful in meate, the hole cytye shall complayne of hym: and that in a sure experyence of his infidelitie and wickednesse. Be not thou a wyne bybber, for wyne hath destroyed many a man. The fyre proueth the harde yron, euen so dothe wyne proue the hertes of the proude when they be dronken.

¶ Rom.xiii.b

¶ Prouer.xxi.

Wyne soberly dronken, quyckeneth the lyfe of man. Yf thou drynkest it measurably thou shalt be temperate. What life is it, that maye contynue without wyne? Wyne was made frome the begynnynge, to make men glad, and not for dronkennesse.) Wyne measurably dronken, is a reioysinge of the soule and bodye. But if it be dronken with excesse it maketh bytternesse and sorowe vnto the mynde. Dronkennesse fylleth the mynde of the foolish with shame and ruyne, ministreth the strengthe, and maketh woundes. Rebuke not thy neyghbour at the wyne, and despyse hym not in his myrth. Gyue hym no despytfull wordes, and presse not vpon hym with contrary sayinges.

wyne.

¶ Of the dyscryption and prayse of the preacher, and of the hearer. Of the feare, fayth, and confidence of God.

CAPI. XXXII.

yf

A Yf thou be made a ruler, extoll not thy selfe therin, but be thou as one of the people. Take diligent care for them, and loke well therto: and when thou haste donne all thy dutye, syt the downe, that thou mayste be merye with theym, and receyue a crowne of honour, talke wysely and honestly, for wysdome becommeth the ryght well. Hynder not musycke. Speke not where there is no audyence: and poure not forthe wysdome oute of tyme, at an impoztunitie. Lyke as the Carbuncle stone shyneth that is set in golde, so dothe a songe garnysshe the wyne feast: and as the Smaragde that is sette in golde so is the swetnesse of musycke by the myzth of wyne.

B Thou yonge man, speake that becommeth the, and that is profytable, and yet scarce when thou art twyse asked. Comprehende mocke with fewe wordes. In manye thynges be as one that is ignorannt, gyue eare, & hold thy tong withall. Yf thou be amonges men of hier auctozitie, desire not to compare thy selfe vnto them: and when an elder speketh, make not thou many wordes therin. Before the thonder goeth lyghtenynge, and before nurtoure and shamefastnesse goeth loue and fauour. Stand vp bytymes, and be not the last, but get the home sone, and there take thy pastyme, and doo what thou wylte: so that thou do no euyl, and defye no man. But for all thynges gyue thankes vnto hym that hath made the, and replenysshed the with his goodes.

C Who so feareth the Lorde, wyll receyue his doctryne: and they that get them to him bytymes, shall fynde grace. He that seketh ꝑ lawe, shal be fylled withall: as for him that is but fayned, he wyll be offended therat. They ꝑ feare the Lorde, shall fynd the iudgment, and theyr ryghoulnesse shal be kindled as a lyght. An vngodly man wyll not be reformed, but can helpe hym selfe with the example of other in his purpose. A man of vnderstanding despyseth no good counsel: but a wylde and proude body hath no feare. My sonne, do nothynge without aduysement, so shall it not repent the after the dede. Go not in the waye where thou mayst fall, ne where thou mayst stomble against the stone. Gyue not thy selfe in to a laborious slyppery way, and beware of thyne owne chyldren. In all thy workes put thy truste in God frome thy hole herte, for that is the kepyng of the commaũdementes. Who so bileueth Gods word taketh hede to the commaundementes: and he that putteth his truste in the Lorde, shall want nothynge.

¶ The delyueraunce of him that feareth God. The answere of the wyse. The lytel discrecyon of a foole. Man is in the hande of God, as the earthe is in the hande of the potter. we oughte not to dispose oure selues, to become subiect to other.

There shall no euyll happen vnto hym A
that feareth God, but when he is in
temptacion, the Lord shal deliuer him
A wyse man hateth not the lawe, but an ypo
cryte is as a shyp in a ragyng water. A man
of vnderstandyng gyueth credence vnto the
lawe of God, and the lawe is faythfull vn-
to hym.

Be sure of the matter, then talke therof: Be fyrste well instructe, then mayste thou gyue answere. The herte of the foolysshe is lyke a carte whele, and his thoughtes ren a-
bout lyke the axel tree. Lyke as a wyld horse that neyeth vnder euery one that sitteth vpō hym, so is it with a scornefull frende. Why doth one daye excell an other, seynge all the dayes of the yere come of the sunne? The wysdom of ꝑ Lord hath so parted thē a-
sonder, and so hath he ordeyned the times and so lemne feastes. Some of them hathe he chosen and halowed before other dayes. And all mē are made of the ground, and out of the earth of Adam. Holy dayes.

In the multitude of science hath the Lord sundered them, and made theyr wayes of di- B
uers facyons. Some of them hath he blessed, made mocke of them, halowed theym, and claymed them to hym selfe. But some of thē hath he curled, brought them lowe, and put them out of theyr estate. Lyke as the claye is in the potters hande, and all the ordynge therof at his pleasure: so are mē also in the hande of him that made them, so that he may gyue them as it lyketh hym best. Agaynste euyll is good, and agaynste deathe is lyfe: so is the vngodly agaynst suche as feare God. Behoulde thus all the workes of the hyghest, and there are euer ϕ two agaynste two, and one set agaynste an other. I am awaked vp last of all, as one that gathereth after in har uest. In the gyftes of God and in his blessynge I am increased, and haue fylled my wyne presse lyke a grape gatherer. Behoulde how I haue not laboured onely for my selfe, but for all suche as loue nourtour and wysdome. Rom. ix. ϕ Some rede two agaynste one. Eccles. xxxiii. B

Heare me, O ye greate men of the people, and harken with your eares ye rulers of the C
congregaciō. Gyue not thy sonne, and wife, thy brother and frend power ouer the, while thou lyuest: and gyue not awaye thy sub-
staunce, and good to an other, lest it repent the, and thou be fayne to begge therfore thy selfe. As longe as thou lyuest and hast breth, let no man chaunge the: for better it is thy chyldren to praye the, then that thou shouldest be fayne to loke in theyr handes. In all thy workes be excellent, that thy honoure be neuer stayned. At the tyme when thou shalte ende thy dayes, and fynysshe thy lyfe, distry-
bute thyne enherytaunce. The fodder, the whyp, and the burden belongeth vnto ꝑ asse: Meate, correction, and worke vnto the ser-
uaunt. Seruauntes.

Yf thou set thy seruaunte to labour, thou D
shalt fynd rest. But yf thou let him go ydle, he shal seke lybertie. The yoke and the whip bowe downe the necke, but tame thou thy

euyll seruaunt with bondes and correction. Send hym to labour, that he go not ydle: for ydlenesse bryngeth moche euyll. Set hym to worke, for that belongeth vnto hym, and becommeth him well. Yf he be not obedyente, bynde his fete, but do not to moche vnto him in any wyse, and without discrecion do nothyng. Yf thou haue a (faythfull) seruaunt, let hym be vnto the as thyne owne soule, for in bloud hast thou gotten hym. yf thou haue a seruaunte, holde hym as thy selfe, for thou haste nede of hym as of thy selfe. Yf thou intreatest hym euil, and kepest him hard, and makest hym to be proude, and to ren awaye from the, thou canst not tel what waye thou shalt seke hym.

Ecclc. vii.c

¶ Of dreames, dyuinacions, and enchauntmentes. we ought to confute vayne hope, and lyinge. The prayse of them that feare God. Of dyuers workes of men. God doth not alowe the workes of an vnfaythfull man.

CAPI. XXXIIII.

A Dreames.

VNwyse people begile them selues with vayne and disceyefull hope, and foles trust in dremes. Who so regardeth dremes, is lyke hym that wil take holde of a shadowe, and folow after the wynde: Euen so is it with apperinges of dremes. Before the face is the lykenesse of a face. Who can be clesed of the vnclene? Or what truth can be spoken of a lyar? Sothsayinge, witchcraft, sorcerye and dremynge is but vanitie: lyke as when a woman trauayleth with chylde, and hath many fantasyes in her hert. Where as suche visions come not of God, sette not thyne hert vpon them: for dremes haue disceyued many a man, and they failed that put their trust therin.

The lawe shal be fulfylled without lyes, B & wysdom is sufficient to a faythful mouth. A wyse man that is well instruct, vnderstandeth moche, and he that hath good experiẽce can talke of wysdom. He that hath no experience knoweth lytle, and he that erreth causeth moche wyckednesse.

When I was yet in erroure, I learned moch also: yea I was so lerned, that I could not expresse it all, and came oft in peryll of death the rouer, tyll I was delyuered frome it. Nowe I se that they whiche feare God, haue the ryght spirite: for theyr hope standeth in hym that can help them. Who so feareth the Lorde, standeth in awe of no man, & is not afrayde, for the Lorde is his hope and comfort.

Blessed is the soule of hym that feareth C the Lorde: In whome putteth he his trust? who is his strengthe? For the eyes of the Lorde haue respect vnto them that loue hym. He is their mighty protection and strong ground: A defence for the heate, a refuge for the hote none daye, a succoure for stomblynge, and an helpe for fallyng. He setteth vp the soule, and lyghteneth the eyes: He gyueth healthe, lyfe, and blessyng. He that gyueth an offring of vnryghtous good, his offerynge is refused: and the scornefull dealynges of the vnryghtous please not God. God hath no delyte in the offrynges of the vngodly, neither maye synne be reconcyled in the multitude of oblacions. Who so bryngeth an offeryng oute of the goodes of the poore, dothe euen as one that kylleth the sonne before the fathers eyes.

The breed of the nedeful is the lyfe of the poore: he that defraudeth hym therof, is a D man of bloode. Who so robbeth his neyghboure of his lyuynge, dothe as greate synne as thoughe he slewe hym to deathe. He that defraudeth the labourer of his hyre, is a bloudshedder. When one buyldeth an other Deut. xxiiii. Eccle. xxxi. breketh downe, what profyte haue they then but laboure? When one prayeth, and an other curseth, whose voyce wyll the Lorde heare? He that washeth hym selfe bycause Numer. xix. Penaunce. of a deed bodye, and then toucheth the deed agayne, what dothe his washynge? So is it with a man that fasteth for his synnes, Prouer. xxvi. ii. Petri. ii. and dothe them agayne: who wyl heare his prayer? Or what dothe his fastynge helpe hym?

¶ It is well done to praye and to do sacrifyce. The prayer of the fatherlesse, and of the wyddowe: and of hym that humbleth hym selfe.

CAPI. XXXV.

A Who so kepeth the lawe, bringeth offrinJerre. vii.c ges ynough. He that holdeth fast the cõmaundement, offreth the right helthoffring. He that is thankful, and recompẽseth, Heb. xiiii. offreth fyne floure. Who so is mercyful and Philip. iiii.c gyueth almes, that is the ryght thãkoffring. God hath pleasure whẽ one departeth from synne, and forsake vnryghtousnesse, reconcileth vs with hym.

Thou shalte not appere empty before the Lorde, for all suche is doone bycause of the commaundement. The offryng of the ryghtous maketh the aulter fat, and a swete smel is it before the hyest. The offerynge of the ryghtous is acceptable vnto God, and shall neuer be forgotten. Gyue God his honoure with a cherefull eye, and kepe not backe the fyrstlynges of thy handes. In all thy gyftes shewe a mery countenaunce, and halowe thy tythes vnto God with gladnesse. Gyue vnto God, according as he hath enryched and prospered the, and loke what thyne hande is hable, that gyue with a chereful eye, for ỹ Lord recompenseth, and gyueth the seuen times as moche agayne.

Gyue no vnrighteous giftes, for suche wil B he not receyue. Beware of wrongous offrinDeut. xxiii. b Ezec. xx. d ges, for the Lorde is a ryghtous iudge: and regardeth no mans person. He accepteth not the person of the poore, but he heareth the prayer of the oppressed. He despyseth not the desyre of the fatherlesse, nor the wydow, when she poureth oute her prayer before hym. Doth not God se the teares that renne downe the cheekes of the widow? Or heareth he

he not the complaynt ouer such as make her to wepe? Who so serueth God after his plea sure shal be accepted, and his prayer reacheth vnto the cloudes. The prayer of him ỹ humbleth him selfe, goeth thorow the cloudes til he come nye. She wyl not be comforted, ne go her waye, tyll the hyest God haue respect vnto her, gyue true sentence, and performe the iudgemente. And the Lorde wyll not be slacke in commyng, ne tary long, tyl he haue smytten in sunder the backes of the vnmercyfull, and auenged him self of the heathen: tyl he haue taken awaye the multitude of the cruell, and broken the scepter of the vnrighteous: tyll he gyue euery man after his workes, and rewarde theym as they haue deserued: tyll he haue delyuered his people, mayntayned theyr cause, and reioysed them in his mercye. O howe kayre a thynge is mercye in the tyme of an angurysshe and trouble? It is lyke a cloude of rayne that commeth in the tyme of a drouthe.

¶ A prayer to God in ỹ person of all faythfull men with the prayse of a good woman.

CAPI. XXXVI.

HAue mercy vpō vs, o Lord, thou God of all thynges. Haue respect vnto vs, shew vs the lyght of thy mercyes, and send thy feare among the heathen and straūgers, whiche seke not after ỹ: that they may knowe how that there is no God but thou, & that they may shew thy wōderous workes.) Lyft vp thyne hande ouer the outlandysshe heathen, that they maye lerne to knowe thy might and power. Like as thou art halowed in vs before them, so bring to passe that thou mayst be magnifyed also in them before vs: that they may knowe the, lyke as we knowe the. For there is none other God, but onely thou, o Lorde. Renue the tokens, & chaunge the wonderous workes. Shewe thyne hande and thy ryghte arme gloryously. Rayse vp thy indignacion, and poure out thy wrathe. Take awaye the aduersarye, and smyte the ennemye. Make the tyme shorte, remembre thy couenaunt, that thy wonderous workes maye be praysed. Let the wrathe of the fyre consume them that lyue so careleste: and let them perysshe, that doo thy people hurte. Smite in sonder the heed of the princes, that be our ennemyes, and saye: there is none other but we.

B Gather all the trybes of Jacob togyther agayne, that they maye knowe, howe that there is none other God but only thou, that they may shew thy wonderous workes, and be thy people and heritage, lyke as from the begynnynge. O Lorde haue mercy vpon the people that hath thy name, and vpon Israel whome thou haste lykened to a fyrst borne sonne. O be mercyfull vnto Jerusalem the citye of thy Sanctuarye the citye of thy rest. Fyll Syon with thy vnspeakeable vertues, and thy people with thy glory. Gyue witnes vnto thy creature, whome thou madest from the begynnyng, and rayse vp the prophecies that haue ben shewed in thy name. Rewarde them that wayte for the, that thy Prophetes maye be found faythfull. O Lorde heare the prayer of thy seruauntes according to the blessynge of Aaron ouer thy people: that all they whiche dwell vpon the erth may knowe Num. vi. b
that ỹ art the Lorde the eternal God, which is from euerlastyng.

C The bely deuoureth all meates, yet is one meat better then an other. Lyke as the tonge tasteth venyson, so doth an hert of vnderstā i. Cor. xii. b
dynge marke false wordes. A frowarde herte gyueth heuynes, but a man of experience lifteth him vp again. The woman receyueth euery man, yet is one daughter better then an other. A kayre wife reioysleth her husband, & a mā loueth nothyng better. Yf she be louing and vertuous withal, then is not her husbād lyke other men. He that hath gotten a vertuous woman, hath gotte a goodly possession: she is vnto him an helpe and piller wherevpō he resteth. Where no hedge is, there ỹ goodes are spoyled, and where no housewife is, there the frendles mourneth. Lyke as there is no credence gyuen to a robber that goeth from one city to an other: So is not the man bileued, that hath no nest, & must turne in where he may abyde in the night.

¶ Howe a man should know frendes and counsellers, and fearthe the company of a holy man.

CAPI. XXXVII.

EVery frende sayth, I wil be frendly vnto hym also. But there is some frende, A Frendes.
which is onely a frend in name. Remayneth there not heuinesse vnto deth, when a cōpanyon and frende, is turned to an enmemy? O most wicked presumpcion: from whence Eccle. vi. b
art thou spronge vp, to couer the earth with falsehed and disceyt? There is some companion which in prosperitie reioysleth with his frende: but in the tyme of trouble he taketh parte agaynst him.

There is some compaūion that mourneth with his frende for the belyes sake: but when trouble cōmeth, he taketh holde of the shylde. Forget not thy frend in thy mynde, & thynke vpon him in thy ryches. Euerye counseller bryngeth forthe his counsell: Neuertheles there is some ỹ counselleth but for his owne profyt. Beware of the counseller, and be aduised afore wherto thou wylt vse him, for he wyll counsel for hym selfe. Leest he cast the lot vpon the, and saye vnto the: Thy waye and purpose is good, & afterwarde he stande agaynste the, and loke what shall become of the.

Aske no counsell at hym that suspecteth B Counsell
the for an enemy, and hyde thy counsel from suche as hate the. Aske no counsell at a woman, cōcernyng the thinges that she longeth for: nor at a fearfull and faynt herted body

in matters of warre: or at a marchaunte, how deare he wyl chepe thy wares towarde his: or at a byer, of lelynge: Or at an envyous man, of thankelgyvynge: Or at the vnmercyful, of louyng kyndnesse: Or at the slouthfull, of worknge: Or at an hyrelyng whiche hath no house, of prokyte or wealth. (An ydle body wolde not gladly heare speke of moche labour.) Take no suche folkes to counsell, but be diligent to seke counsel at a vertuous man that feareth God, suche one as thou knowest to be a keper of thy cōmaūnementes, whiche hath a mynde after thyne owne mynde, and is sorye for the when thou stomblest.

E And holde thy counsell fast in thyne hert: for there is no man more faythful to kepe it then thou thy self. For a mans mynd is somtyme more disposed to tel out, the. vij. watch men that syt aboue in an hye place lokynge about them. And aboue al this pray the hyest that he wyl lede thy way in faithfulnes and truthe. Before all thy workes alke counsell fyrst, & for euer thou doest any thyng, be well aduised. There be four thinges that declare a chaunged hert, wherout there springeth euil and good, deth and lyfe, and a master ful tong that bableth moche. Some man is apte and wel instruct in many thinges, & yet very vnprofyoable vnto him self. Some mā there is that can gyue wyse and prudent counsell, and yet is he hated, and contynueth a begger: for that grace is not gyuen him of God to be accepted. An other is robbed of al wisdome, yet is he wyse vnto hym selfe, and the frute of vnderstandynge is faythfull in his mouth.

D A wyse man maketh his people wyse, and the frutes of his wisdome fayle not. A wyse man shall be plenteously blessed of God, and all they that se hym shall speke good of him. The lyfe of man standeth in the nombre of the dayes, but the dayes of Israell are innumerable. A wyse mā shal obteyn faythfulnes and credence amonge his people, & his name shal be perpetual. My sonne prove thy soule in thy lyfe, & yf thou se any evyll thing, gyue it not vnto her. For all thinges are not profitable for all men, neyther hath every soule plesure in every thing. Be not gredy i every eating, and be not to hasty vpon all meates. For excesse of meates bryngeth sykenesse, and glotony commeth at the last to an vnmeasurable heate: thorow glotony haue many one perysshed: but he that dyeteth hym selfe temperatly, prolongeth his lyfe.

t. Cor. vi. c and. x. c Eccle. xxxi. b

¶ Philicyon. In sykenesse ought we to pray, and fynd a Philicyon which healeth by prayer. The bewepyng of the deed. Sadnesse. wysdome. Artyficers or craftesmen.

CAPI. XXXVIII.

Philicion. A HOnour the Philicion: honour him bicause of necessitie. God hath created hi (for of the hyest commeth medicyne) and he shal receyue gyftes of the kyng. The wysdome of the Philicion bryngeth hym to great worshyp, and in the syght of the great men of this worlde, he shall be honourably taken. The Lorde hath created medicyne of the earthe, and he that is wyse wyll not abhorre it.

Was not thy bytter water made swete w a tree, that men myghte lerne to knowe the vertue therof. The Lorde hathe gyuen men wysdome and vnderstanding, that he might be honoured in his wonderous workes. With suche dothe he heale men, and taketh awaye theyr paynes: Of suche dothe the Apotecary make a confection, yet can no man performe all his workes. For of the Lorde commeth prosperous wealthe ouer all the earthe. Eccli. xiii. Exod. xv. Sap. xvi.

My sonne, despyse not this in thy sykenesse, but praye vnto the Lorde, and he shall B make the hole. Leaue of from synne, and order thy handes aryghte: clense thyne herte frome all wyckednesse, gyue a swete sauoured offerynge, and the fyne floure for a token of a remembraunce: make the offerynge fatte, as one that gyueth the first frutes, and gyue rowme to the Philicion. For the Lorde hathe created hym: let hym not goo frome the, for thou haste nede of hym. The houre maye come, that the sycke maye be helped thorowe theym, when they praye vnto the Lorde, that he maye recouer, and get healthe to lyue longer. He that synneth before his maker, shall fal in to the handes of the Philicion. Gen. xlvi. Exod. xv. ii. Par. xvi.

My sonne, bryngе for the thy teares ouer the deed, and begyn to mourne as yf ꝑ haddest suffred greate harme thy selfe: and then C couer his bodye after a conuenyente maner, and despyse not his buryall. Enforce thy self to wepe and pronoke thy self to mourne and make lamentacion expediētly, and that a daye or two, leest thou be evyll spoken of: and then comforte thy selfe bycause of the heuynesse. For of heuynesse commeth deathe the heuynesse of the herte breaketh strength. Heuynesse and powertie greueth the herte in temptacion and offence. Take no heuynesse to herte, dryue it awaye, and remembre the last thinges, & forget it not for there is no turning again. Thou shalt do him no good, but hurt thy self. Remēbre his iudgement, thyne also shall be lykewyse: vnto me yester daye, vnto the to daye. Let the remembraunce of the deed cease in his reste, and comforte thy selfe agayne ouer hym, seing his spirite is departed from him. Eccli. xxii. Tell. iiii. a Prouer. xii. and. xviii Eccli. xxx ii. Regis.

The wysdome of the scrybe is at conuenient tyme of rest: and he that ceaseth from D exercyse and labour, shall be wyse. He that holdeth the plough, & hath pleasure in prodding and dryuing the oxen, and goeth about with such workes, he can speake of oxen. He setteth his herte to make forowes, and is diligent to gyue the kyne fodder. So is every carpenter also and workmaster that laboureth tyll nyght and daye: he caruеth, graueth and cutteth oute, and his desire is in sundrye

sondrye connynge thynges, and his herte ymageneth, howe he maye connynglye cast an ymage his dilygence also and watchynge perfourmeth the worke. The ironsmyth in lyke maner bydeth by his stythye, and dothe his dyligence to laboure the yron. The vapoure of the fyre brenneth his flesshe, and he must fyghte with the heate of the fornace. The noyse of the hammer soundeth euer in his eares, and his eyes loke styll vpon the thyng that he maketh. He hath set his mynde there vpon, that he wyll make out his worke, and therfore he watcheth, how he maye set it out, and brynge it to an ende.

So doth the potter syt by his worke, he turneth the whele about with his fete, he is diligent and carefull in all doynges, and his labour and worke is without nombre. He fashioneth the claye with his arme, and with his fete he tempereth it. His hert ymagyneth how he maye make it pleasaunt, and his dilygence is to clense the ouen. All these hope in theyr handes, and euery one thynketh to be connynge in his worke. Without these maye not the cyties be manteyned, inhabited ne occupyed: yet come they not hyghe in the congregacyon: they vnderstand not the couenaunt of the lawe: they can not declare equitie and iudgement: they can not fynde out ȳ darke sentences, but therowe them shall the creature of the worlde be manteyned: theyr prayer concerneth only the worke and labour of connynge.

¶ Wyse man. The workes of God. Vnto the good, good thynges do profyt: but vnto the cuyll euen good thynges are cuyll.

CAPI. XXXIX.

HE that applyeth his mynde to vnderstād the lawe of God, doth diligently seke out wysdome of them of the olde tyme, and exercyseth hym selfe in the Prophetes. He kepeth the sayinges of famous men, and preaseth to the vnderstandynge of darke sentences of wysdome. He seketh out the mysterye of secrete sayinges, and exercyseth him self therin continually. He doth serue amonge greate men, and appeareth before the prynce. He goeth in to a straunge countrye, and trauayleth thorow it: loke what good or cuyll is amōg men, he proueth it and seketh it out. He purposeth in his hert, to resorte early vnto the Lorde that made him, and to pray before the hyest God.

He openeth his mouth in prayer, and prayeth for his synnes. When ȳ great Lord wyl, he shall be fylled with the spirite of vnderstādyng, that he maye then poure out wyse sentences, and gyue thankes vnto the Lorde in his prayer. He shall order his counsyle, and lede his knowledge aryght, and gyue him vnderstandynge of secrete thynges. He shall shewe forth the science of his lernyng, and reioyce in the couenaunt of the lawe of the Lorde. The hole congregacyon shall commende his wysdome, & it shall neuer be put out. The remēbraunce of hym shal neuer be forgotten, and his name shall contynue frome one generacyon to an other. His wysdome shall be spoke of, and the hole congregacion shall openlye declare his prayse. Whyle he lyueth, he hath a greater name then a thousande besyde: and after his death, the same name remayneth vnto hym. yet wyll I speake of mo men of vnderstandynge, for I am ful as the moone.

Herken vnto me (ye holy vertuous chyldren) brynge forth frute, as the rose that is planted by the brokes of the felde, and gyue ye a swete smell as Libanus. Flourysh as ȳ rosegarden, synge a songe of prayse. O gyue thākes vnto God ouer al his workes. Gyue glory and honoure vnto the Lorde, shew his prayse with youre lyppes. Gene. i. d

Yea euen with ȳ song of youre lyppes, with harpes & playeng, and in geuing thankes vnto hym, say after this maner: All the workes of the Lorde are exceadynge good, and all his commaundementes are mete and conuenyent in due season. D

A mā nede not to say: what is that? what is that? for at tyme conuenyent they shall all be sought. At his commaundement the water was a wall, & at the worde of his mouth the waters stode styl. In his commaundemēt is euery thynge acceptable and reconcyled, & his healthe can not be mynished. The workes of all flesh are before hym & there is no thynge hyd from his eyes. He seeth frome euerlastynge to euerlastynge, and there is no thynge to wonderfull or hyghe vnto hym. Gen. vii. d

A man nede not to saye what is this or that? For he hath made al thinges to do good vnto man. His blessynge shall renne ouer as the streame, and moysture the earth lyke a floude of water. Lyke as he maketh the water for drouth, so shall his wrath fall vpon the hethen. E

His wayes are playne and right vnto the iust, but the vngodly stomble at theym. For the good are good thinges created from the begynnynge, and euil thynges for the vngodly. All thynges necessarye for the lyfe of man are created from the begynnynge: water fire yron and salte, mele, wheat, and hony mylke and wyne, oyle and clothynge. All these thinges are created for the best to the faythful: But to the vngodly shall all these thynges be turned to the hurt and harme. There be spirites that are created for vengeaunce and in their rygorousnes haue they fastened their tormentes. In the tyme of the ende they shal poure out their strength, & pacyfye the wrath of hym that made them. Fyre, hayle, honger, and death: all these thynges are created for vengeaunce, F

The teeth of wylde noysome beastes, the scorpyons, serpentes, and the swerde are created also for vengeaunce to the destruction of the vngodly They shal be glad to do his commaundementes: and whē nede is, they shall be ready vpon earth: and when their houre is come, they shall not ouerpasse the cōmaundement of the Lord.

Therfore haue I taken a good courage vn-

to

to me from the begynnynge, and thought to put these thynges in wrytynge, and to leaue them behynde me. All ꝑ wozkes of the Lozde are good, and he gyueth euery one in due season, and when nede is, so that a man nede not to saye: this is wozse then that. Foz in due season they are all pleasaunt and good: And therfoze prayse the Lozde with hole herte and mouth, and gyue thankes vnto his name.

¶ Many mysteryes light in a mans lyfe. All thinges passe awaye, but affrynne and stable fayth remayneth. Of the blessyng of the ryghtous, and prerogatyue of the feare of God.

CAPI. XL.

A Mysteryes of lyfe.

A Great trauayle is created foz all men, and an heuye yocke vpon all mens chyldren, frome the daye that they go out of theyr mothers wombe, tyll they be buryed in (the earth) the mother of all thynges: namely, theyr thoughtes and ymaginacyons, feare of the herte, counsell, meditacyons, longynge and desyre, the daye of death: from the hyghest that sytteth vpon the glozious seate, vnto the lowest and most symple vpon the earth: from hym that is glozyously arayed and weareth a crowne, vntyll hym that is but homelye and symplye clothed. There is nothynge but wrath, zele, fearfulnesse, vnquyetnesse, and feare of death, rygorous angre and stryfe. And in the nyght when one shoulde rest and slepe vpon his bedde, the slepe chaungeth his vnderstanding and knowledge. All lyfe as nothynge is in his rest, in the slepe as well as in the daye of labour.

B He fareth and is disquyeted in the vysyon of his hert, as one that renneth out of a battayle: and in the tyme of healthy he awaketh, and marueleth that the feare was nothyng. Such thynges happen vnto all flesshe, bothe man and beste: but seuenfolde to the vngodly.

Eccle.xxxix.c Gen.viii.d and.xii.a Moreouer death, bloudshedynge, stryfe and swerde, oppressyon, hunger, destruction and punyshment: these thynges are all created agaynst the vngodlye, and foz theyr sakes came the floude also. All that is of the earth, shall turne to earth agayne: and all waters ebbe agayne in to the see. All bybes and vnrightousnesse shall be put awaye, but faythfullnesse ꝑ truthe shall endure foz euer. The substaunce and goodes of the vngodly shalbe dryed vp, and synke awaye as a water floude, and they shall make a sounde: lyke a greate thondre in the rayne.

C Lyke as the ryghtous reioyseth when he openeth his hande, so shal the transgressours be fayntе, when theyr goodes vanysshe and consume away. The chyldren of the vngodly shal not obtayne many braunches: and the vnclene rotes vpon the hye rockes, shal be roted oute before the grasse by the water syde, and vpon the ryuer bankes.

Eccle.xli.b

Frendlynesse ꝑ lyberalytie in the increase and blessynge of God, is lyke a paradyse and garden of pleasure: such mercy also ꝑ kyndnes endureth foz euer. To labour ꝑ to be content w̄ that a man hath, is a swete pleasaunt lyfe: and that is to fynde a treasure aboue all treasures. To beget chyldren and to repayre the cytye, maketh a perpetuall name: but an honest woman is moze wozthy then they both. Wine and mirstrelsy reioyce the hert, but the loue of wysdome is aboue them both.

1. Timot. vi. Philip. iiii.

Pypynge ꝑ harpynge make a swete noyse, but a frendly tonge goeth beyond thē both. D Thyne eye desyreth fauoure and beauty, but a grene sede tyme rather then they bothe. A frende and companyon come togither at opportunytye, but aboue them both is a wyfe that agreeth with her husband. One brother helpeth an other in the tyme of trouble, but almes shall delyuer moze then they both. Golde and syluer fasten the fete, but a good counsell is moze pleasaunt then they both. Temporall substaunce and strength lyft vp the mynde: but the feare of the Lozde moze then they both.

The feare of the Lozde wanteth nothyng and nedeth no helpe. The feare of the Lozde is a pleasaunt garden of blessynge, and nothynge so beautyfull as it is. My sonne, lede not a beggers lyfe, foz better it were to dye then to begge. Who so loketh to an other mans table, taketh no thought foz his owne lyuynge how to vpholde his lyfe, foz he fedeth hym selfe with other mens meat. But a wyse and wel nourtoured mā wyl beware therof. Beggyng is swete in ꝑ mouth of the vnshamefaste, but in his bely there burneth a fyre.

¶ Of the remembraunce of death. Death is not to be feared. A curse vpon them that forsake the law of God. Good name and fame. An exhortacion to gyue hede vnto wysdome. Of what thynges a mā ought to be ashamed.

CAPI. XLI.

A Death.

O Death, how bytter is the remēbraūce of the, to a man that seketh rest and cōforte in his substaunce and ryches, vnto the man that hath nothynge to vexe him, and that hath prosperytye in al thynges, yea vnto hym that yet is hable to receyue meate? O deathe, howe acceptable and good is thy iudgement vnto the nedefull, and vnto hym whose strength fayleth, that is nowe in his age, and that in all thynges is full of care ꝑ fearfulnes: vnto hym also in dyspayre, and hath no hope ne pacience? Be not thou afraid of death: remembre them ꝑ haue bene before the: ꝑ that come after the, this is ꝑ iudgmēt of the Lord ouer al flesh. And why wouldest thou be agaynst this pleasure of the hyghest? Whether it be ten, an hundreth, or a thousād yeares: death asketh not how long one hath lyued.

Gene.viii.

B The chyldren of the vngodly are abhomynable chyldrē and so are they that kepe compayne with the vngodlye. The inheritaunce of vngodly chyldren shall come to noughte, and their posterytye shall haue perpetuall

Eccle.xl.

shame

shame and confusion. The childrē complayne of an vngodly father: and why? for his sake they are rebuked and despysed. Wo be vnto you (O ye vngodly) which haue forsaken the lawe of the hyghest God: yf ye be borne, ye shall be borne to curssynge, yf ye dye, the curse shall be your porcyon.

All that is of the earth, shal turne to earth agayne: so go the vngodlye also oute of the curse in to destruction. The sorowe of men is in theyr body: but the name of the vngodly shall be put out, for it is nothynge worthy. Laboure to get the a good name, for that shall contynue surer by the, then a thousande greate treasures of golde. A good lyfe hathe a nōbre of dayes, but a good name endureth euer.

My chyldren, kepe wysdome in peace, for wysdome that is hyde, and a treasure that is not sene, what profyt is in them both? A man that hydeth his foolyshnesse, is better then a man that hydeth his wysdome. Therfore be ye turned at my wordes: for it is not good, in all thinges and alwaye to be ashamed. True sayth must proue and measure it.

Be ashamed of hordome before father and mother: Be ashamed of lesyng before ꝑ prince and men of auctoryte: Of synne, before the iudge and ruler: Of offence before the congregatiō and people: Of vnryghtousnesse, before a companyon and frende: Of theft, before the neyghbours. As for the truthe of God and his couenaunte, be not ashamed therof.

Be ashamed to lye with thyne elbowes vpon the bred: Be ashamed to loke vpon harlottes: Be ashamed to turne awaye thy face from thy frende: Be ashamed to take, and not to gyue: Be ashamed also to loke vpon an other mans wyfe, and to make many tryflynge wordes with her mayden, or to stande by her bed syde. Be ashamed to vpbrayde thy frende: when thou gyuest any thinge, cast him not in the teeth withall.

¶ Secretes maye not be opened. The lawe of God must be taught. A doughter. A woman. God knoweth all thynges, yea euen the secretes of the hert.

CAPI. XLII.

A Reherse not a thyng twyse, and disclose not the wordes, that thou hast herde in secrete. Be shamefast and well manered in dede, so shall euery man fauour the. Of these thynges be not thou ashamed, and accept no persone to offende. Namely, of these thinges be not ashamed: Of the law of God, of the couenaunt, of iudgement: to bryng the vngodly frome his vngodlynesse vnto ryghtousnesse, and to make hym a good man: to deale faythfully ꝓ thy neyboure & companyō: to distribute ꝓ heretage vnto ꝓ frendes: to be dilygēt to kepe true measure & weyght: to be cōtent, whether thou getest moch or lytle: to deale truly with temporall goodes in byinge and sellynge: to bringe vp chyldren with diligence: to correct an cupll seruaunt, to kepe that thyne is frome an cupll wyfe: to set a locke where many handes are: what thou delyuerest and gyuest out to be kept, to tel it and to waye it: to wryte vp all the out geuynge, and receyuynge: to enfourme the vnlerned and vnwyse: Of the aged, that are iudged of the ponge. Yf thou be diligent in these thynges, truly thou shalte be learned & wise and accepted of all men.

The doughter maketh the father to watch secretely: and the carefulnes that he hath for her, taketh awaye his slepe: yea in the youth, leest she shulde ouergrow hym: And when she hath an husbande, leest she shulde be hated: leest she shulde be defyled or rauysshed in her virgynyty, or gotten with chylde in her fathers house: Or (when she commeth to the mā) leest she behaue her self not right or contynue vnfrutefull. If thy doughter be wāton, kepe her straytly, leest she cause thine enemies to laugh the to scorne, & the holesome to gyue the an enyll reporte, and so thou be fayne to beare thy shame of euery man, and be confounded before all the people. Behoilde not euery bodyes beautye, and haue not moch dwellynge amonge women. For lyke as the worme and moth cometh oute of clothynge, so doth wyckednesse come of wo men.

B A doughter.

Eccle.xxvi.b

Eccle.xxv.b Gen.iii.d

It is better to be with an cupll man, the with a frendlye wyfe ꝓ putteth one to shame and rebuke. I wyll remembre the workes of the Lord, and declare the thyng that I haue sene. In the wordes of the Lord are his workes The Sunne oueloketh al thinges with his shyne, and all his workes are full of the clearenes therof. Hath not the Lord brought to passe, that his sayntes shulde tell out all his wonderous workes, which the Almyghtye Lord hath stablysshed? Al thinges endure in his glorye.

C

He seketh out the grounde of the depe and the herte, and he knoweth all their ymagynacion and wisdome. For the Lorde knoweth all science, and he loketh in to the token of the tyme. He declareth the thynges that are past and for to come, and discloseth thynges that are secrete. No thoughte maye escape hym, neither may any worde be hyd from hym. He hath garnysshed the hyghe excellent workes of his wysdome, and he is frō euerlastynge to euerlastynge. Unto him may nothyng be added neither can he be minished he hath no nede also of any cōsayle. O how ampable are all his workes and as a sparke to loke vpon? They lyue all, and endure for euer: and when soeuer nede is, they are all obedyent vnto hym. They are al dubble, one agaynste an other: he hath made nothynge that hath faute or blemish: He hath stablished the goodes of euerychone: and who maye be satisfyed with his glorye, when he seeth it?

D

Job.xxviii.a Ecclay xxix.c

Deute.xxxii.a

¶ The summe of the creacyon of the workes of God.

CAPI. XLIII.

A THe glory of the heigth, is the fayre and
Psal.ix.a clere firmament, the bewtie of the hea-
uen in his glorious clerenesse. The sun
when it appeareth, declareth the daye in the
goynge oute of it, a meruelous worke of the
hyghest. At noone it burneth the earthe, and
who maye abyde for the heate therof? Who
so kepeth an ouen when it is hote, thre tymes
more doth the Sunne burne vpon the moun-
taynes, when it breatheth out the fyrie bea-
mes and shyneth: with the brightnesse of it,
it blyndeth the eyes. Greate is the Lord that
made it, and in his commaundement he cau-
seth it to ren hastely.

Gene.i.b The Moone also is in all, and at conueni-
ent season it sheweth the tymes, and is a to-
Exod.xii.a ken of the tyme. The token of the solemne
feast is taken of the Moone, a light that mi-
nisshyth and increaseth agayne. The Moneth
is called after the Moone, it groweth won-
drously in her chaungynge.

B The armye of heuen also is in the heygth,
in the firmament of heauen it gyueth a clere
and glorious shyne. This is the clerenesse of
the starres, the bewtifull apparell of heuen,
the apparell that the Lorde lyghteneth in the
heygth. In his holy worke they contynue in
their order, and not one of them fayleth in
his watche. Loke vpon the rayne bowe, and
Gen.ix.d prayse him that made it: very bewtyfull is it
in his shyne. He compasseth the heuen about
with his clerenesse and glory, the handes of
the hyghest haue bended it. Thorow his com-
maundement he maketh the snowe to fall,
and the thonder of his iudgement to smyte
hastly. Thorow his commaundemēt the trea-
sures are opened, and the cloudes flye as the
foules. In his power hathe he strengthened
the cloudes, and broken the hayle stones.

The mountaynes melt at the syght of him,
the wynde bloweth accordynge to his wyll.
The sounde of his thonder beareth the earth
so doth the storme of the northe: the whirle
wynde also lyghteth downe as a fethered
fowle, casteth oute and spredeth the snowe a-
brode: and as the greshoppers that destroye
all, so falleth it downe. The eye maruelleth
at the bewtye of the whytenesse therof, and
the hert is afraied at the rayne of it. He pou-
reth oute the frost vpon the earth, lyke salte,
and when it is frosen, it is as sharpe as a pyk
of a thystle.

When the colde Northwynde bloweth,
C harde Christall commeth of the water. He
lyghteth downe vpon all the gatherynges
togyther of water, and putteth on the wa-
ters as a brest plat. He deuoureth the moun-
taynes, and burneth the wyldernesses, and
loke what is grene, he putteth it oute lyke
fyre. The medicyne of all these is, when a
cloude commeth hastely: and when a dewe
commeth vpon the heate, it shall be refreshed
agayne.

In his worde he stylleth the wynde. In his
counsell he setteth the depe, and the Lorde
Iesus planted it. They that sayle ouer the
see, tell of his perils and harmes: and when
we heare it with our eares, we maruell ther-
at. For there be straunge wonderous workes
dyuerse maner of nyce beastes, and whalefis-
shes. Thorow him are al thinges set in good
order & perfourmed, and in his worde al thin
ges endure.

I speake moch, but I can not sufficyently
attayne vnto it, for he hym selfe onely is the D
perfection of all wordes. We shulde prayse
the Lorde after al our power, for he is great
in all his workes. The Lord is to be feared:
yea very great is he, and is meruelous is he Psalm.xcix
power. Prayse the Lorde, and magnifye him
as moche as ye maye, yet doth he farre farre
exceade all prayse. O magnifye hym withal
youre power, and laboure earnestlye, yet are Psalm.xl
ye in no wise hable sufficientlye to prayse him.
Who hath sene hym, that he myght tell vs?
Who can magnyfye him so greatly as he is?
For there are hyd yet greater thynges then
these be: as for vs, we haue sene but few of
his workes. For the Lorde hathe made all
thynges, and giuen wisdom to such as feare
God.

¶ The prayse of certeyn holy men, Henoch, Noe,
Abraham, Isaac, and Iacob.

CAPI. XLIIII.

LEt vs commend the noble famous men
and the generacyon of oure fore elders A
& fathers. Many more glorious actes
hath the Lorde done, and shewed his greate
power euer sens the begynnynge. The noble
famous mē raygned in their kyngdomes, &
bare excellent rule. In their wysdom and vn
derstandynge, they folowed the counsell shew-
ed in the prophecyes. They led the folke
thorow the counsel & wysdom of the Scrybes Exod.xviii
of the people. Wyse sentences are founde in
their instruction: They sought the swetnesse
and melody of Musicke, and brought forthe
the pleasaunte songes in Scrypture. They
were ryche also, and couthe comforte and pa-
cyfye those that dwelt with them. All these
were very noble and honourable mē in their
generacions and were well reported of in
their tymes.

These haue lefte a name behynde theym
so that their prayse shall alwaye be spoken
of. Afterwarde there were some, whose remē
braunces gone. They came to nought and Gene.viii
perished, as thoughe they hadde neuer bene:
and became as thoughe they hadde neuer
bene borne, yea and their children also with
them.

B Neuertheles these are louynge men whose
rygh̄tousnes shall neuer be forgotten, but
cōtinue by their posterity. Their children are
an holy good heritage: their sede endured fast
in the couenaunt. For their sakes shall their
children and sede contynue for euer, and their
prayse shall neuer be put downe. Their bodyes
are buryed in peax, but their name lyueth
for euermore. The people can speake of their
wysdome, and the congregacion can talke of Ecclesiast.
their prayse. Enoch walked ryght and accep Gene.v.
tably before the Lorde: therfore was he trā
slated

stated for an example of a mendement to the generacions. Noe was a stedfast & rightous man: and in the tyme of wrath, he became a reconcylynge. Therfore was he lefte a remnaunt vnto the earth, when the floude came. An euerlastynge couenaunt was made with him, that al flesh should perysh nomore with the water.

Abraham was a greate father of manye people, in glorye was there none lyke vnto hym. He kepte the lawe of the hyghest, and came in to a couenaunt with him. He set the couenaunt in his flesshe, and when he was tempted, he was founde faythfull, Therfore swore God vnto him with an othe, that he wolde blesse all people in his sede, that he wolde multiply and increase him as the dust of the earth, and to exalte his sede as the starres: yea and that his sede shoulde haue the possessyon and inheritaunce of the lande frō see to see, and from the ryuer vnto the borders of the lande.

With Isaac did he stablish the same couenaunt, for Abrahā his fathers sake. Yea that gracyous blessyng and healthy of all men, and couenaunt dyd he stablysshe with Isaac, and made it to rest vpon the heed of Jacob. He knewe hym, in that he prospered hym so well and rychely, and gaue hym an heretage, and sundered his porcyon by it selfe, and parted it among the twelue tribes. Mercyfull men brought he out of him, which founde fauour before all flesh.

¶ The prayse of Moses, Aaron, and Phinehes.

CAPI. XLV.

MOses beloued of God and men, whose remembraunce is in bygh prayse: hym hath the Lorde made lyke in the glory of sayntes, and magnifyed him, so that ꝑ enemyes stode in awe of hym, thorowe his wordes he dyd great wonders. He made him great in the syght of kynges, gaue him commaundement before his people, and shewed hym his glorious power. He stablysshed him with faythfulnesse and meknesse, and chose hym out of all men. For he herde his voyce, and led hym in the darke cloude, and there he gaue him the commaundementes, yea ꝑ lawe of lyfe and wysdome, that he myght teache Jacob the couenaunt, and Israel his lawes.

He chose Aarō his brother also out of the tribe of Leui, exalted him and made him such lyke. An euerlastyng couenaunt made he with him: and gaue him ꝑ prestlode in the people. He made hym glorious in bewtyfull araye, and clothed hym with the garement of honoure. He put perfecte lope vpon hym, and gyrded hym with strengthe. He dede hym with syde clothes, and a tunycle, with an ouerbody cote also and a girdle. Round about made he him belles of golde, and that many: that when he went in, ꝑ soūde myght be herd, that they myght make a noyse in the Sanctuary, and gyue the people warnynge. The holye garment was wrought & broyded with golde, yelow sylke and purple. And in ꝑ brest lap there was a goodly worke, wherin was fastened lyght and perfectnes.

Upon the same also there was a worke fastened, & set with costly precyous stones, all bound with gold: and this he brought in his ministracion. The stones were fastened for a remembraunce, after the .xij. trybes of Israel. Upon his mitre there was a plate of pure golde, a grauen ymage of holynes, a famous and noble worcke, garnysshed, and pleasaunt to loke vpon. Before hym were there sene no such kayre ornamētes, & these it behoued him alway to vse: There myght none other put them on, but only his chyldren and his childers childzen perpetually. Dayly per fourmed he his burntoffrynges two tymes. Moses fylled his handes, & annoynted him with holy oyle.

This was nowe confyrmed hym with an euerlastynge couenaunt, and to his sede, as the dayes of heauen: namely that his childzen shulde alway mynystre before hym, and perfourme the offyce of the prestlode, and wysh the people good in his name. Before all men lyuynge chose he hym, that he shuld offre before the Lorde, and make odoures for a swete sauoure and remembraunce, that he shuld reconsyle the people of the Lord with hym agayne. He gaue hym auctorytye also in his commaundementes and in the couenaūt that he shulde teache Jacob the statutes and testymonyes, and to informe Israel in his lawe.

Therfore there stode vp certayne agaynst hym and had enuye at hym in the wyldernes: namely, they that were of Dathan, and Abirams syde, and the furyous congregacyon of Chore. This the Lorde sawe, and it displeased him, and in his wrothful indygnacyon were they consumed. A greate wondre did he vpon them, and consumed them with the fire. Besydes this he made Aaron yet more honourable and glorious. He gaue hym an heryptage, and departed the fyrste frutes vnto hym. Unto hym specyallye he appoynted the bred for sustenaunce (for the prestes ate of the offrynges of the Lorde) this gaue he vnto hym and his sede. Other heryptage or porcion he had none in the lād, with the people. For the Lord him self is his porcion and inheritaunce.

The thirde noble and excellente man is Phinehes the sonne of Eleazer, whiche pleased the God of Israel, because he had the zele and feare of the Lorde. For when the people were turned backe, he put hym selfe for the ryght soone, and that with a good wyll, to pacyfye the wrath of the Lorde towarde Israel. Therfore was there a couenaūt of pear made with hym, that he shulde be the prynceppal amonges the ryghtous and the people that he and his posterytye shuld haue the offyce of the prestlode for euer. Lyke as there was made a couenaunte with Dauid of the tribe of Juda, that from among his sonnes only there shuld be a kynge: and that Aaron also and his sede shulde be the heryptage, to gyue vs wysdome in oure herte, to iudge his people

L Exod. xxviii. c

Leuiti. viii. a

D

Deute. xvii. c and xxi. a Mala. ii. a

E Nume. xvi. b

Nume. xvii. c

Exod. xxv. f Leuit. xxiii. b

F

Numer. xv. a

people in rightfoulnes: that his goodes ſhuld not come in to forgetfulneſſe, and that their honour myght endure for euer.

¶ The prayſe of Joſue, Caleb, and Samuel.

CAPI. XLVI.

Joſu.xii.e Num.xxvii.d Deu.xxxiii.b Joſue.i.a

A MAnly and ſtronge in battayle was Jeſus the ſonne of Naue, which in ſtede of Moſes the prophete, was gyuen to be captayne of the people, which accordynge vnto his name, was a great ſauioure vnto ꝑ electe of God, to punyſſhe the enemyes that roſe vp agaynſt Iſrael. that Iſrael myght obtayne their inheritaunce. O how greate, noble, and excellent was he, when he lyft vp his hande, and drewe out his ſwerde agaynſt the cytyes? Who ſtode ſo manly before hym? Joſ. For the Lorde hym ſelfe brought in the enemyes. Stode not the Sunne ſtyll at his commaundement, and one daye was as long as two? He called vpon the hygheſt and moſt myghtye, when the enemyes preſſed vpon hym on euery ſyde: and the Lorde herde hym with hayle ſtones. They ſmote the Heythen nyghe people myghtely, and in fallyng downe they ſlewe all the aduerſaryes, ſo that the Heathen knewe his hooſt, and al his defence, that the Lorde hym ſelfe foughte agaynſt them, for he lowed vpon the myghtye men of them.

B In the tyme of Moſes', alſo he had Caleb the ſonne of Jephune, dyd a good worcke, which ſtode agaynſt the enemyes, withholde the people frome ſyn, and ſtylled the wycked murmuryng. And of fyue hundreth thouſande people of fote, they two were preſerued, whē they were brought in to the heritage, namely, a lande that floweth with mylke and hony. The Lorde gaue ſtrengthe alſo vnto Caleb, which remayned with hym vnto his age: Joſue.xiiii.e ſo that he wente vp in to the hyghe places of the lande, and his ſede conquered the ſame for an heritage: that all the chyldren of Iſrael myght ſe, how good a thyng it is, to be obedient vnto the Lorde. And the iudges or rulers (euery one after his name) whoſe herte went not a horynge, ne departed frome the Lorde, and that forſake not the Lorde vnfaythfully, whoſe remembraunce hathe a good reporte: Yea their bones floryſſhe out of their place, and their name ſhall neuer be chaunged.

C Samuel the prophet beloued of the Lord, ordeyned a kynge, and anoynted the princes ouer the people. In the lawe of the Lord ruled he, and iudged the congregacyon, and the Lorde had reſpect vnto Jacob. The prophete was founde diligent in his faythfulneſſe: yea in his faythfulnes was the faythfulnes of ꝑ biſpon knowen. He called vpon ꝑ Lorde the myghtie, when the enemyes preaſed vpō him on euery ſyde, what tyme as he offred the ſuckyng lābes. And ꝑ Lord thondred frō heauen, and made his voyce to be herde with a greate i.Regū.vii.a noyſe. He diſcomfyted the princes of Tyre, all the rulers of the Philiſtynes. Before his laſt ende, he made proteſtacyon in the ſyght of the Lorde, and his anoynted, that he toke neither ſubſtaūce ne good of any man, no not ſo moch as a ſhoo: ſo no man myght accuſe hym. After this he tolde, that his ende was at hand, and ſhewed the the kynge also his ende and death: and frome the earth lyfte he vp his voyce in the prophecye, that the vngodly people ſhulde perysh.

¶ The prayſe of Nathan, Dauid, and Salomon

CAPI. XLVII.

AFterwarde in the tyme of kynge Dauid, there roſe vp a prophet called Nathan: For lyke as the fat is taken awaye frome the offeryng, ſo was Dauid choſen out of the chyldren of Iſrael. He toke his paſtyme with ꝑ lyons & with kydds, and wt beares lyke as with lambes. Slewe he not a gyaunt when he was yet but yonge, and toke away the rebuke frō his people? what tyme as he toke the ſtone in his hande, and ſmote down proude Goliath with the ſling? For he called vpon the hygheſt Lorde, whiche gaue hym ſtrength in his ryght hande, ſo that he ouerthrewe the myghtye gyaunte in the battayle, that he myght set vp the horne of his people agayne. Thus brought he him to worſhyp aboue al princes, and made hym to haue a good reporte in the prayſe of the Lorde, that he ſhulde were a crowne of glory. For he deſtroyed the ennemyes on euery ſyde, roted out the the Philiſtines his aduerſaryes, and brake their horne in ſundre lyke as it is broken yet this daye. In all his workes he prayſed the hygheſt and holyeſt, and aſcrybed the honour vnto hym. With his hole hert dyd he prayſe and loue hym that made him. He ſet ſyngers also before the aulter, and in their tune he made ſwete ſonges. He ordeyned to kepe the holy dayes worſhipfully, and that the ſolemne feaſtes ſhowe the hole yeare ſhulde be honourably holden, with prayſyng the name of the Lorde, and with his ſyngynge bytimes in the morninge in the Sanctuary.

C The Lorde toke awaye hys ſynnes, and exalted his horne for euer. He gaue hym the couenaunte of the kyngdome, and the trone of worſhyp in Iſrael. After him there roſe vp the wyſe ſonne called Salomon, and for his ſake he droue ꝑ enemyes awaye far of. This Salomon raygned with peax in his time (for God gaue hym reſt frome his enemyes on euery ſyde, that he myght buyld him an houſe in his name, and prepare the Sanctuary for euer) lyke as he was wel inſtruct in his youth and fylled with wyſdome as and vnderſtandinge, as it were with a water floude. He couered and fylled the hole lande with ſymylytudes and wyſe prudente ſentences.

His name wente abrode in the Iles, because of his peax he was beloued. All landes merueyled at his ſonges, prouerbes, ſymylytudes, and at his peax, & at the name of the Lorde God, whiche is called the God of Iſ- iii.Regū.x.a rael. He gathered golde as tynne, and he had as

as moche syluer as leade. He was moued in vnordinate loue towarde women, and was ouercome in affection, he stayned his honour and worshyp: yea, his posteritie defyled he also, in bryngyng the wrath of ꝑ Lord vpon his chyldren, and sorowe after his ioye: so ꝑ his kyngdome was deuyded, and Ephraim became an vnfaythfull and an vnconstante kyngdom. Neuertheles God forsoke not his mercy, neyther was he vtterly destroyed bicause of his workes, that he sholde leaue hym no posteritie.

As for the sede ꝑ came vpon him which he loued, he brought it not vtterly to noughte, but gaue yet a remnaunt vnto Jacob, and a rote vnto Dauid oute of hym. Thus rested Salomon with his fathers, and oute of his sede he left behynde him a verye foolyshnesse of the people, and such one as had no vnderstandyng: namely Roboam, whiche turned away the people thorow his counsel, and Jeroboam the son of Nabat, which caused Israel to synne, and shewed Ephraim the way of vngodlynesse: In so moch that theyr synnes, and mysdedes had the vpper hand so sore that at the last they were dryuen oute of the lande for the same: Yea he soughte oute and brought vp all the wyckednesse, tyl the vengeaunce came vpon them.

¶ The prayse of Eliah, Heliseus, Ezechias, and Esaye.

CAPI. XLVIII.

Then stode vp Eliah ꝑ prophet as a fire and his worde brent lyke a crechet. He brought an honger vpon them, and in his zele he made them fewe in nombre. For they myght not awaye with the commaundementes of the Lorde. Thorow the worde of the Lorde, he shut the heuen, and thre tymes brought he the fire downe. Thus became Eliah honourable i his wōderous dedes. Who maye make his booste to be lyke hym? One that was deed rayled he vp from death, and in the worde of the hyest he brought him out of the graue agayne. He cast downe kynges and destroyed them, and the honourable frō theyr seate. Upon the mount Syna he herde the punyshment, and vpon Horeb the iudgement of the vengeaunce. He prophecied recōpensyng vnto kinges, and ordeyned Prophetes after him. He was taken vp in the storme of fyre in a charet of horses of fyre. He was ordeyned in the reprouynges in time to pacifye the wrath, to turne the hertes of the fathers vnto the chyldren, and to set vp the tribes of Jacob agayne. Blessed were they that sawe the, and were garnyshed in loue: for we lyue in lyfe.

Eliah was couered in the storme, but Heliseus was fylled with his mouth. While he lyued, he was afrayde of no prynce, & no man myght ouercome hym. There could no word disceiue him, and after his deth his body prophecied. He did wonders in his life and i deth were his workes maruelous. For all this, the people amended not, neither departed they from theyr synnes, till they were caryed away prysoners out of the land, and were scatred abrode in al countreys, so that of them there remayned but a very lytle people, and a Prince vnto the house of Dauid. How be it some of them dyd ryght, and some heaped vp vngodlynesse.

Ezechias made his citye strong, conueyed water in to it, digged thorow the stony rock with yron, and made vp a well by the water syde. In his time came Sennacherib vp, and sente Rabsakeh, lyfte vp his hande agaynst Syon, and defyed them with greate pryde. Then trembled theyr hertes and handes, so that they sorowed lyke a woman traueyling with chylde. So they called vpon the Lorde which is mercyful, and lyft vp theyr handes before him. Immediatly the Lorde herd the oute of the heuen, and delyuered them by the hand of Esay. He smote the host of the Assirians, and his aungell destroyed them. For Ezechias had done ꝑ thing ꝑ pleased the Lord, and remayned stedfastly in the waye of Dauid his father. Which Esaye was great and faithful in his visions. In his time the sunne went backwarde, and he lengthened the kynges lyfe. With a right spirite prophecied he, what sholde come to passe at the last: and to suche as were sorowful in Syon, he gaue consolacyon, wherwith they myghte comforte them selues for euermore. He shewed thinges that were for to come & secrete, or euer they came to passe.

¶ Of Josiah, Ezechias, Dauid, Jeremy, Ezechiel, Zorobabel, Jesus, Nehemias, Enoch, & Joseph.

CAPI. XLIX.

The remembraunce of Josiah is lyke as when the Apotecary maketh many pretious swete smellynge thynges togyther. His remembraunce shal be swete as hony in all mouthes, and as the playing of musyk by the wyne. He was appoynted to turne the people agayne, and to take awaye all abhominaciōs of the vngodly. He directed his herte vnto the Lorde, and in the tyme of the vngodlye he set vp the worshyp of God agayne. All kynges (excepte Dauid, Ezechias and Josiah) commytted wyckednesse: for euen the kynges of Juda also forsoke the law of God. For they gaue their honre vnto other, theyr honoure and worshyp also vnto a straunge people.

Therfore was the elect citye of the Sanctuary brēt with fyre, and the stretes therof laye desolate and waste: for they intreated Jeremy euyl, which neuertheles was a prophet ordeyned frō his mothers wombe, that he myght rote out, breke of, and destroy, and that he might buylde vp, and plante agayne. Ezechiel sawe the glorye of the Lorde in a vysion, whiche was shewed hym vpon the charet of the Cherubyns. For he thoughte

vpon the ennemyes in the rayne, to doo good vnto such as had ordred their wayes aright. And the bones of the twelue Prophetes florysshe from out of their place, for they gaue comforte and consolacion vnto Jacob, and deliuered thē faithfully. How shal we praise Zorobabel, whiche was as a rynge in the ryght hande?

Jgg.ii.a
i.Eldr.vii.a
iii.Eldr v.a

So was Jesus also the sonne of Josedec: these men in their tymes buylded the house, & set vp the Sanctuarye of the Lorde agayne,

Jgge.i.c
ii.Eldr. vii.a
ii.Eldr. vii.a
ii.Eldr.vii.a

whiche was prepared for an euerlastynge worshyp. And Nehemiah is alwaye to be cōmended, which set vp for vs the walles that were broken downe, made the portes and barres agayne, & buylded oure houses of the new. But vpon the erth is there no man created lyke Enoch, for he was taken vp frō the earthe. And Joseph whiche was lorde of his brethren, and the vpholder of his people: his bones were couered and kepte. Seth and Sem were in great honour amonge the people: and so was Adam aboue all the beastes whan he was created.

Gene.v.c
Eccles xlviii.b
Hebr.xi.a

¶ Of Simon the sonne of Oniah.

CAPI. L.

A Symon the sonne of Oniah the hye preest, whiche in his lyfe sette vp the house agayne, and in his dayes made faste the temple. The heygth of the temple was founded of hym, the double buyldyng and the hye walles of ỹ tēple. In his dayes the welles of water flowed oute, and were excedynge full as the see. He toke care for his people, and delyuered them frome destruction. He kept his citye and made it stronge, that it shoulde not be besieged. He dwelte in honoure and worshyppe amonge his people, and enlarged the intraunce of the houle and the courte. He gyueth lyghte as the morynge sterre in the myddes of the cloudes, and as the Moone whan it is ful. He shyneth as the sunne in the temple of God, he is as bryght as the rayne-bow in the fayre cloudes, and florysheth as the floures and roses in the sprynge of the yere, and as lylyes by the ryuers of water: Lyke as the braunches vpon the mount Lybanus in the tyme of sommer: as a fyre and incense that is kyndled: Lyke as an hole ornament of pure golde, set with all maner of precious stones: and as an olyue tree that is frutefull, and as a Cypres tree whiche groweth vp on hygh.

1.Ma.xii. xiii.

When he put on the garment of honoure, and was clothed with all beautye: when he B went to the holye aulter, to garnysshe the couerynge of the Sanctuarye: when he toke the porcions out of the preestes hand, he him selfe stode by the harth of the aulter, and his brethren rounde aboute in order. As the braunches of Cedre tre vpon the mount Lybanus, so stode they rounde about hym. And as the braunches of the olyue tree, so stode all the sonnes of Aaron in their glorye. And that he myghte sufficiently perfourme his seruyce vpon the aulter, and garnysshe the offrynge of the hyest God, he stretched oute his hande, & toke of the drynke offerynge, and poured in of the wyne: so he poured vpon ỹ bottome of the aulter good smell vnto the hyghest prynce.

Then began the sonnes of Aaron to syng, and to blowe with trompettes, and to make a great noyse for a remembrauce and prayse vnto the Lorde. Then were ỹ people afrayd and fel downe to the earth vpon their faces, to worshyp the Lord their God, and to giue thankes to the almyghtye God. They songe goodly also with their voyces, so there was a pleasaunte noyse in the greate house of the Lord. And ỹ people in their prayer besought the Lorde the hyest that he wolde be mercyfull tyll the honour of the Lorde were performed. Thus ended they their ministracio and seruise. Then went he downe and stretched out his handes ouer the hole multitude C of the people of Jsrael, that they sholde gyue prayse and thankes out of theyr lyppes vnto the Lorde, and to reioyce in his name. He began yet ones also to praye, that he myghte openly shewe the thankesgyuynge before the hyest, namely thus: O gyue prayse and thankes (yea all) vnto the Lorde our God, which hathe euer doone noble and greate thynges: whiche hath encreased our dayes from oure mothers wombe, and dealte with vs accordyng to his mercy: that he wyll gyue vs the ioyfulnesse of herte, and peace for our time in Jsrael. Whiche faythfully kepeth his mercy for vs euer more, and alwaye delyuereth vs in due season.

There be two maner of people that I abhorre fro my herte: as for the thyrde, whom D I hate, it is no people: They that syt vpon the mountayne of Samaria, the Philistines and the foolysshe people that dwelle in Sichimis.

Jesus the sonne of Sirach Eleazarus of Jerusalem, haue tokened vp these informacions and documentes of wysdome and vnderstanding in this boke, and poured out the wysdom of my hert. Blessed is he that exercyseth him selfe therin: and who so taketh such to hert shal be wyse. Yf he do these thynges, he shall be strong in all. For the lyght of the Lorde ledeth him.

¶ The prayer of Jesus the sonne of Syrach.

CAPI. LI.

I Thanke the, o Lord and kyng, and praise the, o God my sauiour. I wyl yelde prayse A vnto thy name, for thou arte my defender and helper, and hast preserued my bodye frō destructiō, from the snare of traytorous tonges, and from the lyppes that are occupyed with lyes. Thou hast ben my helper, frome such as stode vp against me, and hast deliuered me after the multitude of thy mercy, and for thy holy names sake: thou hast deliuered me from the rorynge of them that prepared

them

them selues to deuour me oute of the handes of suche as soughte after my lyfe: frome the multitude of them that troubled me, & went about to set fyre vpon me on euerye syde, so that I am not brent in the myddest of ꝑ fyre: from the depe of hel, from an vnclene tong, from lying wordes, from the wycked kyng, and frō an vnrightous tong. My soule shall prayse the Lorde vnto deth, for my life drew nye vnto hell.

They compassed me round about on euery syde, & there was no man to helpe me. I loked about me, yf there were any man that wolde succour me, but there was none: thē thought I vpon thy mercy, o Lorde, & vpon thy actes that thou haste done euer of olde: namely, that thou deliuerest such as put their trust in the, and riddest them out of the handes of the heathen. Thus lyfte I vp my prayer frō the erth, and prayed for deliueraunce from deth. I called vpon the Lord my father, ꝑ he wold not leaue me without helpe in the daye of my trouble & in the tyme of the proud. I praised thy name cōtinually, yelding honour & thanckes vnto it, & so my prayer was herd. Thou sauedst me from destruction, and deliueredst me from the vnrightous time. Therfore wil I acknowlege and prayse the, and magnifye the name of the Lorde.

When I was yet but yong, or euer I went astray, I desired wisdom openly in my prayer I came therfore before the temple, & soughte her vnto the last. Thē flourished she vnto me as a grape that is sone rype. My hert reioyced in her, then went my fote the ryght way, yea frō youth vp, sought I after her: I bowed downe myne eare and receyued her. I found in me mochе wisdom, and prospered greatly in her. Therfore wil I ascribe the glory vnto him that giueth me wisdom: for I am addressed to worke therafter. I wil be gelous to cleue vnto the thyng that is good, so shal I not be confounded. My soule hath wrestled w̄ her, and I haue ben diligēt to be occupied in her. I lift vp mine hādes on hye, thē was my soul lightened thorow wysdome, ꝑ I knowleged my foolyshnesse, I ordred my soule after her, she and I were one hert from the beginning, and I found her in clēnesse. And therfore shal I not be forsaken.

My herte longed after her, & I gat a good treasure. Thorowe her the Lord hath giuen me a new tong, wherwith I wil praise him. O come vnto me ye vnlerned, and dwell in ꝑ house of wysdom: withdraw not your selues from her, but talke & common of these thinges, for your soules are very thirsty. I opened my mouth and spake: O come & bye wisdom without money, bow down your necke vnder her yoke, and your soule shall receyue wysdom. She is hard at hand, and is contēt to be founde. Beholde with youre eyes, how that I haue hadde but lytle labour, and yet haue found mochе rest. O receyue wisdome, and ye shall haue plenteousnesse of syluer & gold in possession. Let your mynd reioyce in his mercye, and be not ashamed of his prayse. Worke his worke bytymes, and he shall gyue you youre rewarde in due tyme.

(?)

The ende of the boke of Jesus the sonne of Syrach, whiche is called in latyn Ecclesiasticus.

THE BOKE OF THE PROPHETE BARVCH.

THese are the wordes of the boke that Baruch the sonne of Nerias, the sonne of Maasia, the son of Sedechias the sonne of Sedei, the son of Helchia wrote at Babylon, in the fifth yere, the seuenth day of the moneth, what tyme the Caldees wan Jerusalem, and brent it.

CAPI. I.

¶ Baruch redeth the boke before the kynge and all the people, whiche sende it with money to Jerusalem.

A AND Baruch dyd reade the wordes of this boke that Jechonias the sonne of Joacin king of Juda myghte heare: and in the presence of all the people, that were come to heare the boke: yea and before all the noble kynges sonnes, before the lordes of the counsell and elders: and before the hole people, frō the lowest vnto the highest: before all them that dwelte at Babylon by the water of Sody. Whiche when they herde it, wepte, fasted, and prayed before the Lorde.

B They made a collection also of money, accordynge to euerye mans power, and sent it to Jerusalem vnto Joacin the sonne of Helchiah the sonne of Salon Preest, with the other Preestes, and to all the people whiche were with him at Jerusalem, what tyme as they had gotten the ornamentes of the temple of the Lorde (that were taken away out of the temple) that they myght bringe them agayne in to the lande of Juda, the tenth day of the moneth Siban: namely, syluer vessels (whiche Sedechiah the sonne of Josiah king of Juda had made.) After that Nabuchodonosor kynge of Babylon had taken Jechoniah, with all his princes, lordes, & all the people, and led them captyue from Jerusalē vnto Babylon.

C And they sayde: Beholde, we haue sente you money to bye you burnt offerynges and
Deut.xiiii.c Jerem.xxix.b incense withall: make you vnleuended bred
1. Timo.ii.a And offre for synne vpon the aulter of the Lorde oure God. And praye for the prosperitie of Nabuchodonosor kynge of Babylon, and of Balthasar his sonne: that theyr dayes maye be vpon earthe, as the dayes of heuen: that God also maye gyue vs strength and lyghten oure eyes: that we maye lyue vnder the defence of Nabuchodonosor kyng of Babylon, and vnder the protection of Balthasar his sonne, that we maye longe do them seruyce, and fynde fauoure in theyr syght.

Praye for vs also vnto the Lorde oure God, for we haue synned agaynst the Lorde oure God, and vnto this daye is not his wrathe tourned yet awaye from vs. And se that ye rede this boke (whiche we haue sente vnto you to be rehersed in the temple of the Lorde) vpon the hye dayes, and at a tyme cō uenient.

D Thus shal ye say: The Lord our God is ryghtous, but we are worthy of confusyon and shame: lyke as it is come to passe this daye vnto all Juda, and to euerye one that dwelleth at Jerusulalem: to oure kynges, Baruch.ii Daniel.ix Princes, preestes, Prophetes, and to oure fathers. We haue synned before the Lorde oure God, we haue not put our trust in him, nor gyuen hym credence, we haue not obeyed hym, we haue not harkened vnto the voyce of the Lorde our God, to walke in the commaundementes that he gaue vs. Sithens the daye that he brought oure fore fathers oute of the lande of Egypt vnto this present day we haue bene euer a mysbyleuynge, and an vnfaythful people vnto the Lorde our God: destroyinge oure selues vtterly, and shrynkynge backe, that we shoulde not heare his voyce.

E Wherfore there are come vpon vs greate plages and dyuers curses, lyke as the Lorde dyuysed by Moses his seruaunte: whiche brought oure fore fathers oute of the lande of Egypte, to gyue vs a lande that floweth with mylke and hony, lyke as it is to se this daye. Neuertheless, we haue not harkened vnto the voyce of the Lorde oure God, ac- Leui.xxvi. Deut.xxx cordyng to all the wordes of the Prophetes whom he sent vnto vs, and vnto our rulers, but euery man folowed his owne minde and wicked ymaginacion: to offre vnto straūge goddes, to do euyll in the syght of the Lorde oure God.

¶ The Jewes confesse that they suffre iustlye for theyr synnes. The Lorde wyll we obey vnto punces, although they be euyl. He promyseth that he wyll call agayne the people from captiuyte, and gyue them a newe and euerlastynge testament.

CAPI. II.

FOr which cause the Lord our God hath perfourmed his deuyce, wherof he certi- a fyed vs and our heedes that ruled in Je- Daniel.ix rusalem: yea and oure kynges, our prynces, with all Israel and Juda. And suche plages hathe the Lorde brought vpon vs, as neuer came to passe vnder ỹ heuē, like as it is fulfil led in Jerusalem, according as it is wrytten in the lawe of Moses: that a man shold eate Deut.xxviii. iiii.Reg.vi. Treno.iiii the flesthe of his owne sonne, and the flesthe of his owne doughter. Moreouer he hath deliuered them in to the handes of al ỹ kynges that are rounde aboute vs (to be confounded and desolate) and scatred them abrode in all b landes and nacyons. Thus are we brought benethe and not aboue, for we haue synned agaynst the Lorde oure God, and not ben obedient vnto his voyce: therfore the Lorde our God is ryghtous, and we with oure fathers (as reason is) are brought to opē shame as it is to se this daye.

And

And as for these plages that are come vpō vs alredye, the Lorde had deuyded them for vs: yet wolde we not praye vnto the Lorde our God, that we myght euerye man tourne from his vngodly wayes. So the Lorde hath caused suche plages to come vpon vs, for he is rightous in all his workes, which he hath cōmaunded vs, which we also haue not done nor harkened vnto his voyce for to walke in the commaūdements of the Lord, that he had gyuen vnto vs.

And nowe, O Lorde God of Israel, thou that hast brought thy people out of the land of Egypte with a myghtye hande, with tokens and wonders, with thy greate power and outstretched arme: and hast gotten thy selfe a name, as it is come to passe this daye. O Lorde oure God, we haue synned, we haue doone wyckedly, we haue behaued oure selues vngodlye in all thy ryghtousnesses.

Tourne thy wrathe frome vs (we beseche the) for we are but a fewe lefte amonge the heathen, where thou hast scatred vs. Heare oure prayers, o Lorde, and oure peticions, bringe vs out of captiuitie, for thyne owne sake: get vs fauoure in the syghte of them, which haue led vs away, that al landes may know that thou art the Lorde our God, and that Israel and his generacion calleth vpon thy name.

O Lord, loke downe from thy holy house vpon vs: enclyne thyne eare, and heare vs. For the deed that be gone down to their graues, and whose soules are out of their bodies ascribe vnto ꝑ Lord neither prayse nor righteousmakyng: but the soule that is vexed for the multitude of her synnes, which goeth on heuyly and weykely, whose eyes begynne to fayle: such a soule ascribeth prayse and righteousnesse vnto the Lorde. O Lord, we poure oute oure prayers before the, and requyre mercye in thy syght, o Lorde oure God: not for anye godlynesse of oure fore fathers, but bicause thou hast sent out thy wrath and indignacion vpon vs, according as thou dyddest threaten vs by thy seruauntes the Prophetes, sayinge:

Thus sayth the Lord: Bow downe your shoulders & neckes, and serue the king of Babylon, so shall ye remayne styll in the land, ꝑ I gaue vnto your fathers. Yf ye wyll not do this, nor heare the voyce of the Lorde youre God, to serue the kynge of Babylon, I shall destroy you in the cityes of Juda, within Jerusalem and without. I will also take from you the voice of myrth, and the voice of ioy, the voyce of the brydegrome and ꝑ voyce of the bryde, and there shal no man dwell more in the land. But they wold not harken vnto thy voyce, to doo the kyng of Babylon seruice: and therfore haste thou performed the wordes that thou spakest by thy seruauntes the prophetes: namely, that the bones of our kynges, and the bones of our fathers sholde be translated out of their place.

And lo now are they layde out in the heate of the sunne, and in the cold of the night, and deed in greate mysery, with swerde, with pestilēce, & are clene cast forth. As for the temple wherin thy name was called vpon, thou hast laid it waste, as it is to se this day: and that for the wyckednes of the house of Israel & the house of Juda. O Lorde our God, thou hast intreated vs after al thy goodnesse, and according to all that great louing mercy of thyne, like as thou spakest by thy seruaunte Moses, in the daye when thou diddest commaunde him to wryte thy law before the chyldrē of Israel, saying: Yf ye wil not harken vnto my voyce, then shall this great multitude be turned in to a very small people, for I wil scatre thē abrode. Notwithstandyng I am sure that this folke wyll not hear me: for it is an hardnecked people. But in the lande of their captiuitie, they shall remembre them selues, and lerne to know that I am the Lord their God, when I gyue them an herte to vnderstande, and eares to heare. Then shal they praise me in the land of their captiuitie, and thinke vpon my name. Then shal they turne them from their hard backes and frō their vngodlynesse: Then shal they remembre the thynges, that happened vnto their fore fathers, which synned against me. So wyll I bringe theym agayne in to the lande, whiche I promysed with an othe vnto theyr fathers: Abraham, Isaac, and Jacob: and they shall be lordes of it: yea I wyll encrease them, and not mynysshe them. And I wyll make an other couenaunte with them, suche one as shall endure for euer: namelye, that I wil be their God, and they shall be my people: and I wil no more dryue my people the chyldren of Israel oute of the lande that I haue gyuen them.

Deu.iiii.d

Ꝑ

Hebre.viii.c
zach.viii.b
Apoc.xxi.b

¶ He prayeth wysdome vnto the people, shewyng that so great aduersaryes came vnto them, for the dispplyng therof. Of the incarnation of Christ.

CAPI. III.

A Nd now, o Lord almighty, thou God of Israel: our soules that is in trouble and our spirite that is vexed crieth vnto the: heare vs, o Lorde, and haue pity vpō vs, for thou art a mercyfull God, be gracyous vnto vs, for we haue synned before the. Thou endurest for euer, shold we then vtterly perysh? O Lorde almighty, thou God of Israel: Heare now the prayer of the deed Israelites and of their childrē, which haue synned before the, & not harkened vnto the voice of the Lord their God, for which cause these plages hang now vpon vs. O Lord, remembre not the wyckednesse of our fore fathers, but thynke vpon thy power and name nowe at this time: for thou art the Lord our God and the, o Lord wil we prayse. For thou hast put thy feare in our hertes, to the intent we sholde call vpon thy name, and prayse the in our captiuitie, & that we might turne frō the wickednesse of our fore fathers that synned before the.

A

Ephe.ii.a
Daniel.iii.c
Jer.ii.c.iii.c
and.v.c

Num.xiii.a
Psal.lxxvi.g

B

Beholde, we are yet this daye in our cap-

tiuitie, where as thou haste scattered vs, to
Psa.lxxix.a be an abhominacion, curse, and synne: lyke
as it hathe happened vnto oure fathers also,
bycause of all theyr wyckednesse and depar-
tynge from the.

O Israel heare the commaundementes of
life: ponder them wel with thyne eares, that
thou mayste lerne wysdome. But howe hap-
peneth it Israel that thou art in thyne enne-
myes land? thou art waxen old in a straūge
countrey, and defyled with the deed. Why
arte thou become lyke them that goo downe
to theyr graues? Euen bycause thou haste
Jeremye.ii.b forsaken the well of wysdome. For yf thou
haddest walked in the waye of God, truly ꝑ
thouldest haue remayned styll safe in thyne
owne lande.

Prouer.i.a.& viii.a O learne then where discrecyon is, where
vertue is, where vnderstandynge is, that
thou mayste knowe also from whence com-
meth longe lyfe, a necessary lyuyng, the light
of the eyes, and quyetnesse. Who euer found
Psa.xix.b and.cxix.c oute her place? or who came euer in to her
treasures?

C Where are the prynces of the Heathen be-
come, and suche as ruled the beastes vpon
the earthe? They that had the pastyme with
the foules of the ayre, they that hoorded vp
siluer and gold (wherin men trust so moche)
and made no end of theyr gathering? What
is doone of theym that coyned syluer, and
were so carefull, and coulde not bryng their
workes to passe? They be rooted oute, and
hone downe to hell. and other men are come
vp in theyr stede? Yonge men haue sene light
and dwelte vpon earth: but the waye of re-
formacion, haue they not knowen nor vnder
stande the pathes therof: neyther haue their
chyldren receyued it: yea ryghte farre is it
frome them. It hathe not ben herde of, in the
lande of Canaan, neyther hath it ben sene at
Theman.

D The Agarenes sought after wysdom, but
that which is erthly, like as the marchaūtes
of the land do. They of Themā are cunning
also, and they labour for wysdome & vnder-
standing, but the way of true wisdome they
know not, neither do they thinke vpon ꝑ pa-
thes therof. O Israel, how greate is ꝑ house
Deute.iiii.c of God? and howe large is the place of his
Jerem xxiii.d confession? Greate is he, and hathe no ende:
Psa.cxlv.a hyghe and vnmeasurable. What is become
of those famous gyaūtes, that were so great
of bodyes, & so worthy mē of warre? Those
had not the Lorde chosen, neyther haue they
found ꝑ way of reformacion: therfore were
they destroyed: and formoche as they had
no wysdome, they perished bycause of theyr
foolyshnesse.

E Who hath gone vp in to heuē to take wis-
dom there, & brought her downe frō the clou
des? Who hath gone ouer the see to find her,
and hath chosē her aboue gold, & so brought
her hyther? No man knoweth the wayes of
wysdom, neither is there any ꝑ can seke oute
Gen.i. her pathes. But he that woteth all thynges
Ecclus.i.c knoweth her, and he hath foūd her out with
Esa.xxviii.b his forknowlege. This same is he whiche
Eccl.xlvi.a

prepared the erth at the begynnyng, & fylled
it with all maner foules and beestes. When
he sendeth out the light, it goeth: and when
he calleth it agayne, it obeyeth hym with feare.
The sterres kepe their watche, & gyue theyr
lyght, yea and that gladly. When he calleth
thē, they saye: here we be. And so with chere
fulnes they shewe lyght vnto him that made
them. This is our God, and there shall none Psal.xcvi.b
other be compared vnto him: It is he ꝑ hath Deut.xxx.a
found out al wisdom, and hath gyuen her vn Joh.i.a
to Jacob his seruaunt, and to Israel his belo 1.Joh.i.a
ued. Afterwarde dyd he shew him selfe vpon
erth, and dwelt among men.

¶ The reward of them that kepe the lawe, and the punyshment of them that despyse it. A complaynt of Jerusalem, and vnder the fygure therof, of the churche

CAPI. IIII.

THis is the boke of the commaundemen- A
tes of God, and the law that endureth
for euer. Al they that kepe it shal come
to lyfe: but suche as forsake it, shal come to
deth. Turne the, o Jacob, and take holde of
it: walke by this waye thorowe his bryght-
nesse and shine. Giue not thyne honour to an
other, and thy worship to a straunge people:
O Israel, how happy are we, syth that God Psal.cxlvii.
hath shewed vs such thinges as are pleasāt
vnto him? Be of good chere thou people of
God, O thou auncient Israell. Nowe are ye
solde amonge the heathen, how be it not for
youre vtter destruction: but bycause ye pro
uoked God the Lorde to wrath and displea-
sure, therfore were ye deliuered vnto youre
ennemyes: for ye displeased the euerlastyng
God that made you, offringe vnto deuyls, &
not to God. Ye haue forgotte hym ꝑ brought
you vp, and youre nourle Jerusalem haue ye
greued.

Whē the sawe that the wrath of God was B
commynge vpon you, she sayde: Harken, O The epistle
ye that dwell aboute Syon, for God hathe of the chur
brought me in to great heuynesse: and why?
I se the captiuite of my people, of my sonnes
and doughters, which the euerlastinge God
wil bring vpō them. With ioye did I norysh
them, but now must I leue thē with wepinge
and sorow.

Let no man reioyce ouer me widow & for-
saken, which for the sinnes of my childrē am
desolate of euery man. For why? they depar
ted frō the law of God, they wold not know
his rightousnesse, nor walke in the waye of
his commaundementes: and as for ꝑ pathes
of the trouth and godlinesse, they had no lust
to go in them. C

O ye dwellers aboute Syon: come, and
let vs call to remembraunce the captiuitye
that the euerlastynge God hathe brought Deut.xxviii.
vpon my sonnes and my doughters. He hath Jeremy.l.
brought a people vpon them from farre, an
vncurteus people, & of a straunge language,
whiche neyther regarde the olde, nor pitye
the yonge.

These

These haue caryed awaye the deare beloued of me a wydowe, leauyng me alone, both desolate and chyldlesse. But alas, what can I helpe you? Nowe he that hath brought these plages vpō you, delyuer you also from the handes of your enemyes.

Go your waye (O my chyldren) go your way: for I am desolate and forsaken. I haue put of the clothynge of peace, & put vpon me the sacke cloth of prayer, and for my tyme I wyll call vpō the most hyest. Be of good chere O my chyldren: crye vnto the Lorde, and he shal delyuer you from the power of the princes, your enemyes.

For verely, I haue euer a good hope of your prosperous health: yea a very gladnesse is come vpon me from the holy one, bycause of the mercye that ye shall haue of our euerlastyng Sauyour.

With mournynge and weppynge did I let you go from me, but with ioye and perpetual gladnesse shall the Lorde bringe you agayne vnto me. Lyke as the neyghbours of Sion sawe your captyuitye frō God: Euen so shall they also se shortly your health in God, whiche shal come on you with great honour and euerlastyng worshyp.

O my children, suffre pacyently the wrath that shall come vpon you. For the ennemye hath persecuted the, but shortly thou shalt se his destructyon, and shalt tred vpon his neck. My derlynges haue gone rough wayes, for they are led awaye as a flocke that is scatred abrode with the enemyes. But be of good cōfort (O my chyldren) and crye vnto the Lorde: For he that led you awaye, hath you yet in remembraunce: and like as ye haue bene minded to swarue from your God, so shal ye now endeauour selues ten tymes more, to turne agayne, and to seke him. For he þ hath brought these plages vpon you, shall bringe you euerlastynge ioye agayne with your healthe. Take a good hert vnto the, O Jerusalem: for he which gaue the that name, exhorteth the so to do.

The wycked doers that now put the to trouble, shall perish: and such as haue reioyced at thy fall, shall be punyshed. The cytyes whom thy chyldren serue, and that haue caryed awaye thy sonnes, shall be correcte. For lyke as they be nowe glad of thy decaye, so shall they mourne in theyr owne destruction. The ioye of theyr multitude shall be taken awaye, and theyr chere shall be turned to sorowe. For a fyre shall fall vpon them frome the euerlastynge God, longe to endure: and it shall be inhabited of deuylles for a greate season.

¶ Jerusalem is moued vnto gladnesse, for the returne of her people, and vnder the fygure therof, the churche.

CAPI. V.

O Jerusalem loke about the toward the east, and beholde the ioye that cōmeth vnto the from God. For lo, thy sonnes (whome thou hast forsaken, and that were scatered abrode) come gathered togyther trō the East and West, reioysynge in the word of the holye one, vnto the honoure of God.

Put of thy mournynge clothes (O Jerusalem) and thy sorowe, and decke the with the worshyp and honoure, that commeth vnto the frome God, with euerlasting glory. God shal put the cloke of rightousnes vpon the, and set a crowne of euerlastynge worshyp vpon thyne heade: for vpon the wyll God declare his brightnes, that is vnder the heauen: yea an euerlastyng name shall be giuen the of God, with peax of ryghtousnes, and the honoure of Gods feare. B

Aryse O Jerusalem, stand vp on hygh: loke about the towarde the east, and beholde thy children gathered from the east, vnto the west whiche reioyse in the holye worde, hauynge God in remembraunce. They departed from the on fote, and were led awaye of theyr enemyes: but nowe shal the Lord bryng them caryed with honoure, as children of the kingdome. For God is purposed to bringe down all stoute mountaynes, yea and all hygh rockes to fyll the valleyes, and so to make the euen with the grounde: that Israel maye be diligent to lyue vnto the honoure of God. The woddes and all pleasaunt trees shal ouershadowe Israel, at the commaundement of God. For hyther shall God bringe Israel with ioyfull myrth, and in the lyghte of his maiestye: with the mercye and ryghtousnes that commeth of hym selfe.

CAPI. VI.

¶ A coppye of the epistle that Jeremye sent vnto the Jewes, whiche were led awaye prysoners by the kynge of Babylon: wherin he certyfyeth them of the thynge that was cōmaunded hym of God.

BEcause of the synnes that ye haue done agaynste God, ye shall be led awaye captyue vnto Babylon euen of Nabuchodonosor the kynge of Babylon. So when ye be come into Babilon, ye shal remayne there many yeres & for a lōg season: namely. vij. generacions: and after that wyll I bryng you awaye peaceably from thence. Now shall ye se in Babylon goddes of golde, of syluer, of wood, & of stone: borne vpō mens shoulders to cast out a fearfulnes before the Hethen. But loke that ye do not as the other: be not ye afrayd, and let not the feare of them ouercome you. A Jere. xxv. a. b.

Therfore whē ye se the multytude of people worshyppynge them behynde and before saye ye in your hertes: O Lorde, it is thou, that oughtest only to be worshypped: Myne aungel also shal be wyth you, and I my selfe wyll care for your soules. As for the tymbre of those goddes, the carpēter hath polysshed them: yea gylted be they, & layed ouer with syluer, yet are they but vayne thynges, & can not speke. Lyke as a wēch that loueth peramours is trymlye dechte, euen so are these B Deuter. vi. c

made

made and hanged with golde. Crownes of golde haue they? goddes vpon they? heedes: so the?estes them selues take the golde and syluer from them, and put it to they? owne vses: yea they gyue of the same vnto hacletes, and trymme they? hooses withall: agayne, they take it from the hooses, and decke they? goddes therwith. Yet can not these goddes delyuer them selues frome rust and mothes. When they haue couered theym with clothynge of purple, they wype they? faces for the dust of the temple, wherof there is moch among them. One hath a sceptre in his hand, as though he were iudge of the countrey: yet can he not slaye suche as offende hym. An other hathe a swearde or an axe in his hande, for all that, is he neyther able to defende hym selfe frome battayle, nor from murtherers.

Jeremye. x. a

By this ye maye vnderstande, that they be no goddes, therfore se that ye neither worship them, nor feare them. For lyke as a vessell that a man vseth, is nothynge worth whē it is broken, euen so is it with they? goddes. When they be set vp in the temple, their eyes be full of dust, throwe the fete of those that come in. And lyke as the doores are shutte in, rounde about vpon hym that hath offended the kynge: Or as it were a deed body kepte beside the graue: Euen so the?estes kepe the doores with barres and lockes, lest they? Goddes be spoyled with robbers. They set vp candels before them (yea verily and that many) wherof they can not se one, but euen as blockes, so stande they in the temple. It is sayd: that the serpentes and wormes, whiche come of the earth, gnawe out they? hertes, eatynge them and they? clothes also, and yet they fele it not. They? faces are blacke, throwe the smoke that is in the temple. The owles, swalowes, and byrdes flye vpon them, yea and the cattes runne ouer they? heedes.

Settynge vp of candels before ydolles.

By this ye maye be sure, that they are not goddes, therfore feare them not. The golde that they haue, is to make them bewtyfull: and yet neuertheles, onles some body wype of they? rust, they wyll gyue no shyne: and when they were cast in to a fourme, they felt it not. They are bought for money, and haue no breth of lyke within them. They must be borne vpon mens shoulders, as those that haue no fete: wherby they declare vnto men, that they be nothynge worth. Confounded be they then, that worship them. For yf they fall to the grounde, they can not ryse vp agayne of them selues. Yea though one helpe them vp and set them vpright, yet are they not able to stande alone: but must haue proppes set vnder them lyke deed men. As for ? thing that is offred vnto them, they? ?estes sell it, and abuse it: yea ? ?estes wyues take therof, but vnto ? sycke & poore they gyue nothyng of it, the women with childe and the mēstruous laye handes of their offringes. By this ye maye be sure, that they are no goddes, therfore be not ye afrayed of them. From whence commeth it then, that they be called goddes?

The women syt before the goddes of syluer, gold and wod, & the ?estes syt in their temples, hauynge open clothes, whose heades and berdes are shauen & haue nothynge vpon their heades: rorynge and cryinge vpon their goddes, as men do at the feast, when one is deed.

The ?estes also take awaye the garmentes of the ymages, and decke their wyues & chyldren withal. Whether it be good or euel that any man do vnto them, they are not able to recōpence it: they can neyther set vp a kynge nor put him downe. In lyke maner they may neither gyue ryches, nor reward a cupll. Thoughe a man make a bowe vnto them and kepe it not, they wyll not requyre it. They can not restore a blynde man to his syght, ne helpe any at his nede. They can shewe no mercy to the wydow, nor doo good to the fatherles. They? goddes of wod stone, golde and syluer, are but euen as other stones, that be hewen of the mountayne. They that worshyp them shal be confounded. Howe shulde they then be taken for goddes? yea howe dare men call them goddes? And thoughe the Caldees worshypped them not, hearynge that they were but dom and coulde not speake: Yet they them selues offre vnto Bel, and wold fayne haue him to speake: as who saye, they coulde fele, that maye not mone. But when these men come to vnderstandyng, they shall forsake the?, for their goddes haue no kelynge.

Gene. xl.

A greate sort of women gyrde with cordes syt in the stretes, & burne olyue beryes. Now yf one of them be conueyed away and lye with any such as come by: she casteth her neyghboureste in the teeth, because she was not so worthelye reputed, nor her corde broken. What so euer is done for the?, it is but bayne & lost: Howe may it then be thought or sayd that they are goddes? Carpenters and gold smythes make them, neyther be they anye other thynge, but euen what the worke men wyll make of them. Yea the goldsmithes the selues that make them, are of no longe contynuaunce: Howe shulde then the thynges that are made of them, be goddes? Mayne therfore are the thynges (yea beyre shame is it) that they leaue behynd the? for their posteritie. For as soone as there cōmeth any warre or plage vpon theym, the ?estes ymagyn, where they maye hyde them selues with them. Howe can men thynke then they be goddes, whiche neither may defende them selues frome warre nor delyuer them fro myskorynge? For seyng they be but of wod, of stone, of syluer and of golde: al people and kynges shal know here after, that they be but bayne thinges: yea it shal be openly declared, that they be no goddes: but euen the very workes of mens hādes, & that God hath nothig to do with the?. They can set no kynge in the lande nor gyue rayne vnto men. They can gyue no sentence of a matter, neither defende the lande frome wrong: For they are not able to do so moch as a crowe, that flyeth betwene heauen and earth.

What

¶ When there happeneth a fyre in to the house of those goddes of wod, of syluer and of golde, the prestes wyll escape and saue thē selues, but the goddes burne as the balkes therin. They can not withstande any hynge or battayle: how maye it then be thought or graunted, that they be goddes? Moreouer, these goddes of wodde, of stone, of golde and syluer, maye neither defende them selues frō theues ne robbers: yea the very wycked are stronger then they. These stryp them out of theyr apparell, that they be clothed withall, these take theyr golde and syluer from them, and so get them away: yet can they not helpe them selues. Therfore it is moch better for a man to be a kynge, and to shewe his power or els a profytable vessell in a house, wherin he that oweth it, myght haue pleasure: yea or to be a dore in a house, to kepe such thynges safe as be therin, then to be such a vayne god. The Sunne, the Moone, and all the starres when they gyue theyr shyne and lyght, are obedyent, and do men good: When the lyghtenynge glysteth, all is cleere: The wynde bloweth in euery countrey, and when God commaundeth the cloudes to go rounde aboute the hole worlde, they do as they are bydden: when the fyre is sent downe from aboue and commaunded, it burneth vp hylles & woddes. But those goddes are not lyke one of these ✠ thynges, neither in beawtye nor in strengthe. Wherfore men shall not thynke nor say that they be goddes, seinge they can neither gyue sentence in iudgement, nor do men any good. Wherfore for asmoche as ye be now assured, that they be no goddes, se ye feare them not: for they can speake neither good ne euyll of kynges. They can shewe no tokens in heauen for the Heythen, neyther shyne as the Sunne, ne gyue light as the Moone. Yea the vnreasonable beastes are better then they, for they can get them vnder the shade, and do them selues good. So can ye be certifyed by no maner of meanes, that they be goddes: therfore feare them not. For lyke as a frayboggarde in a garden of cucumbers kepeth nothynge, euen so are theyr goddes of wod, of syluer & golde: and lyke as a whytethorne in an orcharde, that euery byrde sytteth vpon: yea lyke as a deed body that is cast in ✠ darke: Euē so is it with those goddes of wod, syluer and golde. By the purple and scarlet whiche they haue vpō them, and soone fadeth away, ye maye vnderstande, that they be no goddes: yea they them selues shall be consumed at ✠ last, which shall be a great confusyon of the lande. Blessed is the godly man, that hath no ymages and worshippeth none, for he shall be far from reproue.

¶ The ende of the Prophete Baruch, which is not in the Canon of the Hebrue.

¶ The songe of the thre chyldren, whiche were put in to the hote brennynge ouen. The commen translacion, readeth this songe in the .iii. chap. of Daniel.

AND they walked in the middest of ✠ flame, praysing God & magnyfying the Lord Azarias stode vp, & prayed on this maner. Euē in ✠ myddest of ✠ fyre opened he his mouth, & sayd: Blessed be thou (O Lorde God of oure fathers) ryght worthye to be praysed and honoured is that thy name, for euermore: for thou art ryghteous in all the thynges that thou hast done to vs: yea faythfull are all thy workes thy wayes are ryght, & thy iudgmentes true. In all the thynges that thou hast brought vpon vs, and vpon the holye cytye of our fathers (euen Jerusalem) thou hast executed true iudgement: yea accordynge to right and equytye hast thou brought these thinges vpō vs, because of oure synnes.

For why? we haue offended, and done wyckedly, departynge from the: in all thynges haue we trespased, and not obeyed thy commaundementes, ne kept them, neither done as thou hast bidden vs, that we myght prospere. Wherfore all that thou hast brought vpon vs, and euerye thynge that thou hast done to vs, thou hast done thē in true iudgement: As in delyuerynge vs into the handes of our enemyes among vngodly and wicked abhomynacions, and to an vnrighteous kyng: yea the most frowarde vpon earth. And now we maye not open our mouthes, we are become a shame and reproue vnto thy seruaūtes and to them that worshyp the. Yet for thy names sake (we beseche the) cast vs not oute for euer, breake not thy couenaunt, and take not away thy mercy from vs, for thy beloued Abrahams sake, for thy seruaunt Isaacs sake and for thy holy Israels sake: to whom thou hast spoken, and promysed that thou wouldest multyplye their sede as the starres of heuen, and as the sand that lyeth vpō the see shore. For we (O Lord) are become lesse then anye people, and be kept vnder at this daye in all the worlde, because of oure synnes: So that nowe we haue neither prynce duke, prophet, burntoffrynge, sacrifice, oblacyon, incense, ne Sanctuarye before the.

Neuertheless, in a contrite herte and an humble spirite lette vs be receyued that we maye obtayne thy mercye. Lyke as in sacrifyce of rammes and bullockes, and in thousandes of fat lambes: so lette oure offerynge be in thy sight this daye, that it maye please the, for there is no confusion vnto thē that put their trust in ✠. And now we folow the with all oure herte we feare the, and seke thy face. Put vs not to shame, but deale with vs after thy louynge kyndnesse, & accordynge to the multytude of thy mercyes. Delyuer vs

Dani.ix.c

Baruch.ii.b

Jeremy.ii.b

Genes.xv.c xxii.c.xxvi.a Deute.x.d

i.Pet.ii.a Roma.v.c Esay.xx.viii.d Roma.x.g

vs by thy myracles (O Lorde) and get thy name an honour: that all they which do thy seruauntes euyll, maye be confounded. Let them be ashamed thorow thy almyghtye power, and let their strengthe be broken: that that they maye knowe, how that thou only art the Lord God, and glorious thorowout all the worlde.

And the kynges seruauntes that put them in, ceassed not to make the ouen hote, with wylde fyre. dyre strawe, pytche and fagottes: so that the flame brast forth of the ouen vpon a forty and nyne cubytes, yea it toke awaye, and brent vp those Caldees that it gat holde vpon beside the ouen. But the Aungel of the Lorde came downe into the ouen to Asaria and his felowes, and smote the flame of the fyre out of the ouen, and made the myddest of the ouen, as it had ben a colde wynde blowyng, so that the fyre neither touched them, greued them, ne dyd them hurte. Then these thre (as oute of one mouthe) praysed, honoured, and blessed God in the fornace, sayenge.

1. Mach. iiii. d Blessed be thou, O Lorde God of our fathers: for thou art worthy of prayse and honour, yea and to be magnifyed for euermore. Blessed be the holy name of thy glory, for it

Psalm. lxxii. c is worthy to be praysed, and auaunced in all worldes. Blessed be thou in the holy temple of thy glory, for aboue all thynges thou arte to be praysed, yea and more then worthye to be magnifyed for euer. Blessed be thou in the trone of thy kyngdome, for aboue all thou arte worthye to be well spoken of, and to be more the magnifyed for euer. Blessed be thou that lokest thorow thy depe, and syttest vpō the Cherubyns: for thou arte worthye to be praysed, and aboue all to be magnifyed for euer Blessed be thou in the fyrmament of heauen, for thou art prayse and honour worthye for euer.

O all be workes of the Lorde: speake good of the Lorde, prayse hym, and set hym vp for euer.

Psalm. cii. c. & cxlix. a O ye Aungels of the Lorde, speake good the Lord, prayse him and set him vp for euer.

O ye heauens, speake good of the Lorde: prayse him, and set him vp for euer.

O all ye waters that be aboue the fyrmament, speake good of the Lorde, prayse hym, and set him vp for euer.

O all ye powers of the Lorde, speake good of the Lorde, prayse him, and set hym vp for euer.

Psal. cxlix. a O ye Sunne and Moone, speake good of the Lord, prayse him and set him vp for euer.

Psal cxxxvi a O ye starres of heauen, speake good of the Lorde: prayse him, and set him vp for euer.

O ye showers and dew, speake good of the Lorde: prayse him and set him vp for euer.

O all ye windes of God, speake good of the Lord: prayse him, and set him vp for euer.

O ye fyre and heate, speake good of the Lorde: prayse hym, and set him vp for euer.

O ye winter and somer, speake good of the Lorde: prayse him and set him vp for euer.

O ye dewes and frostes, speake god of the Lorde: prayse hym, and set him vp for euer.

O ye frost and colde, speake good of the Lorde: prayse hym and set hym vp for euer.

O ye yse and snowe, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye nyghtes and dayes: speake good of the Lorde, prayse hym and set hym vp for euer.

O ye light and darckenesse, speake good of the Lorde prayse hym and set hym vp for euer.

O ye lyghtenynges and cloudes, speake good of the Lorde: prayse hym and set hym vp for euer.

O let the earth speake good of the Lorde: yea let it prayse hym, and set him vp for euer.

O ye mountaynes and hylles speake good of the Lorde: prayse hym and set vp for euer

O all ye grene thynges vpon the earthe, speake good of the Lord: prayse hym and set hym vp for euer.

O ye welles, speake good of the Lorde: prayse hym and set hym vp for euer.

O ye fees and floudes, speake good of the Lord: prayse him and set hym vp for euer.

O ye whales and all that lyue in the waters speake good of the Lorde: prayse hym and set hym vp for euer.

O all ye foules of the ayre speake good of the Lorde: prayse hym & set him vp for euer.

O all ye beastes & cattell, speake good of the Lorde, prayse hym & set hym vp for euer.

O ye chyldren of men, speake good of the Lorde: prayse hym, and set hym vp for euer.

O let Israell speake good of the Lorde: prayse him, and set him vp for euer.

O ye prestes of the Lorde, speake good of ỹ Lord, prayse him and set him vp for euer. Psalm. cxxxiii. a

O ye seruauntes of the Lorde, speake good of the Lorde: prayse hym and set him vp for euer Apoca. xix. a

O ye spirites and soules of the ryghtous, speake good of the Lorde: prayse hym and and set vp for euer.

O ye holy and humble men of hert, speake ye good of the Lorde, prayse ye hym, and set him vp for euer.

O Ananias, Azarias, and Misael, speake ye good of the Lorde: prayse ye hym, and set hym vp for euer. Which hath delyuered vs from the hel, kept vs from the hand of deth, Jeremye. xxxi. rydd vs frō the myddest of the burnyng flame and saued vs euen in the myddest of the fyre. Ecclesi. xliii. O geue thanckes therfore vnto the Lorde: Psal. cvi. b for he is kynde herted, and his mercy endureth for euer. O all deuout men speake good of the Lorde, euen the God of all goddes: O prayse him & geue hym thankes, for his mercy endureth world without ende.

THE HISTORYE OF SVSANNA VVHICHE IS THE .XIII. CHAP. OF DANYEL AFTER THE LATYNE.

A THere dwelte a man in Babylō, called Joachim, that toke a wyfe whose name was Susanna, the doughter of Helchias, a verye fayre woman, and suche one as feared God. Her father and her mother also were godly people, & taught theyr doughter accordynge to the lawe of Moses. Joachim her husbande was a great ryche man, & had a fayre orcharde ioynyng vnto his house. And to hym resorted the Jewes comenly, because he was a man of reputacion amonges them. The same yere were made two iudges, suche as the Lorde speaketh of: All the wyckednesse of Babylon, commeth from the elders (that is) from the iudges, whiche seme to rule the people. These came ofte to Joachims house, and all suche as had any thynge to do in the lawe, came thyther vnto them.

B Nowe when the people came agayne at after noone, Susanna wente in to her husbandes orcharde, to walke. The elders seinge this, that she went in dayly, and walked: they were enamored vpon her, yea they were almost out of theyr wyttes, and cast downe theyr eyes, that they should not se heauen, ne remembre that God is a righteous iudge. For they were bothe wounded with the loue of her, neither durst one shew an other his greefe. And for shame they durst not tell her, theyr inordinate lust, that they wolde fayne haue had to do w̄ her. Yet they layed wayte for her earnestly from daye to daye, that they might at the leest, haue a syght of her. And the one sayd to the other: Aryse, let vs go home, for it is dinner tyme. So they wēt theyr way frō her.

When they returned agayne, they came together, enquerynge out ẏ matter betwene them selues, yea the one tolde the other of his wicked lust. Then appoynted they a time when they myght take Susanna alone.

It happened also that they espyed out a C conuenyent tyme, when she wente forthe to walke (as her maner was) and no body with her, but two maydens, and thought to wash her self in the garden, for it was an hote season: And there was not one person there, saue the two elders, that had hyd them selues, to beholde her. So she sayd to her maydens: go fet me oyle and sope, and shut the orcharde dore, that I maye wash me. And they dyd as she bad them, & shut the orchard doze, & went oute them selues at a backe dore, to fet the thynge that she had commaunded: but Susanna knewe not, that the elders laye there hyd within. Now whē ẏ maidens were gone forth, the two elders gat them vp: and ran vpon her, saying: now the orcharde dores are shut, that no man can se vs: we haue a lust vn to the, therfore consēt vnto vs, & lye with vs.

D If thou wylt not, we shall bringe a testymoniall agaynst the: that there was a yong felowe with the, and that thou hast sent awaye thy maydes frō the for the same cause. Susanna syghed, and sayde: Alas, I am in trouble on euery side. Though I folow your mynde, it wyll be my death: and yf I consēt not vnto you, I can not escape your handes. Well, it is better for me, to fall in to youre hande without the dede doynge, then to syn in the syght of the Lorde: and with that, she cryed out with a loude voyce: the elders also cryed out agaynste her. Then ran there one to the orchard doze, and smote it open. Now when the seruauntes of the house herde the crye in the orcharde, they russhed in at ẏ back doze, to se what the matter was. So whē the elders tolde them the seruauntes were great E ly ashamed, for why there was neuer suche a report made of Susanna. On ẏ morow after came the people to Joachim her husbande & the two elders came also, full of myschenous ymaginacions against Susanna, to bringe her vnto deth, and spake thus before the people: Send for Susanna the doughter of Helchias, Joachims wyfe. And immediatly they sent for her. So she came w̄ her father & mother, her children & al her kinred. Now Susanna was a tender persō, & maruelous fayre of face. Therfore the wycked men cōmaunded to take of the clothes frō her face (for she was couered) ẏ at ẏ leest, they myght so be satisfyed in her beautye: Thē her frendes, yea & al they that knew her, began to wepe.

These two elders stode vp in the myddest of the people, and layed their handes vpon the heade of Susanna: which wept & loked Leuit. xxiiii. c vp towarde heauen, for her herte had a sure trust in the Lorde. And the elders sayde: As we were walkynge in the orcharde alone, this woman came in with her two maydens whom she sent awaye frome her, and sparred the orcharde dores. With that a yong felow (whiche there was hid) came vnto her, & laye with her. As for vs, we stode in a corner of ẏ orcharde. And when we saw this wyckednes we ran to her: and perceyued, that they had F medled together But we coulde not holde him, for he was stronger then we: thus he opened ẏ doze, & gat him away. Now whē we had take this womā, we asked her, what yōg felow this was: but she wolde not tell vs. This is the matter, & we be witnesses of the same. The commen sorte beleued theym, as those that were the elders & iudges of ẏ people, & so they condempned her to death. Susanna cryed out with a loud voyce, & sayd: O euerlastynge God, thou searcher of secretes, Hebru. iiii. c thou ẏ knowest all thynges afore they come to passe: thou wotest, ẏ they haue borne false wytnes against me: and behold, I must dye where as I neuer dyd any such thynges, as these men haue malycyously inuēted agaynste me. And the Lorde herde her voyce. For whē she was led forth to death, the Lorde raysed vp the spyrete of a ponge chylde, whose name was Daniel, whiche cryed w̄ a loude voyce:

I am

G I am cleane frō this bloude. Then al the people turned thē towarde him, and sayd: What meane these wordes, ꝑ thou hast spoken? Daniel stode in the middest of them, & sayd: Are ye suche fooles, O ye children of Israel, ꝑ ye can not discerne? Ye haue here condēned a doughter of Israel vnto death, & knew not ꝑ trueth wherfore: Go syt on iudgement agayne, for they haue spoken falsse wytnesse agaynst her.

a. Reg. iii. f
Act. xx. d

Wherfore the people turned agayne in all ꝑ haste. And the elders (that is the principall heeds) sayde vnto him: come syt downe here amonges vs, and shew vs this matter, seing God hath gyuen the as greate honour as an elder. And Daniel sayd vnto them. Put these two asyde one from an other, and then shal I heare them. Whē they were put a sunder one from an other, he called one of them, and said vnto hym: O thou olde cancherde carle, that hast vsed thy wyckednesse so long: thyne vngracyous dedes, whiche thou hast done afore, are now come to lyght. For thou hast gyuen falsse iudgementes, thou hast oppressed the innocent, and letten the gylty go free, where as yet the Lorde sayth: The innocent and ryghtous se thou slaye not. Well than ꝑ thou hast sene her, tell me vnder what tree sawest thou them talkyng togyther? He answered: Under a Molbery tree. And Daniel sayd: verye well, nowe thou lyest euen vpon thyne heed. Lo the messenger of the Lorde hathe receyued the sentence of hym, to cut the in two. Then put he hym asyde, and called for the other, and sayd vnto him: O thou sede of Canaan, but not of Juda: Fayrnesse hath disceyued the, and lust hathe subuerted thyne herte. Thus dealte ye afore with the doughters of Israel, and they (for feare) consented vnto you: but the doughter of Juda wolde not abyde youre wyckednesse. Nowe tell me thē vnder what tree dyddest thou take them, speakynge togyther? He answered: Under a Pomgranete tree. Then sayde Daniel vnto hym: Verye well, nowe thou lyest also euen vpon thyne heed. The messenger of the Lorde standeth waytynge with the swerde to cut the in two, and to slaye you bothe.

a. Reg. iii. d
Exod. xxiii. a
Deuer. xvii. c

With that, all the hole multitude gaue a great shout, and praysed God, which alwaye delyuereth them that put theyr trust in him. And they came vpon the two elders (whom Daniel had conuyct wᵗ theyr owne mouth: ꝑ they had gyuen falsse wytnesse) & dealte with them, euen lykewyse as they wold haue done with their neyghboure: yea they dyd accordyng to ꝑ law of Moses, & put them to death. Thus ꝑ innocēt bloud was saued ꝑ same day. Then Helchias and his wyfe praysed God, for theyr doughter Susanna, wᵗ Joachim her husband and all the kynred: that there was no dishonestie found in her. Frō that day forth, was Daniel had in great reputacyon in the syght of the people.

Psalm. xvii. a
Deute. xix. d
Prouer. xix. a

The ende of the hystory of Susanna.

The hystorye of Bel, and of the Dragon, whiche is the fourtene chapter of Daniel after the Latyne.

THere was at Babylō an ymage, called Bel & there were spent vpon him euery daye twelue cakes sorteye thepe, and vi. great pottes of wine. Hym dyd the kynge worshyp hym selfe, and went dayly to honour him but Daniel worshypped his owne God. And the kynge sayde vnto him: Why doest not, thou worship Bel? He answered: Because I maye not worshyp thynges made with handes, but the lyuynge God which made heue and earth, & hath power vpon all flesh. The kinge sayde vnto him: thinkest thou not that Bel is a lyuynge God? Or seyst thou not, how moch he eateth & drynketh euery daye? Daniel smyled and sayde: O kinge disceyue not thy selfe: this is but made of claye within, and of metall without, neither eateth he euer any thynge. Then the kyng was wroth and called for his prestes, & sayd vnto them: If ye tel me not, who is this, that eateth vp these expences, ye shall dye: but yf ye can ascertayne me, that Bel eateth them, then Daniel shall dye, for he hath spoken blasphemy agaynst Bel. And Daniel sayde vnto the king let it so be, euen as thou hast sayde. The prestes of Bel were. lxx. besyde their wyues and chyldren. And the kynge went with Daniel in to the tēple of Bel. So Bels prestes saide: Lo we wyll go oute and set thou the meate there (O kynge) and poure in the wyne: then shut the dore fast, & seale it with thyne owne sygnet: and to morowe when thou commest in, yf thou fyndest not, that Bel hath eaten vp all, we wyll suffre death: or els Daniel, that hath lyed vpō vs. The prestes thought thē selues sure ynough, for vnder the aulter they had made a preuy intraunce, and there went they in euer, & ate vp what there was.

So when they were gone forth, the kynge set meates before Bel. Nowe Daniel had cōmaunded his seruauntes to bryng asshes & these be syfted thorowout all the temple, that the kynge myght se. Then went they out, and sparred the dore, sealynge it with ꝑ kynges sygnet, and so departed. In the night came the prestes with their wyues and chyldren (as they were wont to do) and ate and dronke vp all. In the mornynge be tymes at the breake of the daye, the kynge arose, and Daniel wᵗ hym. And the kynge sayde: Daniel are the seales hole yet? He answered: Yea O kynge, they be hole. Now as soone as he had opened the dore, the kynge loked vnto the aulter, and cryed with a loude voyce: Greate art thou O Bel, and with thee is no

Deu. iiii. and. d. a Exod. c Deuter. Math.

Eccl. xx. B

Leuitic. c

disceite. Then laughed Daniel, and held the kyng, that he shold not go in, and sayd: Behold the pauement, marke well, whose foote steppes are these? The kyng sayd I se ꝑ foote steppes of men, women and chyldren. Then the king was angry, and toke the prestes, w their wyues and chyldren, and they shewed him the priuy dores, where they came in and ate vp such thinges as were vpon the aulter. for which cause the king slew them, and deliuered Bel in to Daniels power, which destroyed him and his temple.

And in that same place was a great dragō which they of Babilon worshipped. And the kyng sayd vnto Daniel: sayest thou, this is but a God of metal also? lo he lyueth, he eateth and drynketh, so that thou canst not say that he is no lyuyng God, therfore worshyp him. Daniel sayd to ꝑ kyng: I wyl worship the Lord my God, he is the true liuing God: surely this is not the God of lyfe. But gyue me leue, o kyng, and I shall destroy this dragon without swerd or staffe. The kyng said I gyue the leue. Then Daniel toke pitch, fat and heery woll, and dyd sethe them togither and made lompes therof: this he put in the dragons mouthe, and so the dragon brast in sonder: and Daniel said: lo here is he whō ye worshipped. When they of Babylon herd that, they toke great ipyte, and gathered thē togyther agaynste the kynge, sayinge: The king is become a Iewe also, he hath destroyed Bel, he hath slayn the dragon, and put the prestes to deth. So they came to the kynge, & sayd: let vs haue Daniel, or we wyll surely destroy the and thyne house. When the kyng saw that they rushed in so sore vpon hym, & that necessitie constrayned him, he deliuered Daniel vnto them, whiche cast him in to the lyons den: where he was sixe dayes. In the den were seuen lyons, and there gyuen them euery day two bodyes, and two shepe, which then were not gyuen them, to thintent they myght deuoure Daniel.

There was in Jury a Prophet called Abacuc, whiche had made potage, and brokē breed in a depe platter, and was goyng in to the feld, to bryng it to the mowers. But the angel of the Lord said vnto Abacuc: go cary the meat that thou hast, in to Babylon, vnto Daniel whic h is in the lyons den. And Abacuc sayd: Lord, I neuer saw Babylon: and the den I know not. Then the aungel of the Lorde toke him by the top, and bare hym by the heere of the heed, and (throw a myghty wynde) set hym in Babylon vpon the denne. And Abacuc cryed, saying: O Daniel ꝑ seruaunt of God, haue, take the breakefast that God hath sent the. And Daniel said, O God hast thou thought vpon me? wel, thou neuer fayllest them that loue the. So Daniel arose, and ate: and the aungell of the Lorde set Abacuc in his owne place agayn forthwith. Ezech. viii. a iii. Reg. xvii. a

Upon the seuenth daye, the kyng went to bewepe Daniel: & when he came to the den, he loked in: and beholde Daniel sate in the myddest of the lyons. Then cryed the kynge with a loude voyce, saying: Great art thou o Lorde God of Daniel: and he drewe hym out of the den. Then those ꝑ were the cause of his destruction he dyd caste in to the den, and they were strayght deuoured before his face. After this wrote the kyng vnto all people, kynredes and tunges, that dwelte in all countreys, saying: peax be multiplied with you. My cōmaundement is, in all the dominion of my realme, that men feare and stand in awe of Daniels God, for he is the lyuyng God, whiche endureth euer: his kyngdome abydeth vncorrupte, and his power is euerlastynge. Jt is he that can delyuer and saue: he dothe wonders and marueylous workes in heuen and in earth, for he hath saued Daniel frō the power of the Lyons. Jere. xxxbii. d Hester. viii. b Dani. vi. c Dani. vi. c Luke. i. c Esaye. xliii. d Osee. iii. b Daniel. iii. f

¶ The ende of the hystorye of Bel.

The prayer of Manasses kynge of Juda, when he was holden captyue in Babylon.

LOrde almyghty, God of oure fathers: Abraham, Isaac, and Jacob: and of ꝑ ryghtous seed of thē: whiche hast made heuen & earth with al the furniture therof, which hast ordeyned the see by the word of thy commaundement: whiche hast shutte vp the depe, and hast sealed it for thy fearfull and laudable name, whiche all men feare, and tremble before the face of thy vertue, and for the anger of thy threatenyng, whiche is importable to synners. But the mercye of thy promyse is greate and vnsercheable: for thou art the Lord God most hygh aboue all the erth, longe sufferyng, and exceadynge mercyfull, and repentaunte for the malyce of men. Thou Lorde after thy goodnesse hast promysed repentaunce of the remission of synnes: and thou ꝑ art the God of the ryghtous hast not put repentaunce to ꝑ ryghtous, Abraham, Isaac, and Jacob, vnto them that haue not synned agaynst the: But bycause I haue synned aboue the nombre of the sādes of the see, and that myne iniquities are multiplyed, I am humbled with manye bandes of yron, and there is in me no breathyng. I haue prouoked thyne anger, & haue done euyll before the, in commyttyng abhonacions and multiplying offences. And now I bow the knees of my hert, requyrying goodnesse of the, o Lorde. I haue synned Lorde, I haue synned, and knowe myne iniquitie. I desyre the by prayer, o Lorde forgyue me: forgyue me, and destroye me not with myne iniquities, neither do thou alwayes remembre myne euils to punish them, but saue me (whiche am vnworthy) after thy great mercye, & I wyll prayse the euerlastyngly, all the dayes of my lyfe, for all the vertue of heauen prayseth the, and vnto the belongeth glorye worlde without ende.
Amen.

THE FYRST BOKE OF THE MACHABEES.

¶ After the death of Alexander kynge of Macedonia, Antiochus taketh the kyngdome. Many of the chyldren of Israel make couenaunte with the Gentyles. Antiochus subdueth Egypt and Jerusalem. Jerusalem beynge burnt maketh lawes of her owne, and forbyddeth to kepe Gods lawes. Antiochus setteth vp an Idol ouer the altare of God.

CAPI. I.

After that Alexāder the son of Philip, king of Macedonia wente forth of the land of Cethim, and slew Darius kyng of ꝑ Persiās and Medes: It happened ꝑ he toke greate warres in hand, wan very many stronge cities, and slewe many kynges of the earth: goyng thorow to the endes of the worlde, and gettyng many spoyles of ꝑ people: In so moch ꝑ the worlde stode in greate awe of hym, and therfore was proude in his herte. Now when he had gathered a myghty hoste, and subdued the landes and the people with theyr prynces, so that they became tributaryes vnto hym: he fell sycke. And when he perceyued, that he muste nedes dye, he called for his noble estates (whiche hadde bene brought vp with hym of chyldren) & parted his kyngdome amonges them, whyle he was yet alyue. So Alexander raygned. xij. yere, and then dyed. Daniel. 8. and. xi.

After his deth fell the kyngdome vnto his prynces, & they obteyned it euerye one in his rowme, and caused thē selues to be crowned as kinges: and so did their childrē after thē many yeres, and moch wickednes increased in the worlde. Out of these came the vngracious rote, noble Antiochus, the son of Antiochus ꝑ king (which had bē a pledge at Rome) and he raygned in the. CXXXvij. yeare of the raigne of the Grekes. 1. Mac.

In those dayes wente there oute of Israel wycked men, whiche moued moche people with theyr counsell, sayinge: Let vs go and make a couenaunt with the heathen that are round about vs, for sithens we departed frō them, we haue hadde moche sorowe. So this deuyce pleased them well, and certeyn of the people toke vpon them to go vnto the kyng, which gaue them lycence to do after the ordinaūce of the heathen. Then set they vp an open scole (at Jerusalem) of the lawes of the heathen, and were no more circumcised, but forsoke the holy testamēt, & ioyned them selues to the heathen, and were clene sold to wmischicke.

So when Antiochus began to be myghtye in his kyngdome, he wente aboute to obteyn the land of Egypt also, that he myghte haue the domynion of two realmes. Upon this entred he in to Egypte with a stronge hoste, with

with charettes, elephantes, horsemen, and a great nombre of shyppes, and began to war agaynst Ptolomy the kynge of Egypt. But Ptolomy was afrayd of him, and fled: and many of his people were wounded to death. Thus Antiochus wan many strong cities, & toke awaye greate good oute of the lande of Egypte.

And after that Antiochus had smytten Egypt, he turned agayne in the. Cxliii. yere, & went towarde Israel, and came vp to Jerusalem w a mighty people, and entred proudly in to the Sanctuary, and toke awaye the golden aulter, the candelstycke, & all the ornamentes therof, the table of ꝑ shewbred, the pouring vessel, the chargers, the golden spones, the vale, the crownes & golden apparell of the temple, and brake downe all. He toke also the syluer and gold, the precious iewels and the secrete treasures that he found. And when he hadde taken awaye all, he caused a greate murther of men, and so fulfylled his malicious pride, and departed in to his own lande.

Thus arose great heuynesse and misery in all ꝑ land of Israel. The princes and elders of the people mourned, the yong men and the maydes were defyled, and the fayre beautye of women was chaunged: the brydegrome and the bryde toke them to mournynge: the lande and those that dwelte therin was moued, for all the house of Jacob was brought to nought.

After two yeres the kynge sente his chiefe treasurer vnto the cytyes of Juda, whiche came to Jerusalem with a greate multitude of people, speakynge peaceable wordes vnto theym, but all was disceyte: for when they had gyuen him credence, he fel sodeynly vpõ the citye, and smote it sore, & destroyed moch people of Israell. And when he had spoyled the citye, he set fyre on it, castynge downe houses and walles on euery syde. The women and theyr chyldren toke they captyue, and ledde awaye theyr catel. Then buylded they the castell of Dauid with a greate and thycke wall, and with myghty towres, and made it a stronge holde for them. Beyde all this, they set wycked people, & vngodly men to kepe it, stored it with weapons and vitayles, gathered the goodes of Jerusalem, and layd them vp there: thus became it a theuish castell.

And this was done to laye wayte for ꝑ people that went in to the Sanctuarye, and for the cruell destruction of Israel. Thus they shed innocent blond on euery syde of the sanctuary, and defiled it: In so moche that the cityzins were fayne to departe, and the city became an habitacion of straungers, beinge desolate of her owne seed, for her owne natiues were fayne to leaue her. Her Sanctuary was clene wasted, her holy dayes were turned in to mournyng, her Sabothes were had in derision, & her honour brought to nought. Loke how gret her glory was afore, so gret was her confusion, and her ioye turned in to sorowe.

Antiochus also the kyng sent out a cõmission vnto all his kyngdome, that all the people sholde be one. Then they lefte euery man his lawe, and all the heathen agreed to the commaundement of kynge Antiochus: Yea, many of the Israelytes consented thervnto, offring vnto ydols, & defilinge the Saboth. So the kynge Antiochus sent his messengers with his commyssyon vnto Jerusalem, and to all the cityes of Juda, that they sholde folowe the lawes of the heathen, and forbade eyther burntofferyng, meatofferyng or peaceofferynge to be made in the temple of God, and that there sholde no Saboth ne hye feast daye be kepte: but commaunded ꝑ the Sanctuary, and the holy people of Israel sholde be defyled. E 1. Mach. vi. a

He commaunded also there shold be set vp other aulters, temples and ydols: to offre vp swynes flesh and other vnclene beastes, that men sholde leue theyr chyldren vncircumcised, to defyle theyr soules with all maner of vnclennesse and abhominacions, ꝑ they might forget the law, and chaunge al the holy ordinaunces of God: and ꝑ who so euer wold not do accordynge to the commaundemente of kyng Antiochus, shold suffre deth: In lyke maner commaunded he thorowe oute all his realme, and set rulers ouer the people, for to compell them to do these thynges, commaundynge the cityes of Juda to do sacrifyce vnto ydolles.

Then went the people vnto the heathen by heapes, forsoke the lawe of the Lord, and cõmitted moch euil in the land: yea and chased out the secrete Israelites, which had hyd the selues in corners and priuy places. The xv. daye of the moneth Casleu, in the. Cxlv. yere, set kyng Antiochus an abhominable ydoll of desolacion vpon the aulter of God, & they buylded aulters thorow out all the cytyes of Juda on euery syde, before the doores of the houses, and in the stretes, where they brent incẽse and did sacrifice. And the bokes of the law of God, they brent them in ꝑ fyre, and rent them in peces. What so euer he was that had a boke of the testament of the Lord founde by hym: yea who so euer endeuoured hym selfe to kepe the lawe of the Lorde, the kynges cõmaundement was, that they shold put hym to death. And thorow his auctorite they executed these thynges euery moneth, vpon the people of Israel that were found in the cityes. R Jere. xxxvi.

The fyue and twenty daye of the moneth what tyme as they did sacrifice vpon the aulter (which stode in the stede of the aulter of ꝑ Lord) accordyng to the commaundement of kyng Antiochus, they put certeyn women to death, which hadde caused theyr chyldren to be circumcised: Not only that, but they hanged vp the chyldren by the neckes thorow out all theyr houses, and slewe the circumcisers of them. G 1. Mach. vi. b

Yet were ther many of the people of Israel whiche determined in them selues, that they wold not eat vnclene thyngs, but chose rather to suffre deth, the to be defiled with vnclene

meates. So bicause they wolde not breke the blessed law of God, they were cruelly slayn. And this great tyranny encreased verye sore vpon the people of Israel.

¶ The mournyng of Mathathiah and his sonnes, for the destruction of the holy cytie. They refuse to do sacrifyce vnto Idols. The zele of Mathathiah for the lawe of God. They are slayne and will not fyght ageyne bycause of the Sabboth daye. Mathathiah dyinge commaundeth his sonnes to fyght by the worde of God, after the exemple of the fathers.

CAPI. II.

A IN those dayes there did stand vp one Mathathiah the sonne of Symeon the preeste (out of the kinred of Joaris) from Jerusalem, and dwelt vpon the mount of Modin, & had .v. sonnes: Jhon called Gaddis Symon called Thasi: Judas otherwyse called Machabeus: Eleazer, otherwyse called Abarō: and Jonathas, whose surname was Apphus These sawe the euyl that was done amonge the people of Juda and Jerusalem. And Mathathiah sayd: Wo is me, alas ỳ euer I was borne, to se this misery of my people, and the pitious destructiō of the holy city, and thus to syt so stil, it being deliuered in to the handes of the ennemies. Her Sanctuary is come in to the power of straungers, her temple is as it were a man ỳ hath loste his good name. Her precious ornamentes are caryed awaye captyue, her olde mē are slayne in the stretes and her yong men are fallē thorow ỳ swerd of the ennemyes.

1. Mach. i. b

What people is it that hath not some possession in her kyngdome? Or who hathe not gotten some of her spoyles? All her glorye is taken awaye. She was a queue, and nowe she is become an handmayde. Beholde oure Sanctuarye, oure beautie and honoure is wasted awaye, and defyled by the Gentyles. What helpeth it vs thē to lyue? And Mathathiah rent his clothes and his cōnes, and put sackeclothe vpon them, and mourned very sore.

B Then came the men thyther whiche were sent of kyng Antiochus to compell suche as were fled in to the citye of Modin, for to do sacrifice and to burne incense vnto ydols, & to forsake the lawe of God. So many of the people of Israel cōsented and enclined vnto them, but Mathathiah & his sonnes remayned stedfast. Then spake the commissioners of king Antiochus, and said vnto Mathathiah: thou art a nobleman of high reputacion and great in this city, hauing sayre children and brethren. Come thou therfore fyrst, and and fulfil the kynges commaundement, like as all the heathen haue done, yea & the mē of Juda, and such as remayne at Jerusalem: so shalt ỳ and thy children be in the kynges fauour, and enriched with gold, siluer, & great rewardes.

Mathathiah aunswered and spake with a loude voyce: Though all nacions obeye the kynge Antiochus, and fall awaye euery man frō keping the law of their fathers: though they consente to his commaundementes, yet wyl I & my sonnes and my brethren, not fall from the law of our fathers. God forbid we shold, that were not good for vs, ỳ we sholde forsake the law and ordinaūces of God, and to agre vnto the commaundement of kynge Antiochus. Therfore we wil do no suche sacrifice, neither breake ỳ statutes of our law, to go an other waye. And when he had spokē these wordes, there came one of the Jewes, which openly in the sighte of all, dyd sacrifice vnto the ydols vpon the aulter in the citye of Modyn, accordyng to the kinges commaundement.

Whē Mathathiah saw this, it greued him at the hert, so that his raynes shoke withall, C and his wrath kindled for very zele of ỳ law With that he gaue a shyp forthe, and kylled the Jewe beside the aulter: yea and slew the kynges commissioner, that compelled him to do sacrifice, and destroyed the aulter at the same time, such a zele had he vnto the law of God, lyke as Phinehes dyd vnto Zambry ỳ Num. xx sonne of Salomi. And Mathathiah cryed w a loude voyce thorow the city, saying: Who so is feruent in the law, & wil kepe the couenaunt, let him folow me. So he & his sonnes fled in to the mountaynes, and lefte all that euer they had in the city. Many other godly men also departed in to the wildernes with theyr chyldren, theyr wyues and their catel, and remayned there, the tyrāny increased so sore vpon them. ii. Mach.

Nowe when the kynges seruauntes and D the hoste, whiche was at Jerusalem in the citye of Dauid herde that certayne men had broken the kynges commaundement, and were gone theyr waye to the wyldernesse in to secrete places, and that there were manye departed after them: they folowed vpō them to fyghte agaynste them in the Saboth daye, and sayd: Wyl ye yet rebell? Get you hence, and do the commaundement of kynge Antiochus, and ye shall lyue. They aunswered: we wyll not goo forthe, neyther wyll we doo the kynges commaundement, to defyle the Saboth daye. Then began they to Josue. i. fyght agaynst them, neuertheless they gaue them none other answere, neyther caste they one stone at them, nor made fast theyr priuy places, but sayd: We wyl dye all in our innocency, heuen and erth shal testify with vs, that ye put vs to death wrongously. Thus they fought against them vpon the Saboth, and slewe both men and catell, their wyues and theyr chyldren, to the nombre of a thousande people.

When Mathathiah and his frendes herde E this, they mourned for them ryght sore, and sayd one to an other: Yf so be ỳ we al do as our brethrē haue done, and fight not for our liues and for our lawes agaynst ỳ heathen: then shall they the soner roote vs oute of the erth. So they concluded amonges them selues at the same tyme, saying: What so euer he be that commeth to make battayle with vs

is vpon the Sabboth daye, we wyll fyght against him, and not dye al, as our brethren, þ were murthered so heynously. Upõ this cam the Synagoge of þ Jewes vnto thẽ, stronge men of Israel, all such as were feruent in the lawe. And all they that were fled for persecucion, came to helpe them, and to stande by them: In so moch that they gathered an host of men, and slewe the wycked doers in theyr gelousy, and the vngodly mẽ in their wrath. Some of the wycked fled vnto the Heathen, and escaped.

Thus Mathathias and his frendes went aboute, and destroyed the aulters, and circumcised the children, that had not yet receyued circumcision: as manye as they founde within the coostes of Israell: and folowed myghtylye vpon the children of pryde, and this acte prospered in theyr handes: In so moche that they kepte the lawe agaynste the power of the Gentyles and the kynges, and gaue not ouer theyr domynyon vnto wycked doers.

After this, when the tyme drewe on fast, þ Mathathias shold dye, he said vnto his sonnes: Now is pryde and persecucion increased: now is the tyme of destruction & wrathful displeasure: wherfore (o my sõnes) be ye feruent in the law, & ieopard your lyues for the testament of the fathers: call to remembraunce what actes our fathers dyd in their tyme, so shall ye receyue great honoure, and an euerlastyng name.

Remembre Abraham, was not he founde faithful in temptacion, and it was reckened vnto him for righteousnes? Joseph in time of his trouble, kepte the commaundement, and was made a lorde of Egypte. Phinehes our father was so feruẽt for the honour of God, that he obteyned the couenaunt of an euerlastyng preesthode. Josue for fulfyllynge the worde of God, was made the capitayne of Israel. Caleb bare recorde before the congregacio, and receyued an heritage. Dauid also in his mercyfull kyndnesse, obteyned þ trone of an euerlastynge kyngdome. Eliah beinge gehous and feruent in the law, was taken vp into heuen. Hananias Azarias and Misael, remayned stedfast in fayth, and were deliuered oute of the fyre. In lyke maner Daniel being vngilty, was saued from the mouth of the lyons.

And thus ye maye consydre thorowout all ages sithens the world began, that who so euer put their trust i God were not ouercom. Feare not ye then the wordes of an vngodly man, for his glory is but dong & wormes: to daye is he set vp, and to morowe is he gone: for he is turned in to erth, and his memorial is come to nought. Wherfore, o my sonnes, take good hertes vnto you, & quyte your selues like men in the law: for yt ye do the thinges that are commaunded you in the lawe of the Lord your God, ye shal obteyn great honour therin.

And behold, I know that your brother Symon is a man of wisdom, se that ye giue care vnto him alway, he shalbe a father vnto you

As for Judas Machabeus, he hath euer bene mighty and stronge, from his youth vp: let him be your capiteyn, & rorde the batell of þ people: thus shal ye bring vnto you al those that fauour the law, & se ye auenge þ wrong of your people, and recompence the Heathen agayne, and apply your selues hole to the cõmaundemẽt of the law. So he gaue them his blessing, and was layde by his fathers: and died in the. C. & xlvi. yere at Modin, where his sõnes buried him in his fathers sepulcre, and all Israell made greate lamentacion for hym.

¶ Judas is made ruler ouer the Jewes. He kylleth Appolonius and Seron the prynce of Syria. The confydence of Judas toward God. Judas determyneth to fyght agaynst Lisias, whom Antiochus had made captayne ouer his hoost. The prayer of the abstayners.

CAPI. III.

A Judas. Iosephus cap. viii. li. xii. Antiq.

Then stode vp Judas Machabeus in his fathers stede, and all his brethren helped him: and so dyd al they that helde with his father, & fought with cherefulnesse for Israel. So Judas gat his people great honour: he put on a brestplate as a giaunt, and arayed hym self with his harnesse, and defended the host with his swerde. In his actes he was lyke a lyon, & as a lyons whelp rorynge at his pray. He was an enemy to the wicked, and hunted them out, and brent vp those that vexed his people: so that his enemies fled for feare of him, and all the workers of vngodlynesse were put to trouble, suche lucke and prosperitie was in his hand. This greued diuers kinges, but Jacob was greatly reioysed thorow his actes, and he gat him self a great name for euer. Psalme. c. b. ii. Mach. viii.

He wẽt thorow the cities of Juda, destroying the vngodly out of them, turning away the wrath from Israel, and recouering suche as were oppressed: & the fame of him wẽt vnto the vttermost parte of the erth. Then Appollonius (a price of Siria) gathered a mighty great hoste of the Heathen, and out of Samaria, to fyght agaynst Israel, which when Judas perceyued, he went forth to mete him, fought with him, slewe him, and a great multitude with him: the remnaunte fled, and he toke their substaunce. Judas also toke Appolonius owne swerde, and foughte with it all his lyfe longe. Appollonius. B

Now when Seron (an other prince of Siria) herde saye, that Judas had gathered vnto hym the congregacion and churche of the faythful, he said: I wil get me a name and a prayse thorow out the realme, for I wyll go fyghte with Judas, and theym that are with hym, as manye as haue despysed the kynges commaundement. So he made hym redye, and there went with hym a greate myghtye hoste of the vngodlye to stande by hym, and to be auenged of the children of Israel. And when they came nye vnto Bethoron, Judas went forth agaynst them with a small com-

peny. And when his people saw such a great hoste before theym, they sayde vnto Judas: How are we hable (beinge so fewe) to fyght against so great a multitude and so stronge? seing we be so wery, and haue fasted all this daye.

But Judas sayde: It is a small mater for many to be ouercome with few: yea there is no difference to the God of heuen, to deliuer by a great multitude or by a smal company: for the victory of the battell standeth not in the multitude of the hoste, but the strengthe commeth from heuen. Beholde, they come agaynst vs with a presumptuous and proude multitude, to destroye vs, oure wyues and oure chyldren, and to robbe vs. But we wyl fyght for our lyues, and for oure lawes, and the Lorde hym selfe shall destroye them before our face: therfore be not ye afrayde of them.

As sone as he had spoken these wordes, he lept sodeynly vpon them. Thus was Seron smytten, and his hoste put to flyght, and Judas folowed vpon them beyonde Bethoron vnto the playn feld, where there were slayne eyght hundred men of them, and the residue fled in to the land of the Philistines. Then all the heathen on euery syde were afrayde for Judas and his brethren: so that the rumour of him came vnto the kinges eares, for all the Gentyles coulde tell of the warres of Judas.

So when kyng Antiochus herde these tydinges, he was angry in his mynd: wherfore he sent forth and gathered an host of his hole realme, very strong armyes, and opened his treasury and gaue his host a yeres wages in hande, commaundynge them to be redye at all tymes.

Neuertheles when he sawe that there was not money ynoughe in his treasuryes, & that thorow the discorde and persecucion, which he made in the lande (to put downe the lawes that hadde ben of olde tymes) his customes and trybutes of the lande were mynysshed: he feared that he was not hable for to beare the costes and charges any longer, nor to haue suche gyftes, to gyue so lyberally as he dyd afore, more then the kinges that were before him.

Wherfore he was heuy in his mynde, and thought to go in to Persides for to take tributes of ỳ land, & so to gather moch money. So he left Lysias (a noble man of the kinges bloud) to ouerse the kinges businesses, from the water Euphrates, vnto ỳ borders of Egypt, and to kepe wel his son Antiochus, tyl he came agayne.

Moreouer he gaue hym halfe of his hoste, and Elephantes, committed vnto him euery thyng of his mynde, concerning those which dwelt in Juda and Jerusalem, that he shulde sende out an armye agaynst them, to destroy and to rote out the power of Israel, and the remnaunte of Jerusalem: to put oute theyr memorial from that place, to set straungers for to inhabyte all theyr quarters, and to parte theyr lande amonges them. Thus the kyng toke the other part of the host, and departed from Antioch (a citye of his realme) ouer the water of Euphrates, in the hundred and .xlvij. yere, and wente thorowe the hygh countreys.

And Lysias chose vnto hym Ptolomy the sonne of Dorimus, Nicanor, and Gorgias myghty men, and the kinges frendes. These he sent with .xl. thousande footemen, and .vij. thousande horsemen, for to go in to the land of Juda, and to destroy it, as the kyng commaunded. So they went forth with all theyr power, & came to Emmaus in to the playne felde. When the marchaunts herde the rumour of them, they and theyr seruantes toke very moch syluer and gold, for to bie the chyldren of Israel to be their bondemen. There came vnto them also yet moo men of warre out of euery syde, oute of Syria, and frome the Palestines.

Now when Judas and his brethren sawe that trouble increased, & that the hoste drew nye vnto the borders, considerynge the kynges wordes which he commaunded vnto the people: namelye, that they shulde vtterlye waste and destroye them. They sayde one to an other. Let vs redresse the decaye of oure people, let vs fight for our folke, and for our Sanctuarye. Then the congregacion were soone redye gathered to fyght, to praye, and to make supplicacion vnto God for mercy & grace.

As for Jerusalem, it laye voyde, and was as it hadde ben a wyldernesse. There went no man in nor out at it, and the Sanctuarye was troden downe. The aleauntes kept the castle there was the habitacion of the Heathen. The myrth of Jacob was taken away, the pype and the harpe was gone from among them.

The Israelytes gathered them togyther, and came to Malpha before Jerusalem: for in Malpha was the place where they prayed afore tyme. So they fasted that daye, and put sackeclothes vpon them, caste asshes vpon theyr heades, rente theyr clothes, and layde forthe the bokes of the lawe (whereoute the Heathen soughte the lykenesse of theyr ymages (and broughte the Preestes ornamentes the firstlinges and the tithes. They set there also the abstayners (whiche hadde fulfylled theyr dayes) before God, and cryed with a loude voyce towarde heuen, sayinge: What shall we doo with these? and whyther shall we carye them awaye? For the Sanctuarye is troden downe and defyled, thy preestes are come to heuynesse dishonoure: and beholde the Heathen are come togyther for to destroye vs. Thou knowest what thynges they ymagin agaynst vs. How may we stande before them, excepte thou, o God, be oure helpe?

They blewe oute the trompet also with a loude voyce. Then Judas ordeyned Capytaynes ouer the people: ouer thousades, ouer hundredes, ouer fyftye, and ouer ten. But as for suche as buylded them houses, maryed wyues, planted them vyneyardes, and those that

that were fearful: he commaunded them euery man to go home, accordynge to the lawe. So the hoost remoued, and pytched vpon the southside of Emmaus.

And Judas sayde: Arme your selues, be stronge (O my chyldren) make you readye against to morow in the morning, that ye may fyght with these people, whiche are agreed together to destroye vs and oure sanctuarye. Better is it for vs to dye in battayle, then to se our people and our sanctuary in such a myserable case. Neuertheless, as the wyll is in heauen, so be it.

¶ Judas goeth against Gorgias, whiche lyeth in wayte. He putteth Gorgias and his hoost to flyght. Lisias inuadeth Jewrye, but Judas dryueth him out. Judas purifyeth the temple, and dedycateth the altare.

CAPI. IIII.

A Then toke Gorgias fyue thousande men of fote, and a thousande of ye best horsmen: and remoued by nyght, to come nye where the Jewes hoost laye, and so to slaye them sodenly. Now the men that kepte the castell, were the conueyers of them. Then arose Judas to smyte the chyef and principal of the kynges hoost at Emmaus, for the army was not yet come together. In ye mene season came Gorgias by nyght in to Judas tentes: and when he founde no man there, he sought them in the mountaynes, & thought they had bene fled away because of hym. But when it was daye, Judas shewed hym selfe in the felde with three thousande men onlye, whiche hath neither harnesse ne swerdes to their myndes.

But on the other syde, they sawe that the Heythen were myghtye and well harnessed, and their horsmen about them, and all these well experte in feates of warre. Then sayde Judas to the men that were with him: Feare not ye the multitude of them, be not afrayed of their violente runnynge: remembre howe oure fathers were delyuered in the reed see, when Pharao threatened them with a great hoost. Euen so let vs also crye now towarde heauen: and the Lorde shall haue mercy vpō vs, and remēbre the couenaūt of our fathers, yea and destroye this hoost before oure face this daye: And all the heythen shall knowe that it is God him self, which deliuereth and saueth Israel.

B Then the heythen lyft vp their eyes: and when they sawe that they were commynge against them, they went out of their tentes in to the battayle: and they that were with Judas, blewe vp the trompettes. So they buckled together, and the heythen were discomfyted, and fled ouer the playne felde: but the hynmost of them were slayne. For they folowed vpon them vnto Assaremoth, and in to the feldes of Idumea, towarde Azot and Jamnia: so that there were slayne of them vpon a three thousande men. So Judas turned agayne with his hoost, and sayd vnto the people: Be not gredy of the spoyles, we haue yet a battayle to fyghte: for Gorgias and his hoost are here by vs in the mountaynes, but stande ye fast agaynste our enemyes, and ouercome them: then may ye safely take the spoyles.

C As Judas was speakynge these wordes, there appeared one parte of them vpon the mount. But when Gorgias saw that they of his partye were fled, and the tentes brente vp (for by the smoke they myght vnderstand what was done) they perceyuynge this, were very sore afrayde: an when they sawe also that Judas and his hoste were in the felde ready to stryke battayle, they fled euerychone in to the lande of the heathen.

So Judas turned agayne to spoyle the tētes, where they gat moch golde and syluer, precious stones, purple, and greate ryches. thus they went home and songe a Psalme of thankesgeuynge and praysed God in heauen for he is gracyous, and his mercye endureth for euer: And so Israel had a great victorye in that daye. Psa.cvii. Psal.cxviii.a

Nowe all the heathen that escaped, came and tolde Lisias euery thyng as it happened. Wherfore Lisias was sore afrayed and greued in his mynde, bycause Israel had not gotten suche myschaunce as he wolde they shuld neither as the kynge commaunded. The next yere folowynge, gathered Lisias thre score thousande chosen men, of fote, & fyue thousande horsmen to fyght agaynste them. Lisias.

So they came in to Jewrye, and pitched their tentes at Bethorō, where Judas came agaynste them with ten thousande men. And when he sawe so greate myghtye an hoost, he made his prayers and sayde: Blessed be thou (O saueoure of Israel) whiche dyddest destroye the violent power of the gyaunte, in the hand of thy seruaunt Dauid, and gauest the hoost of the heathen into the hand of Jonathas (the sonne of Saul) and of his weapō bearer. i.Regū.xvii.g iiii.Re.xiiii.b

Put this hoost now into the hande of thy people of Israel, and let theym be confounded in their multytude of horsmen. Make them afrayed, and dicomfort the boldnes of their strength, that they maye be moued therowe their destruction. Cast them downe therowe the swearde of thy louers, then shall all they that knowe thy name, prayse the with thankesgeuynge.

So they stroke the battayle, & there were slayne of Lisias hoost, fyue thousande men. Then Lisias seyng the discomfetynge of his men, and the manlynes of the Jewes, howe they were ready, either to lyue or to dye lyke men: he went vnto Antioch and chose oute men of warre: that when they were gathered together, they myght come agayne in to Jewry. Then sayde Judas and his brethren: beholde oure enemyes are discomfeted: Let vs nowe go vp, to cleuse and repayre the Hā ctuarye. The Sanctuarye is repayred.

Upon this all the hoost gathered theym together, and went vp vnto mount Syon. Nowe when they sawe the Sanctuary layd waste 1.Mac.3

walle, the altare defyled, the dores brent vp, the shrubbes growyng in the courtes, lyke as in a wod, or vpon mountaynes, yea and that the prestes celles were broken downe: They rent theyr clothes, made great lamentacyon, cast asshes vpon theyr heedes, fell downe flat to the grounde, made a great noyse with the trompettes, and cryed towarde heauen.

Then Judas appoynted certayne men to fyght agaynst those which were in the castel, tyll they had clensed the Sanctuary. So he chose prestes that were vndefiled, such as had pleasure in the lawe of God: and they clensed the Sanctuary, and bare out the defyled stones, in to an vncleane place. And for somoche as the altare of burntoffrynges was vnhalowed, he toke aduysement, what he myght do with all: so he thought it was best to destroye it (lest it should happen to do the any shame) for the heythen had defyled it, and therfore they brake it downe. As for the stones they layed them vp vpon the mountayne, by the house in a conuenyent place: til there came a prophete to shewe, what should be done with them.

So they toke hole stones accordyng to the
Exod.xx.d Deut.xxvii.a Josue.viii.g lawe, and buylded a newe altare, such one as was before, & made vp the Sanctuary within and without, and halowed the courtes. They made newe ornamentes, and brought the candelsticke, the altare of incense, and the table in to the temple. The incese layed they vpon the altare, and lyghted the lapes which were vpon the candelstycke, that they myght burne in the temple. They set the shewbreed vpon the table, and hanged vp the vale, and set vp the temple as it was afore. And vpon
ii.Macha.x.a Casleu is Nouembre. the.xxv.daye of the nynth moneth, whiche is called the moneth of Casleu, in the.c.xlviii. yere: they rose vp bytymes in the morynge for to do sacrifyce (accordyng to the law vpō, the newe burntoffryng altare, that they had made: after the tyme and seasō that the Heithen had defiled it. The same daye was it set vp agayne, with songes, pypes, harpes, and cymbales.

And all the people fell vpon theyr faces,
& worshippyng and thankyng the God of heuē which had gyuen them the victorye. So they
ii.Esra.vii.d kept the dedicacyon of the altare.viii. dayes, offrynge burntsacrifyces and thankoffrynges with gladnesse. They decte the temple also wt crownes and shyldes of golde, and halowed ỹ portes & celles, and hanged wpes vpon them.
Dedication. Thus there was very great gladnes among ỹ people, because ỹ blasphemye of the Heithē was put away. So Judas & his brethrē wt the hole cōgregacyon of Israel, ordined that the
John.x.c tyme of the dedycacyon of ỹ altare shulde be kept in his seasō, from yeare to yeare, by the space of eyght dayes, from the twenty & fyfth day of the moneth Casleu: yea and that with myrth and gladnesse.

And at the same tyme buylded they vp the mount Syon, with hygh walles and stronge towres round about: lest the Gentyles should
i.Mac.vi.d.c come and treade it downe, as they dyd afore. Therfore Judas set men of war in it, to kepe it: and made it strong, for to defende Bethsura: that the people myght haue a refuge against the Edomites.

¶ Judas vayncquysshed the heathen that go about to destroy Israel, and is holpen of his brethren Symon and Jonathas. He ouerthroweth the cytye of Ephron, because they denyed hym passage thorow it.

CAPI. V.

IT happened also that when the heathen
Joseph.xii.libro.xii. rounde aboute herde, howe that the aulter and the Sanctuary were set vp in theyr olde estate: it displeased theym verye sore wherfore they thought to destroye the generacion of Jacob that was amonges them: In so moch that they began to slaye and to persecute certayne of the people. Then Judas
Ezech.xxv.a and.xxix.a fought agaynst the chyldren of Esau in Idumea, and agaynst those which were at Araba thane (for they dwelt round aboute the Israelites) where he slewe and spoyled a great
ii.Mach.x.c multytude of them. He thoughte also vpon the malyce and vnfaythfulnes of the chyldrē of Bean, how they were a snare and stoppe vnto the people, an howe they layed wayte for them in the hygh waye wherfore he shut them vp in to towres, and came vnto them, condemned them, and brent vp their towres with all that were in them.

After warde went he agaynst the chyldrē of Ammon, wherof he founde a myghtye power, and a greate multytude of people, with Timothy their captayne. So he stroke many battayles with them, whiche were destroyed before hym. And when he had slayne them, he wan Gazer the cytye, with the townes belōgyng therto, and so turned agayne into Jewry. The Heathen also in Galaad gathered them togyther, agaynst the Israelytes that were in their quarters to slay them: but they fled to the castel of Dathema, and sent letters vnto Judas and his brethren, sayinge: The heathen are gathered agaynst vs on e-
very syde, to destroye vs, and now they make them for to come, and laye lege to the castell whervnto we are fled, and Timothy is the captayne of theyr hoste, come therfore and delyuer vs out of their handes: for there is a greate multytude of vs slayne al readye. Yea and our brethren that were at Tubin, are slayne and destroyed (well nygh a thousande men) and their wyues, theyr chyldren & theyr goodes haue the ennemyes ledde awaye captyue.

Whyle these letters were yet a readynge, beholde, there came other messengers frome Galile, with rent clothes, whiche tolde euen the same tydynges, and sayde, that they of Ptolomaus, of Tirus and of Sidon were gathered agaynst them, and that all Galylee was fylled with enemyes to destroye Israel. When Judas and the people herde this, they came togyther (a greate congregacyon) to deuyse, what they myght do for their brethren, that were in trouble and besieged of theyr enemyes

mies. And Judas sayd vnto Symon his brother: chose the out certayne men, and go deliuer thy brethren in Galilee: As for me and my brother Jonathas, we wyl go in to Galaadithim. So he lefte Josephus the sonne of Zacharye, and Azarias to be Captaynes of the people, and to kepe the remnaunt of the hoost in Jewrye, and commaunded them, sayinge: Take the ouersyght of this people, & se that ye make no warre agaynst the Heythen, vntyll the tyme that we come agayne. And vnto Symon he gaue thre thousande men, for to go into Galilee, but Judas him selfe had eyght thousande in Galaadithim.

L Then wente Symon in to Galilee, and stroke druers batayles with the heithē: who be discomfyted, and folowed vpon them vnto the porte of Ptolomais. And there were slayne of the Heithen almost thre thousande men. So he toke the spoyles of them, and caryed awaye the Israelytes, that were in Galilee and Arbatis, with theyr wyues, theyr chyldren, and all that they had, and brought them in to Jewry with greate gladnesse. Judas Machabeus also and his brother Jonathas, went ouer Jordane, and trauayled thre dayes iourney in the wyldernesse: Where the Nebuthees met them, and receyued them louyngly, and tolde them euery thyng that had happened vnto theyr brethren in Galaadithim, and how that many of them were besieged in Barasa, Bosor, Alimis, Casphor, Mageth & Carnaim (al these are strong walled & myghtye greate cytyes) and that they were kept in other cyties of Galaad also: and tomorow they are apoynted to bryng their hoost vnto these cyties, to take them and to wynne them in one daye.

So Judas and his hoost turned in all the haste in the wyldernesse towarde Bosor, and wan the cytye, slewe all the males with the swearde, toke all theyr goodes, and set fyre vpon the cytye. And in the nyght they toke theyr iourneye from thence, and came to the castell. And bytymes in the morynge when they loked vp, beholde, there was an innumerable people, bearynge ladders & other instrumentes of warre, to take the castell and to ouercome them.

When Judas sawe that the battayle began, and that the noyse therof wente vp and range in to the heauē, and that there was so great a cry in the cytie: he sayd vnto his hoost: fyght this day for your brethren. And so came behinde their enemyes in thre companies, and blew the trompettes, and cryed in their prayer to God.

But as soone as Timothis hoost perceyued that Machabeus was there, they fledde from hym, and the other slewe them downe right sore: so that there were kylled of them that same day, almost eyght thousande men. Then departed Judas vnto Masipha, layed syege vnto it and wan it, slew al the males in it, spoyled it, and set fyre vpō it. From thence went he & toke Casbon, Mageth, Bosor, and the other cyties in Galaad.

After this gathered Tymothy an other hoost, which pitched their tentes before Raphon beyond the water. Judas sente to spye the hoost, and they brought hym word agayne sayinge: All the heathen that be rounde aboute vs, are gathered vnto hym, & the hoost is very great: yea they haue hyred the Arabians to helpe them, and haue pitched tentes beyonde the water, and are redy to come and fyght agaynste the. So Judas wente on to meete them.

And Timothy sayde vnto the captaynes of his hoost: when Judas and his hoost come nygh the ryuer: yf he go ouer fyrste, we shall not be hable to withstande hym: for why, he wyll be to stronge for vs. But yf he dare not come ouer so that he pitch his tente beyonde the water: then wyll we go ouer, for we shall be stronge ynough agaynste hym. Now as soone as Judas came to the ryuer he appoynted certayne scrybes of the people, and commaunded them, sayinge: se that ye leue none behind vpō this syde of ỹ ryuer, but let euerye man come to the battayle. So he went fyrst ouer vnto them and his people after hym.

And all the heathen were discomfeted before hym, and let their weapons fal, and ran in to the tēple that was at Carnaim. Which cytye Judas wan, and brent the temple with all that were in it: So was Carnaim subdued and myght not withstande Judas. Then Judas gathered al the Israelites that were in Galaadithim, frō the leest vnto the most, with their wiues and their chyldren (a very greate hoost) for to come in to the lande of Israel. Carnaim

So they came vnto Ephron, whiche was a myghtye, greate and stronge cytye and laye in their waye. For they coulde not goo by it, neither of the eyght hande ne of the left, but must go thorowe it. Neuertheles they that were in the cyty, wold not let thē go thorow but walled vp the portes with stones. And Judas sent vnto them wt peaceable wordes, sayinge: Let vs passe thorow youre lande, ỹ we maye go in to oure owne countrey: there shall no bodye do ye harme, we wyll but only go thorow. But they wold not let thē in. C

Wherfore Judas commaunded a proclaymacion to be made thorow out the hoost, that euery man shulde kepe his ordre: and so they dyd their best lyke valyaunt men.

And Judas besieged the cyty all that daye and all that nyghte, and so wan it: where they slewe as manye as were males, and destroyed the cytye and spoyled it, and wente thorowe all the cytye ouer them that were slayne. Then went they ouer Jordan into the playne felde before Bethsan. And Judas helped those frowarde that came behynde, and gaue the people good exhortacion al the way thorow tyll they were come in to theyr land of Juda. Thus they went vp vnto ỹ mounte Sion, where they offred wt myrth and thankesgeuyng: because there were none of them slayne, but came home agayne peaceably.

Now what time as Judas and Jonathas were in the lande of Galaad, and Symon their

Josephus. Elarias.

Presumptuous glonnes

their brother in Galilee before Ptolomays: Then Josephus the sonne of Zachary, and Asaryas the captaynes, hearynge of the actes that were done, and the battayles that were stroken, sayd: Let vp get vs a name also, and go fyght agaynst the heythen that are rounde about vs.

¶ So they gaue their hoost a commaundement, and wente towarde Jamnyah. Then came Gozgyas and his men out of the cytie, to fyght agaynst them: Josephus also and Asarias were chased vnto the borders of Jewry and there were slayne that daye of ỹ people of Israel two. M. men: so that there was a great mysery amonges the people, and all because they were not obedyēt vnto Judas and his brethren, but thought they shoulde quyte them selues manfully. Neuertheselle, they came not of the sede of these men, by whom Israel was helped. But the men that were with Judas, were greatly commended in the syght of all Israell and all Heythen, where so euer their name was herde vpon, and the people came vnto them, bydynge them welcome.

After this wente Judas forthe with his brethren, and fought agaynst the chyldren of Esau, in the land that lieth toward the south where he wanne the cytie of Hebron, and the townes that lie beside it: and as for the walles and towres rounde about it, he brēt them vp. Then remoued he to go in to the lande of the Philistines, and went thorow Samaria.

¶ At the same tyme were there manye preestes slayne in ỹ battayle, which wylfully and wout aduysement went out for to fyght to get them honour. And when Judas came to Azot in the Philistines lande, he brake downe their altares, brēt the ymages of their Idols, spoyled the cyties, and came agayne in to the land of Juda.

¶ Antiochus wyllynge to take the cyty of Elimas for a prayse, is dryuen awaye of the Cytezyns. He falleth in to sycknesse and dyeth. His sonne Antiochus is made kyng. The beliege of the tower of Syon. Eupator cōmeth to Jewry with a great armye. The boldnesse of Eleazar.

CAPI. VI.

Josephus capi. xii. libr. xii. Antiq.

NOw when kynge Antyochus trauayled thorow the hygh countreyes, he herde ỹ Elymas in Persia was a noble and pleasaūt cytie in syluer and gold, and that there was in it a very ryche temple: where as were clothes, cote armoures, and shyldes of golde, whiche Alexander the sonne of Philip kynge of Macedonia had left behynde him. Wherfore he wente aboute to take the cytie and to spoyle it, but he was not able: for the cytezins were warned of it, & fought with hym. And so he fled and departed with great heynesse, and came agayne in to Babylon. Yet ouer there came one whiche brought him tydynges to Persyde, that his hoostes whiche

1. Macha. iii. & an. viii.

were in ỹ lande of Juda, were dryuen away, and how that Lisias went forthe fyrst with a great power, and was driuen awaye of the Jewes: howe that they had won the bytery, and gotten greate goodes out of the hoostes ỹ perysshed: how they had broken down the abhompnacion, which he set vp vpon the aultare at Jerusalem, and fenced the Sanctuary with hyghe walles, like as it was afore yea and Bethsura his cytye also.

1. Mach. i.

¶ So it chaunced, that when the kynge had herde these wordes, he was afrayde and greued very sore. Wherfore he layde hym down vpon his bed, and fell sycke for very sorowe: and all because it hadde not happened as he had deuysed. And there contynued he longe, for his greefe was euer more and more, so ỹ he sawe he must nedes dye. Therfore he sente for his frendes: and sayd vnto them, the slepe is gone frome myne eyes for the verye sorow and vexacion of herte that I haue. For whe I consydre in my mynde the great aduersyty that I am come vnto, & the floudes of heynes which I am come i, where as afore tyme I was so mery and so greatly set by (by reasō of my power) Agayne, consydrynge the euyll that I haue done at Jerusalem, from whēce I toke al the ryches of golde and syluer that were in it, and sent to fetch awaye the inhabytauntes of Jewrye without anye reason why: I knowe, that these troubles are come vpon me for the same cause. And beholde, I must dye with great sorow in a straūge land. Then called he for one Philip a frende of his whom he made ruler of all his realme, and gaue hym the crowne, his robe and his ryng: that he shulde take his sonne Antiochus vnto hym, and brynge hym vp, tyll he myghte raygne him self. So the kyng Antiochus dyed there, in the. cxlix. yere. Whē Lisias knew that the kynge was deed, he ordeyned Antiochus his sonne (whom he had brought vp) to raygne in his fathers stede, and called him Eupator. Nowe they that were in the castell (at Jerusalem) kepte in the Jewes rounde about the Sanctuarye, and sought euer syr to do them harme, for the strengthenynge of the heathen.

Antiochus dyeth. 1. Mach. vi. & 2. Joseph. antiq. libro. xii. Mach. xiii.

Wherfore Judas thought to destroye the, and called all the people togyther, that they myght laye siege vnto them. So they came togyther in the. Cl. yere, and besieged them, layinge forth their ordynaunce and instrumētes of warre. Then certayne of them that were besieged went forth (vnto whome some vngodly men of Israel ioyned theym selues also) and went vnto the kyng sayinge: How longe wyll it be, or thou punysh and auenge our brethren? We haue euer bene mynded to do thy father seruyce to walke in his statutes and to obeye his commaundementes. Therfore oure people fell frome vs, & where euer they founde anye of vs, they slew the and they haue not only me died with vs, but with all oure countreyes: and beholde, this daye are they besiegynge the castell at Jerusalem, and haue made vp the stronge holde in Bethsura: And yf thou doest not preuente them ryghte soone, they wyll doo more then these, and thou shalt not be hable to ouercome them.

1. Mach. vi.

When

When the kynge herde this, he was very angrye, and called all his frēdes, the captaynes of his fotemen and of all his horsmen togyther. He hyred men of warre also out of other realmes, and out of the Iles of the see, which came vnto hym. And the nombre of his hoost was an hudreth thousande fotemen, & xx. thousande horsmen, and .xxxii. Elephantes well exercysed in battayle. These came thorow Idumea vnto Bethsura, and besieged it a longe season, and made dyuers instrumentes of warre agaynst it. But the Iewes came oute and brent them, and fought lyke men. Then departed Judas from the castell at Jerusalem, and remoued ꝑ hoost toward Bethzacaran ouer agaynst the kynges armye.

So the kynge arose before the daye, and brought the power of his hoost in to ꝑ waye of Bethzacaran, where the hoostes made them to the battayle, blowynge the trompettes. And to prouoke the Elephantes for to fyght, they shewed them the sap of red grapes, and mulberyes. And deuyded the Elephauntes amonge the hoost: so that by euery Elephaūt there stode a thousande men well harnessed, and helmettes of stele vpō theyr heedes: Yea vnto euery one of the Elephantes also, were ordeyned fyue hundreth horsmen of the best, whiche wayted of the Elephaunte, goynge where so euer he wente, and departed not frō him. Euery elephaūt was couered wᵗ a strong tower of wod, wherevpon were thyrtye and two valeaunt men, with weapons to fyght, and within it was a man of Inde to rule the beast.

As for the remnaunt of the horsmen, he set them vpon bothe the sydes in two partes with trompettes, to prouoke the hooste, and to flyre vp suche as were slowe in the armye. And whē the sunne shone vpon their shyldes of golde and stele, the mountaynes glistered agayne at them, and were as bryght as the candelettes of fyre. The kynges hoost also was deuyded, one parte vpō the hye mountaynes, the other lowe beneth: so they wente on takynge good hede, and keppynge theyr ordre. And all they that dwelt in the lande, were afrayed at the noyse of theyr hoost, when the multitude went forth, and when the weapēs smote togyther, for the hoost was both great and myghtye. Judas also and his hoost entred in to the battayle, and slew .vi.C. men of the kynges armye. Nowe when Eleasar the son of Saura dyd se one of the Elephauntes dect with the kynges badge, and was a more goodlye beast then the other: he thoughte the kynge should be vpon him, and ieoparde him selfe to delyuer his people, and to get him a perpetuall name.

Wherfore he ran with a corage vnto the Elephaunt in the myddest of the hoost, smytyng them downe of both the sydes, and slew many aboute hym. So wente he to the Elephauntes fete, and gat hym vnder hym, and slewe him: then fell the Elephaunte downe vpon him, and there he dyed. Judas also and his men seinge the power of the kynge, and the myghtye violence of his hoost, departed from them. And the kynges armye wente vp agaynst them towarde Jerusalem, & pytched their tentes in Jewrye besyde mount Sion. Moreouer, the kynge toke truce with them that were in Bethsura. F

But when they came out of the cytye (because they had no vytayles within, and the lande laye vnfylled) the kynge toke Bethsura, and set men to kepe it, and turned his hoost to the place of the Sanctuary, and layd siege to it a great whyle. Where he made all maner ordynaunce: handbowes, fyre dartes, rackettes to cast stones, scorpyons to shoot arowes, and slynges. The Iewes also made ordynaunce agaynste theyrs, and foughte a lōg season. i. Mach. xiii. & vi. d ii. Mach. xi. & xiii. a

But in the cytye there were no vytayles, for it was the seuenth yere of the warres, & those heathen that remayned in Jewrye had eaten vp all their store. And in the Sanctuarye were fewe men lefte for the hungre came so vpon them, that they were scatered abrode euery man to his owne place.

So when Lisias hearde that Philyppe (whom Antiochus the kynge whyle he was yet lyuynge, had ordeyned to bringe vp Antiochus his sonne, that he myght be kynge) was come agayne out of Persia & Medea wᵗ the kynges hoost and thought to optayne ꝑ kyngdome: he gat hym to the kyng in al the haste, and to the captaynes of the hoost, and sayde we decrease daylye, and our vytayles are but small: Agayne, the place that we laye siege vnto is very stronge, and it were oure parte to se for the realme. Let vs agre with these men & take truce with them, and with all their people and graūte them to lyue after their lawe as they dyd afore. For they be greued & do all these thynges agaynste vs, because we haue despysed their lawe. So the kynge and the prynces were content, and sent vnto them to make peax, and they receyued it. Now when the kynge & the prynces had made an oth vnto them they came oute of ꝑ castell, and the kynge went vp to mount Syon. But whē he saw that the place was wel fenced, he brake the oth that he had made, & commaunded to destroye the wal rounde aboute. Then departed he in al the haste, & returned vnto Antioch, where he foūd Philip haupnge dominion of the city. So he fought agaynste him and toke the cytye agayne into his handes. ii. Mach. vi. & G

¶ Demetrius raygneth after he had kylled Antyochus and Lisias. He troubleth the chyldren of Israel thorow the counsell of certayne wycked persones. The prayer of the prestes agaynste Nycanor. Judas kylleth Nicanor, after he hadde made his prayer.

CAPI. VII.

IN the .CLI. yere came Demetrius the son of Seleucus frome the cytye of Rome with a small companye of men, vnto a cytye of the see coaste, and there he bare rule. And it chaunced, that when he came to Antioch the cytie of his progenitours, his A Demetrius

hoost

boon coke Antiochus & Lisias, to bringe the vnto him. But whē it was tolde him, he sayd: let me not se their faces. So ꝑ hoost put them to death: Nowe when Demetrius was set vpon the trone of his kyngdome, there came vnto him wycked and vngodly men of Israel: whose captayne was Alcimus, that wolde haue bene made hye preest: These men accused the people of Israel vnto the kynge, sayinge: Iudas & his brethren haue slayne thy frēdes, and driuen vs out of our owne lande. Wher fore sende now some man (to whom thou gyuest credence) that he may go & se all the destruction, which he hath wrought vnto vs and to the kynges lande, and let him be punished with al his frendes and fauourers.

B Then the kynge chose Bachides a frend of his, which was a man of great power in the realme (beyonde the great water) & faythfull vnto the kynge: and sent him to se the destruction that Judas had done. And as for that wycked Alcimus, he made him hye preest, and cōmaūded him to be auēged of the childrē of Israel. So they rode vp, and came w̄ a great hoost in to the lande of Juda, sendynge messengers to Judas & his brethrē, and speaking vnto them with peaceable wordes: but vnder disceyte. Therfore Judas and his people beleued not their sayinge, for they sawe ꝑ they were come with a great hoost.

Alcimus hygh preste.

After this came the scrybes togyther vnto Alcimus & Bachides, trustynge the best vnto them. And ꝑ first ꝑ Assidans requyred peace of them, sayng: Alcimus the preest is come of the sede of Aarō, how can he disceyue vs? So they gaue thē louyng wordes, and swore vnto thē, and sayde: we will do you no harme, neyther your frendes: and they beleued them. But the very same day toke they .lx. men of them, and

C Psal. lxxix. a slew them accordyng to the wordes that are wrytē: They haue cast ꝑ flesh of thy sayncte, and shed their bloud rounde about Jerusalem, and there was no man that wold bury them. So there came a great feare & drede among ꝑ people, sayinge: there is neyther truthe nor ryghtousnesse in them, for they haue broken the appoyntment and othe that they made. And Bachides remoued his hoost frome Jerusalem, and pitched his tente at Bethzecha: where he sent forthe, and toke many of them that had forsaken him: He slewe many of the people also, and cast them in to a greate pyt. Then commytted he the land vnto Alcimus, and left men of war with him to helpe hym, and Bachides him self went vnto the kynge. And thus Alcimus defended his hye preesthode, and all suche as vexed Israel, resorted vnto him: In so moch that they obtayned the land of Juda, and dyd moche euyll vnto the Israelytes.

Now when Judas sawe all the mysscheefe that Alcimus and his company had done (yea more then the Heythen them selues) vnto ꝑ Israelytes: he went forthe rounde about all the borders of Jewry, & punysshed those vnfaithfull renagates, so that they came nomore out in the countrey. So when Alcimus saw, that Judas and his people had gotten the vpperhande, and that he was not hable to abyde them: he went agayne to the kynge, & sayde all the worst of them that he coulde. Then the kyng sent Nicanor, one of his chief prynces (whiche bare euyll will vnto Israel) and commaunded hym that he shulde vtterly destroye the people.

So Nicanor came to Jerusalem with a great hoost, and sent vnto Judas and his brethren with frēdly wordes (but vnder disceit) sayinge: there shal be no warre betwyxt me and you: I will come with a few men, to se how ye do, with frēdshyp. Upō this he came vnto Judas, and they saluted one an other peaceablye: but the ennemyes were appoynted to take Judas by violence: Neuertheles it was tolde Judas, that he came vnto hym but vnder dysceyte: wherfore he gat hym away frō him, & wold se his face nomore. Whē Nicanor perceyued that his counsel was bewrayed, he went out to fyghte agaynste Judas beside Capharsalama: where there were slayne of Nicanors hoste .v. M. men: the rest due fled vnto the castel of Dauid.

D 1. Mach. vii.

After this came Nicanor vp vnto mounte Syon: and the preestes with the elders of ꝑ people went forth to salute hym peaceablye and to shewe him the burntsacrifyces that were offred for the kynge. But he laughed them to scorn, mocked them, defyled them, & spake disdaynedly yea & swore in his wroth, sayinge: If Judas and his hoost

E 1. Mach. vii. be not delyuered nowe in to my handes, as soone as euer I come agayne (and fare well) I shall burne vp this house. With that wēt he out in a greate angre. Then the preestes

ii. Para. v. iii. Reg. viii. & saye. lvi. Matth. xxi. came in, and stode before the aulter of the temple, weppynge and sayinge: For so moche as thou, O Lord, hast chosen this house, that thy name mygot be called vpon therin and ꝑ it shulde be an house of prayer an prayeng vnto thy people: Be auenged of this man & his hoost, & let them be slayne with the sword: remembre the blasphemyes of them, and suffre them not to contynue any longer.

When Nicanor was gone from Jerusalē he pitched his tent at Bethoron, and there an hoost met hym out of Syria. And Judas came to Adarsa with thre .M. men and made his prayer vnto God, sayinge: O Lord, because the messengers of kynge Senacherib blaspheme thee, the angell went forth, and slew an

Esay. xxxvii. ii. Mac. viii. and. xiii. iii. Reg. xix. C.lxxxv. thousande of them: Euen so destroy thou this hoost before vs to day ꝑ other people maye knowe howe ꝑ he hath blasphemed thy Sanctuary: & punish hym, accordynge to his malycyousnes.

And so the hostes stroke the felde, the .xiii. day of the moneth Adar: and Nicanors hoost was discomfyted and he hym self was fyrste slayne in the battayle. When Nicanors men of warre sawe that he was kylled, they cast away their weapous & fled: but the Jewes followed vpō thē an hole dayes iourney, frō Adazer vnto Gazara, blowynge with the trōpets, & makynge tokens after them. So the Jewes came forth of al the townes there about & blew out their hornes vpon them, & turned

Nicanors. ii. Mach. xv.

turned agaynst them: thus were all slayne, and not one of them left.

Then they toke their substance for a pray and smote of Nicanors heed & his right hād (which he helde vp so proudly) and brought it with them, and hāged it vp afore Jerusalē wherfore the people were exceedingly reioyced, and passed ouer that daye in great gladnesse. And Judas ordeyned that the same day (namely the .xiii. day of the moneth Adar) shold be kept in myrth euery yere. Thus the lande of Juda was in rest a litle whyle.

¶ Judas consyderyng the power and godly policie of the Romaynes, maketh peace with them. The tenour of the Romaynes sent vnto the Jewes.

CAPI. VIII.

I Udas herd also the fame of the Romayns that they were mighty & valeaunte men, and agreable to all thynges that are requyred of theym, and make peare with all men whiche come vnto them, and howe they were doughty men of strength. Besides that it was told him of their battayls and noble actes which they dyd in Galacia, how they had conquered them, and brought them vnder tribute: and what great thinges they had done in Spayn, how that with their wisdom and sobre behauiour, they had won the mynes of syluer and gold that are there, and obteyned all the land, with other places far from them, howe they had discomfited and slayne downe the kynges that came vpon them, frō the vttermost part of the earth, & how other people gaue them tribute euerye yere. Howe they had slayne and ouercome Philip & Perses kynge of Cethim, and other moo in battayle, whiche had brought theyr ordinaunce agaynst them: how they discomfited greate Antiochus kyng of Asia, the wold nedes fight with thē, hauyng an. Cxx. Elephantes, with horsemen, charettes, and a very great hoste: how they toke him selfe alyue, and ordeyned him (with such as shold raygne after him) to paye them a greate tribute, yea and to fynde them good suretyes and pledge: beside all this, howe they had taken frome him India, Media and Lidia (his best lādes) and gyuen them to kyng Eumenus.

Agayne, how they perceyuyng the Gzekes were commyng to ver thē: sent agaynst them a capiteyn of an host, which gaue them battayle, slew many of them, led away theyr wyues and chyldren captyue, spoyled them, toke possession of their land, destroyed theyr stronge holdes, and subdued them to be their bondmen vnto this day. Moreouer how that as for other kyngdomes & Iles, which sometyme withstode them, they destroyed them, & brought them vnder their dominiō: but helped euer their own frendes and those that were confederate with them, and conquered kingdomes bothe far & nye: and that who so euer herd of their renowme, was afrayd of them: for whom they wolde helpe to their kingdomes, those raigned: and whome it lyked not thē to raygne, they put him downe. And how they were com to great preeminence: hauing no kyng among them, neyther any man clothed in purple, to be magnified ther thorow, but had ordeyned them selues a parlyament, wherin there sat three. C. and. xx. Senatours dayly vpon the counsell, to dispatche euer the busynesse of the people, and to kepe good order: And howe that euerye yere they chose a Mayre, to haue the gouernaunce of all theyr lande: to whom euery man was obedient, & that there was neyther envyl wil ne discencio among them.

Then Judas chose Eupolemus the son of Jhon, the son of Jacob, and Jason the son of Eleazar, & sent them vnto Rome for to make frendshipe and a bond of loue with thē, that they might take frō them the bondage of the Gzekes, for the Jewes sawe that the Gzekes wolde subdue the kingdom of Jsrael. So they went vnto Rome (a very great iourney) & came in to the parliament, & said: Judas Machabe with his brethrē and the people of the Jewes hath sent vs vnto you, to make a bōde of frēdship and peax with you, and ye to note vs as your louers and frendes. And the matter pleased the Romains right wel, wherfore it was written vp: of the which the Romains made a writing in tables of latyn, and sent it to Jerusalem, that they might haue by them a memorial of the same peax & bond of frendship after this maner: God saue the Romains, & the people of the Jewes, both by se & by land, and kepe the swerde and enemy from thē for euermore. Yf there come fyrst any war vpon the Romains, or any of their frēdes, thorow out al their dominion, the people of the Jewes shal helpe them (as the time requireth) & that with all their hertes. Also they shall neyther gyue nor send vnto theyr enemyes vitayles, weapons, money, ne shyppes: but fulfyl this charge at the Romayns pleasure, & take nothyng from them therfore. Agayn, yf the people of the Jewes happen first to haue warre, the Romayns shall stande by theym with a good wyll, accordynge as the tyme wyl suffre. Neyther shall they gyue vnto the Jewes ennemyes, vytayles, weapons, money, nor shyppes. Thus are the Romayns content to do, and shal fulfyl their charge without any disceyte.

Accordynge to these articles, the Romaynes made the bonde with the Jewes. Nowe after these artycles, sayde they, yf anye of the partyes wyll put to them, or take anye thynge from them: they shall do it with the consent of both: and what so euer they adde vnto them or take from them, it shall stande faste. And as touchynge the euyll that Demetrius hath done vnto the Jewes, we haue wrytten vnto hym, sayinge: Wherfore layest thou thy heuye yoke vpon the Jewes oure frendes and louers? Yf they make anye complaynte of the agayne vnto vs, we shall defende them, and fyght with the by see and by lande.

¶ After the death of Nicanor Demetrius sendeth his armye agaynst Judas. Judas is slayne. Jonathas is put in the stede of his brother. The strife betwene Jonathas and Bachides. Alcimus is taken with the palsye and dyeth. Bachides returneth agayne vnto the kynge. He commeth vpon Jonathas by the counsel of certayne wicked persons, and is ouercome. The truce of Jonathas & Bachides.

CAPI. IX.

a

IN the meane season, when Demetrius herd ỳ Nicanor and his host was slayne in the felde, he proceded further, to sende Bachides and Alcimus agayne in to Jury, & those that were in the ryght wing of his host wt them. So they went forth by the way that ledeth vnto Galgala, and pitched their tentes before Mesaloth, which is in Arbellis, & wan the city, & slew moch people. In the first moneth of the. Clii. yere, they brought theyr hoste to Jerusalem, and rose vp and came to Berea, with. xx. thousand fotemen, and two thousande horsemen.

1. Ma. vii. & Jose. ca. xvii. libro. xii.

Now Judas had pitched his tent at Laisa with thre. M. chosen men. And whē they saw the multitude of the other army, that it was so greate, they were sore afrayde, and many conueyed them selues out of the hoste. In so moche that there abode no moo of theym but eyght hundred men. When Judas saw ỳ his host fayled him, and ỳ he must nedes fight, it brake his hert, that he had no time to gather thē togither: wherfore ỳ mā was in extreme trouble. Neuertheles he said vnto them that remayned wt him: Up, let vs go against our enemies, paduēture we shal be hable to fight with them. But they wold haue stopped him saying: we shal be hable, therfore let vs now saue our liues, & turne agayn to our brethren and then wil we fyght agaynst them, for we are here but fewe.

b

And Judas sayde: God forbyd, that we sholde fle from them. Wherfore yf our time be come, let vs die manfully for our brethrē, and let vs not stayne our honour. Then the host remoued oute of the tentes, and stode agaynst them. The horsemen were diuided in two partes: the slynge casters, and the archers wente before the hoste, and all the myghty men were formest in the feld. Bachides him self was in the right wing of the batel, and the host drew nye in two partes, and blewe the trompettes. They of Judas syde blewe the trompettes also, & the earth shoke at the noyse of the hostes, and they stroke a felde from the morow tyll nyght. And when Judas saw that Bachides hoste was strongest of the ryghte syde, he toke with hym all the hardy men, and brake the right winge of their ordre, and folowed vpō them vnto the mount Azot.

Now when they whiche were of the lefte wynge sawe that the ryght syde was discomfeted, they persecuted Judas and them that were with him. Then was there a sore batel for manye were slayne and wounded of bothe the partyes: Judas also hym selfe was kylled, and the remnaūt fled. So Jonathas and Symon toke Judas their brother, and buryed him in his fathers sepulcre, in the citye of Modin. And al ỳ people of Israel made gret lamentacion for him, and mourned long saying: Alas that this worthy sholde be slayne which delyuered the people of Israel. As for other thinges perteyning to the battayles of Judas, the noble actes that he did, and of his worthynesse: they are not written, for they were very many.

Judas is slayne.

c

And after the deth of Judas, wycked men came vp in all the costes of Israel, and there arose al such as worke vngodlynes. In those dayes was there a great derth in the land, & all the countrey gaue ouer them selues and theirs vnto Bachides. So Bachides chose wicked men, & made them lordes in the land. These sought out, and made serch for Judas frendes, and brought them vnto Bachides: which auenged him self vpon them, wt great despite. And there came so greate trouble in Israel, as was not sens the time that no prophet was sene there.

Josep. ca. libro. xii.

Then came all Judas frendes togyther, & said vnto Jonathas: For so moch as thy brother Judas is deed, there is none lyke hym to go forth against our ennemies, agaynst Bachides, and such as are aduersaries vnto our people. Wherfore this daye we chose the for him, to be our prince & capiteyn, to ordre our battel. And Jonathas toke the gouernaunce vpon him at the same time, and ruled in stede of his brother Judas. When Bachides gat knowlege therof, he soughte for to slee him: But Jonathas and Simō his brother perceyuing that, fled in to ỳ wildernes of Thecua with all their company, and pitched their tētes by the water pole of Alphar.

Which whē Bachides vnderstode, he cam ouer Jordan with all his host vpon the Saboth daye. Now had Jonathas sent his brother Jhon (a capiteyn of the people) to praye his frendes the Nabuthites, that they wolde lend thē their ordinaūce, for they had moche. So the chyldren of Jambry came out of Madaba, and toke Jhon, and al that he had, and went their way withall. Then came worde vnto Jonathas and Symon his brother, that the childrē of Jambry made a great mariage and brought the bride from Madaba wt gret pompe: for she was doughter to one of ỳ noblest princes of Canaan. Wherfore they remembred the bloude of Jhon their brother, & went vp, & hid them selues vnder the shadow of the mountayne.

d

So they lyft vp their eyes, and loked, and beholde there was moche ado, and great repayre, for the bryde grome came forthe, & his frendes and his brethrē met them with tympanies, instrumentes of musycke, and many weapons. Then Jonnathas and they ỳ were with him, rose oute of their lurkinge places agaynst them, and slew many of them. As for the remnaunt, they fled in to the mountayns and they toke all theyr substaunce. Thus the mariage was turned to mournynge, and the noyse of their melody in to lamentacion.

And

And so when they had auenged the bloude of their brother, they tourned agayne vnto Iordane.

Bachides hearing this, came vnto the very border of Iordan with a greate power vpon the Saboth daye. And Jonathas sayd to his cõpany: let vs get vp, and fight against our enemies: for it standeth not with vs to daye as in times past. Beholde, our enemies are in our way, the water of Iordane vpon the one syde of vs, with bankes, kennes and woddes of the other side, so that there is no place for vs to depart vnto. Wherfore cry now vnto heuen, that ye may be delyuered from the power of your enemies. So they stroke the batel. And Jonathas stretched out his hande to smyte Bachides, but he fled backward. Thẽ Jonathas and they that were with him lepte in to Iordan, and swymmed ouer Iordan vnto hym, & there were slayne of Bachides side that daye, a. M. men.

Therfore Bachides with his host turned again to Jerusalẽ, and buylt vp the castels & strong holdes þ were i Jury, Jericho, Emaus Bethoro, Bethel, Thamnata, Phara & Topo, with hye walles, with portes, and with lockes, and set mẽ to kepe them, þ they might vse their malice vpon Israell. He walled vp Bethsurah, Gazarah, and the castel at Jerusalẽ also, & prouided thẽ with men & vitailes. He toke also the chyefe mens sonnes in the countrey for pledges, & put them in the castel at Jerusalem to be kepte.

Afterward in the. Cliij. yere in the second moneth, Alcimus commaũded that the walles of the inmost sanctuary shold be destroyed, and the buildinges of the Prophetes also. And when he began to destroy them, the thinges that he went about were hyndred, for he was smytten with a palsey, & his mouth shut so þ he coulde no more speke, ne commaunde any of his house concernynge his busynesse. Thus dyed Alcimus in great miserye at the same tyme, and when Bachides saw that Alcimus was deed, he turned again to the king and so the land was in rest two yeres. Then all the vngodly men helde a counsel, saying: Beholde, Jonathas and his companye are at ease, and dwell without care. Wherfore let vs bring Bachides hither, & he shall take thẽ all in one nyght.

So they went & gaue Bachides this counsell, which arose to come with a great host, & sent letters priuily to his adherentes whiche were in Jurye, to take Jonathas & those that were with him: but they mighte not, for the other had gotten knowlege of their deuice. And Jonathas toke. l. mẽ of þ countrey (whiche were þ ryng leaders of them) & slew thẽ. Then Jonathas and Symon, w their compayny departed vnto the city Bethbessen, which lieth in the wyldernesse, and repayred the decayt therof, and made it stronge. When Bachides knew this, he gathered all his hoste, & sent worde to them that were of Jury. Thẽ came he & layd siege to Bethbessen, & fought agaynste it a longe season, and made instrumentes of war. Now Jonathas left his brother Symon in the city, and went forth hym self in the countrey, and came with a certein nombre, and slew Odares and his brethren, and the chyldren of Phaleron in their tẽtes: so that he began to be strong, and to increase in power.

As for Symon & his company, they wente out of the city, and brent vp the instrumẽtes of warre, and fought against Bachides, and discomfeted hym. And Bachides was sorye vexed bicause his counsel and trauayle was in vayn. Wherfore he was wroth at the wicked men (that gaue him counsel to come in to their land) and slew many of them. Thẽ purposed he with his company to go away in to his owne countrey: wherof when Jonathas had knowlege, he sẽt embassadours vnto him for to make peax with him, and that he shold deliuer him his prisoners agayn. To þ whiche Bachides consented gladly, and dyd according to his desire, yea & make an oth that he shold neuer do him harme all the dayes of his lyfe. So he restored vnto him all the prisoners that he had take out of the land of Juda, and then turned and went his waye in to his owne land, neither proceded he any further to com vnto þ borders of Juda. Thus Israel had no more war. And Jonathas dwelte at Machmas, and began there to gouern the people, and destroyed the vngodly men oute of Israel.

¶ Demetrius desyreth to haue peace with Jonathas. Alexander moueth war agaynst Demetrius. Demetrius is slayne. The frendship of Ptolomeus and Alexander.

CAPI. X.

IN the. Clx. yere, came Alexander, the son of noble Antioch, and toke Ptolomais, whose citizins receiued him, and there he raygned. When Demetrius herde therof, he gathered an exceedyng great hoste, and went forth agaynst hym to fyght. Wherfore Demetrius sent letters vnto Jonathas with louynge wordes, and praysed hym greatlye. For he saide: we will fyrste make peax with him, before he hyud him self with Alexander against vs, els he shal remembre the euil that we haue done agaynst him, his brother & his people, and so he gaue Jonathas leue to gather an hoste, to make weapons, and to be cõfederate with hym, and commaunded the pledges that were in the castell to be deliuered vnto hym. A Alexander. Joseph. capt. i. iii. libr. xiii.

Then came Jonathas to Jerusalem, & red the letters, in the audience of all the people, and of them that were in the castel. And therfore were they sore afrayde, bycause they herde that the kynge had gyuen hym lycence to gather an hoste. Thus were the pledges delyuered vnto Jonathas, whiche delyuered them to their elders. Jonathas also dwelt at Jerusalem, and began to buylde vp and to repayre the citie, commaundyng the workemen to wall it, and the mounte Syon round about with free stone, to be a stronge holde, B

and so they did. As for the heathen þ were in þ castels which Bachides had made vp, they fled, so that euery man left the place, & went in to his own countrey. Only at Bethsura remayned certeyn of the Jewes, which had forsaken the law & commaundementes of God, for Bethsura was their refuge.

Now whē king Alexander herd of the promises that Demetrius had made vnto Jonathas, & when it was tolde hym of the battels and noble actes, which he & his brethren had done, and of the greate trauayles þ they had takē, he said: where shal we fynd such a mārwel, we wil make him our frend, and be confederate with him. Upō this he wrote a letter vnto him, with these wordes: kyng Alexander saluteth his brother Jonathas. We haue herd of the, that thou art a valeaūt mā, and mete to be our frend: wherfore this day we ordeyn the to be the hye preest of thy people, and to be called the kynges frend. (Upō this, he sent hym a purple clothynge, and a crowne of golde) that thou mayste consydre what is for our profyte, and kepe frendshyp towarde vs.

B So in the seuenth moneth of the. clx. yere vpō the solemne feast day of the tabernacles Jonathas put the holye rayment vpon hym. Then gathered he an hoste, and made many weapons. Which when Demetrius herd, he was maruelous sory, & said: Alas, what haue we done, that Alexander hathe preuented vs in gettynge the frendshyp of the Jewes, for his owne defence? Yet wil I wryte louingly vnto them also, yea & promise them dignities and rewardes, that they may be of my syde. Wherupon he wrote vnto thē these wordes: King Demetrius sendeth greting vnto þ people of þ Jewes. Where as ye haue kept your couenaunt toward vs, and continued in our frendshyp, not enclining to our enemyes we were glad, when we herd therof. Wherfore remayne stil and be faythfull to vs: and we shal recompence you for the thinges, that ye haue done on youre partye: we shall release you of many charges, & gyue you rewardes. And now I discharge you and all the Jewes from tributes, I forgiue you the customes of salt, and lease you of the crowne taxes, of þ thirde parte of sede, and halfe of the frute of trees, which is mine own duty. These I leue for you, from this daye forthe: so that they shall not be taken of the land of Juda, nor of the thre cities which are added thervnto out of Samaria and Galilee, frome this daye forth for euermore. Jerusalem also with all thynges belongyng therto, shall be holy and fre: yea the tithes and tributes shal perteyn vnto it. As for the power of the castel which is at Jerusalem, I remit and giue vnto þ hye preest, that ye maye set in it suche men, as he shall chose to kepe it. I freely delyuer all the Jewes that are prysoners thorowe oute all my realme: so that euery one of them shal be fre frome payinge anye trybute, yea euen of theyr catell.

All the solemne feastes, Sabothes, newemoones, the dayes appoynted, the thre dayes before & after the feast, shal be fre for al the Jewes in my realme, so that in them no man shal haue power to do any thyng, or to moue any businesse against any of them, in any maner of cause. There shall. xxx. M. also of the Jewes be writtē vp in the kynges host, and haue theyr wages payde, as all other men of warre of the kynges hold haue, and of them shal be ordeyned certeyn to kepe the kynges strong holdes: yea and some of them shal be set ouer the kynges busines, þ they may faithfully dele with þ same. The Jewes also shal haue princes of their owne, & walke in theyr owne lawes, as the kynge hath commaunded in the land of Juda.

And the thre cities that are fallen vnto Jury from the countrey of Samaria and Galilee, shall be taken as Jury, and be vnder onely neither be subiect to any straunge lorde, but to the hye preest. As for Ptolomais & the land perteynynge therto, I gyue it vnto the Sanctuary at Jerusalem, for the necessary expences of the holy thinges. Moreouer I wil gyue euery yere. xv. thousande sicles of syluer out of the kinges cheker (which perteyneth vnto me) to the worke of the temple: yea and loke what remayneth (whiche they that had oure maters in hād in tymes past haue not payde) that same shall they giue vnto theym also. And beside al this, the fyue thousand sicles whiche they toke yerely of the rentes of the Sanctuary, shall belonge vnto the preestes þ do seruyce. E

Item, who so euer they be that fle vnto the temple at Jerusalem, or within the lyberties therof, where as they are fallen in to the kinges daunger for any maner of businesse, they shal be pardoned, and all þ goodes that they haue in my realme, shal be fre. For the buylding also and repayring of the worke of the Sanctuary, expenses shall be gyuen out of þ kynges checker: Yea and for the makyng of the walles rounde about Jerusalem, for the brekyng downe of the olde, & for the settinge vp of the stronge holdes in Jurye, shall the costes and charges be gyuen oute of the kynges checker.

But when Jonathas and the people herde these wordes, they gaue no credēce vnto thē, neither disceyued them: for they remembred the great wyckednesse that he had done vnto Israell, and how sore he hadde vexed them. Wherfore they agreed vnto Alexander, for he was a prynce that had delte frendly with them, and so they stode by hym alway. Then gathered kyng Alexander a great hoste, and brought his armye agaynst Demetrius. So the two kinges stroke battayle togither, but Demetrius hoste fled, and Alexander followed after and fell vpon them. A mighty sore felde was it, contynuyng tyl the sunne went downe, and Demetrius was slayne the same daye. Demetrius slayne

And Alexander sente embassadours vnto Ptolomy the kyng of Egypt with these wordes, saying: for so moch as I am come again to my realme, and am sette in the trone of my progenytours, and haue gotten the dominion F

minion ouercõmed Demetrius, conquered the lande, & stryken a felde with hym, so that we haue discomfeted both him and his host, and set in the trone of his kyngdom: Let vs now make frendshyp togyther, gyue me thy doughter to wyfe: so shall I be thy sonne in lawe, and gyue the rewardes, and her greate dignytye. Ptolomy the kynge gaue answere, sayinge: Happye be the daye wherin thou art come agayne to the land of thy progenitours, and set in the trone of their kyngdome. And now wil I fulfyll thy wrytyng: but mete me at Ptolomais, that we maye se one an other, and þ I may mary my doughter vnto the accordyng to thy desyre. So Ptolomy went out of Egypt with his doughter Cleopatra, and came vnto Ptolomais in the Clxii. yere, where kyng Alexander met hym, and he gaue Alexander his doughter Cleopatra, and maried them at Ptolomais wt great worshyp, lyke as the maner of kynges is to be. Then wrote kyng Alexander vnto Jonathas, that he shulde come and mete hym. So he went honourably vnto Ptolomais, and there he met the two kynges, and gaue them great presentes of golde and syluer, & found fauour i their sight. And there came togither against Jonathas certeyn wycked men, and vngracious persons of Israel, makyng complayntes of him, but the king regarded them not. As for Jonathas the kyng commaunded to take of his garmentes, and to clothe hym in purple: and so they dyd. Then the kynge appoynted him to syt by hym, and sayd vnto his princes: Go with hym in to the myddest of the citye, and make a proclamacion, that no man complayne agaynst him of any matter, and that no mã trouble him, for any maner of cause.

So it happened that whẽ his accusers saw the worshyp which was proclaymed of hym and that he was clothed in purple, they fled euerychone. And þ king made moche of him, wrote him amonge his chiefe frendes, made him a duke, and partaker of his dominion. Thus Jonathas went agayne to Jerusalem. with peace and gladnesse. In the Clxv. yere cam Demetrius the son of Demetrius from Creta in to his fathers lande, wherof when Alexander herde tell, he was ryght sory, and returned vnto Antioche. And Demetrius chose Appolonius, whiche had þ gouernaũce of Celosiria, to be his capteyn.

So he gathered a great hoste, and came vn to Jamnia, and sende worde vnto Jonathas the hye preest, sayinge: Darest thou withstande vs thy selfe alone? As for me, I am but laughed to scorne and shamed, bycause thou prouedst thy strength against vs in the mountaynes. Nowe therfore yf thou trustest in thyne owne strengthe, come downe to vs in to the playne felde, and there let vs proue our strength togither: thou shalt fynd, that I haue valeaunt men of warre with me, and shalt knowe whome I am, and the other that stande by me,

Which saye that your fote is not hable to stande before oure face, for thy fathers haue ben twise chased in to their owne land. And nowe, howe wilte thou be hable to abyde so great an host of horsmen and fotemen in the feld, where as is neither rock, stone ne place to fle vnto?

When Jonathas herde the wordes of Appolonius, he was moued in his mynde, wherfore he chose. x. thousand men, and went out of Jerusalem, and Symon his brother mette hym, for to help him: and they pitched their tentes at Joppa, but the city kept hym forth, for Joppa was an hold of Appolonius. Thẽ Jonathas layde siege to it, and they þ were in the citye for very feare let hym in: and so Jonathas wan Joppa. Appolonius hearyng of this, toke thre thousande horsemen, with a great hoste of fote, and went as though he wolde goo to Azotus, and came immediatly in to the playne felde: bycause he had so manye horsemen, and put his truste in them. So Jonathas folowed vpon hym to Azotus, and there they stroke the battayle. Now had Appolonius left a thousande horsemen behynde thẽ priuily in the tentes. And whẽ Jonathas knewe that suche wayte was layde behynde them, they went rounde about the ennemyes host, and shot dartes at the people frome the mornyng to þ euenyng. As for Jonathas people, they kepte their order as he had commaũded them, and the enemyes horses were euer labourynge.

Then brought Symon forth his host, and set them agaynst the fotemen. For the horsemen were wery alredye. So he discomfeted them, and they fled. And they that were scatred in the feld, gat them to Azotus, and cam in to the temple of Dagon their idol, þ they myght there saue their liues. But Jonathas set fyre vpon Azotus, and al the cities round about it, and toke their goddes, and brent vp the temple of Dagõ with all them that were fled in to it. J

Thus were slayne and brent wel nye eight thousande men. So Jonathas remoued the hoste frome thence, and brought them to Alcalon, where the men of the city came forth, and met him with great worshyp. After this went Jonathas and his hoste agayne to Jerusalem, with greate substaunce of good. And when kyng Alexander herde these thinges, he thought to doo Jonathas more worshyp, and sent hym a coler of gold, as the vse is to be gyuen vnto suche as are of the kynges nexte bloude. He gaue hym also the citye of Accaron with the landes belongyng ther to in possession, 1. Mach. xi. a

¶ The dissencyon betwyxt Ptolomeus and Alexãder his sonne in lawe. The deathe of Alexander. Demetrius ragneth after the death of Ptolomeus. Syon is besciged of Jonathas. Demetrius seinge that no man relysted hym, sende his armye agayne. Typhon moueth Antiochus agaynste Demetrius. Demetrius is delyuered by þ succour of Jonathas. After his delyueraunce he breaketh his couenaunt that he had made.

CAPI. XI.

Joseph. La. vii. libr. xiii.

AND the kynge of Egypte gathered an host (lyke the sand that lyeth vpon the see shore) and many shyppes: and wēt about thorow discevte to obteyne the kyngdome of Alexander, and to ioyne it vnto his owne realme. Upon this he toke his iourney in to Siria, and was letten in to the citves, and men came forth to mete him: for kynge Alexander had commaunded them so to do, bycause he was his father in lawe. Nowe when Ptolomy entred in to any city, he left men of warre to kepe it, and this he dyd thorow out all the citves. And when he came to Azotus, they shewed hym the temple of Dagon and Azotus that was brent vp, with the other thinges which were destroyed, the dead bodyes cast abrode, and the graues that they had made by the way syde, for suche as were slayne in the felde: And tolde the kynge that Jonathas had doone all these thynges, to the intent they myghte get him euyll wyll. But the kyng: sayde not a worde therto. And Jonathas met the kynge with greate honour at Joppa, where they saluted one an other, and toke their rest. So when Jonathas had gone with the kyng, vnto the water that is called Eleutherus, he turned agayne to Jerusalem. Now Ptolomy had gotten the dominion of the citves vnto Seleucia vpon the see coste, ymaginyng wycked counsels agaynst Alexander, and sente embassadours vnto Demetrius, sayinge: Come, lette vs make a bonde bitwyxte vs, so shall I gyue the my doughter that Alexander hath, & thou shalt raygne in thy fathers kyngdome. I repente that I gaue Alexander my doughter, for he goeth about to slaye me. And thus he sclaundred Alexander, bycause he wolde haue hadde his realme.

B

Thus he toke his doughter from him, gaue her vnto Demetrius, and forsoke Alexander so that his malyce was openly knowen. And Ptolomy came to Antioch, where he set two crownes vpon his own heed: the crowne of Egypt and of Asia. In the mean season was kyng Alexander in Cilicia, for they þ dwelt in those places, had rebelled agaist him. But when Alexāder herd of this, he came to war agaynste him. So kynge Ptolomy brought forth his hoste, and met him with a myghtye power, and chased him away. Then fled Alexander into Araby, there to be defended, & kyng Ptolomys honour increased. And Zabdiel the Arabian smote of Alexanders heed, & sent it vnto Ptolomy. But the third day after dyed kyng Ptolomy hym selfe, and they whom he had set in the stronge holdes, were slayne of those that were within the citves. And Demetrius raigned in þ hundred. lxvij. yere.

Alexaunders slayne.

At the same tyme gathered Jonathas them that were in Jewry to lay siege vnto the castell whiche was at Jerusalem, and so they made many instrumentes of warre agaynste it. Then went there certeyn vngodly persōs (whiche hated their owne people) vnto kyng Demetrius, and told hym that Jonathas besieged the castel. So when he herd it, he was angry, & immediatly came vnto Ptolomais, and wrote vnto Jonathas that he shulde not laye siege to the castell, but come and speake with hym in all the haste. Neuertheles whē Jonathas herde this, he commaunded to besiege it. He chose also certeyn of the elders & preestes of Israell, and put hym selfe in the peryll: and toke with hym golde, syluer, clothynge, and dyuers presentes: and wente to Ptolomais vnto the kynge, and founde hym gracyous.

C

And though certayne vngodly men of his owne people made complayntes vpō him, yet the kyng intreated him, lyke as his predecessours had done before, and promoted him in the sight of al his frendes, confirmed him in the hye preesthod, with al þ worshyp þ he had afore, & made him his chief frend. Jonathas also desired the kyng that he wolde make Jury free, with the three head citves in Samaria and the landes perteynge therto: vpon this dyd Jonathas promyse him three. C. talentes. Whervnto the kyng consented and gaue Jonathas writing of the same, cōteyning these wordes: Kynge Demetrius sendeth greting vnto his brother Jonathas, and to the people of the Jewes. We sende you here a copy of the lettre whiche we dyd wryte vnto our elder Lasthenus, concernynge you, that ye shulde knowe it.

D

Kynge Demetrius sendeth gretynge vnto Lasthenus his elder. For the faythfulnesse þ oure frendes the people of the Jewes kepe vnto vs, and for the louynge kyndnesse whiche they beare towarde vs: we are determyned to do them good. Wherfore we ordeyne all the costes of Jewry with three citves, Lyda and Ramatha, whiche are added vnto Jury from Samaria, and all þ landes pertayning thervnto, to be freely separated for suche as do sacrifice in Jerusalem: bothe concerning the paymentes whiche the kynge toke yerely afore tyme, and the frutes also of the earthe and trees. As for other tythes and trybutes þ belonged vnto vs, we discharge them therof from this tyme forthe. In lyke maner we graunt vnto them all the customes of salte & crowne tares which were brought vnto vs. And this fredom shall they haue firme and & stedfast, from this tyme forth for euermore. Therfore se that ye make a copy of these our letters, and delyuer it vnto Jonathas: that it may be kept vpon the holy mount in a conuenient place.

E

After this, when Demetrius the kyng saw that his lande was in reste, and that no resistaunce was made hym: he sent awaye all his hoste euerye man to his owne place, excepte an armye of straungers, whome he brought from the yles of the heathen, wherfore al his fathers hoste had euil wil at him. Now was there one Triphon, that had ben of Alexanders parte afore, whiche when he sawe that all the hoste murmured agaynste Demetrius, he wēt to Emalcuel the Arabiā (that brought vp Antiochus the sonne of Alexander) and lay fore vpon hym to deliuer hym this yonge Antiochus: that he myghte

1. Mach. xi.

raygne

raygne in his fathers stede. He tolde him also what greate euyll Demetrius had done, and his men of warre loued him not: and so remayned there a longe season.

And Jonathas sent vnto kynge Demetrius, to dryue them out whiche were in the castel at Jerusalem & in the other refugyes, for they dyd Israel great harme. So Demetrius sent worde vnto Jonathas, saying: I wil not only do these thinges for the and thy people, but at tyme conuenyent I wyll do bothe the and thy people great worshyp. But now thou shalt do me a pleasure, yf thou wylt sende me men to helpe me: for all myne armye is gone fro me. So Jonathas sent him thre .M. strōg men vnto Antyoche, and they came vnto the kynge, wherfore the kynge was very glad at theyr commynge. But they that were of the cytie (euen an. C xx. thousande men) gathered them together, and wold haue slayne ꝑ kyng, whiche fled in to his courte: and the cytezyns kepte the stretes of the cytie, and beganne to fyght.

Then ꝑ kyng called for the Jewes helpe, which came vnto him al together, and went abrode thorow the cytie, and slewe the same daye an. C. M. men: set fyre vpō the cytie, gat many spoyles in that daye, and deliuered the kynge. So when the cytezyns sawe that the Jewes had gotten their wyl of the cytie, and they them selues dispoynted of their purpose they made their supplication vnto the kynge, saynge: Graunte vs peace, and let the Jewes cease from troublynge vs and the cytie, and vpō this they cast awaye their weapens. Thus they made peace, and the Jewes gat greate worshyp in the sight of the kynge, and in the sight of al that were ī his realme, and were spoken of thorow out ꝑ kyngdome: and so they came agayne to Jerusalē with greate goodes.

So the kynge Demetrius sat in the trone of his kyngdome, and had peace in his lande. Neuertheles he dyssembled in all that euer he spake, and withdrew him self from Jonathas, neither rewarded him accordyng to the benefytes whiche he had done for hym, but troubled him very sore. After this came Tryphon agayne with yonge Antiochus, whiche raigned and was crowned kyng. Then there gathered vnto him all the men of war, whō Demetrius had put awaye: these fought against Demetrius, which fled and turned his back. So Tryphon toke the Elephantes, and wan Antioche. And yonge Antiochus wrote vnto Jonathas, saying: I confyrme the in the preesthode, and make the ruler of foure countreyes, that thou mayst be a frend of the kinges.

Upon this he sent hym golden vessels to be serued in, and gaue him leaue to drynke in golde to be clothed in purple, and to were a coler of golde. He made his brother Symon also captayne, from the coostes of Tyrus vnto the borders of Egypte. Then Jonathas toke his iourneye, and wente thorow the cytyes beyonde the water of Jordane, and all the men of warre of Syria gathered thē vnto hym for to help hym. So he came vnto Ascalon, and they of the cytye receyued hym honourably: and from thence wente he vnto Gaza, but they wold not let hym in: wherfore he layde siege vnto it burnynge vp and spoylyng ꝑ places that were about the cyty.

And the cytezyns of Gaza submytted thē selues vnto the Jonathas, which made peax with thē, but toke of their sonnes to pledge sent them to Jerusalem, and went thorowe the countrey vnto Damascus. Nowe when Jonathas herde ꝑ Demetrius prynces were come in to Cades (which is in Galilee) with a greate host, purposynge to put Demetrius out from medlynge in the realme: he came agaynste them, and left Symon his brother in the lande: whiche came to Bethsura, and layde siege to it a longe season, and dyscomfyted thē. So they desyred to haue peax with hym whiche he graūted them and afterward put them out from thence toke the cyty, & set men to kepe it. And Jonathas with his hoost came to the water of Genesar, & bytymes in the mornynge gat them to the playne felde of Azor.

And beholde, the hostes of the heithen met them in the felde, & layed watch for them in the mountaynes: so that when Jonathas came agaynst them ꝑ other (which were layd to watch) rose out of their places, & fought, & they that were of Jonathas syde, fled euerye mā: & there was not one of them left, except Mathathias the son of Absalomus, and Judas the sonne of Calphi the captayne of the hoost. Then Jonathas rent his clothes, layd earth vpon his heade, made his prayer, and turned agayne to them in ꝑ felde: where they fought together, and he put them to flyght. Nowe when his owne men that were fled, saw this: they turned agayne vnto him, and helped hym to folowe vpon all theyr enemyes vnto their tētes at Cades. So there were slayne of ꝑ heythen the same day .iij. M. mē, & Jonathas turned agayne to Jerusalem,

¶ Jonathas sendeth embassadoures to Rome and to the people of Sparta to renue their couenaunte of frendshyp. Jonathas putteth to flyght the prynces of Demetrius. Tryphon taketh Jonathas by disceyte.

CAPI. XII.

JOnathas seinge that the tyme was mete for hym, chose certayne men and sente thē vnto Rome for to stablysshe and to renue the frendshyp with them. He sent letres also vnto Sparta, and to other places in lyke maner. So they went vnto Rome, and entred into the counsell, and sayde: Jonathas the hygh preste and the people of the Jewes sēt vs vnto you, for to renue the olde frendshyp and bond of loue. Upon this the Romaynes gaue them fre pasportes, that men shuld lede them home into the lād of Juda peaceably. And this is ꝑcopy of ꝑ letters that Jonathas wrote vnto the Sparcians. A 1. Mac. vii. a

Jonathas

Jonathas the hyghe preest with the elders, preestes, and the other people of the Jewes, sende greetyng vnto the Spartyans theyr brethren. There were letters sent long ago vnto Onias the hye preest, from Arius, whiche thē raygned among you: that ye are our brethren, as the wrytynge made therupon specifyeth. And Onias entreated the embasadoure that was sent honorablye, and receyued the letters: wherin there was mencyon made of the bonde of loue and frendshyp. But as for
B vs, we nede no such wrytynges: for why, we haue the holy bokes of scrypture in our handes to our comforte. Neuertheles, we had rather sende vnto you, for the renuyng of the brotherhode and frendshyp: lest we shoulde be straunge vnto you, for it is longe, sythens the tyme that ye sent wordes vnto vs. Wherfore in the sacrifices that we offre, and other ceremonyes vpon the hye solemne dayes and other, we alway remembre you without ceasynge (lyke as reason is, and as it becommeth vs to thynke vpon oure brethren) yea and are ryght glad of your prosperous honour.

And though we haue had greate troubles and warres, so that the kynges about vs haue foughten agaynst vs: yet wolde we not be grenous vnto you, nor to other of our louers and frendes in these warres. For we haue had helpe from heauen, so that we are deliuered, and our ennemyes subdued. Wherfore we chose Numenius the sonne of Antiochus and Antipater the sonne of Jason, and sent them vnto the Romaynes, for to renue the olde bonde of frendshyp and loue with them. We commaunded them also to come vnto you, to salute you, and to delyuer you oure letters, concernynge the renouacyon of oure brotherhode. And nowe ye shall do ryght well, to gyue vs an answere therevnto.

And this is the coppe of the wrytynge,
C which Arius the kynge of Sparta sent vnto Onias: Arius kynge of the Spartians sēdeth greetyng vnto Onias the hye preest. It is foūd in wrytynge, that the Spartians and Jewes are brethren, and come out of the generacyon of Abraham. And nowe for so moche as this is come to oure knowledge, ye shall do well, to wryte vnto vs of youre prosperitye. As for vs, we haue wryten oure mynde vnto you: Our catell and goodes are yours, and yours ours. These thynges haue we commaunded to be shewed vnto you.

When Jonathas herde, that Demetrius prynces were come forthe to fyght agaynste him, with a greater hoost then afore, he went from Jerusalem, and met them in the lande of Hemath, for he gaue thē not space to come in to his owne countrey. And he sent spyes vnto theyr tentes, whiche came agayne and tolde him, that they were appoynted to come vpon him in the nyght seasō. Wherfore whē the sunne was gone downe, Jonathas commaunded his men to watch al the night, and
D to be redye with weapons for to fyght: and set watchmen rounde about the hoost. But when the aduersaryes herde that Jonathas was readye with his men to the battayle, they feared, and were afrayde in theyr hertes and kyndled fyres in in theyr tētes brake vp, and gat them away. Neuertheles Jonathas and his companye, knewe it not tyll the morynge, for they sawe the fyres burnynge.

Then Jonathas followed vpon them, but he myght not ouertake them, for they were gone ouer the water Eleutherus. So Jonathas departed vnto the Arabiās (which were called Zabadei) slewe them, and toke theyr goodes. He proceded further also, and came vnto Damascus, and went thorowe all that countrey. But Simon his brother toke his iourney and came to Ascalon and to the next stronge holdes: departynge vnto Joppa, and wan it. For he herde that they wolde stande of Demetrius partye: wherfore he sent men of warre in the cytye, to kepe it. After this came Jonathas home agayne, and called the elders of the people togyther: and deuysed with them for to buylde vp the stronge holdes in Jewry, & the walles of Jerusalē, to set vp an hye wal betwyxt þ castel & the city, for to seperate it from the cītye, that it myghte be alone, and that men shulde neyther bye nor sell in it.

Upon this they came togither for to build vp the cyty: and for as moch as the wall vpō the broke of the west syde (called Caphethetah) was fallen down, they repayred it. And Symon set vp Adiadah in Sephelah, & made it stronge fettyng portes and lockes vpon it.
Now when Tryphon purposed to raygne in Asia, to be crowned, and to slaye the kyng Antiochus: he was afrayed þ Jonathas wolde not suffre him, but fyght against him. Wherfore he went about to take Jonathas & to kil hym. E 1. Macha. 12. Iosep. ca. xiii. lib xiii.

So he departed, and came vnto Bethsan. Then went Jonathas forth agaynst hym to the battayle wyth fourty thousande chosen men and came vnto Bethsan also. But when Tryphon sawe that Jonathas came with so greate an hoost to destroy hym, he was afrayed: and therfore he receyued hym honorably commended hym vnto all his frendes, & gaue hym rewardes, and commaunded his men of warre to be as obedyent vnto him, as to hym selfe.

And sayde vnto Jonathas: why hast thou caused this people to take suche trauayle, seynge there is no warre betwyxte vs? Therfore sende them home agayne and, chose certayne men to wayt vpon the, and come thou with me to Ptolomais: for I wyll gyue it with the other stronge holdes, men of warre and theyr officers. F

As for me, I must departe, this is only the cause of my commynge. Jonathas beleued hym, and dyd as he sayde, puttynge awaye his hoost, whiche went in to the lande of Juda. He kepte but .iij. M. by hym, wherof he sent .ii. M. in to Galilee, and one thousande went with hym selfe.

Now as soone as Jonathas entred in to Ptolomais, the cytyzens sparred the gates of the

of the cytie, and toke him, and slew all them with the swerde, þ came in with hym. Then sent Tryphon an hoost of fotemen and horsemen in to Galilee, and in to the great playne felde, tō destroy all Jonathas company. But when they knew that Jonathas was taken, and al they slayne that waited vpō him: they toke counsell togyther, and came forthe redy to þ battayle. So when they whiche folowed vpon them, saw that it was a matter of lyfe, they turned backe agayne. As for the other, they went in to the lande of Juda peaceably, and bewayled Jonathas, and thē that were with hym vyght sore. And Israel made greate lamentacō. Then all the heathen that were round about them, thought to destroy them. For they sayde: now haue they no capitayne, nor any man to helpe them. Therfore let vs ouercome them, and rote out theyr name frō amonge men.

¶ After Jonathas was taken, Symon is chosen capitayne, of whom Tryphon taketh his children and money for the redemption of Jonathas, kylleth him and his children. The graue of Jonathas. Tryphon killeth Antiochus, & possesseth the realme. Demetrius taketh truce with Symon. Symon wynneth Gaza. He possesseth the tower of Syon. He maketh his sonne Johñ Capitayne.

CAPI. XIII.

NOw when Symon herde that Tryphō gathered a great hoost, to come in to þ lande of Juda, and to destroye it: and sawe that the people was in greate fearfulnesse and care: He came vp to Jerusalem, and gathered the people togyther, and gaue them exhortacyon, sayinge: Ye know what greate battayles I and my brethren and my fathers house haue stryken for the law and the Sāctuary, and what maner of troubles we haue sene: thorow occasyon wherof, al my brethrē are slayne for Israels sake, & I am left alone. And now let not me spare myne owne lyfe in any maner of trouble, for I am no better then my brethren: but wyll auenge my people and the Sanctuary, our children and our wyues: for all the Heathen are gathered togyther to destroye vs of very malyce.

At these wordes, the hertes of the people were kynled togither, so that they cryed with a loude voyce, sayinge: Thou shalte be oure capitayne in stede of Judas and Jonathas thy brethren, ordre thou oure battayle, and whatsoeuer thou commaundest vs, we shall do it. So he gathered all the men of war makynge haste to fynysh all the walles of Jerusalem, whych he made stronge rounde about.

Then sent he Jonathas the sonne of Absolomus with a freshe host vnto Joppa, whiche droue them out that were in the castell, and remayned there him selfe. Tryphon also remoued from Ptolomais with a great army, to come in to the lande of Juda, & Jonathas with him inwarde. And Symon pytched his tentes at Addus, before the playne felde.

But when Tryphon knewe that Simon stode vp in stede of his brother Jonathas, & that he wolde warre agaynst hym: he sente messengers vnto hym, saying: Where as we haue kept Jonathas thy brother, it is for money that he is a wyng in the kynges accompt concernynge the busynes that he had in hād. Wherfore sende now an. C. talentes of syluer & his two sonnes for suertye, that when he is letten forth he shall not forsake vs: & we shall sende him agayne. Neuertheles Symon knewe, that he dyssembled in his wordes yet commaunded he the money and chyldren to be delyuered vnto hym: lest he shuld be the greater ennemye agaynste the people of Israel, and saye: because he sent hym not the money and the chyldren, therfore is Jonathas deed.

So Symon sent him the chyldren and an hundreth talentes, but he dyssembled, and wolde not let Jonathas go. Afterward came Tryphon in to the lande, to destroye it, & went rounde aboute by the waye that ledeth vnto Ador. But where so euer they went thyther went Simon and his hoost also. Now they þ were in þ castel sent messengers vnto Tryphon, that he shulde make hast to come by þ wyldernes and to sende the vyttayles: And Tryphon made ready al his horsmen to come that same nyght. Neuertheles it was a very greate snowe, so that he came not in Galaadithim. And when he drewe nyghe Baschama, he slewe Jonathas and his sonnes there and then turned for to goo home in to his owne lande. Jonathas & his sonnes are slayne.

Then sent Symon for to fet his brothers deed corse, and buryed it in Modin his fathers cytye. So all Israel bewayled hym in greate lamentacyon, and mourned for hym very longe. And Symon made vpon the sepulcre of his father and his brethren a buyldynge hygh to loke vnto of fre stone behynde and before: and set vp seuen pyllers one agaynst an other, for his father, his mother & foure brethren, and set great pyllers rounde about, with armes vpon them for a perpetual memory, and carued shyppes beside the armes: that they myghte be sene of mē sayling in the see. This sepulcre whiche he made at Modin standeth yet vnto this daye.

Now as Tryphon went forth to walke in þ ponge kynge Antiochus, he slewe him trayterously, and raygned in his stede, crowned hym self kyng of Asia, and dyd moch euell in the lande. Symon also buylt vp the castels in Jewry, makynge them strong with hyghe towres, greate walles, portes and lockes, & layd vp vyttayles in the strong holdes. And Symon chose certayne men and sent theym to kynge Demetrius: to desyre hym, that he wolde discharge the land from all bondage, for Tryphon had spoyled it very sore. Where vpon Demetrius the kynge answered hym, and wrote vnto hym after this maner.

Demetrius the kynge sendeth gretynge vnto Symon the hyghe preste his freend with the elders & people of the Jewes. The golde crowne and precyous stone that ye sent vnto vs,

D Tryphon. Iosep. capi. & libro. xiii.

vs, haue we receyued: and are ready to make a stedfaste peace with you, yea and to wryte vnto oure officers, for to release you, concernynge the thynges wherin we made you fre: and the appoyntmente that we make with you, shall be fyrme and stable. The stronge holdes which ye haue buylded, shall be youre owne. As for any ouer sygh̄te or faute committed vnto this daye, we forgyue it, and the crowne tax that ye ought vs also. And where as was anye other trybute in Jerusalem, it shall nowe be no trybute: and loke who are mete amonge you to be in our courte, let the be wrytten vp, that there maye be peace betwyxte vs.

Thus the yoke of the Heathen was taken
E frō Israel, in the hundreth thre score and ten
yere. And the people of the Jewes began to
wryte in theyr letters and actes on this ma-
1.Mac.xiiii.d ner. In the fyrst yere of Symon the hye preest, and prynce of the Jewes.

In those dayes went Symon vnto Gaza, and besieged it round about, where he set vp ordinaunce of warre. And wan a towre which he toke. So they that gat in to the towre leapte in the cytie, whiche was in a greate feare: In so moche that the people of the cytye rente theyr clothes, and clymed vp vpon the walles with theyr wyues and chyldren, beseechynge Symon to be at one with them: sayinge.

F Deale warde vs not after oure wyckednesse, but be gracious vnto vs, and we shall do the seruyce. Then Symon for very pyty, wolde fyght no more agaynste them, but put them out of the cytie, and caused the houses (wherin the Images were) to be clensed: and so entred the cytye with Psalmes of prayse, gyuynge thankes vnto the Lorde. So when he had cast all abhominacyons oute of the cytye, he set such men in it as kepte the law of God and made the cytye stronge, and buylded a dwellynge place for hym selfe.

Now when they in the castell of Jerusalem were kepte so straytlye, that they coulde not come forth ne in to the countrey, & might neither bye ne sell: they were verye hungrye, and many of them kamysshed to death: In so moch that they besought Symō to be at one with them, whiche be graunted them. So he put them out from thence, and clēsed the castell from fylthynesse. And vpon the .xxiii. day of the seconde moneth in the hundreth. lxxi. yeare, they entred into it with thankes gyuynge and braunches of palme trees, with harpes, crowdes, cimbales, and lutes singing Psalmes, and songes of prayse vnto God, for that the great enemy of Israel was ouercome.

And Symon ordeyned that the same daye shoulde be kepte euerye yere in gladnesse, and made stronge the hyl of the temple that was beside the castell, where he dwelte him selfe with his company. Symon also perceyuinge that John his sonne was a myghtye man of armes, made him capitayne of all the hostes, and caused him to dwell at Gaza.

¶ Demetrius is ouer come of Arsaces. Symon beynge captayne there is a gret quyetnes in Israel. The couenaunt of frendshyp with the Romaynes & with the people of Sparta is renued.

CAPI. XIIII.

IN the. Clxxii. yere gathered kynge Demetrius his hoost, and departed vnto Media to get hym helpe for to fyght agaynst Tryphon. Now when Arsaces the kyng of Perssia & Media herd, that Demetrius was entred within his borders: he sent one of his prynces to take hym alyue, and to brynge hym vnto hym. So he wente and slewe Demetrius hoost, toke hym selfe, brought him to Arsaces whiche kepte hym inwarde. And all the land of Juda was in rest, so long as Symon lined for he sought the welth of his people, therfore were they glad to haue hym for theyr ruler and to do hym worshyp alwaye. A Demetrius is taken.

Symon wan the cytye of Joppa also for an hauen towne, and made it an intraunce in to the Iles of the see. He enlarged the borders of his people, and conquered them more lande: he gathered vp many of theyr people that were pryseners he had the dompnion of Gaza, Bethsura and the castell, which he clēsed from fylthynes, and there was no man ꝑ resysted hym: So that euerye man tylled his grounde in peax, the lande of Juda and the trees gaue theyr frute and increace. The elders sat all in iudgement, and toke their ease for the welthe of the lande: the yonge men put on worshyp and harnes vpon them. He prouyded vyttayles for the cities, & made goodly stronge holdes of them: so that the fame of his worshyp was spokē of vnto the ende of the worlde. For he made peax thorow oute the lande, and Israel was full of myrth and ioye. B 1.esdr.cap.iii.Psa.xxxvi

Euery man sat vnder his vyne & fyg trees and there was no man to fray them awaye. There was none in the land to fight against them, for then the kinges were ouercome. He helped those that were in aduersytye amonges his people he was dylygēt to se the law kept: as for such as were vngodly & wycked he toke thē away. He set vp the Sanctuarye and increased the holy vessels of the temple.

Whē the Romaynes and Spartyans had gotten word that Jonathas was deed, they were sygh̄t sory. But when they herde that Symon his brother was made hygh preste in his stede, and howe he had won the lande agayne with the cytyes in it: they wrote vnto hym in tables of latyne, to renue the frēdship and bonde of loue, which they had made afore with Judas and Jonathas his brethrē. Whiche wrytynges were red before the congregacyon at Jerusalem.

And this is the coppy of the lettres, that the Spartyans sent: The Senatours and cytyzyns of Sparta sende gretinge vnto Symō ꝑ greate preest wt the elders, preestes, & ꝑ other people of the Jewes their brethren: When your embassadours that were sent vnto our people, certifyed vs of your worshyp, honour and 1.Mach.xii.d. and.xiii. C

prosperous wealth: we were glad of their comyng, and haue written the errande which they spake before the counsell of the people: namelye, that Numenius the sonne of Antiochus, and Antipater ꝑ sonne of Jason, the Jewes embassadours are come vnto vs, for to renue the olde frendshyp with vs. Upon this the people consented, that the men should be honorably intreated, and that ꝑ copy of their errande should be written in the specyal bokes of the people, for a perpetuall memorye vnto the Sparcians: yea and that we should sende a copy of the same vnto Symon ꝑ great preest.

After this dyd Symon sende Numenius vnto Rome, with a golden shylde of a thousande pounde weight to confyrme the frendshyp with them: which when the Romaynes vnderstode, they sayd: what thankes shall we recompence agayne vnto Symō and his childre? For he hath stablysshed his brethren, and ouercome the enemyes of Israel. Wherfore they graunted him to be free. And al this wrote the Jewes in tables of latyne, and nayled it vnto the pyllers vpon the mount Syon. The copy of the wrytynge is this.

The.xviii. daye of the moneth Elul in the Clxiii. yere, in the thyrde yere of Symon the hye preest, in the great congregacyō of the preestes, rulers of the people, and elders of ꝑ countrey at Asarame, were these wordes openly declared.

For so moch as there was moch warre in our lande, therfore Symon the sonne of Mathathiah (come of the chyldren of Jareb) and his brethren, put them selues in peryll, and resysted the enemyes of their people: ꝑ their Sanctuarye and lawe myght be mantayned, and dyd their people great worshyp. Jonathas in lyke maner, after that he had gouerned his people and bene their hye preest: dyed, and lyeth buryed besyde his elders.

After that wold their enemyes haue trodden their holy thynges vnder fote, destroyed their lande, and vtterlye wasted their Sanctuarye. Then Symon withstode them, and fought for his people, spēt moch of his owne money, weapened the baleaunte men of his people, gaue them wages, made stronge the cyties of Juda, with Bethsurah, that lyeth vpon the borders of Jewrye (where the ordynaunce of their enemyes laye somtyme) and set Jewes there for to kepe it.

He made fast Joppa also, which lyeth vpō the see, and Gaza that bordreth vpon Azotus (where the enemyes dwelte afore) and there he set Jewes to kepe it: & what so euer was mete for the subduynge of the aduersaryes, that layed he therin. Nowe when the people sawe the noble actes of Symon, and what worshyp he purposed to do for them, his godlye behauioure, and faythfulnesse whiche he kepte vnto them, and howe he sought by all wayes the wealthe of his people, bycause he dyd all this, therfore they chose hym to be their prynce and hye preest. And in his tyme they prospered well by hym, so that the Heathen were taken out of their lande and they also whiche were in the cytye of Dauid at Jerusalem in the castell (where they went oute and defyled all thynges that were aboute ꝑ Sanctuary) and dyd greate harme vnto frendlynes, and Symon put men of the Jewes in it for the defence of the lande and the cytye, & set vp the walles of Jerusalem.

And kynge Demetrius confyrmed hym in his hye preesthode, made hym his frende, and dyd hym greate worshyp. For he herde that the Romaynes called the Jewes their frendes louers & brethren: how honourably they receyued Symons embassadoures: how ꝑ Jewes and preestes consented that he shulde be their prynce & hygh preest perpetuallye (tyll God rayled vp the true prophet) and that he shulde be their captayne, to care for the Sanctuary, and to set officers vpon the workes therof, ouer the land, ouer the wepons, ouer the houses of defence, to make prouysion for the holy thynges and to be obeyed of euerye man, & all the wrytynges of the lande to be made in his name: that he shulde be clothed in purple and golde, & that it shulde be lawful for none of the people nor preestes to breke anye of these thynges, to withstand his wordes, ne to call any congregacyon in the land without hym: that he shulde be clothed in purple, & weare a collar of gold. And ꝑ if there were any whiche disobeyed or brake this ordynaunce that he shulde be punysshed.

So all the people consented to alow Symon, and to do accordynge to these wordes. Symon also him selfe toke it vpon hym, and was content to be the hye preest, the captayne and prynce of the Jewes and preestes, and to gouerne them all. And they commanded to make this wrytynge in tables of latyn, and fasten it vnto the compasse of the Sanctuary in an open place: and to laye vp a copy of the same in the treasury, that Simon and his posterytye myght haue it.

¶ Antiochus maketh a couenaunte of frendshyppe with Symon, and Triphon is persecuted. The Romaynes wryte letres vnto kynges and nations in the defence of the Jewes. Antiochus refusynge the helpe that Symon sente hym, breaketh his couenaunte.

CAPI. XV.

MOreouer, kynge Antiochus the sonne of Demetrius sent letres frome the Iles of the see, vnto Symon the hygh preest and prynce of the Jewes, and to all the people, conteynynge these wordes: Antiochus the kynge sendeth gretynge vnto Simon the hygh preest and to the people of the Jewes. For so moch as certayne wycked men haue gotten the kyngdome of our progenytours, I am purposed to chalenge the realm againe and to restore it to the olde estate.

Wherfore I haue gathered a greate hoost and made shyppes of warre: that I maye go thorow the the countrey, & be auenged of the whiche haue destroyed oure lande, and wasted

ded many cytyes in my realme. And therfore now I make the free also from all the tributes, wherof all kynges my progenytours have dyscharged the, and frome theyr customers (wherfrom they have released the) what so ever they be: Yea I gyve the leve to coyne moneye of thyne owne with in thy lande. As for Jerusalem, I wyll that it be holye and free: and all the weapons and houses of defence whiche thou hast buylded and kepest in thyne handes, shall be thyne. Where as any
B thynge is of shall be owyng vnto the kynge. I forgyve it the, frome this tyme forthe for ever more. And when we have obtayned oure kyngdome, we shall do the, thy people, and the temple greate worshyp, so that youre honoure shall be knowen thorow out the hole worlde.

In the. clxiiii. yere went Antiochus in to his fathers lande, and all the men of warre came together vnto hym, so that fewe were left with Tryphon. So the kynge Antiochus folowed vpon hym, but he fled vnto Doza, which lyeth by the see syde: for he sawe that there was myscheefe commyng vnto hym, and that his hoost had forsaken hym. Then came Antiochus vnto Doza with an hundreth and twentye thousande men of armes vpon fote, and eyght thousande horsmen. So he compassed the cytie rounde aboute, and the shyppes came by the see. Thus they vexed the cytie by lande and by water, in so much that they suffred no man to go in nor out.

1.Mac.xv.a In the meane season came Numenius (and they that had bene with hym) frome the cytie of Rome, havynge letters wrytten vnto the kynges and prouynces, wherin were contained these wordes: Lucius the Mayre of
C Rome sendeth gretynge vnto Ptolomye the kynge. The embassadours of the Jewes, our frendes beynge sent from Symon the hyghe preest and from the people of the Jewes, came vnto vs, for to renue the olde frendshyp, and bonde of loue, and brought a shylde of golde weyinge a thousande pounde, whiche were content to receyve of them. Wherfore we thoughte it good to wryte vnto the kynges and prouyncies, to do them no harme, nor to take parte agaynst them, theyr cytyes ne countreys neither to maynteine theyr enemyes agaynst them. If there be any wycked persons therfore fled frome theyr countrey vnto you, delyuer them vnto Symon the hye preest, that he may punish them accordyng to their owne lawe.

The same wordes wrote the Romaynes also vnto Demetrius the kynge, to Attalus, Araba, Arsaces, and to all regions: as Samsames, to them of Sparta, Delo, Mido, Sycion, Caria, Samos, Pamphilia, Licia, Alicarnassum, and to the Rhodes, to Faselis Coo, Syda, Arado, Gortina, Gnidum, to Cipres and to Cyren. And of euerye lettre they
D sent a copy to Symon the hygh preest and to the people of the Jewes. So Antiochus the kynge brought his hoost vnto Doza the seconde tyme, to take it: where he made dyuers ordinaunce of warre, and kept Tryphon in, that he shoulde not come forth. Then sent Symon Antiochus two thousand chosen men to help hym with gold, syluer and other plenteous geer: Neuertheles he wolde not receyve theym but brake all the couenaunte whiche he made with Symon afore, & withdrewe hym self from him.

He sente Athenobius also a frende of his vnto Symon, for to reason with hym saying: Ye withholde fro me Joppa & Gaza (with ꝑ castel that is at Jerusalem) which are cytyes of my realme, whose borders ye have destroyed and done greate cuyll in the lande, havynge the dompnacyon in manye other places of my kyngedome. Wherfore delyuer now the
E cytyes whiche ye have taken with the tributes of the places that ye have rule vpon without the borders of Jewrye: Or elles gyve me. v. hundreth talentes of syluer, yea and for the harme that ye have done in the cytyes and for the tributes of the same, other v. C. talentes. If no, we shal come and fyght agaynst you.

So Athenobius the kynges frende came to Jerusalem, and when he sawe the greate worshyp and honoure of Symon in golde, syluer, and so greate plenty of ornamentes: he marueyled, and tolde Symon as the kynge commaunded hym. Then answered Symon and sayde vnto hym: As for vs, we have not Judi.xv.a
ther taken other mens lande, ne withholden them, but onely oure fathers heritage, whiche our enemies had vnrighteously in possessyon a certayne tyme.

This heritage, of our father have we chalenged in processe of tyme. And where as ꝑ complaynett concernynge Joppa and Gaza, they dyd greate harme to oure people and in our lande yet wyll we gyve an hundreth talentes for them.

Neuertheless Athenobius answered hym
F not one word, but turned agayne wrothfully vnto the kynge, and tolde hym all these wordes, and the greate dyngnyte of Symon with all that he had sene, and the kyng was very angrye. In the meane tyme fled Tryphō by shyp vnto Dyrtholaida. Then the kynge made Cendebeus captayne of the see coste & gaue hym an hoost of fotemen and horsemen cōmaundyng hym to remoue ꝑ hoost towarde Jewrye, and to buylde vp the cyty of Cedrō, to make vp the portes, and to warre agaynst the people of the Jewes. As for the king him self, he folowed vpon Tryphon. So Cendebeus came vnto Jamnia, and began to vexe the people & to treade downe Jewrye, to take the people prysoners, to slay thē and to buylde vp Cedron: where he set horsemen & other men of warre, that they myght come forth & go thorow the stretes of Jewry, lyke as the kynge had commaunded hym.

¶ Cendebeus the captayne of Antiochus hoost is put to flyght of the sonnes of Symon Ptolomeus the sonne of Abobus kylleth Simon and his. ii. sonnes at a bancket. John kylleth them that lyen wayte for his lyfe.

CAP L

CAPI. XVI.

1 Then came Jhon vp from Gaza, & tolde Symon his father what Cẽdebeus had done amonge their people. Upon this called Symon two of his eldest sonnes, Judas and Jhon, and said vnto them: I & my bre thre and my fathers house, haue euer frõ our youth vp vnto this daye, foughten agaynste the ennemyes of Jsraell, and God gaue vs good fortune to delyuer Jsraell ofte tymes. And now for so moche as I am olde, be ye in stede of me and my brother, to goo forth and fyght for our people, and the help of God be with you. So he chose twenty. M. fyghtyng men of the countrey, w horsemen also which went forth agaynst Cendebeus and rested at Modyn.

2 In the mornyng they arose and went in to the playn feld: and beholde, a mighty great host came agaynst them, both of fotemẽ and horsemen. Now was there a water broke betwirt them, and Jhon remoued the hoste towarde them. And when he saw that ỳ people was afrayd to go ouer ỳ water broke he wẽt ouer fyrst him selfe: and the men seinge this folowed him.

3 Then Jhon set his horsemen & fotemen in ordre the one by the other, for their enemyes horsemen were verye many. But when they blew vp w the prestes trompets, Cendebeus fled with his hoste, wherof many were slayn and the remnaunte gat them to their stronge hold. Judas also Jhons brother was wounded at the same time. And Jhon folowed styl vpon the ennemies, til he came to Cedrõ whi che he builded. The enemies fled also vnto ỳ towrs that was in the feldes of Azotus, and those dyd Jhon burne vp. Thus there were slayn two thousand men of them, & Jhon turned agayn peaceably to Jury.

4 And in the feld of Jericho was Ptolomy ỳ son of Abolus made capitcyn, which bicause he had abundance of syluer and golde (for he had maryed the doughter of Symon the hye priest) waxed proude in his mynde, & thought to conquere the land, ymagining kalcheb against Symon and his sonnes, to destroy thẽ. Now as Symon was going about throwe the cities that were in the countrey of Jury, and caring for thẽ, he came down to Jericho with Mathathiah & Judas his sonnes, in the Clxxvii. yere, in ỳ. xi. moneth called Sabat. Then Ptolomy the son of Abobus receyued thẽ (but with disceyt) in to a strong house of his called Doch, which he had builded, wher he made them a banket.

5 So when Simon & his sonnes were merye and had dronken well, Ptolomy stode vp w his men (whom he had hyd there) & toke their weapons, entred in to ỳ banket house, & slew Symon w his two sõnes, and certeyn of his seruauntes. Suche great vnkaythfulnes dyd Ptolomy in Jsrael, & recompensed euyll for good. Thẽ wrote this Ptolomy the same vn to king Antiochus, requiryng him ỳ he shold send him an host to helpe him, and so shold he deliuer him the land, with the cities and tributes of the same. He sent other men also vn to Gaza, for to take Jhon: and wrote vnto the capitaynes to come to hym, and he shold gyue them syluer, golde, and rewardes. And to Jerusalem he sent other to take it and the Sanctuary. Symon is slayne.

6 Then ran there one before, & told Jhon in Gaza, ỳ his father & his brethren were slayn, and how that Ptolomy had sent to sle him also. When Jhon herde this, he was sore abashed, & layde handes of them that were come to destroye him, and slew them: for he knew that they went about to kil him. D

As for other thinges concerning Jhon: of his warres, of his noble actes (wherin he behaued him selfe manfully) of the buylding of walles which he made, and other of his dedes: they are wrytten in the cronicles of his prestlhode, frõ the tyme forth ỳ he was made hye preest after his father.

¶ The ende of the fyrst booke of the Machabees.

THE II. BOOKE OF THE MACHABEES.

¶ In Epistle of the Jewes that dwelt at Jerusalē sent vnto them which dwelt at Egypt, wherin they exhorte them to gyue thankes for the deathe of Antiochus: Of the fyre that was hyd in the pyt. The prayer of Nehemias.

CAPI. I.

THe brethren of the Jewes which be at Jerusalem, & in the lād of Jurye, with vnto those brethrē of the Jewes þ are thorow out Egipt: good fortune helth and peare.

God þ Lord be gracious vnto you, & thynke vpon his couenaūt þ he made w Abrahā, Isaac & Jacob his faithful seruantes, and gyue you al such an herte, that ye may loue & serue him: yea & performe his wil with an hole hert & a willing minde: He open your hertes in his law, and in his cō maundementes, sende you peare: heare youre prayers, be at one with you, & neuer forsake you i time of trouble. This is here our prayer for you.

What time as Demetrius raigned in the Clxix. yere, we Jewes wrote vnto you in the trouble and violēce þ came vnto vs. In those yeres after that Jason departed oute of the holy lande and kyngdome, they brent vp the portes, & shed innocent bloude. Then made we oure prayer vnto the Lorde, and were herd: we offred and lighted the candels, setting forth cakes and breed, and now com ye vnto the feast of tabernacles in the moneth Casleu.

B In the. Clxxxviij. yere the people that was at Jerusalem and in Jurye, the counsell and Judas him selfe, sent this holsome salutaciō vnto Aristobolus kynge Ptolomys master, which came of the generacion of the annointed preestes, and to the Jewes that were in Egypte: In so moche as God hathe deliuered vs frome greate peryls, we thanke hym highly, in that we resisted so myghty a king. And why? he brought men out of Perlis by heapes to fyght agaynst vs and the holy cytye. For as he was in Perlis (namely the capitayne with the great hoste) he perished in the temple of Naneas, being disceyued thorow the deuice of Naneas preestes. For as he was purposed to haue dwelte, there Antiochus and his frēdes came thyther to receyue moche moneye for a dowrye. So when Naneas preestes hadde layde forthe the money, he entred with a small companye in to the compasse of the temple, and so they shut the temple.

Now whē Antiochus entred by opening þ C prouy entraunce of the temple, the preestes stoned the capitayn to deth, hewed thē in peces that were with him, smote of theyr heedes, and threwe them out in all thynges. God be prayled, which hath deliuered the wicked in to our handes.

Where as we now are purposed to kepe þ purificacion of the tēple vpon the. xxv. daye of the moneth Casleu, we thought necessarye to certifye you therof, þ ye also might kepe the tabernacles feast day, and the day of the fire which was giuen vs when Nehemiah offred after þ he had set vp the temple and the aulter. For what tyme as our fathers were led away vnto Perlis, þ preestes which thē sought the honour of God, toke the fyre pryuely frō the aulter, & hyd it in a valey, where as was a depe dyrye pyt, and therin they kepte it, bycause the place was vnknowen to euery mā. Now after many yeres whē it pleased God that Nehemiah tholde be sent from the kyng of Perlia, he sente the chylders chyldren of thole preestes (which had hyd the fyre to seke it. And as they tolde vs they founde no fyre, but thycke water. Then commaunded he D them to drawe it vp, and to bringe it hym, & the offerynges with all. Nowe when the sacrifices were layde on and ordred, the preest Nehemiah commaunded to sprynckle them and the wod with the water. Whē this was done, and þ tyme come that the sunne shone whiche afore was hyd in the cloude: there was a great fyre kyndled. In so moche that euery man meruey led. Nowe all the preestes prayed whyle the sacrifyce was a makynge. Jonathas prayed fyrste, and the other gaue answere. Leui. vi. a. 2. a. xvi. a

And Nehemias prayer was after this maner: O Lorde God, maker of all thinges, þ fearful and strong, thou ryghtous and mercyfull, thou that art only a gracious kynge, onely lyberal, onely iust, almighty and euerlastyng, thou that deliuerest Israel from all trouble, thou that hast chosē the fathers and halowed them: receyuyng the offerynge for the hole people of Israel, preserue thyne own porciō, and halow it. Gather those togither that are scatred abrode from vs: deliuer thē that are vnder the heathens bondage, loke vpon them which are despised and abhorred that the heathen may know and se, how that thou art our God: Punish thē that oppresse, Deutero. and proudlye put vs to dishonoure. Set thy people agayne in thy holy place, like as Moses hath spoken.

And the preestes song Psalmes of thanke- E gyuynge, so longe as the sacrifice endured.

Now when the sacrifice was brent, Nehemiah cōmaunded the great stones to be sprinkled with the residue of the water. Whiche whē it was done, there was kyndled a flame of them also: but it was consumed thorowe the lyghte that shyned frome the aulter. So when this mater was knowen, it was tolde the kynge of Perlia, that in the place where the preestes which were led awaye, had hyd fyre, there appered water in stede of fire, and that Nehemias & his company had purified the sacrifices withall. Then the kyng con-

lyderyng

lyderynge and ponderynge the mater dilygently, made him a temple to proue the thing þ was done. And when he found it so in dede, he gaue the prestes many gyftes, and dyuers rewardes, yea he toke thē with his own hand and gaue them. And Nehemias called þ same place Nephthar, which is as moch is say, as a clensyng: but many men cal it Nephi.

¶ How e Jeremye hyd the tabernacle, the Arcke, and the aultar in the hyll. Of the fyue bokes of Jason conteyned in one.

CAPI. II.

It is found also in the writinges of Jeremy the prophet, that he commaunded thē which were caryed away to take fyre, as it is sayd afore. He commaunded them also, that they sholde not forget the law and commaundementes of the Lorde, and that they shold not erre in their myndes, when they se ymages of syluer and golde with their ornamentes. These and suche other thynges commaunded he them, and exhorted them, þ they shold not let the law of God go out of theyr hertes.

It is wrytten also, how the prophet (at the commaundement of God) charged them to take the tabernacle and the arke with them: and he went forth vnto þ mountayne, where Moses clymed vp, and sawe the heritage of God. And when Jeremy came there, he foūde an open caue, wherin he layd the tabernacle, the arke, and the aulter of incense, & so stopped the hole. There came certayne men togyther also folowynge hym, to marcke the place, but they coulde not fynde it. Whiche when Jeremye perceyued, he reproued them sayinge: As for that place it shall be vnknowen, vntyl the time that God gather his people togyther agayne, and receyue them vnto mercy. Then shal God shew them these thinges, and the maiestie of the Lord shal appere and the cloud also, lyke as it was shewed vnto Moses, and lyke as when Salomon desyred that the place might be sanctified, and it was shewed hym.

For he being a wyse man, handled honourably and wysely offryng vnto God in þ halowing of the temple when it was finished. And like as whē Moses prayed vnto þ Lord the fyre came downe from heuen and consumed the burnt offring: Euen so prayed Salomon also, and the fyre came downe from heuen, and consumed the burnt offeryng. And Moses said: bicause the synoffring was not eaten, therfore it is consumed. In like maner Salomon kept the dedicacion, or halowing, eyght dayes.

In the annotacions and writinges of þ Jeremye were these thynges put also: & how he made a lybrary, and how he gathered out of all countreys the bokes of the prophetes, of Dauid, the epistles of the kinges, & of the presentes. Euen so Judas also, loke what he lerned by experience of war, & suche thinges as hath happened vnto vs, he gathered thē al togyther, and so we haue thē by vs. Yf ye now desyre to haue the same, sende some bodye to fetche them vnto you. Where as ye then are about to celebrate the purificacion, we haue written vnto you. Therfore ye shal do well yf ye kepe the same dayes. We hope also that the God (which deliuered his people, & gaue them al the heritage, kyngdome preesthode & Sanctuary that he promised thē in the law) Deute. xxv. 8
shal shortly haue mercy vpō vs, & gather vs togither frō vnder the heuen in to his holye place: for he hath saued vs frō great perils, and hath clensed the place.

As cōcernyng Judas Machabeus and his brethren, the purificacion of the great tēple, D
the dedicacio of the aulter: yea & of the warres þ concerne noble Antiochus and Eupator his son, of the thynges that came down 1. Macha. vi.
from heuen vpon those, which manfully defended the Jewes. For though they were but few, yet defended they the hole land, drone away the enemies hoste, recouered agayne the temple þ was spoken of thorow oute all the worlde, deliuered the city, doing their best þ the law of the Lorde which was put downe might wt all tranquillitie be restored agayne vnto the Lorde that was so mercyfull vnto them. As touchyng Jason also of Cyren, we haue vndertaken compendiously to bryng in to one boke, the thinges that were compreheded of him in fyue. For we considerynge the multitude of the bokes, & how hard it tholde be for them that wolde medle with storyes & actes (and that bicause of so dyuers maters) haue vndertaken so to cōprehend the storyes that such as are disposed to rede, might haue pleasure and pastyme therin: and that they which are diligēt in such thinges, might the better thynke vpon them: yea & that who so euer rede them, might haue profit therby.

Neuertheles, we our selues þ haue medled E
with this matter for the shortenynge of it, haue taken no small labour, but great dylygence, watchinges & trauayle. Lyke as they that make a feast wolde fayne do other men pleasure: Euen so we also, for many mens sakes, are very well content to take the labour, where as we may shortly comprehend the thynges that other men haue truly written.

For he that buyldeth an house anew, must prouyde for many thynges to the hole buylding: but he þ paynteth it afterward, seketh but only what is comly, mete, and conuenient to garnysh it withall. Euen so do we also in lyke maner. And why? he that begynneth to wryte a story for the fyrst, must with his vnderstandynge gather the mater togyther, set his wordes in order, and diligently seke out of euery parte: But he that afterwarde wil shorten it, vseth fewe wordes, and toucheth not the mater at the largest. Let this be sufficient for a prologe, nowe wyll we begyn to shew the mater: for it is but a folyth thynge to make a long prologe, and to be shorte in þ storye it selfe.

¶ Of the honour done vnto the temple by the kynges of the Gentyles. Symon vttereth what treasure is in the temple. Heliodorus is sent to take them away. He is stricken of God, and healed at the prayer of Onias.

CAPI. III.

1 What tyme as the holy city was inhabited in al peax and welth, and when the lawes were yet verye well kepte. (For so was it ordeyned by Onias the hye preest, & other godly men that were enemies to wyckednesse.) It came therto that euen the kynges and prynces theym selues dyd the place great worshyp, and garnished the temple vi. Mac. i. c great gyftes: In so moche þ Seleucus kyng
ii. Mach. iiii. a of Asia, of his own rentes bare all the costes belongynge to the seruyce of the offerynges. Then Symon of the tribe of Benjamin, a ruler of the temple, laboured to worke some mischiefe in the citye: but the hye preest resysted hym.
ii. Mach. iii. b Neuertheles whē he might not ouercome Onias, he gat him to Appolonius the son of Therla, which then was chiefe lorde in Celosyria and Phenices) and told him that the treasury in Jerusalem was ful of innumerable money, & how that the commons goodes, which belōged not vnto the offrynges, were exceedynge great also: yea, and how it were possible that all these myght come vnder the kynges power.

2 Now when Appolonius hadde shewed the kyng of the money, as it was tolde him: the king called for Heliodorus his stewarde, and sent hym with a commaundement, to bryng hym the same money. Immediatly Heliodorus toke his iourney, but vnder a colour, as though he wolde goo thorow Celosyria and Phenices to visyt the cityes, but his purpose was to fulfyl the kynges pleasure. So whē he came to Jerusalem, and was louyngly receyued of the hye preest in to the city, he tolde what was determyned concerninge the money, and shewed the cause of his commynge: he asked also if it were so in dede. Then the hye preest tolde hym that there was such money layd vp for the vpholdyng of wydowes and fatherlesse chyldren, and how that a certayne of it belōged vnto Hyrcanus Tobias a noble man: and that of al the money (whiche that wycked Symon hadde bewrayed) there were foure hundred talentes of siluer, and two hundred of golde: yea, and that it were vnpossible for those mens meaninge to be disceyued, that had layde vp their money in the place and temple, which is had in worshyp thorowe the hole worlde, for the mayntenaunce and honoure of the same. Whervnto Heliodorus answered, that þ kyng had commaunded him in any wyse to bryng hym
g the money.

So at the daye appoynted, Heliodorus entred in to the tēple to order this mater. But there was no small feare thorowout the hole city. The preestes fel downe before the aulter in their vestimentes, and called vnto heuen vpon hym, whiche had made a lawe concernyng stuffe gyuen to kepe, that they shold be safely preserued for suche as commyt the Exo. xxii. vnto kepynge. Then who so had loked the hye preest in the face, it wold haue greued his herte: For his countenaunce and the chaungynge of his coloure, declared the inwarde sorow of his mynde. The man was al in heuynesse, and his body in feare: wherby they that loked vpon him, might perceyue þ greefe of his herte. The other people also came out of their houses by heapes vnto the common prayer, bycause the place was lyke to come in to confusion. The women came togyther thorow the stretes with heery clothes about their breestes.

D The virgyns also that were kepte in, ran to Onias, some to the walles, other some loked oute of the wyndowes: yea, they all helde vp their handes towarde heuen, and prayed. A myserable thynge was it to loke vpon the common people, and the hye preest beinge in suche trouble. But they besoughte almyghty God, that the goodes which were commytted vnto them, myghte be kepte hole for those that had delyuered them vnto their kepynge. Neuertheles the thynge that Heliodorus was determined to do, that perfourmed he in the same place, he hym selfe personally beinge aboute the treasurye with his men of warre. But the spirite of almightye God shewed hym self openly, so that al they whiche presumed to obeye Heliodorus, fell thorow the power of God in to a great fearfulnesse and drede. For there appeared vnto ii. Mach. and. xi. b them an horse, with a terrible man syttynge vpon him, dect in goodly aray, and the horse smote at Heliodorus with his fore fete. Now he that sate vpon the horse hadde harnesse of golde vpon hym.

Moreouer there appered two fayre & beautyful yong men in goodly aray, which stode by him, scourged hym of bothe the sydes, and gaue hym many stripes wout ceasing. With that fel Heliodorus sodeynly vnto þ groūd. So they toke him vp, being compassed about with great darknes, and bare him out vpō a beare. Thus he þ came with so many rūners ii. Mach. iii. and men of warre in to the sayde treasurye E was borne out, where as no man myght help hym: and so the power of God was manyfest and knowen. He laye styll domme also by the power of God, destitute of all hope & lyfe. And they prayfed the Lorde that he had shewed his power vpon his place and temple whiche a lytle afore was full of feare & trouble: and that thorow the reuelacion of the almyghty Lord, it was fylled with ioy and gladnesse.

Thē certeyn of Heliodorus frēdes prayed Onias, that in all haste he wolde call vpon God, to graunt hym his lyfe, which was gyuynge vp the ghost. So the hye preest considered the mater, and lest the kyng sholde suspecte that the Jewes had doone Heliodorus some cuyll, he offred an healthe offeryng for hym. Now when the hye preest had obteyned his peticion, the same yonge men in the same clothyng

clothinge appeared and stode beside Heliodorus, saying: Thanke Onias the hie preest, for, for his sake hath the Lorde graunted the thy life: therfore seing that God hath scourged the, giue him prayse and thankes, & shew euery man his myght and power. And when they had spoken these wordes, they appeared no more.

So Heliodorus offered vnto God, made great vowes vnto him which had graunted him his lyfe, thanked Onias, toke his host, & went agayne to the kynge. Then testified he vnto euery man of the great workes of God that he had sene with his eyes. And when the kyng asked Heliodorus who were mete to be sent yet ones agayne to Jerusalem, he said: yf thou hast any enemy or aduersarye vnto thy realme, send him thither, and thou shalt haue him punished, yf he escape with his lyfe: for in that place, no doubt, there is a special power and worcking of God. For he þ dwelleth in heuen, visiteth and defendeth that place: & al that come to do it harme, he punisheth and and plageth thē. This is now the mater concerning Heliodorus, and the keppynge of the treasury at Jerusalem.

Symon reporteth euyll of Onias. Jason desyring the office of the hye preest, corrupteth the kyng with rewardes. The wycked intent of Jason.

CAPI. IIII.

This Symon now, of whom we spake afore, being a bewrayer of the money, & of his owne naturall countrey, reported the worst of Onias, as though he had moued Heliodorus vnto this, and as thoughe he had ben a brynger vp of euyl. Thus was he not ashamed to cal him an enemy of þ realme that was so faythful an ouerseer and defender of the citye and of his people: yea, and so feruent in the lawe of God. But when the malice of Symon increased so far, that thorow his frēdes there were certeyn māslaughters commyted: Onias considered the peril þ might come thorow this strife, and how that Appolonius (namely the chiefe lorde in Celociria and Phenices) was al set vpon tyranny, & Simons malice encreased the same: he gat him to the kyng, not as an accuser of the citezins, but as one that by him self intēded the commō welth of the hole multitude. For he saw it was not possible to liue i peace, neither Simon to leaue of frō his folishnesse except the kinge did loke therto. But after þ deth of Seleucus, when Antiochus (which is called the noble) toke the kyngdome: Jason þ brother of Onias laboured to be hye preest: for he came vnto the kynge, and promysed hym thre hundred and .lx. talentes of syluer, and of the other rentes .lxx. talentes. Besides this, he promysed hym yet an .C. and .l. if he myght haue the scole of the chyldren, and that he myght call them of Jerusalem Antiochians. Which when the kyng had graunted and he had gotten the superiorytie, he began imediatly to draw his kinsmē to the custom of the heathen, put downe the thynges that the Jewes had set vp of loue, by John the father of Eupolemius, which was sent embassadour vnto Rome, for to make the bonde of frēdshyp & loue. He put downe al the Jewes and Lybertyes of the Jewes, and set vp the wycked statutes. He durste make a hyghtyng scole vnder the castel, & set fayre yong men to learne the maners of hoores and bordelles.

This was now the begynnyng of the heathenish and straunge conuersacion, brought in thorow the vngracious and vnherd wyckednes of Jason, which shold not be called a preest but an vngodly person. In so moche þ the preestes were nowe no more occupied aboute the seruice of þ aulter, but despised the temple, regarded not the offringes: yea gaue their diligence to lerne to fighte, to wrastle to leape, to daunce, and to put at the stone: not settyng by the honour of the fathers, but liked the glory of the Grekes best of all: for the which they stroue perlously, & were redy to folow their statutes: yea their lust was in all thinges to be lyke them, whiche afore were their enemis and destroyers. How be it to do wickedly against the law of God, shal not escape vnpunished: but of this we shal speke hereafter.

What tyme as the Olympiades sportes were played at Tyrus (the king him self being present) this vngracious Jason sent wicked men, bearynge from them of Jerusalem, which now were called Antiochians, thre. C. drachmes of syluer for an offring to Hercules. These had they that caryed them desired vnder suche a facion, as though they shoulde not haue be offred, but bestowed to other vses. Neuertheles he that sent them, sent thē to the intent that they sholde be offred vnto Hercules. But because of those that were present, they were gyuen as to the makynge of shyppes. And Appolonius the son of Nesteus was sent in to Egypte, bycause of the noble men of kynge Ptolomy Philometor. Nowe when Antiochus perceyued that he was put out from medlynge in the realme, he sought his own profyt, departed from thence, came to Joppa, and then to Jerusalem: where he was honourably receyued of Jason, and the city, and was brought in with torche light & with great prayse, and so he turned his hoste vnto Phenices.

After thre yere Jason sent Menelaus, the forsaid Simōs brother, to beare the money vnto the kyng, and to bryng hym aunswere of other necessarye maters. But he (when he was praysed of the kyng for magnifying of his power) tourned the preesthode vnto hym selfe, laying vp thre hundred talentes of syluer for Jason. So when he had gotten commaundementes frō the king, he came hauyng nothing that becommeth a preest, but bearing the stomacke of a cruel tyraunt, & the wrath of a wylde brute beest. Then Jason, whiche had disceyued his owne brother, seinge that he hym selfe was begyled also, was fayne to flee in to the lande of the Ammonites, and

Menelaus gat the dominion. But as for the money that he had promised vnto the kyng, he dyd nothing therin, when Sostratus the ruler of the castell required it of him. For Sostratus was the man that gathered the customes: wherfore they were both called before the king: Thus was Menelaus put oute of the prefthod, & Lysimachus his brother cam in his stede. Sostratus also was made lorde of the Cyprians.

It happened in the meane season, that the Tharsians and Mallocians made insurrection, bycause they were gyuen for a present vnto kynge Antiochus concubyne. Then came the kynge in all the haste to stylle them agayne, and to pacifye the mater, leauynge Andronicus ther to be his deputie as one mete therfore. Now Menelaus supposing that he had gotten a ryghte conuenient tyme, stole certayne vesselles of golde oute of the temple, and gaue them to Andronicus for a present: and some he sold at Tyrus, and in the cities therby.

Which when Onias knewe of a surety, he reproued hym, but he kepte him in a Sanctuary beside Daphnis that lyeth by Antioche. Wherfore Menelaus gat hym to Andronicus, and prayed him that he wolde slee Onias. So when he came to Onias, he counseyled him craftely to come out of the Sanctuary, gyuyng him his hande with an othe (how be it he suspecte hym) and then he slewe Onias, without any regarde of righteousnesse. For the whiche cause not onely the Jewes, but other nacions also toke indignacio, and were displeased for the vnryghtous deathe of so godly a man.

Onias is slayne.

And when the kyng was come again from Cilicia, the Jewes and certein of the Grekes went vnto him, complayning for the vnrighteous deth of Onias. Yea Antiochus him self was sory in his mynde for Onias, so that it pitied him, and he wept, remembryng his sobrenesse & manerly behauiour. Wherfore he was so kyndled in his mynde, that he cõmaũded Andronicus to be stripped out of his purple clothyng, and so to be led thorow out all the city: yea and the vngracious man to be slain in the same place where he cõmitted his wickednesse vpõ Onias. Thus the Lorde rewarded him his punishment, as he had deserued. Now when Lysimachus had wone many wicked dedes in the temple, thorow the counsell of Menelaus, and the voyce came abrode: the multitude gathered thẽ togither agaynst Lysimachus, for he hadde caried oute nowe moche golde.

So when the people arose and were full of displeasure, Lysimachus armed thre. M. vnthriftes to defend hym, a certeyn tyraunt beinge their capitayne, whiche was growen both in age and wodnesse. But when the people vnderstode the purpose of Lysimachus, some gat stones, some good strong clubbes, & some caste alshes vpon Lysimachus. Thus there were many of thẽ woũded, some being slayne, and al the other chased away. But as for the wycked church robber him self, they kylled hym beside the treasury. Of these maters therfore there was kept a court against Menelaus. Now when the kyng came to Tirus, they made a complaint vnto him of Menelaus concernyage this bulynesse, and the ambassadours were there. But Menelaus went & promised Ptolomy to giue him moch money, yf he wold perswade the kyng. So Ptolomy wẽt to the king in to a court (where as he was set to coole hym) & brought him oute of that mynde. In so moche that he discharged Menelaus frõ the accusacions, that not withstandyng was cause of al mischif: and those pore men, which if they had told their cause: yea before the Scithians they sholde haue ben iudged innocent, them he condemned to deth.

Thus were they sone punished, which folowed vpõ the mater for the city, for the people, and for the holy vessell. Wherfore they of Tyrus toke indignacion, and buryed thẽ honourably. And so thorow the couetousnes of them that were in power, Menelaus remayned styll in auctoritie, increasyng in malyce to the hurt of the citezyns.

¶ Of the sygnes and tokens sene in Jerusalem. Of the ende and offence of Jason. The pursute of Antiochus agaynst the Jewes. The spoylynge of the temple.

CAPI. V.

AT the same time Antiochus made him redye to goo agayne in to Egypte. Then were there sene at Jerusalem forty dayes long, horsemen runnyng to and fro in the ayre, which had rayment of golde and speres. There were sene also hole hostes of men, weaponed, and horses runnynge in an order, how they came togyther, how they held forth their shyldes, how they harnessed men drewe out their swerdes and shot their dartes.

The shine of the goldẽ wepons was sene, and of al maner of armure. Wherfore euery man prayed that those tokens myght tourne to good. Now when there was gone forth a false rumour, as though Antiochus had ben deed: Jason toke a. M. men, and came sodenly vpon the city. The citezins ran vnto the walles, at the last was the citye taken, & Menelaus fled in to the castel.

As for Jason he spared not his owne citezyns in the slaughter, neither consydered he what great euyll it were to destroye the prosperitie of his own kynsmen, but did as one that had gotten the victory of his enemies, and not of his frendes. For all this gate he not the superiozitie, but at the laste receyued confusion for his malyce, and fled agayne lyke a vacabounde, in to the land of the Ammonites. ii. Mach.

Finally, for a reward of their wickednesse he was accused before Aretha the kynge of the Arabians: In so moche that he was fayne to fle from citye to citye, beynge despysed of

euery

euery man as a forsaker of the lawes, and an abompnable persone. And at the last (as an open enemye of his owne naturall cõtrie and of the citezyns) he was dryuen in to Egypt.

Thus he that afore put many out of theyr owne natyue land, perished from home him self. He went to Lacedæmon, thynkyng there to haue gotten succoure by reason of kynred. And he that afore had casten manye one oute vnburied, was throwen out him self, no man mournynge for hym, ne puttynge hym in his graue: so that he neither enioyed the burial of a straũger, neither was he partaker of his fathers sepulcre.

L Now when this was done, the kynge suspect that the Jewes wolde haue fallen from hym: wherfore he came in a great displeasure out of Egypt, and toke the cytie by violence. He commaunded his men of warre also, that they shulde kyll & not spare, but slaye owne such as withstode them, or clymed vp vpõ the houses.

Thus was there a great slaughter of yong men, olde men, women, children and virgyns. In thre dayes were there slayne. lxxx. M. forty thousand put in prison, and no lesse solde. Yet was he not content with this, but durst go in to the moost holy tẽple (Menelaus that traytour to the lawes and to his owne naturall countrey, beynge his gyde) and with his wycked handes toke the vessell, which other kynges and cyties had gyuen thyther for the garnyshyng and honoure of the place: them toke he in his handes vnworthely, and defyled them.

D So mad was Antiochus, that he considered not, howe that God was a lytell wroth for the synnes of them that dwelt in the citie, for the which, such confusiõ came vpõ that place. And why? yf it had not happened thẽ to haue bene lapped in many synnes (this Antiochus as soone as he had come) had sodeynlye bene punyshed, and shot oute for his presumption, lyke as Helyodorus was, whom Seleucus the kynge sent to robbe the treasury. Neuertheles, God hath not chosen the people for the places sake, but the place for the peoples sake: and therfore is the place become partaker of the peoples trouble, but afterwarde shall it enioye the wealth of them. And lyke as it is now forsaken in the wrath of almyghtye God, so when the greate God is reconcyled, it shall be set vp in hyghe worshyp agayne.

So when Antiochus had taken x. M. and E viii. C. talentes out of the temple, he gat him to Antioche in all the haste, thynkynge in his pryde, that he myght make mẽ saple vpon the drye land, and to go vpon the see, such an hye mynde had he. He left deputyes there to vexe the peole: At Jerusalẽ left he Philip a Phrygian, in maners more cruel then him self that set him there: At Garysim he left Andronicus and Menelaus, which were more greuous to the cytezyns thẽ other. Now as he was thus set in malyce agaynst ỳ Jewes, he sent Apollonis an hated prynce, with. xxii. M. cõmaundynge him to slaye al those that were of perfect age, and to sel the women, maidens, and chyldren. When he came now to Jerusalem, he kayned peax, and kepte hym styl vntyl the Sabboth daye. And then he cõmaunded his men to take them to their weapons (for the Jewes kepte holy daye) and so he shewe all them that were gone forth to the open play, runnynge here and there throwe the cytye with his men weaponed, and murthered a great nombre. But Judas Machabeus whiche was the tenth, fled into the wyldernesse, led his lyfe there with his companye among the wylde beastes and vpon the mountaynes dwelling there, and eatynge grasse, lest they shold be partakers of the fylthynes.

¶ The Jewes are compelled to leaue the lawe of God. The temple is defyled. The readers are monyshed that they shall not abhorre the aduersytye wherwith the Lorde afflicteth them. The greuous payne of Eleazarus.

CAPI. VI.

A NOt longe after this, sente the kynge a messenger of Antiochꝫ, for to compel ỳ Jewes to alter the ordynaunces of the fathers and the lawe of God, to defyle the temple that was at Jerusalem, and to call it the temple of Jupiter Olimpius: and that they shulde be in Gazarim, as those whiche dwell at the place of Juppter the herberous. This wycked sedicion of the vngodlye was heuy vpon all the people: for the temple was full of voluptuousnes, bibbynge and boullyng of the heathen, of rybaudes and harlots togyther. The women wente in to the holye place, and bare in that was not lawfull. The alter also was ful of vnlawful thinges, whiche the lawe forbyddeth to laye vpon it. The Sabbothes were not kept, the other solẽne feastes of the land were not regarded. To be playne, there durste no man be acknowen ỳ he was a Jewe. In the daye of the kynges byrth they were compelled perforce to offre: & when the feaste of Bachus was kept, they were constreyned to were garlandes of pype and soto go about for the honoure of Bachus.

B Moreouer thorow ỳ councel of Ptolomy, there went out a cõmaundement in ỳ next cyties of ỳ heathen ỳ they shuld intreat ỳ Jewes in lyke maner: namely to cõpel them for to do sacrifyce after ỳ lawes of ỳ Gentiles & who so wold not, to put thẽ to deth. A piteous thig was it to se. There were. iii. womẽ accused to haue circũcised their sonnes, whome when they had led round about the city (the babes hãging at their brestes) they cast them down hedlynges ouer the walles. Some ỳ were crept in to the dennes had kept the Sabboth, were accused vnto Philip, & brẽt in the fyre: because ỳ for the feare of God they kept the cõmaundemẽt so styfly & wold not defend thẽ selues. Now I beseech al those which rede this boke ỳ they refuse it not for these falles of aduersytye: & iudge ỳ thinges (ỳ are happened) for no destruction, but for a chastenynge

of our

of our people. And why? Whē God suffreth not sinners long to folow their owne minde, but shortly punysheth them, it is a token of his greate louynge kyndnesse. For this grace haue we of God more then other people, that he suffeth not vs longe to synne vnpunisshed lyke other nacyons, that when the daye of iudgement commeth, he maye punysshe them in the fulnesse of their synnes. If we syn, he correcteth vs, but he neuer withdrawyth his mercy frō vs: and though he punysshe with aduersytie, yet with he neuer forsake his people. But let this that we haue spoken nowe with few wordes, be for a warnynge and exhortacion of the Heathē. Now wyl we come to the declarynge of the matter. Eleazar one of the prynceypall Scribes, an aged man and of a welfauoured countenaunce, was cōstrayned to gape in open mouth, and to eate swynes flesh. But he desyryng rather to dye glorious lyfe then to lyue with shame, offred hym selfe wyllynglye to the martyrdome. Nowe when he sawe that he must nedes go to it, he toke it pacyentlye: for he was at a poynt with him selfe, that he wold consent to no vnlawfull thing for any pleasure of lyfe. They that stode by being moued with pytie (but not aryght) for the olde frendshyp of the man, toke him aside priuely, and prayed him ỹ he wolde let such flesh be brought him as were lawful to eate, and then to make a countenaunce as though he had eaten of the flesh of the sacrifyce lyke as the kynge commaunded, for so he might be deliuered from death: and so for the olde frendshyp of the man, they shewed hym this kyndnesse. But he beganne to consydre his discrete and honorable age, his noble and worshypfull stocke, and howe that from his youth vp he had bene of an honest and good conuersacyon: yea and how constantly he had kept the ordynaunces and lawes cōmaunded by God, wherfore he gaue thē this answere, and sayde: Yet had I rather kyll be layed in my graue. For it becōmeth not myne age (sayd he) in any wyse to dissemble, wherby manye yonge persons myghte thynke, that Eleazar being .lxxxx. yere olde, were gone to a straūge lyfe: and so thorow myne ypocrisy (for a lytle tyme of a transitory lyfe) they myght be discreyued: by this meanes also shoulde I defyle myne age, and make it abhominable. For though I were now delyuered from the tormentes of men, yet shoulde I not escape the hand of almighty God, neither alyue ne dred. Wherfore I wyll dye manfully, and do as it becommeth myne age: Wherby I maye peraduenture leaue an example of stedfastnesse for suche as be yong, yf I with a redy mynde and manfullye dye an honest deathe, for the most worthy and holy lawes.

When he had sayd these wordes, immediatlye he was drawen to the tormente. Nowe they that led him and were mylde a litle afore began to take displeasure because of the wordes that he sayd: for they thought he had spoken them of an hye mynde. But whē he was in his martyrdom, he mourned & sayd: Thou O Lorde, whiche hast the holye knowledge, knowest openly: that where as I myghte be delyuered from death, I suffre these sore paynes of my body: but in my mynde I am well content to suffree them, because I feare the. Thus this man dyed, leuynge the memoryall of his death for an example not onelye vnto yong men, but vnto all the people, to be stedfast and manly.

Pzouerb.xiii.b

Eleazer.

Leuitic.xi.a

¶ The punyshment of the .vii. brethren & of their mother.

CAPI. VII.

IT happened also that there were seuen brethren (with their mother) taken & cōpelled by the kynge agaynst the law to eate swynes flesshe: namely with scourges & lethren whyppes. And one of them which was the chiefe, sayde: What seketh thou, and what requyrest thou of vs? As for vs, we are ready rather to suffre death, then to offende the lawes of God & the fathers. Then was the kynge angry, and bad heate cauldrons & brasen pottes. Whiche when they were made hote, immedyatly he commaunded the tong of hym that spake fyrste to be cut out, to pull the skyn ouer his heade to pare of the edges of his hādes and fete: yea & that in the sight of his mother and the other of his brethren. Now when he was cleane marred, he comaūded a fyre to be made, & so (whyle there was any breath in hym) to be fryed in the cauldrō In the which when he had bene longe payned, the other brethren with their mother exhorted hym to dye manfullye, sayinge: The Lorde God shall regarde the truth, and comforte vs, lyke as Moses testyfyeth and declareth in his songe, sayinge: and he wyll haue compassion on his seruauntes.

A Gen.xli.a Leuit.xi.a

Deut.xxxii.

B

So when the fyrste was deed after this maner, they brought the seconde to haue him in derision, pulled the skynne with the heer ouer his heed, and asked hym, yf he wold eat swynes flesh, or he were payned in the other membres also thorow out his bodye. But he answered boldly, and sayde: I wyll not do it. And so was he tormented lyke as the fyrst & when he was euen at the gruynge vp the ghost he sayde: Thou moost vngracyous person puttest vs now to death, but the kyng of the worlde shall rayse vs vp (which dye for his lawes) in the resurrection of euerlastynge lyfe.

C

After hym, was the thyrde had in derysyon: and when he was requyred, he put oute his tonge, and thrast soone, holdynge forth his handes manfullye, and spake with a stedfast fayth: These haue I of heuen, but now for the lawe of God I despyse theym, for my trust is, that I shall receyue theym of him agayn. In so much ỹ the kyng & they whiche were with him, marueled at ỹ yōg mās boldnes, that he nothyng regarded the paynes.

D

Now when he was deed also, they vexed the fourth with tormētes in lyke maner. So when he was nowe at his death, he sayd: It is better that we beynge put to death of mē haue our hope and trust in God, for he shall rayse

E

John.xi.a

rayse vs vp agayne. As for ỹ, thou shalt haue no resurrection to lyfe.

And when they had spoken to the fyrth, they tormented him. Then loked he vnto the kyng, and sayd: thou hast power among men, for thou arte a mortall man also thy selfe, to do what thou wilt, but thynk not, that God hath forsake our generacyon. Abyde the, tary styll a whyle, and thou shalt se the great power of God, how he wyll punish the and thy sede. After him they brought the fyrth, which beyng at the poynt of death, sayd: Be not disceyued (O kynge) for this we suffre for oure owne sakes, bycause we haue offended oure God, and therfore meruelous thinges are the wed vpon vs. But thynke not thou, whiche takest in hande to stryue agaynst God, that thou shalt escape vnpunysshed.

p This excellent mother (worthye to be well reported of, and had in remembraunce) sawe her seuen sonnes dye in one daye, and suffred it pacyently, bycause of the hope that she had in God: yea she exhorted euery one of them in especyal, and that boldly and stedfastly with parfyte wysdome, wakynge vp her wyuysshe thought with a manlye stomacke, and sayde vnto them: I can not tell how ye came in my wõbe, for I neither gaue you breth ne soule, no nor lyfe. Je is not I that ioyned the membres of your bodyes together, but the maker of the worlde, whiche fashyoned the byrth of man, and began all thynges. Euen he also of his owne mercy shall gyue you breth and lyfe agayne, lyke as ye nowe regarde not youre owne selues for his sake.

Now thought Antiochus that she had despysed him, therfore he let her go with her reproues, and began to exhorte the yongest son (which yet was left) not only with wordes, but swore vnto hym with an oothe, that he should make hym a ryche and welthye man yf he wolde forsake the lawes of his fathers: yea and that he shold gyue hym: what soeuer were necessary for him. But when the ponge man wold not be moued for al these thinges, he called his mother, and cõseled her to saue her sonnes lyfe. And whē he had exhorted her with many wordes, she promised him that she shold speake vnto her son. So she turned her vnto him, laughing the cruel tyraũt to scorne: and spake ih a bolde voyce: O my sonne, haue pytie vpon me that bare the. ix. monethes in my wombe, that gaue the sucke, norysshed the and brought the vp vnto this age.

I beseche the (my sonne) loke vpon heauen and earth and all that is therin, and cõsyder, that God made them and mans generacyon of nought: so shalt thou not feare this hangman, but suffre death stedfastlye, lyke as thy brethrē haue wone: that I maye receyue the agayn in the same mercy with thy brethren.

Whyle she was yet speaking these wordes the yong mā sayd: Whom loke ye for? Wherfore do ye tary? I wyll not obeye the kynges cõmaundement, but the law that God gaue vs by Moses. As for the that ymagynest f all mysscheefe agaynst the Jewes, thou shalte not escape the handes of God, for we suffre these thynges, because of our synnes.

And though God be angry with vs a lytle whyle (for our chastenynge and reformacyon) yet shall he be at one agayne with his seruauntes. But thou, O chamefyl and most abhompnable person. Pryde not thy selfe thorow vayne hope, in beynge so malycyous vpon the seruauntes of God: for thou hast not yet escaped the iudgemente of the God whiche is almyghtye and seeth all thynges. My brethren that haue suffred a lytle payne are now vnder the couenaunt of euerlastinge lyfe: but thorowe the iudgemente of God, thou shalte be punysshed ryghtouslye for thy pryde.

As for me, lyke as my brethren haue done, I offre my soule and my body for the lawes of our fathers, callynge vpon God, that he wyll soone be mercyfull vnto our people yea and with payne and punysshment to make the graunt, that he only is God. In me now and in my brethren the wrath of almyghtye God is at an ende, whiche ryghtouslye is fallen vpon all our people. ii. Macha. vii.

Then the kynge beynge kyndled in angre was more cruel vpon hym then vpon all the other, and toke indignacion, that he was so lyghtly regarded. So this ponge man dyed vndefiled, and put his trust styl in the Lorde. Laste of al after the sonnes, was the mother put to death also. Let this now be ynough spoken cõcernyng the offrynges, and extreme cruelnes.

¶ Judas gathereth together his host. Nycanor is sente agaynste Judas. Judas exhorteth his souldyers to constauntnes. Nicanor is ouercome. The Jewes gyue thankes after they haue put their ennemyes to flyght, deuydinge the spoyles vnto the fatherles and vnto the wydowes. Nicanor tryeth vnto Antiochus.

CAPI. VIII.

A Then Judas Machabeus and they that were wt him, went pryuelye in to the townes called their kynsfolkes and frēdes together, toke vnto them al such as continued yet in the fayth and law of ỹ Jewes & brought forth. vi. thousande men.

So they called vpon the Lorde, that he wolde haue an eye vnto his people: whiche was troden downe of euery man: to be gracyous vnto the temple, that was defyled of the vngodlye to haue compassyon vpon the destruction of the cytye whiche was shortlye lyke to be layde waste: to heare the voyce of the bloude that cryed vnto hym: to remembre the moste vnryghtous deathes of ponge innocent chyldrē the blasphemyes also done vnto his name, and to punysh them.

Nowe when Machabeus hadde gathered this multytude together, he was to myghty for the heathen, for the wrath of the Lorde was turned into mercye, he fell vpon ỹ townes and cityes at vnwares, brente them toke the moste commodious places, and slewe many of the ennemyes. But specyally he made such chases by nyght in so moche that i. Macha. xii.

his

his manlinesse was spoken of euery where.

So when Philip saw that the man increased by lytell and lytell, and that the matter prospered with hym for the moost parte: he wrote vnto Ptolomy (which was a captayne in Celosyria and Phenices) to helpe hym in the kynges busynesse. Then sent he Nicanor Patrocly (a specyall frende of his) in all the haste, and gaue him the common sorte of the Heathen no lesse then .xx.M. harnessed men, to rote out the hole generacyō of the Jewes, hauyng to helpe him one Gorgias a man of warre, whiche in matters concernynge batayles had greate experience. Nycanor ordeyned also the trybute (which the Romaynes shuld haue had) to be gyuen vnto ꝑ kyng, out of the captiuytie of the Jewes, namely, .lxx.M. talētes. And immediatly he sent to the cyties of the see coost, requyrynge them for to bye Jewes to be theyr seruauntes and bonde men, promysyng to sell them .lxxxx. for one talente, but he considered not the wrath of almyghtye God, that was come vpon him.

When Judas knew of this, he tolde the Jewes that were with him of Nicanors cōmyng. Nowe were there some of them fearefull, not trustynge vnto the ryghtousnesse of God and fled theyr waye.

But the other that remayned, came togyther and besought the Lord, to deliuer them from that wycked Nicanor, which had solde them or euer he come nye them: and thought he wolde not do it for theyr sakes, yet for the couenaunt that he made with theyr fathers, and bycause they called vpon his holye and gloryous name. And so Machabeus called his men togyther, namely aboute syxe thousande, exhortyng them not to agree vnto their enemyes, neither to be afrayed for the multitude of their aduersaryes comming agaynst them vnryghtoushye: but to fyghte manlye, consyderynge the reproke that they had done vnto the holy place without cause, how they had despyted and oppressed the cytie, yea and destroyed the lawes of the fathers. For they sayde he, trust in theyr weapons and boldenesse, but oure confydence is in the almyghtye Lorde, which in the twynklyng of an eye maye bothe destroye them that come agaynst vs, and al the worlde.

Deute.xx.a
ii. Para.xx.c

Jerem.xvii.b
Psalm.xx.b

He exhorted them also to call to remembraunce, the helpe that God shewed vnto theyr fathers: as when there perished an hundreth foure score and fyue thousande of Sennacheribs people: And of ꝑ batayle that they had in Babylō agaynst the Galacyans: how that al the Macedonyans that came to helpe them, stode in feare: and how they beyng but only syxe .M. slewe an hundreth and twenty thousand, thorow the helpe that was gyuen them from heauen, wherby they also had receyued many benefytes.

D
iiii. Reg. xix. g
Esay xxxvii. f
i. Mach. vii. c

Thorow these wordes, the men toke good hertes vnto them, ready to dye for the lawe and the countrey. So he set vpon euery company a capitayne, one of his owne brethren: Symon, Joseph and Jonathas: gyuyng eche fyftene hundreth men. He caused Esdras also to reade the holy boke vnto them, & to gyue them a token of the helpe of God.

Then he hym self being captayne in ꝑ fore front of the battayle, buckled with Nicanor. And God was their helpe, in so moche that they slew aboue .ix.M. men, & compelled the more part of Nicanors host to flee, they were so wounded and feble. Thus they toke the money from those that came to bye theym, & folowed vpon them on euery syde. But whē the tyme came vpon them they returned, for it was the Sabboth, and therfore they folowed nomore vpon them. So they toke their weapons and spoyles and kept the Sabboth gyuynge thankes vnto the Lorde which had delyuered them that daye, and shewed them his mercye. After the Sabboth they destrybuted the spoyles to the sycke, to the fatherlesse and to wydowes, and the residue had they thē selues with theirs. When this was done and they al had made a generall prayer: they besought the mercyfull Lorde to be at one with his seruauntes.

i. Mac. viii.

Numer.xxxi.d
i. Esdre.x
Deute.xx.b

Of those also that were with Timotheus and Bachides, which fought agaynste them they slew .xx.M. wanne bygh and strong holdes, and deuyded moo spoyles: euer gyuyng an equal porcyon vnto ꝑ sycke, & ꝑ fatherles to wydowes and to aged persons. And whē they had dylygently gathered their weapōs togyther, they layde them all in conuenient places & the remnaunt of ꝑ spoyles brought they to Jerusalem. They slewe Philarches that wicked personne, which was with Timotheus, and had vexed many Jewes. And when they helde the thankesgeuynge at Jerusalem for the victory, they brent those that had set fyre on ꝑ portes of ꝑ temple: namely Callisthenes, whiche was fled in to an house and so they gat a worthye rewarde for their wyckednes. As for that mooste vngracyous Nicanor, whiche had broughte a thousande marchauntes, to by the Jewes, he was thorowe the helpe of the Lorde brought downe euen of them whom he regarded not: in so moche that he put of his glorious rayment fled by see and came alone to Antioch, with greate shame and dyshonoure, which he gat thorow the destruction of his hoost. Thus he that promysed the Romaynes to pay them their trybute, when he toke Jerusalem: began now to say playnely, that God was the defender of the Jewes, and therfore not possyble to wounde them because they folowed the lawes whiche God had made.

Numer.xxxi.d
Deut.xx.d
i. Regū.xxx.

Nicanor slayeth.

¶ Antiochus wyllyng to spoyle Persepolis is dryuen to flyght. As he persecuteth the Jewes, he is stryken of the Lorde. The fayned repentaunce of Antiochus. He dyeth.

CAPI. IX.

A
i. Mac. vi

AT the same tyme came Antiochus agayne with dyshonour out of Persis. For when he came to Persepolis, and vndertoke to rob the temple & to subdue the cyte

cytye, the people ran togyther and defended them selues, in so moch that he and his were fayne to fle with shame. And so after ꝑ fyght, it happened, that Antiochus came agayne wᵗ dyshonour. But whē he came to Egbatbana, he gat knowlege what was happened vnto Nycanor and Tymotheus. Nowe as he was auaunceyng him self in his wrath, he thought he was able to auenge the iniury that was done to them vpon the Jewes: and therfore commaunded to make ready his charret, hastyng on his iourney withoute cealynge, the iudgement of God prouokynge hym, bycause he had spoken so proudly, that he wold come to Jerusalem, and make it a graue of the Jewes. But ꝑ Lorde God of Israel, that seith al thynges, smote him wᵗ an inuysyble plage, whych no man coulde heale.

For as soone as he had spoken these wordes, there came vpon hym an horryble payne of his bowels, & a sore grefe of the tharmes. And that was but ryght: for he had martyred other mens bowels with dyuers and straūge tormentes, howe be it, he wolde in no wyse cease from his malyce. Yea he was yet the prouder and more malicyous agaynst the Jewes: But whyle he was commaundynge to make haste in the matter, it happened that he fell downe violentlye frome the charret, so that it brosed his body, and dyd him great payne.

And so he that thought he myght commaunde the floudes of the see (so proude was he beyonde the condicyon of man) and to wey the hyghe mountaynes in a payre of scales, was now brought downe to the ground, and caryed vpon an horslytter, knowledgynge the manyfest power of God vpon hym: so that the wycked body of his was full of wormes, which in his payne fell quyck out of his flesh: In so moche that his hoost was greued with the smell and stynke of hym. Thus he that a lytle afore thoughte he myght reache to the starres of heauen, hym myght no man nowe abyde ne beare, for the behemence of stynche.

Therfore he beynge brought frō his great pryde, began for to come to the knowledge of hym self: for the punyshment of God warned hym, and his payne increased euer more and more. And when he him self myght not abyde his owne stynke, he sayd these wordes: It is reason to be obedyent vnto God, and that a man desyre not to be lyke vnto hym. This wycked person prayed also vnto the Lorde, of whome he shoulde haue obtayned no mercy. And as for the cytie that he came vnto so hastely, to brynge it downe to the grounde, and to make it a graue for deed men: now he desireth to delyuer it free.

And as touchyng the Jewes whom he had iudged not worthye to be buryed, but wolde haue caste theym oute to be deuoured of the foules and wild beastes, saying: that he wold haue destroyed bothe olde and yonge: Now he promyseth, to make them lyke the cytezins of Athens. And where as he had spoyled the holy temple afore, nowe he maketh promyse to garnysh it with greate gyftes, to increase the holy ornamentes, and of his owne rentes to beare the costes, and charges belongyng to the offrynges: yea and that he wold also become a Jewe hym selfe, to go thorow euery place of the worlde and to preach the power of God.

D But when his paynes wolde not ceasse, (for the ryghtous iudgement of God was come vpon hym) out of a verye despayre he wrote vnto the Jewes a letre of intercession conteynynge these wordes: The kynge and prynce Antiochus wysheth vnto ꝑ vertuous cytesyns of the Jewes, moche healthe & good prosperytye.

If ye and youre chyldren fare well, and yf all thinges go after your mynde: we giue greate thankes. In my sickenesse also do I remembre you louyngly: for as I came oute of Persia, and was taken with sore dysease: I thought it necessary to care for the comen wealth. Neither dispayre I in my selfe, but haue a good hope to escape this sycknes.

E But consyderynge that my father led an hooste somtyme in the hygher places, and shewed who shulde raygne after hym, that (yf there happened any cōtrouersy, or any hard thynge were declared) they in the lād myght knowe theyr chefe lorde, that there shuld be no insurrection: Agayne, when I pondre by my self, how that all the myghtye men and neyghboures rounde about, are layng wait and loke but for opportunytye to do harme: I haue ordeyned that my sonne Antiochus shal raygne after me whom I oft cōmended to many of you, when I was in the hyghest kyngdomes, and haue wrytten vnto hym as it followeth herafter. Therfore I praye you and requyre you, to remembre the benefites that I haue done vnto you generally and in especyall. For I hope that he shal be of sobre and louynge behauyour, and if he folow my deuyce, he shall be indyfferent vnto you.

Thus that murtherer and blasphemer of God was sore smytten: and like as he had intreated other men, so he dyed a mysserable death in a straunge countrey vpon a mountayne. And his bodye dyd Philipp (that went with hym) carye awaye: which fearinge the sonne of Antiochus, wente in to Egypte to Ptolomy Philometor. Daniel.xviii.c

CJudas Machabeus taketh the cyty and the temple. He begynneth to shewe the actes of Eupator. The Jewes fyght agaynste the Idumeans, Tymotheus inuadeth Jewrye, with whome Judas ioyneth battayle fyue men appeare in the ayre to the helpe of the Jewes. Tymothy is slayne.

CAPI. X.

MAchabeus now and his company (throwe the helpe of the Lorde) wan the temple and the cytye agayne, destroyed the aulters and chapelles that the Heathen hadde buylded thorowe the streetes: clēsed the temple, made an other aulter of bryck stone & after ꝑ yeres they offered sacrifyces, A 1. Mach. iiii. e

Exo. xx. d

set

set forth the incense, the lygbes and shewe-
bred. When that was done, they fell downe
flat vpō the grounde, and besought the Lord
that they might come nomore in to such trou-
ble: but yf they synned any more agaynst hym,
he hym selfe to chasten them with mercy, and
not to come in the handes of those aleauntes
and blasphemous men.

Now vpon the same daye that the straun-
gers polluted the temple, it happened that on
the verye same daye it was clensed agayne:
namely, the two and twenty day of the mo-
neth called Casleu. They kepte eyght dayes
1. Mach. xiii. f in gladnelle, lyke as in the feast of the taber-
B nacles: remembrynge that not longe afore,
they helde the feaste of the tabernacles vpon
the mountaynes and in dennes lyke beastes.
And to the same token they bare grene bo-
wes, braunches and palmes before hym that
had gyuen them good fortune to clense his
place. They agreed also togyther, and made
a statute, that euery yere those dayes shoulde
be solemnly kepte of all the people of the Je-
wes.

Now Antiochus then (that was called the
noble) dyed, it is suffycyently tolde. Now wyll
we speake of Nicanor the son of that wicked
Antiochus, how it happened with hym: and
so with fewe wordes to comprehende the ad-
uersyte that chaunsed in the warres. When
he had taken in the kyngdome, he made one
Lysias (which had bene capitayne of the host
in Phenices and Siria) ruler ouer the mat-
ters of ỹ realme. For Ptolomy that was cal-
led Macron, beyng a ruler for the Jewes, and
specyally, to syt in iudgement for such wyong
as was done vnto them, vndertoke to deale
peaceably with them. For the which cause he
was accused of the frendes before Eupator:
and when he was suspecte to be a traytour
C (because he had lefte Cypres, that Philome-
tor had committed vnto hym: and bycause
he departed frome noble Antiochus, that he
was come vnto (he poysoned hym selfe, and
dyed.

Nowe when Gorgias was gouernoure of
the same places, he toke straungers and vnder
toke ofte tymes to warre with the Jewes.
Moreouer the Idumeans that helde ỹ strong
1. Macha. v. a holdes, receyued those that were dryuē from
Jerusalem, and toke in hande to warre also.
But they that were with Machabeus, be-
sought and prayed vnto the Lorde, that he
wolde be their helper: and so they fell in to ỹ
stronge holde of the Idumeans, and wanne
many places by strengthe: Suche as came a-
gaynst them they slew, and kylled no lesse (of
all togyther) then twenty thousande. Neuer-
theleslle some, no lesse then nyne thousande,
were fled in to two stronge towers, hauynge
all maner of ordynaunce to withstande them.
D Then Machabeus leauynge Symon, Jo-
sephus, Zacheus and those that were with
them (which were very many) wōt to besiege
them, and to fyght where nede was. Nowe
they that were with Symon beyng led with
couetousnesse, were intreated for money, tho-
row certayne of those that lay in the towres:
toke. lxx. M. Drachmas, and let some of the
escape. But when it was tolde Machabeus
what had happened, he called the captaynes
of the people togyther accusynge those pe-
sones, that they had solde the brethren for Deuerito
money, and let their enemyes go. So he slew of Judas.
those traytoures, and immedyatlye went in
hād with the .ij. towers. And when they had
ordred them selues manly with their wea-
pons & handes, they slewe in the two castels
mo then twenty. M.

Now Tymotheus whom the Jewes had 1. Mach. v.
ouercome afore, gathered a multytude of ii. Mach. viii
straunge people, brought an hoste also of
horsemen of the Asians, to wynne Jewry by
strength. But when he drewe nyghe, Macha
beus & they that were with hym fel to their E
prayer, sprynckled asshes vpon their heades, ii. Mach. xi.
beinge gyrded with heery cloth aboute their
loynes, fel downe before the aulter and be-
sought the Lorde that he wolde be mercifull
to them, but an enemye vnto their enemyes,
and to take parte agaynste their aduersaryes
accordynge as it is promysed in the lawe. So
after the prayer they went on further from ỹ
cytye: and when they came nye the enemyes
they prepared them selues agaynst them.

And bytymes in the mornyng at ỹ breake
of the day, both the hostes buckled togyther. Jerem. vi.
The one parte hadde the Lorde for their
refuge which is ỹ gruer of prosperyty strēgth
and byctory. The other had a manly stomack
which is a captayne of warr.

The battayle now beynge greate there ap- iiii. Reg. vi.
peared vnto the enemyes frome heauen .v. i. Mach. iii.
men vpon horsbackes wyth brydels al golde and. xi. b
ledynge the Jewes, & two of them hauynge
Machabeus betwyxte them that kepte him
safe on euery syde with their weapons but
shot dartes and lyghtenynges vpon the ene-
myes: wherefore they were confounded
with blyndnes and so sore afrayed, that they
fell downe. There were slayne of fotemen
twenty thousand and fyue hundreth, and .vi.
hundreth horsmen. As for Tymotheus hym F
selfe, he fled vnto Gazar a very stronge holde
wherin Cereas was captayne. But Macha-
beus and his company layd syege to it cheare-
fully .iiij. dayes.

Now they that were within tenlynge to
the strength of the place, cursed and banned
excedyngly, and made greate crakynge with
wycked wordes. Neuertheles vpon the fifth
day in the mornyng .xx. yong men of Macha-
beus company beinge set on fyre in their myn
des because of the blasphemy: came māfully
vnto the wall, & with bolde stomaches they
and their companyons clymed vp vpon the
towres, vndertakynge to set fyre vpon the
portes & to burne those blasphemous persons
quick. Two dayes were they destroying ỹ ca
stell whiche when they founde Timotheus Timotheus
(that was creepte in to a corner) they kylled is slayne.
him, & slewe Cereas his brother in lyke ma-
ner with Appollophanes. When this was
done they songe Psalmes, with prayses and
thankesgyuynges vnto the Lorde / whiche
had done so greate thynges for Israel, and
gruen

them the victorye.

Lilias goeth about to ouercom the Jewes. Succour is sent from heauen vnto the Jewes. The letter of Lilias to the Jewes. The letter of kyng Antiochus vnto Lilias. A letter of the same vnto the Jewes. A letter of the Romaynes to the Jewes

CAPI. XI.

NOt long after this Lylias the kynges stewarde and a kynsman of his, which had the gouernaūce of his maters, toke sore displeasure, for the thinges that had happened: & when he had gathered. lxxx. M men of fote with all the hoste of the horsemen, he came agaynst the Jewes thynking to wynne the city to make it an habitacion for the heathen, and the temple wolde he haue to be an house of lucre, lyke as the other goddes houses of the heathen are, and to sell the prestes office euery yere: Not consyderynge the power of God, but was wylde in his mynde, trustynge in the multitude of footemen, in thousandes of horsemē, and in his foure score Elephantes.

So he came in to Jury and then to Bethsura (a castel of defence lying in a narow place fyue furlonges from Jerusalem) and wan it. Nowe when Machabeus and his companye knew ỳ the stronge haldes were taken, they fell to their prayers with weepyng and teares before the Lorde, and al ỳ people in lyke maner besought him, & he wolde send a good aungell to deliuer Israell. Machabeus hym selfe was the fyrst that made him redy to the batell, exhortinge the other that were with hym, to ieoparde them selues, & to helpe their brethren. And whē they were goyng forth of Jerusalem togither with a redy and willing mynd, there appered before them vpon horsbacke a man in whyte clothynge, with harnesse of golde, shakyng his spere. Then they praysed the Lorde all to gyther, whiche had shewed them mercye, and were comforted in their myndes, in so moche that they were redy, not only to fyght with men, but with the most cruel beastes: yea, and to run thorowe walles of yron.

Thus they went on willyngly hauyng an helper from heuen, and the Lorde mercyfull vnto them. They fel mightily vpon their enemies like lyons, brought down. xi. M. foote men, sixtene. C. horsemen put all the other to flight, many of them being wounded, & some gat awaye naked. Yea Lylias him selfe was fayne to fle shamefully, and so to escape. Nertheleſſe the man was not without vnderstanding, but considered by him self that his power was minished, and pondred how the Jewes, being defended by the help of almigh ty God were not hable to be ouercom: wherfore he sent them worde, and promysed that he wolde consent to all thynges which were reasonable, and to make the kyng their frēd. to the whiche prayer of Lylias, Machabeus agreed, sekynge in all thynges the common welth: and what so euer Machabeus wrote vnto Lylias concerning the Jewes, the king graunted it. For there were letters wrytten vnto the Jewes frome Lylias conteynynge these wordes.

Lylias sendeth gretynge to the people of the Jewes. Jhon and Abtalon whiche were sent from you, delyuered me wrytinges, and requyred me to fulfyl the thynges, concernynge their errande. Therfore loke what myght be graunted, I certyfyed the kynge therof: and what so euer was conuenyent: I agreed therto: If ye now wyl be fayt hful in the matters, I shall endeuer my selfe hereafter also to do you good. As concernynge other thynges by euery arty cle therof: I haue commytted them to your messengers, and to those whom I sent vnto you, to comen with you of the same, fare ye well: In the hundred and. xlviii. yere, the. xxiiii. daye of the moneth Dioscorinthius.

Nowe the kynges letter conteyned these wordes: kynge Antiochus sendeth gretynge vnto his brother Lilias. For so moch as our father is nowe deed, oure wyll is, that they whiche are in our realme, lyue without any insurrection, and euery man to be dyligente in his owne matters. We vnderstande also, that the Jewes wolde not consent to our father, for to be brought vnto the custome of ỳ Gentyles, but stykly to kepe their owne statutes: for the which cause they requyre of vs also, to let them remayne still by their owne lawes.

Wherfore our mynde is, that this people shalbe in rest: we haue concluded and determined also, to restore them their temple agayne: that they maye lyue accordyng to the vse and custome of their fore fathers: Thou shalt do vs a pleasure therfore, yf thou sende vnto them and agree with them: that when they are certified of our mynde, they may be of good chere, and loke to their own welth.

And this was the lettre that ỳ kyng wrote vnto the Jewes: kynge Antiochus sendeth gretyng vnto the counsell and the other people of the Jewes. If ye fare wel, we haue our desyre: as for vs, we are in good healeth: Menelaus came and told vs, how that your desyre was to come downe to youre people, which are with vs.

Wherfore those that wyll come, we gyue them free lybertie, vnto the thyrtye daye of the moneth of Apryll, that they maye vse the meates of the Jewes and their owne lawes, lyke as afore: and none of them by any maner of wayes to haue harme, for thynges done in ignorance. Menelaus whome we haue sent vnto you, shall commen with you at large, fare ye well. In the hundred forty and eyght yere, the fyftene daye of the moneth of Apryll.

The Romaynes also sēt a lettre, conteynyng these wordes: Quintus Menius & Titus Manilius embassadours of ỳ Romayns, send gretyng vnto the people of the Jewes. Loke what Lilias ỳ kynges kynsman hathe

graunted you, we graunt you the same also. But as concernyng the thinges which he referred vnto the king, send hyther some with spede: & ponder the mater diligently among your selues, that we may cast þ best to youre profyte, for we must depart now vnto Antioche, and therfore wryte shortly agayne, þ we maye knowe your mynde: Farewell. In the hundred. xlviii. yere, the fyftene daye of the moneth of Apryl.

¶ Tymotheus troubleth the Jewes. The wycked dede of the Jeppytes agaynst the Jewes. Judas is auenged of them. He letteth fyre on the yate of Jānia. The pursute of the Jewes agaynst Tymothy. Tymothye is taken and let go vnhurt. Judas pursueth Gorgias. Judas offryng sacrifyce for the deed sheweth the hope of the resurrection.

CAPI. XII.

A When these couenauntes were made, Lysias went vnto the king, and the Jewes tylled their ground. But Timotheus Appolonius the sonne of Gemei, Jerome and Demophon the proude, Nicanor the capitein of Cypers, and they that laye in those places wold not let thē lyue in rest & peax. They of Joppa also did euē such a shamful dede: they prayed the Jewes that dwelt amonges them to go with their wiues and childre in to the shyppes which they had prepared, and did w them, as though they had ought them no euil wyll. For so moche then as there was goone forth a generall proclamacion throwe the city bycause of peax, they consented therto, & suspect nothynge: but when they were gone forth in to the rye, they drowned no lesse thē two. C. of them.

When Judas knew of this cruelty shewed vnto his people, he cōmaunded those þ were with him to make them redy, exhortyng thē to call vpon God the rightous iudge: went forthe againste those murtherers of his brethre, set fyre in the hauē by night, brent vp þ shyppes, and those that escaped from þ fyre, B he slew w the swerde. And when he had done this, he departed as though he wold come agayne, and rote out all them of Joppa. But when he had goten worde that the Jamnites were minded to do in lyke maner vnto þ Jewes which dwelt among them, he came vpō the Jamnites by night, & set fyre in the hauen with the shyppes, so that the light of the fyre was sene at Jerusalem vpon a two. C. and xl. furlonges.

Now when they were gone frō thence. ix. furlonges in their iourney towarde Timotheus fyue. M. men of fote, and fiue. C. horsmen of the Arabians fought w him. So whē the battayle was ernest, and prospered with Judas throwe the helpe of God: the residue of the Arabians being ouercome, beloughte Judas to be at one with them, and promysed to gyue hym certeyn pastures, and to do him good in other thynges. Judas thinkyng that they sholde in dede be profitable concerning many thynges, promysed them peax: wherupon they shoke handes, and so they departed to their tentes. Judas went also vnto a cite, which was very fast kepte with bridges kensed round about with walles and dyuers kyndes of people dwellynge therin, called Calpin.

They that were within, put such trust in C the strength of the walles, and in their store of victayles, that they were the slacker i their doinges, cursing and reuilyng Judas w blasphemies, and speking such wordes as it becō meth not. But Machabeus calling vpon the great prince of the worlde (which without Josue. vi. any batelrammes or ordinaunce of war, did cast downe the walles of Jericho in the time of Josue) fel mankully vpon the walles, toke the city, and (throwe the helpe of the Lorde) made an exceding gret slaughter: in so moch that a lake of two furlonges brode, whiche laye therby, semed to flowe with the bloude of the slayne.

Then departed they from thence. vii. C. & fifty furlonges, and came to Taraca vnto þ Jewes that are called Tubianei. But as for Timotheus, they coulde not get him there: for (not one matter dispatched) he was departed from thence, and had lefte certayne men in a very strong hold. But Dositheus & Sosipater, which were capiteyns with Machabeus, slew those that Timotheus had lefte in the house of defence, euen. x. M. mē. And Machabeus prepared him with the fire. M. men that were about him, set them in ordre by cōpanyes, and went forthe agaynst Timotheus, which had with hym an hundred and. xx. M. men of fote, two thousande and fyue. C. horsemen.

When Timotheus had knowlege of Judas D commyng, he sent the women, chyldren & the other baggage vnto a castell called Carnīo. (For it could not be won, and was hard to come vnto, the wayes of þ same places were so narow) and when Judas companye came first in sight, the enemies were smitē w fear throwe the presence of God, whiche seeth al thynges: In so moche that they fleinge one here, an other ther, were rather discomfeted Judas Macha. xii. Capi. of their own people, and wounded with the strokes of their owne swerdes. Judas also was very ernest in folowing vpon them, punysshyng those vngodly, and slewe. xxx. M. men of them. Timotheus also him selfe fell in to the hādes of Dositheus and Sosipater whom he besought with many prayers, to let hym go with his lyfe: bycause he had many of the Jewes fathers and brethren in his possession which, yf they put hym to deth, might be disappoynted. So when he had promised faythfully to deliuer them agayne accordyng to þ condicion made, they let him go wout harme for the helth of the brethre. And when Judas had slayne. xxv. thousande, he went frō Carnion.

Now after þ he had chased away & slayne E his ennemyes, he remoued the hoste towarde Ephron a stronge city, wherin dwelt manye dyuers people of the heathen, and the strong yong

yong men kepte the walles, defendyng them mightily. In this city was moch ordinaunce and prouision of dartes. But when Judas & his company had called vpō almighty God, which with his power breaketh the strength of the ennemyes, they wan the city and slewe xv. M. of them þ were within. From thence went they to the city of the Scithiās, which lieth fyue hundred furlonges from Jerusalē. But when the Jewes which were in the city testifyed, that the cityzyns dealte louynglye with them: yea and intreated thē kyndly in the tyme of their aduerlitie, Judas & his company gaue them thankes, deiynge them to be frendly styl vnto them: and so they came to Jerusalem the hye feest of the weekes being at hande. And after the feast they went forth agaynst Gorgias the gouernour of Idumea, with thre thousand men of fote, and four. C. horsemen. Whiche when they met togyther, it chaunsed a fewe of the Jewes to be slayne. And Dositheus one of þ Bachenors, a mighty horseman toke holde of Gorgias, & wold haue taken hym quycke. But an horseman of Thracia fell vpon hym, & smote of his arme so þ Gorgias escaped and fled in to Mozesa. When they now that were of Gorgias syde, had foughten longe and were werye, Judas called vpon the Lorde that he wold be their helper, and capitayne of the felde: and with that he began with a manly voice to take vp a songe of prayse, and a crye: In so moche that he made the ennemyes afraide, and Gorgias men of warre toke theyr flyght. So Judas gathered his hoste, and came in to the city of Odolla. And whē the seuenth day came vpon them, they clensed them selues (as the custome was) and kepte the Sabboth in the same place. And vpon the daye folowynge Judas and his company came to take vp the bodyes of them that were slayne, and to burye them in the fathers graues. Nowe vnder the cootes of certayne Jewes whiche were slayne they founde iewels that they had taken out of the temple & frome the Idolles of the Jamniters, whiche thynge is forbydden the Jewes by the lawe. Then euery man saw that this was the cause wherfore they were slayne.

And so euerye man gaue thankes vnto the Lorde for his ryghtous iudgement, whiche had opened the thynge that was hyd. They fell downe also vnto theyr prayers, and besought God, that the faute which was made myght be put out of remembraunce. Besides that, Judas exhorted the people earnestly to kepe them selues frō suche syn: for so moche as they saw before their eyes, that these men were slayne for the same offence. So he gathered of euery one a certen, in so moch that he broughte togyther two. M. drachmas of syluer, which he sent vnto Jerusalem, þ there might a sacrifice be offered for the mysdede. In the which place he dyd wel and right, for he had some consideracion and pondryng of the lyfe that is after this time. For yf he had not thought that they which were slayne did yet lyue, it had ben superfluous and vayne, to make any vow or sacrifyce for them that were deed. But for so moche as he saw that they whiche dye in the fauoure and byefe of God, are in good reste and ioye, he thought it to be good and honourable for a reconcylynge, to do the same for those whiche were slayne, that the offence myghte be forgyuen.

¶ The commynge of Eupator in to Jewrye. The death of Menelaus. Machabeus goyng to fyght agaynst Eupator, moueth his souldiars vnto prayer. He kylleth. xxiiii. thousande men in the tentes of Antiochus. Rhodocus the betrayer of the Jewes is taken. Antiochus retayneth frēdship with þ Jewes.

CAPI. XIII.

IN the. Cxlix. yere gat Judas knowlege, that Antiochus Eupator was commyng with a great power in to Jury, and Lysias the steward & ruler of his matters with hym, hauynge an hundred and ten thousande men of fote, fyue thousande horsemen. xxij. Elephauntes, and thre hundred charettes. Menelaus also ioyned hym selfe with them, (but with great disceyte) and spake fayre to the kynge, not for anye good of the countrey but bycause he thoughte to haue bene made some greate man of auctoritie. But the king of kynges moued Antiochus mynde agaynst this vngodlye person, and Lysias informed the kynge, that this Menelaus was the cause of all myschefe: so that the kyng commaunded to take hym, and (as the maner of them is) to put hym vnto deth in the same place. A 1. Mach. vi. d

Menelaus is put to death.

There was also in the same place a towre of fyftye cubytes hyghe, heaped with asshes: but aboue it was so made, that men myghte loke downe on euerye syde. Where in to the kynge commaunded that shamefull persone to be cast among the asshes, as one that was cause of all vngracyousnesse. And reason it was that the vnthryfte shoulde dye suche a death, and not to be buryed: for he had done moch myschief vnto þ aulter of God (whose fyre and asshes were holye) therfore was it right, that he him selfe also shold be destroied with asshes. B 1. Mach. vi. g

But the kyng was wod in his minde, and came to shewe him selfe more cruell vnto the Jewes then his father was: which when Judas perceyued, he commaunded the people to cal vpon the Lord night & day, that he wold now helpe them also, lyke as he had done alwaye: for they were afrayd to be put from their law, from their naturall countrey, and from the holye temple: and not to suffre the people (which a lytle whyle afore began to reuiue) to be subdued agayn of the blasphemous nacions.

So when they had done this togither, & besought the Lord for mercy vp weppynge and fasting thre dayes long, flat vpon þ ground: Judas exhorted them to make theym selues C

redy. But he and the elders togither deuised to go forth first with their people, afore the kyng brought his host in to Jurye, and afore he besieged the city, and so to commit the matter vnto God.

Wherfore he ascribed ꝑ power of al thinges vnto God the maker of the world, exhorting his people to fyght manfully (yea euen vnto deth) for the lawes, the temple, the city, their owne natyue countrey, and to defende the citezins, and set his hoste before Modin. He gaue them also ꝑ were with him a token of
6. Mach. vi. f the victory of God, chosing out the mālyest yong men, went by nyght in to the kinges pauilion, slew of the host. xiiii. M. men, and the greatest elephantes, with those that sat vpō them.

D Thus when they hadde brought a greate feare and rumour amonge the tentes of their enemyes, and all thynges went prosperously with them, they departed in the breake
11. Mac. xi. a of the daye, God beyng theyr helper and defender. Now when the kynge perceyued the manlynesse of the Jewes, he wente aboute to take the stronge places by crafte, and remoued his host vnto Bethsura, whiche was a well kepte house of defence of the Jewes: but they were chased awaye, hurte and discomfited.

And Judas sente vnto them that were in it, suche thynges as were necessarye. In the Jewes hoste also there was one Rhodocus, which tolde the enemyes their secretes: but they sought him out, and when they had gotten him, they put hym in prison. After this did the kyng commē with them that were in Bethsura, take truce with them, departed, & stroke a battayle with Judas, whiche ouercame hym.

E But when he vnderstode, that Phillip (whome he hadde lefte to be ouerseer of his busynesses at Antioche) began to rebell agaynst him, he was astonyed in his minde, so that he yelded him self to the Jewes, & made them an oth to do what so euer was thought ryght.

Now when he was reconciled with them, he offred, made moch of the tēple, gaue great giftes vnto it, enbraced Machabeus making him capiteyn & gouernour from Ptolomais vnto the Gerrenes.

Neuertheles, when he came to Ptolomays, the people of the citye were not content with that bonde of frendshyp: for they were afrayde that he wolde breke the couenaunt. Then wente Lysias vp in to the seat and enfourmed the people, shewed them the cause why, and pacifyed theym. So he came agayne to Antioche. This is nowe the matter concernynge the kynges iourneye, and his returne.

¶ By the mocyon of the Lorde, Demetrius sendeth Nicanor to kyl the Jewes. Nicanor maketh a compact with the Jewes, which he yet breaketh thorow ꝑ mocyon of the kyng. Nicanor commaūdeth Razia to be taken. The boldnesse of Razis.

CAPI. XIIII.

After thre yeres was Judas informed how that Demetrius the sonne of Seleucus was come vp with a great power and shyppes, thorow the hauen of Tripolis, to take certayne commodyous places and countreys, agaynste Antiochus and his cappytayne Lysias. Nowe Alcimus (whiche had ben hye preest, and wilfully defyled him selfe in the tyme of the myxtynge) seyng that by no meanes he coulde be helped, nor haue any more intraūce to the aulter: he came to kynge Demetrius in the hundred and one & fyftye yere, presentyng vnto hym a crowne of golde, a palme and an olyue tree: which, as men thought, belonged to the temple, and that daye he helde his tonge. But when he had gotten opportunitie for his madnesse, Demetrius called hym to counsell, and asked hym what thynges or counselles the Jewes leaned vnto? He aunswered: the Jewes that be called Assidei, whose capitayne is Judas Machabeus, maynteyne warres, make inlurrections, and wyll not lette the realme be in pear.

For I, beyng deprsyued of my fathers hoB nour (I meane the hye preesthode) am come hyther, partly bycause I was faythfull vnto the kynge, and partly bycause I soughte the profyte of the cytezyns. And why? all oure people thorowe the wyckednesse of them are not a lytle troubled. Wherfore I beseche the O kynge consydre all these thynges dilligently, and then make some prouysyon for the lande and the people, accordynge to the kyndnesse that thou hast offred vnto them. For as longe as Judas hathe the vpperhande, it is not possyble that men can lyue in pear.

When he had spoken these wordes, other frendes also haupnge euyll wyll at Judas, sette the kynge Demetrius on fyre agaynste him. Whiche immediatly sent Nicanor (ruler of the elephauntes) a capitayne, in to Jurye: commaundynge him to take Judas him selfe alyue, but to slee theym that were with hym, and to make Alcimus hye preest of the temple.

Then the heathen which fled oute of Jurye frome Judas, came to Nicynor by flockes, thynkynge the harme and decaye of the C Jewes to be their welfare. Now whē the Jewes herde of Nicanors commynge, and the gathering togither of the heathē, they sprinII. Mac. kled them selues with earthe, and besought him whiche made them his people, and euer defended his owne porcion with euident tokens that he wolde preserue theym styll. So at the commaundement of the capiteyn, they remoued from thence, and came to a towne called Dedallan. And Simon Judas brother fell in hande with Nicanor, but thorow the sodayne commynge of the ennemyes, he was afrayde.

Neuertheles Nicanor hearynge the manlynesse of them that were with Judas, and ꝑ holde stomackes that they had to fyghte for their

theyr naturall countrey, durst not proue the matter with bloudsheddynge. Wherfore he sent Pollidonius, Theodocius and Mathias before, to gyue and take peace. So when they had taken longe aduysement therevpon, and the capitayne shewed it vnto the multitude: they were agreed in one mynde to haue peax. And they appoynted a daye to syt vpon these matters quyetly among them selues, the sooles also were brought and set forthe. Neuertheless Judas commaunded certayne men of armes to wayte in conuenyente places, leest there shoulde sodeynly aryse any euyl thorow the enemyes. And so they cõmoned reasonably togyther..

Nicanor, whyle he abode at Jerusalem, ordred hym selfe not vnreasonnbly, but sent away ỹ people that were gathered togyther. He loued Judas euer with his herte, and fauoured him. He prayed him also to take a wife and to bringe forth chyldren. So he maryed, lyued in rest, and they led a cõmen lyfe. But Alcimus perceyuynge the loue that was betwyxte them, and how they were agreed togyther, came to Demetrius, and tolde hym that Nicanor had taken straunge matters in hande, and ordeyned Judas (an enemye of the realme) to be the kynges successour. Thẽ the kynge was sore displeased, and thorowe the wycked accusacyons which Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, sayinge: that he was very angry for the frendshyp and agreemẽt, which he had made with Machabeus. Neuertheless he cõmaunded him in al the haste, that he sholde take Machabeus prisoner, and sende hym to Antiochye.

Which letters when Nicanor had sene, he was at his wyttes ende, and sore greued that he shold breake the thynges wherin they had agreed: specyalye, sayinge Machabeus was the man that neuer dyd him harme. But bycause he myght not withstande the kynge, he sought oportunitie to fulfyl his commaũdement. Notwithstandynge when Machabeus saw that Nicanor began to be churlysh vnto hym, and that he intreated him more rughly then he was wonte, he perceyued that suche vnkyndnesse came not of good, and therfore he gathered a fewe of his men, and withdrew him selfe frõ Nicanor. Which when he knewe that Machabeus had manfullye preuented him, he came in to the greate and moost holy temple: and commaunded the prestes (whiche were doyng theyr vsuall offrynges) to deliuer him the man. And when they sware that they coulde not tell where the man was whome he sought, he stretched out his hãde, and made an othe, sayng: If ye wyll not delyuer me Judas captyue, I shall remoue this temple of God in to ỹ playne feld, I shal breake downe the aultare, and consecrate this temple vnto Bachus. After these wordes he departed.

Then the prestes lyfte vp theyr hands towarde heauen, and besought hym that was euer ỹ defender of their people, sainge: Thou O Lorde of all, which hast nede of no thyng, woldest that ỹ temple of thy habytacõ shold be amonges vs. Therfore now O most holy Lorde, kepe this house euer vndefyled whilately was clensed. Nowe was there accused vnto Nicanor, one Rasis an Alderman of Jerusalem, a louer of the hole cytye, and a man of good reporte: whiche for the kyndehert that he bare vnto the people, was called a father of the Jewes. This man oft tymes when the Jewes were mynded to kepe them selues vndefyled, defended & delyuered them beynge content stedfastly to spende his body and his lyfe for his people.

So Nicanor wylynge to declare the hate that he bare to the Jewes sent fyue hũdreth men to take hym: for he thought, yf he gat hym, he shulde bringe the Jewes in great decaye. Now when the people began to ruffle in at his house, to breake the dores, and to set fyre on it: he beynge nowe taken wold haue defended hym self with his swerde: chosing rather to dye manfully, then to yeld hym self to those wycked doers: & because of his noble stock, he had rather haue ben put to extreme cruelnye. Notwithstandynge what tyme as he myssed of his stroke for haste, & the multytude fel in tyo lẽtly betwyxte ỹ dores: he ran boldly to the wall, & cast hym self down manfully amonge the heape of thẽ, whiche gaue soone place to his fal, so that he fel vpon his bely. Neuertheles whyle ther was yet breth within him, he was kyndled in his mynde: and whyle his bloude gusshed out excedyngly (for he was very sore wounded) he ranne thorow the myddest of the people, and gat him vp to the toppe of a rocke. So when his bloude was nowe gone he toke out his owne bowels with both his handes & threw them vpõ the people callyng vpon the Lorde of lyfe and spyryte, to rewarde him this agayne and so he dyed.

¶ Nicanor goeth about to come vpon Judas on the Sabboth daye. The blasphemye of Nicanor. Machabeus expoundynge vnto the Jewes the vysion, boldeneth their hertes. The prayer of Machabeus. After the hoost of Nicanor is ones ouercome. Machabeus commaundeth his heade and his handes to be cut of, & his tonge to be gyuen vnto fowles.

CAPI. XV.

NOwe when Nycanor knewe that Judas was in the countrye of Samaria, he thought with al his power to stryke a felde with hym vpon a Sabboth day. Neuertheless the Jewes that were compelled to goo with hym, sayde: O doo not so cruellye and vnkyndelye, but halowe the Sabboth daye, and worshyppe hym that seeth all thynges. For all this, yet sayde the vngracyous, personne: Is there a myghtye one in heuen, that cõmaunded the Sabboth daye to be kepte. And when they sayde: yea, the lyuynge God, the myghtye Lorde in heauen commaunded the seuenth daye to be kept. He sayde: And I am myghty vpon erth to cõmaunde them for to arme them selues and

and to perfourme the kynges bulynesse. Notwithstandyng he myght not haue his purpose.

B Nicanor had occupied with greate pryde to ouercome Judas, and to bringe awaye the victory. But Machabeus had euer a full confidence and a perfecte hope in God that he wold helpe him, and exhorted his people, not to be afrayed at the cõmyng of the Heathen: but alwaye to remembre the helpe that had bene shewed vnto them from heauen, yea & to be sure now also, ꝑ almyghtye God wold gyue them the victorye. He spake vnto them out of the lawe and prophetes, putting them in remembraunce of the battayles, that they had stycken afore, and made them to be of a good corage.

So when their hertes were pluckt vp, he shewed them also the deceytfulnesse of the Heathen, and how they wolde kepe no couenaunt nor othe. Thus he weaponed thẽ not with the armoure of shylde & speare, but with holsome wordes and exhortacions. He shewed them a dreame also, wherof howe he made them all glad, whiche was this: he thought that he sawe Onias (which had ben hye preest a vertuous and louynge man, sad and of honest conuersacyon, well spoken, and one that had bene exercised in godlynesse from a childe) holdyng vp his handes towarde heauen, and prayng for his helpe. After this there appeared vnto him an other man, which was aged, honorable and glorious. And Onias sayde: C This is a louer of the brethrẽ, and of the people of Israell. This is he that prayeth moche for the people, and for all the holy cytie: Jeremy the prophete of God. He thought also ꝑ Jeremye helde out his ryght hande, and gaue him (namely vnto Judas) a swerde of golde, sayinge: Take this holy swerde, a gyfte from God, wherwith thou shalt smyte wwne the enemyes of the people of Israel.

Judas dreame.

And so they were well comforted therowe the wordes of Judas, and toke corage vnto them, so that the yong men were determined in their myndes to fight, and byde fyghty at it: In so moch that in the thynges whiche they toke in handes, their boldnesse shewed ꝑ same, bycause the holy cytie and the temple were in perill: for the which they toke more care thẽ for their wyues, children, brethren, and kynsfolkes. Agayne, they that were in the cytie, were moost carefull for those which were to fight. Now whẽ they were al in a hope ꝑ the iudgement of the matter was at hande, and the enemyes drew nye, the hoost beynge set in a raye, the Elephauntes and horsemen euery one stãdyng in his place: Machabeus cõsydered the commynge of the multytude, the ordynaunce of dyuerse weapõs, the cruelnesse of the beestes, and held vp his handes toward heauen callynge vpon the Lorde that doth wonder whiche gyueth not the victorye after the multytude of weapons and power of the hoost (but to them that please hym) according to his owne wyll. Therfore in his prayer he sayde these wordes. D

ii. Para. xiii. Judicũ. vii.

O Lorde, thou that dyddest sende thyne Angel in the tyme of Ezechias kynge of Juda, and the hoost of Senacherib slewest an C. lxxxv. M. sende nowe also thy good angel before vs, O Lorde of heuens, in the fearfulnes and drede of thy myghty arme, that they whiche come agaynst thy holy people to blaspheme them may be afrayde. And so he made an ende of his wordes. Then Nicanor & they that were with hym, drew nye w̃ shawmes and songes: but Judas & his company with prayer and callynge vpon God. With their hãdes they smote, but with their hertes they prated vnto the Lord & slew no lesse thẽ xxxv. M. men: For therow the preſẽt help of God they were gloryously comforted.

iiii. Reg. xix. Esay. xxxvii. i. Mach. vii. ii. Mac. viii.

Now when they left of, and were turning agayne with ioye, they vnderstode that Nicanor hym selfe was slayne with the other.

Then they gaue a greate shoute and a cry prayseynge the almyghty Lord with a lowde voyce. And Judas (which was euer ready to spende his body and lyfe for his cytezyns) cõmaunded to smyte of Nicanors heade, with his arme and hande, & to be brought to Jerusalẽ. When he came there, he called al the people, & the prestes at the aulter with those that were in the castel, and shewed them Nicanors heed, & his wycked hãd, which he had presumptuously holden vp agaynst the temple of God. He caused the tonge also of that vngodly Nicanor to be cut in lytle peces, & to be cast to the foules, & the cruel mans hande to be hanged vp before the temple.

Nicanor is slayne.

So euery man gaue thankes vnto ꝑ Lord saying: blessed be he, that hath kept his place vndefyled. And Nicanors heade, he hanged vpon the hyghe castell for a playne token of the help of God. And so they agreed togither to kepe that daye holy, namely the. xiii. daye of the moneth Adar, whiche in the Syrians language is called the next daye before Mardocheus day, thus was Nicanor slayne, and from that tyme forth ꝑ Jewes had the cityе in possessiõ.

And here I wyl now make an ende.

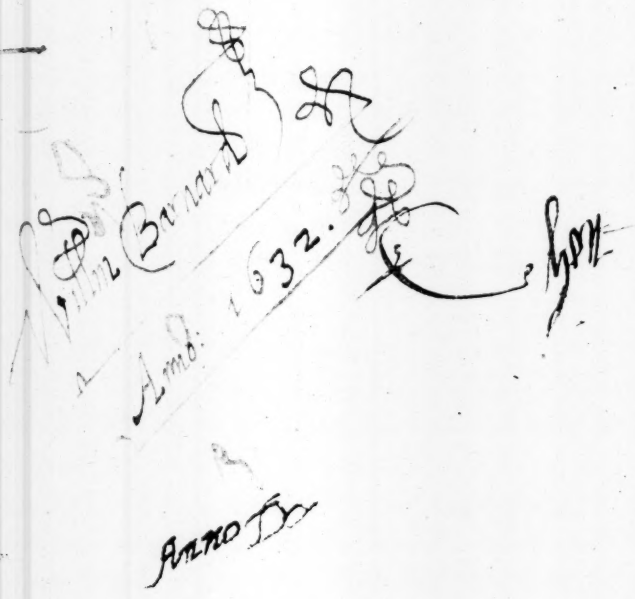
THE ENDE OF THE SECONDE BOKE OF THE MACHABEES

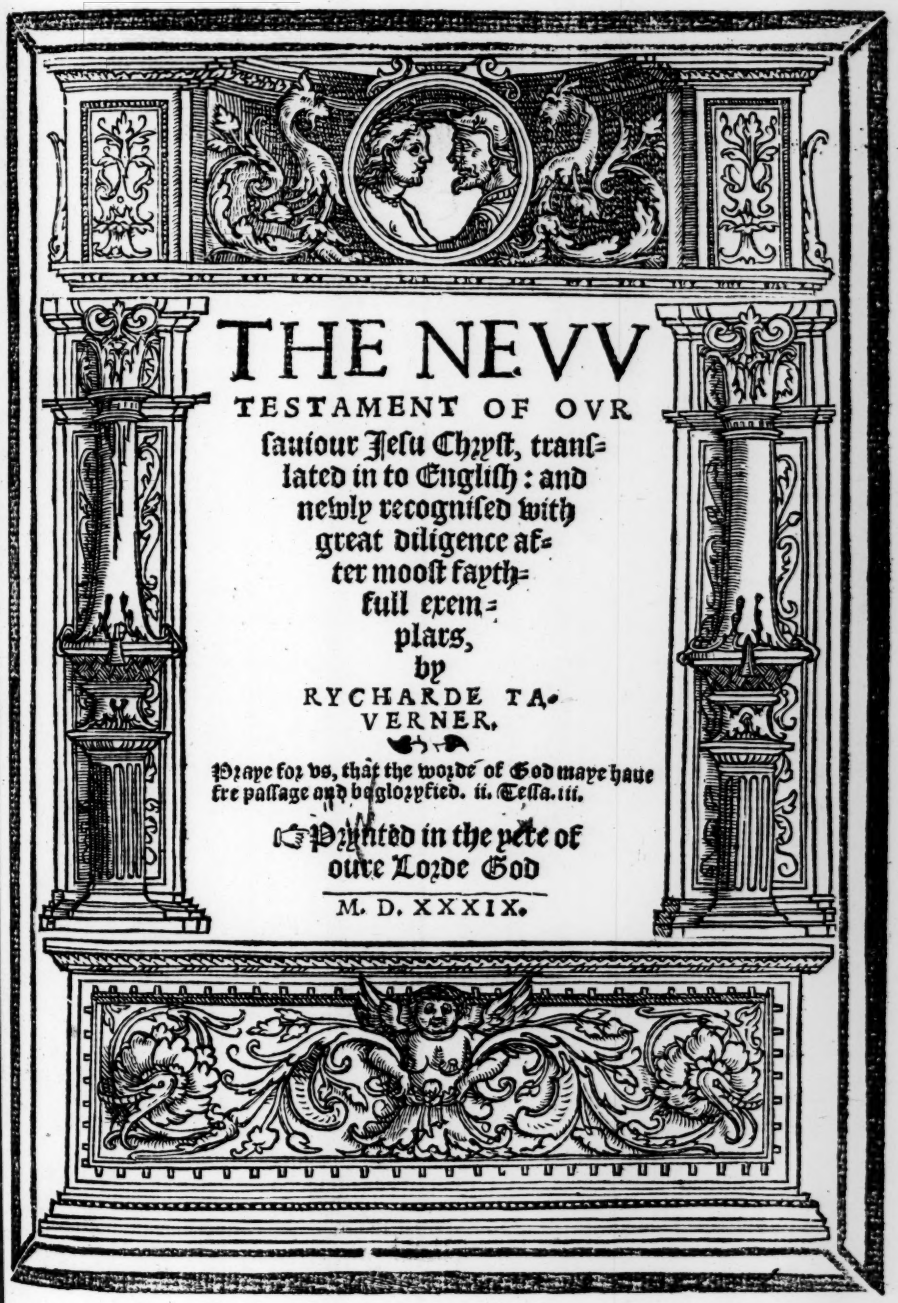
Robert William Nicolas R

Th Thomas Toby John Richard Henery

Simond Michell

William Barnard





THE NEVV TESTAMENT OF OVR sauiour Jesu Chryst, translated in to English: and newly recogniſed with great diligence after mooſt faythfull exemplars, by RYCHARDE TAVERNER.

Praye for vs, that the worde of God maye haue free passage and beglorifyed. ii. Tessa. iii.

Printed in the yere of oure Lorde God

M. D. XXXIX.

¶ The ✠ gospell after Mathewe.

¶ The genealogye of Chryste, and maryage of his mother Marye. The aungell tarsi eth Josephs mynde.

CAPI. I. ✠

The booke of the generacion of Jesu Chryste sonne of ✠ Dauid sonne of Abraham.
Abraham begate Isaac:
Isaac begate Jacob:
Jacob begate Judas and his brethren:
Judas begate Phares & Zarah of Thamar:
Phares begate Hesrom:
Hesrom begate Aram:
Aram begate Aminadab:
Aminadab begate Naallon:
Naallon begat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
Jesse begat Dauid the kynge:
Dauid the kynge begat Salomon, of her that was the wyfe ofUry:
Salomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begate Josaphat:
Josaphat begat Joram:
Joram begat Osias ✠
Osias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manasses:
Manasses begat Amon:
Amon begate Josias:
Josias begate Jeconias and his brethren about the tyme they were caryed awaye to Babylon.
And after they were brought to Babylon,
Jechonias ✠ begat Salathiel:
Salathiel begat Zorobabel:
Zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achim: ✠
Achim begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan:
Matthan begat Jacob:
Jacob begat Joseph the husbande of Marye, of whome was borne that Jesus, that is called Chryst. ✠

All the generacions from Abraham to Dauid are. xiiij. generacions. And from Dauid vnto the captiuite of Babilon, are. xiiij. generacions. And from the captiuite of Babilon to Chryst, are also. xiiij. generacions.

✠ The byrth of Jesu Chryste was on this wyse. When his mother Mary was espowsed to Joseph, before they companyed together she was founde with chylde by the holy ghost. Then Joseph her husbande beynge a perfecte man, and loth to make an ✠ exemple of her, was mynded to put her away secretly. Whyle he thus thought: beholde the aungell of the Lorde appeared vnto hym in a dreame / sayenge: Joseph the sonne of Dauid/feare not to take vnto the Mary thy wyfe. For that which is conceyued in her is of the holy ghost. She shall bringe forth a sonne, and thou shalt call his name Jesus. For he shall saue his people from theyr synnes.

All this was doone to fulfyll that whiche was spoken of the Lorde by the prophete, sayenge: Beholde a mayde shall be with chylde, and shall bringe forth a sonne / and they shall call his name Emanuel, whiche is by interpretacion, God with vs. ✠ D Esaie. vii. c.

And Joseph as sone as he awoke out of slepe dyd as the aungell of the Lorde had hym/and toke his wyfe vnto him/and knew her not tyll at last she brought forth ✠ her fyrst borne son, and called his name Jesus. ✠ Her fyrste sonne, not because she had ony after but because she had none before.

¶ The tyme and place of Chrystes byrthe. The wyse men offre theyr presentes. Chryste fleeth in to Egypte. The ponge chyldren are slayne. Chryst turneth in to Galile.

CAPI. II.

When Jesus was borne at Bethleem in Jury, in the tyme of Herode the kynge. Behold there came ✠ wyse men from the East to Jerusalem, sayenge: where is he that is borne kynge of Jewes? We haue sene his sterre in the East, and are come to worshyp hym. ✠ These were sage men amonge the Persies as Moses was amonge the Hebrues also they were the prestes of ✠ Persiens.

When Herode the kynge had herde this, he was troubled & all Jerusalem with hym / and he gathered all the chefe prestes and scribes of the people/ and asked of them where Chryst shulde be borne. And they sayd vnto hym: at Bethleem in Jewry. For thus it is wrytten By the prophet ✠ And thou Bethleem in the lande of Jewry arte not the leest amonges the princes of Juda. For out of the shall come vnto me the captayne that shall ✠ gouerne my people Israel. ✠ Mich. v. c. Johan. vij. c.

Then Herode preuely called the wyse men and diligently lerned of them the tyme of the sterre that appeared / and sente them to Bethleem sayenge: Go and searche narowly for the chylde. And when ye haue founde hym, bringe me worde, that I may come and worshyp hym also. B ✠ To gouerne is to order and rule the people by lernynge and example. Jere. xx. c.

✠ When they had herd the kyng/they departed: and lo, the sterre whiche they sawe in the East went before them, tyll it came and stode ouer the place where the chylde was. When they sawe the sterre, they were meruelously glad: and went in to the house, and found the chylde with Marye his mother / and kneled downe and worshypped hym, and opened their treasures/ and offered vnto hym gyftes/ golde franckensence and myrre. And after they were warned of God in a dreame that they shulde not go agayne to Herode, they returned in to theyr owne contrey an other waye. ✠ Psal. lxxi. b. Esaie. lx. a

When they were departed: beholde the aungell of the Lorde appeared to Joseph in a dreame sayinge: aryse and take the chylde and his mother & flee in to Egypte, and abyde there tyll I bryng the worde. For Herode wyll seke the chylde to destroye hym. Then he arose and toke the chylde and his mother by nyghte and C

Osee.xi.a departed in to Egypte, and was there tyll the deth of Herode, to fulfyll that was spoken of the Lorde by the prophete, which sayth/out of Egypte haue I called my sonne.

Then Herode perceyuyng that he was mocked of the wyse men was verye wrothe and sent forth and slewe all the chyldren that were in Bethleem / and in all the costes therof / as many as were two yere olde and vnder, accordyng to the tyme whiche he had diligently serched out of the wyse men.

Jere.xxxi.c Then was fulfylled that which was spoken by the prophete Jeremye sayenge: ✠ On the hylles was a voyce herde, mournyng/weppyng and greate lamentacion: Rachel bewaylynge her chyldren/and wolde not be comforted, bycause they ϸ were not. ✠

D ϸ That is because they were all put to death & remayned not vnto her. ✠ When Herode was deed: beholde, an aungell of the Lorde appeared in a dreame to Joseph in Egypte sayeng: Aryse and take the chylde and his mother, and go in to the lande of Israel/ for they are deed whiche sought the chyldes lyfe. Then he arose vp, and toke the chyld and his mother, and came in to the lande of Israel. But when he herde that Archelaus dyd reygne in Jewry, in the rowme of his father Herode, he was afrayde to go thither. Not withstanding after he was warned of god in a dreame he turned aside in to the parties of Galile, and went and dwelt in a cyty called Nazareth, to fulfyll that whiche was spoken by the prophetes: he shall be called a Nazarye.

Nazareus in Ebrue signifieth holy or consecrate.

¶ The babtysme / preachynge and office of Johñ/ and how Chryst was baptysed of hym in Jordane.

CAPI. III. ✠

A Matt.i.a. Luke.iii.a IN those dayes Johñ the Baptyst came and preached in the wyldernes of Jewry, sayenge: Repent, for the kyngdome of heuen is at hande. This is he of whome it is spoken by the prophete Esaye, whiche sayth: A voyce of a cryer in wyldernes / prepare the Lordes waye, and make his pathes strayght. This Johñ had his garment of camels heere / and a gyrdell of skynne aboute his loynes. His meate was ✠ locustes and wylde hony. Then

B went out to hym Jerusalem and all Jury, and all the countrey rounde aboute Jordane/ and were baptysed of hym in Jordane/ confessynge theyr synnes. ✠

✠ When he sawe many of the pharysees and the Sadducees come vnto his baptysme/ he sayd vnto them: O progenye of ϸ vypers, who hathe taught you to flee from the vengeaunce to come? Do therfore frutes worthy repentaunce. And thynke not to saye in your selues, we haue Abraham to our fathers. For I tel you, God is hable of these stones to rayse vp chyldren vnto Abraham. Nowe is the axe put to the rote of the trees: euery tree therfore which bryngeth not forth good frute is hewen downe and cast in to the fyre.

I baptyse you in water in token of repentaunce: but he that cometh after me is myghtyer than I, whose shoes I am not worthy to beare. He shall baptyse you with the holy ghost and with fyre, whose fan is in his hande, and he shall swepe his floure / and gather the whete in to his garner but the chaffe he shall burne with vnquencheable fyre. ✠

D ✠ Then came Jesus from Galile to Jordane vnto Johñ to be baptysed of hym. But Johñ forbade hym, sayenge: I ought to be baptysed of the: and cõmest thou to me? Jesus answered and sayde to hym. Let be nowe. For thus it becõmeth vs to fulfyl all rightousnes. Then he suffred hym. And Jesus as sone as he was baptysed came streyght out of the water. And lo, heuen was open ouer hym: and Johñ sawe the spirytye of God descende lyke a doue and light vpon him. And lo there came a voyce from heuen sayenge: This is that my beloued sonne in whome is my delyte. ✠

Luke.iii.c ϸ All eyr ousnes wh is/to do al ozdynaun of God fu such pur as god or ned them

¶ Chryst fasteth and is tempted: he calleth Peter, Andrew, James, & Johñ, and healeth all the syeke.

CAPI. IIII. ✠

A Jesus fast THen was Jesus ledde awaye of the spirite in to wyldernes, to be tempted of the deuyll. And when he had fasted fourtye dayes and fourtye nyghtes / he was at last an hungred. Then came to hym the tempter, and sayd: Yf thou be the sonne of God speake that these stones be made breed. He answerd and sayd: it is written, ✠ man shal not lyue by breed onely, but by euery worde that cõmeth out of the mouth of God.

Deute.viii. Sapi.xvi.

Then the deuyl toke him vp in to the holy cyte, & set him on the pinacle of the temple, and sayd vnto him: yf thou be ϸ son of god, cast thy selfe downe. For it is written: ✠ he shall gyue his aungelles charge ouer the, and with theyr handes they shal hold the vp, that thou dashe not thy fote agaynste a stone. And Jesus sayth to hym: Agayne it is wrytten. ✠ Thou shalte not tempte thy Lorde God.

Plal.xcii. B Deute.vi.a

Agayne the deuyll toke hym vp, and led him in to a very hygh mountayne, and shewed him all the kyngdomes of the worlde, & all the glory of them / and sayd to hym: all these wyll I gyue the/ if thou wylt fall downe and worshipe me. Then sayth Jesus vnto hym. Auoyde Satan. For it is written, ✠ thou shalt worshipe the Lorde thy god, and hym onely shalt thou serue.

Deu.vi.a

Then the deuyll left hym / and beholde, the aungels came and serued hym. ✠

✠ When Jesus had herde that Johñ was taken, he departed in to Galile and leauynge Nazareth, went and dwelte in Capernaum, a cyte by the seee syde, in the costes of Zabulon and Nephtalim/ to fulfyl that was spoken by Esaye the prophete, sayenge: ✠ The lande of Zabulon and Nephtalim, the way of the see beyonde Jordan, Galile of the Gentyles, the people which sat in darcknes, saw great lighs and to them which sat in the countrey and shadowe of deth, lyght is begon to shyne.

C Esay.ix.a

From that tyme Jesus began to preache/ and saye: Repente, for the kyngdom of heuen is at hande. ✠

✠ As Jesus walked by the see of Galile he sawe two brethren: Symon, called Peter, and Andrew his brother, castynge a nette in to the see, for they were fyshers, and sayd vnto them,

them, folowe me, & I wyll make you fyshers of men. And they forthwith lefte their nettes, and folowed hym.

And he went forth frome thence, and sawe other two brethren, James the sonne of Zebedey, and Jhon his brother, in the shyp with Zebede their father, mendynge their nettes, & called them. And they incontinently leavynge the shyp and their father folowed hym ✠

✠ And Jesus went about all Galile, teachynge in their assembles, and preachinge the Gospell of the kyngdome, and healed all syknesse, and al diseases amonge the people. And his fame spred abrode throughe out all Siria. And they brought vnto hym all sycke people that were taken with diuers diseases & grepynges, and theym that were taken with deuyls, and lunatyke persons, and those that had the palsye: and he healed them. And there folowed him a greate nombre of people, from Galile, ✠ and Decapolis and from Jerusalē, and frome Jewry, and from beyonde Jordan.

¶ Of the. viii. beatitudes or blessinges/ of manslaughter/ wrath and anger: of aduoutrye, of swerynge, of sufferynge wronge, & of loue euen towarde a mans enemyes.

CAPI. V. ✠

When he sawe the people, he went vp into a mountayne, and when he was set, his disciples came to him, and he opened his mouth, and taught them, sayenge: blessed are the poore in spirit, for theirs is the kyngdome of heauen. Blessed are they that morne: for they shalbe conforted. Blessed are the meke: for they shal enherit the erth. Blessed are they, which honger & thurst for righteousnes: for they shalbe filled. Blessed are the mercyfull: for they shall receyue mercy. Blessed are the pure in hert: for they shall se God. Blessed are the peacemakers: for they shalbe called the children of God. Blessed are they which be pursued for righteousnes: for theirs is the kyngdome of heuen. Blessed are ye when men reuyle you, and pursue you, and falsely speake all euyll sayenges agaynste you for my sake. Reioyce and be glad, for great is youre rewarde in heuen. ✠ For so pursued they the Prophetes before you.

✠ Ye are the salte of the earthe: but yf the salt be vnsauery, wherewith shall it be sauoured? It is good for nothing nowe, but to be cast oute, and troden vnder foot of men. Ye are the lyght of the worlde. A cyte set on an hyll, can not be hyd, neyther do they lyght a candell, & put it vnder a bushell, but on a candelstycke, & it lyghteth all that are in the house. So let your lyght shyne before men, that they may se your good workes, and glorifye your father in heauen. ✠

✠ Thinke not I am come to destroye the lawe, or the Prophetes: I am not come to destroye, but to fulfyll. For truely I tell you, ty heauen and earth passe, one iotte or one tytle of the lawe shall not passe, tyll all be fulfilled.

Who so euer ϕ breaketh one of these leest cōmaundementes, and teacheth men so, shalbe called the leest in the kyngdome of heauen. But who so euer dothe and teacheth, he shal be called great in the kyngdome of heuen. ✠

✠ For I tell you, oneles youre ryghtwysenes exceade the ryghtwysenes of the Scribes and Pharises, ye can not entre into the kyngdome of heauen.

Ye haue herde how it was sayde to them of olde tyme: Thou shalte not kyll. For who so euer kylleth, shall be in daunger of iudgement. But I tell you, who so euer is angry with his brother, shall be in daunger of iudgement. Who so euer sayth to his brother ϕ Racha, shalbe in daunger of a councell. But who soeuer sayeth, fole, shalbe in daunger of hell fyre.

Therfore when thou offrest thy gyfte at the aultare, and there remembrest that thy brother hath ought against the: leue there thyne offrynge before the aultare, and go, be fyrste made at one with thy brother, and then come and offre thy gyfte. ✠

✠ Be agreable to thyne aduersary quyckely, whyle thou arte in the waye with him, lest the aduersary deliuer the to the iuge, and the iudge deliuer the to the mynister, and thou be caste into prysō. Truely I tell the, thou comest not out thence, tyll thou haue payed the vttermost farthynge.

Ye haue herde it sayde to them of old tyme Thou shalt not do aduoutry. But I tell you, who so euer loketh on a wyfe, lustynge after her, hath done aduoutrye with her alredy in his hert.

What yf thy ryght eye hurte the, oplucke it out, and cast it frome the. For better it is for the, that one of thy membres be lost, then thy hole bodye be cast into hell. Also yf thy ryght hande hurte the, cut it of, and cast it from the. For better it is for the that one of thy membres perysshe, then all thy body shulde be cast into hell. ✠

It is sayd, who so euer put away his wyfe let hym geue her letters of diuorcement. But I saye vnto you: who so euer put away his wyfe (except it be for whoredome) causeth her to playe the whore. And who so euer maryeth her that is diuorced, is an whoremonger.

Agayne ye haue herde howe it was sayde to theym of olde tyme, thou shalte not forswere thy self, but shalt performe thyne othe to god. But I saye vnto you, sweare not all: neyther by heauen, for it is Godes seate: nor by the earthe, for it is his fote stole: neyther by Jerusalem: for it is the cyte of that great kyng: neyther shalte thou sweare by thy heed, because thou canste not make one heyre white or blacke. But youre talke shalbe, yea, yea, nay nay. And what so euer is more then that, cometh of euyll.

Ye haue herde how it is sayde, eye for eye: and toth for tooth. But I saye to you, resiste not wronge. But who so euer geue the a blow on thy ryght cheke, turne to hym the other. And yf any man wyll sue the at the lawe, and take awaye thy coate, let hym haue thy cloke also. And who so euer will compell the to go a myle, go with hym twayne. Geue to hym that asketh, and frome hym that wold borow

dementes cōtayned in these .ii. tables. Chappters are but counselles / in as muche as Chryste hymselfe calleth them here cōmaūdemētes Exod. xx. c Deute. v. b

D

ϕ Chrisostom saith / it is a worde of the Syriens speache / by which is shewed that the mynde is moued to angre But vnder this worde wyll / do S. Austine and Chryl. vnderstande all maner of iniury and spitefull wordes. Exod. xx. c.

E

ϕ To plucke out the eye is to mortifye concupiscence of the herte.

Deut. xxiiii. a

F

Leuit. xix. c Exod. xx. b Deu. v. b Swere.

turne not awaye.

Leuit. xix. b

✝ Ye haue herde how it is sayd: thou shalt loue thy ne neyghbour, ✳ and hate thyne enemy. But I saye vnto you, loue your enemyes. Bleisse them that curse you. Do good to them that hate you. Praye for them whiche do you wronge, and pursue you, that ye maye be the children of youre father that is in heauen: for he maketh his sunne to aryse on the euyll, and on the good, and sendeth his rayne on the iust and vniuste. For yf ye loue them, whiche loue you: what rewarde shall ye haue? Do not the Publicans the same? And yf ye imbrace youre brethren onely: what synguler thynge do ye? Do not the Publicās lykewyse? ye shall therfore be perfecte, as youre father whiche is in heauen, is perfecte.

¶ Of almes / prayer and fastynge. He forbyddeth the carefull seruynge of worldly thinges.

CAPI. VI. ✝

TAke hede to youre almes, that ye doo it not in the syght of men, to the intent ye wolde be sene of them. Or els ye get no rewarde of youre father in heauen. When so euer therfore thou geuest thyne almes / thou shalt not make a trompet to be blowen before the, as the hypocrites do, in assembles and in the streates, for to be praysed of men. Verely I saye vnto you, they haue their meade. But when thou doest thyne almes / let not thy lyft hande knowe / what thy ryghte hande dothe, that thyne almes maye be secrete: and thy father whiche seyth in secret, shall rewarde the openly. ✝

And when thou prayest, thou shalte not be as the hypocrytes are. For they loue to stande and pray in the synagoges, and in the corners of the streetes, because they wolde be sene of men. Verely I saye vnto you, they haue their rewarde. But when thou prayest, entre into thy chaumber, and shut thy doze to the, and praye thy father whiche is in secrete: and thy father which seyth in secret, shall rewarde the openly.

And when ye praye, bable not moche, as ✳ the heithen do: for they thynke they shalbe herde, for their moche babblynge. Be ye not lyke them therfore. For your father knoweth wherof ye haue nede, before ye aske of hym. After this maner therfore praye ye.

Our father which art in heauen, halowed be thy name. ✳ Let thy kyngdome come. Thy wyll be doue, as well in earthe, as in heauen. Geue vs to daye our dayly bred. And forgeue vs oure dettes, euen as we forgeue oure detters. And leade vs not into temptation: but deliuer vs from euyll. For thyne is the kingdome and the power, and the glory for euer. Amen. For yf ye shall forgyue other men their trespaces, youre heuenly father shall also forgeue you. But if ye will not forgyue men their trespaces, no more shall youre father forgyue you youre trespaces.

✳ That is we which before haue serued the worlde here after may cō vnder the dominyon of kingdome of Christ as he promiseth. Matth. xxvi. c.

✝ Moreouer when ye faste, ✳ be not sad as the hypocrites are. For they disfigure their faces, that they myghte be sene of men howe they faste. Verely I saye vnto you, they haue their rewarde. But thou, when thou fastest, anoynte thyne heed, and washe thy face, that it appere not vnto men how that thou fastest: but vnto thy father whiche is in secrete: & thy father whiche seyth in secrete, shall rewarde the openly.

✳ By this it apereth that the true faste

Hourde not vp treasurs vnto you on the erth where rust and mouthes corrupte, and where theues breake through and steale. But hourde ye treasures vp in heauen where neyther rust nor mouthes corrupte, & where theues breake not vp, nor yet steale. For where your treasure is, there will your hert be also. ✝

The yght of the body is the eye. Wherfore yf thyn eye be syngle, al thy body shalbe lightsome. But yf thyne eye be wycked, all thy body shalbe full of darckenesse. Wherfore yf the lyght that is in the, be darckenes: how great is that darckenes.

✝ No man can serue two maisters. For eyther he shall hate the one and loue the other: or els leane to the one and despyse the other: ye can not serue God and Mammon. Therfore I saye vnto you, be not carefull for youre lyfe what ye shall eate, or what ye shal drinke, nor yet for your body, what ye shall put on. Is not the lyfe more worth then meat, and the body more of value then rayment? Beholde the foules of the ayer: for they sowe not, neyther reepe, nor cary into the barnes: and your heuenly father fedeth them. Are ye not moche better then they?

Two maisters. D

Foules

Which of you (by takynge thoughte) can put one cubit vnto his stature? And why care ye then for rayment? Consydre the lylies of the felde, howe they growe. They labour not neyther spynne. And yet I tell you, that Salomon in all his royaltie was not arayed lyke vnto one of these. Wherfore yf God so clothe the grasse, which is to daye in the felde, and to morowe shalbe caste into the fournayce / shall he not moche more do the same vnto you, O ye of lytle faith?

Lylyes

Therfore take no thoughte, sayenge: what shal we eate, or what shal we drinke, or wherwith shall we be clothed? After all these thinges seke the hethen. For your heuenly father knoweth that ye haue nede of al these thinges. But seke ye first the kyngdome of heauen and the ryghtwysnes therof, and all these thinges shalbe vnto you. ✝

Care not the for the morow, but let the morow care for it selfe: for the daye presente hath euer ynoughe of his owne trauayle.

¶ He forbiddeth folyth iugement / reproueth hypocrysye / exhorteth vnto prayer / warneth to beware of false prophetes.

CAPI. VII.

IUdge not, ✳ ye be not iuged. For as ye iuge, so shal ye be iuged. And wt what measure ye mete, it shalbe measured to you agayn. Why seyst thou a mote in thy brothers eye, & perceyuest not the beame that is in thyne owne eye. Or why sayst thou to thy brother: suffre me to plucke out the mote, out of thyne eye, & behold a beame in thyn owne eye. Hypocrite, first cast out the beame out of thyne owne eye, & then thou

thou shalte se clerely to plucke out the mote of thy brothers eye.

Geue not that ✝ is holy to dogges, neither caste ye your pearles before swyne / lest they treade them vnder theyr feete, and the other turne agayne and all to rent you.

Aske and it shal be geuen you. Seke and ye shall fynd. Knocke, and it shall be opened vnto you. For who so euer asketh, receyueth / and he that seketh fyndeth / and to him that knocketh it shal be opened. Is there any man among you whiche yf his sonne asketh hym breed, wyll offre hym a stone? Or if he asketh fyshe, wyl he proffer hym a serpent? Yf ye then whiche are euyll can geue your childrē good gyftes, how moche rather shall youre father in heuen geue good thynges yf ye aske hym?

Therfore what so euer ye wyll that men sholde do to you, euen so do ye to them. This is the lawe and the prophetes.

Enter in at the strayte gate: for wyde is the gate, and brode is the waye that leadeth to destruction, & many there be whiche go in therat. For strayte is the gate, and narowe is the way whiche leadeth vnto lyfe, and fewe there be that fynd it. ✝ Beware of false prophetes, which come to you in shepes clothynge, but inwardly are rauenynge wolues. Ye shall knowe them by their frutes. Do men gather grapes of thornes? or figges of brybes? So euery good tree bryngeth forth good frute. But a bad tree bringeth forth euyl frute. A good tre can not bryng forth bad frute: nor a bad tree can bryng forth good frute. Euery tree that bryngeth not forth good frute, is hewen downe and caste in to the fyre. Wherfore by their frutes ye shall knowe them.

Not all that saye vnto me, Lorde, Lorde, shall enter in to the kyngdom of heuen: but he that dothe my fathers wyll whiche is in heuen. ✝ ✝ Many shall saye to me in that daye: Lorde Lorde, haue we not in thy name prophesyed? And in thy name haue cast out deuyls? And in thy name haue done many myracles? And then shall I confesse vnto them, I neuer knewe you. ✝ Departe from me ye workers of wickednes.

Who so euer therfore heareth of me these sayinges, and dothe them, I wyll lyken hym vnto a wyse man, whiche bylte his house on a rocke / and the rayne descended, and the floodes came, and the wyndes blewe & bet vpon that house, and it fell not, bycause it was grounded on the rocke. And who so euer heareth of me these sayinges and dothe them not, shall be lykened vnto a foolyshe man whiche bylt his house vpon the sande: and the rayne descended and the floudes came / and the wynds blewe, and bet vpon that house / and it fell / and great was the fall of it.

And it came to passe, when Jesus had ended these sayinges, ✝ the people were astonyed at his doctryne. For he taught them as one hauyng power, and not as the scribes.

¶ Chryst cleanseth the leper / healeth the capteyns seruaunt, and many other diseases / helpeth Peters mother in law / stylleth the see and wynde, and dryueth the deuyls out of the possed in to the swyne.

CAPI. VIII.

When he was come downe from the mountayne, moche people folowed hym. And lo / there came a leper and worshypped hym, sayinge. Master yf thou wylte, thou canst make me clene. And Jesus put forth his hande and touched him sayinge: I wyl, be thou clene / and forthwith his leprye was clensed. And Jesus sayde vnto hym: se thou tell no man / but go, and shewe thy selfe to the preest / and ✝ offer the gyfte that Moses commaunded in witnes to them. ¶ Mar.i.d. A leper. Leui.xiiii.a Luc.v.a

✝ When Jesus was entred in to Capernaum, there came to hym a certayne Centurion, and besought hym sayinge: ✝ Master, my seruaunt lyeth sycke at home of the palsye, and is greuously payned. And Jesus sayd vnto him, I wyll come and heale hym. The Centurion answered and sayd: Syr, I am not worthy that thou sholdest come vnder my rofe, but speake the worde onely, and my seruaunt shall be healed. For I also my selfe am a man vnder the power of an other, and haue soudyers vnder me, and I say to one go, and he goeth / and to an other come, and he cōmeth / and to my seruaunt, do this, & he doth it. When Jesus herde that, he merueyled, and sayd to them that folowed hym: Verely I say vnto you, I haue not founde so great fayth, no, not in Israel. ✝ I say therfore vnto you, that many shall come from the east and west, and shal rest with Abraham, Isaac, and Jacob, in the kyngdome of heauen: but the chyldren of the kyngdome shall be cast out in to vtter darknes: there shall be weping and gnasshyng of teth. Then Jesus sayd vnto the ✝ Centurion, go thy way / and as thou beleuest, so be it vnto the. And his seruaunt was healed the selfe houre. ✝ Centurion. Luke vii.a Iohn.iiii.g. Luke.xiii.f. Vtter darknes. Mar.i.c Luke.iiii.f

And then Jesus went to Peters house, and sawe his wyues mother lyng sycke of a feuer, and touched her hande, and the feuer left her / and she arose and ministred vnto them.

When the euen was come, they brought vnto hym many that were possessed with deuyls. And he cast out the spirites with a worde, and healed all that was sycke / to fulfyll, that was spoken by Esaye the Prophete, sayinge: ✝ He toke on hym our infirmyties, and bare our sycknesses. ¶ Esay.liii.b

When Jesus sawe moche people about hym / he commaunded to go ouer the water. And there came a Scribe and sayd vnto hym, ✝ Master, I wyll folowe the whyther so euer thou goest. And Jesus sayde vnto hym: the foxes haue holes / and the byrdes of the ayer haue nestes / but the sonne of man hathe not wheron to rest his heed. An other that was of his disciples sayd vnto hym: Mayster, suffre me fyrst to go and burye my father. But Jesus sayd vnto hym, folowe me, and let the deed burye their deed. Luke.ix.g

Chryst calleth him selfe the sonne of man that is very natural man shewinge that his humilyte & goodnes / whiche humbled him selfe so lowe for oure saluacion.

✝ And he entred in to a shyp, and his disciples folowed hym. And beholde there arose a greate tempest in the see / in so moche that the shyp was couered with waues / but he slepte. And his disciples came to hym, and awoke hym, sayinge: Master saue vs, we perysshe.

And

And he sayd to them: why are ye fearfull: O ye of lytle fayth? Then he arose and rebuked the wyndes and the see / and there folowed a great calme. And the men merueyled and sayd: what man is this that bothe the wyndes and see obey hym? ✠

D And when he was come to the other syde in to the countrey of the Gergesyns, there met hym two possessed of deuyls, which came out of the graues, and were out of measure fearce, so that no man was able to passe by the waye. And beholde they cryed out saying: what haue we to do with the, ✠ o Jesu son of god? Art thou come hyther to torment vs before the tyme? And there was a farre of from them a greate heerd of swyne, feedynge. Then the deuyls besought him sayenge: yf thou cast vs out, suffre vs to go our waye in to ỹ heerd of swyne. And he sayd vnto them: go your wayes. Then they out / & departed in to the heerd of swyne. And beholde the hole heerd of swyne ran heedling in to the see / & dyed in the water. ✠ Then the heerdmen fledde and went in to the cytye, and tolde euery thynge what had fortuned vnto the possessed of the deuyls. And beholde all the cytye came out & met Jesus / and when they sawe hym, they besought hym to departe out of theyr partyes.

Mar. v. a
Luke. viii. d.

Mar. b. b

¶ He healeth the palsey. Called Mathew from the custome / answereth for his disceyples / healeth the woman of the bloody yssue / helpeth Jayrus doughter / gyueth two blynd men theyr sight / maketh a domme man to speake, and dryueth out a deuyll.

CAPI. IX. ✠

A And he entred in to a shyppe and passed ouer and came in to his owne cyty. And lo, they brought to hym a man sycke of the palsye lyinge in his bed. And when Jesus sawe the fayth of them, he sayd to the sycke of the palsye: sonne be of good chere, thy synnes be forgyuen the. And beholde certayne of the Scrybes sayd in them selues, this man blaspheneth. And when Jesus sawe theyr thoughtes, he sayd. wherfore thinke you euyl in your hertes? Whether is easyer to saye, thy synnes be forgyuen the, or to saye: aryse and walke? But that ye may knowe that the sonne of man hath power to forgyue synnes in erth / then sayd he vnto the sicke of the palsy: ✠ aryse, take vp thy bed / & go home to thyne house. And he arose and departed to his owne house. And when the people sawe it they maruceyled and glorifyed God, whiche had gyuen suche power to men. ✠

Palsye.

This miracle maybe a signe to you that I haue power to forgyue synnes.

Mar. ii. b
Luke. v. e
John. v. b

✠ And as Jesus passed thence, he sawe a man sytting at the custome house, named Mathew, and sayd to hym: folowe me. And he arose and folowed hym. And it came to passe as he sate at meate in the house: beholde many Publicans and synners came and sate downe also with Jesus and his disceyples.

Mathew

B When the Pharisees sawe that they sayd to his disceyples: Why eateth your master with Publycans and synners? When Jesus herde that, he sayde vnto them: The hole nede no physycyon, but the sycke. Go and learne what is: I will mercye and not sacrifyce. For I am not come to call ryghtous, but the synners to repentaunce. ✠

Publicans eate wt Jesus

Mercye more sacrifyce Ose. vi. c.

✠ Then came the disceyples of Johñ to hym sayinge: Why do we and the Pharysees faste ofte, but thy disceyples faste not? And Jesus sayde vnto them: Can the weddynge chyldren mourne as longe as the brydegrome is with them? The tyme will come when the brydegrome shall be taken from them / and then shall they faste. No man peceth an olde garment with a pece of newe clothe. For then taketh he awaye the pece agayne from the garment / and the rente is made greater. Neyther do men put newe wyne in to old vessels, for then the vessels breake, and the wyne runneth out, and the vessels perysshe. But they poure newe wyne in to newe vessels, and so are bothe saued togyther. ✠

Mar. b. c.
Luce. viii. f
C

✠ Whyle he thus spake vnto them, ✠ beholde there came a certeyn ruler & worshypped hym sayenge: my doughter is euen now deceased / but come and laye thy hande on her & she shall lyue. And Jesus arose and folowed hym with his disceyples. And beholde a woman whiche was diseased with an yssue of bloode. xii. yeres came behynde hym and touched the hem of his garment. For she sayd in her selfe: yf I maye touche but euen his garment onely I shall be safe. Then Jesus turned hym aboute, and beheilde her sayenge: Doughter be of good comforte, thy ✠ fayth hath made the safe. And the was made hole euen that same houre.

✠ Fayth ryghtwisnes of a Christen man, whyche receyueth & receyued the herye euer lastyng Galath. iii. D

And when Jesus came in to the rulers house, and sawe the mynstrels & the people in a rore / he sayd vnto them: get you hence / for the mayde is not deed, but sleepeth. And they laughed hym to scorne. As sone as the people were put forth he went in and toke her by the hande, and the mayde arose. And this was noysed throughout all that lande.

Two blynd are cured.

And as Jesus departed thence / two blynde men folowed hym cryeng and saying: O thou son of Dauid, haue mercy on vs. And when he was come home / the blynde came to hym. And Jesus sayd vnto them, byleue ye that I am able to do this? And they sayd vnto hym, yea lorde. Then touched he theyr eyes saying: according to your faith be it vnto you. And their eyes were opened. And Jesus charged them, sayinge. See no man know of it. But they as sone as they were departed, spred abrode his name throughout all the lande.

Mar. viii. d
Luke. xi. c

As they went out, ✠ beholde they brought to hym a domme man possessed of a deuyll. And as sone as the deuyll was caste out, the domme spake. And the people merueyled sayinge: It neuer appeared so in Israel. But the Pharisees sayd, he casteth out deuyls by the power of the chefe of deuyls.

Domme.

Chefe of deuyls.

And Jesus went about all cytyes and townes, teachynge in theyr synagoges and preachynge the glad tydynges of the kyngdome and healynge all maner sycknes and disease amonge the people. But when he sawe the people he had compassyon on them, because they were forlaken and scattered abrode, euen as shepe hauyng no shepherde.

Then sayd he to his disceyples, the ✠ harueste

is great, but the labourers are fewe. Wherfore pray the lorde of the harueſt to ſende forth labourers into his harueſt.

¶ Chryſte ſendeth out his .xij. apoſtles to preache in Iurye, gyueth them charge, teacheth and cõforteth them agaynſt perſecution and trouble.

CAPI. X.

AND he called his .xij. diſciples vnto hym and gaue them power ouer vncleane ſpirytes, to caſt them out, and to heale all ſyckneſſes and diſeaſes.

The names of the .xij. Apoſtles are theſe: The fyrſt. Symon called Peter, and Andrew his brother. James the ſonne of Zebede, and Johñ his brother. Philip & Bartylmew. Thomas and Mathew the publican. James the ſone of Alphe, and Lebdeus ſurnamed Thadeus. Symon the Cananyte/and Judas Iſcariot, which alſo betrayed hym.

Theſe .xij. dyd Jeſus ſend, and commaunded them, ſaying: Go not in to the ways that lede to gentyles/and in the cityes of the Samaritans enter ye not. But go rather to the loſte ſheep of the houſe of Iſrael. Go and preache, ſayenge: the kyngdome of heuen is at hande. Heale the ſycke/ cleanſe the lepers/ rayſe the deed/caſt out the deuyls. Freely ye haue receyued, freely gyue. Poſſeſſe not golde ne ſyluer, nor money in your gyrdels, nor yet a ſcrip towarde your iourney: neyther two cotes, neither ſhoes, nor yet a ſtaffe. For the workeman is worthye his meate. In to what ſo euer citye or towne ye ſhal come enquyre who is worthy in it, and there abyde tyll ye departe. And when ye come in to an houſe, greete it. And yf the houſe be worthye, your peace ſhall come vpon it. But yf it be not worthye, your peace ſhall returne to you agayne.

And who ſo euer ſhall not receyue you, nor heare your preaching: when ye departe out of that houſe or that citye, ſhake of the duſte of your fete. Truly I ſay vnto you: it ſhall be eaſyer for the lande of Sodom & Gomorre in the daye of iudgement, then for that city.

Beholde I ſende you forth as ſheepe amonge wolues. Be ye therfore wyſe as ſerpentes, and inocent as doues. Beware of the men, for they ſhall delyuer you vp to the councels, and ſhall ſcourge you in theyr aſſembles. And ye ſhall be brought to the rulers and kynges for my ſake/ in wytnes to to them and to the gentyles.

But when they delyuer you vp, take no thought how or what ye ſhall ſpeke, for it ſhal be gyuen you in that ſame houre what ye ſhall ſaye. For it is not ye that ſpeke, but the ſpiryte of your father which ſpeaketh in you. The brother ſhall betraye the brother to deth, and the father the ſonne. And the chyldren ſhall ryſe againſt their fathers and mothers, and ſhall put them to deth: and ye ſhall be hated of all for my name, but he that endureth to the ende, ſhall be ſaued.

When they purſue you in one citye, flee tyl to the other. I tell you for a truthe, ye ſhall not fynyſhe all the cityes of Iſrael tyll the ſonne of man be come. The diſcypple is not aboue his maſter: nor the ſeruaunt aboue his lorde. It is ynoughe for the diſcypple to be as his maſter is, and the ſeruaunt as his Lorde is. Yf they haue called the maiſter of the houſe Belzebub, how moch more ſhal they call them of his houſhold ſo? Feare them not therfore. There is nothing ſo cloſe, that ſhall not be opened, and nothyng ſo hyd, that ſhall not be knowen.

What I tell you in darknes, that ſpeake ye in lyght. And what ye heare in the eare, that preache ye on the houſe toppes.

And feare ye not them whiche kyll the body and be not able to kyll the ſoule. But rather feare him which is able to deſtroy both ſoule and body in hell: Are not two ſparowes ſolde for a farthynge? And none of them dothe fall on the grounde without your father. Yea all the heares of your heed are nombred. Feare ye not therfore ye are of more value then many ſparowes. Feare. Sparowes.

Who ſo euer then ſhall confeſſe me before men, him wyll I confeſſe alſo before my father which is in heuen. But who ſo euer ſhall deny me before men, him wyll I alſo deny before my father whiche is in heuen. Confeſſe. Denye.

Thynke not I am come to ſend peace in to the erth. I came not to ſend peace, but a ſwerde For I am come to ſet man at variaūce againſt his father, & the doughter againſt her mother, and the doughter in lawe againſt her mother in lawe. And a mans foes ſhall be they of his owne houſholde. D Swerde.

He that loueth his father, or mother aboue me, is not mete for me. And he that loueth his ſonne or doughter aboue me, is not mete for me. And he that taketh not his croſſe and foloweth me, is not mete for me. He that ϕ fyndeth his lyfe, ſhal loſe it: and he that loſeth his lyfe for my ſake, ſhall fynde it. ϕ Cofynde his lyfe(is to ſatysfye the deſyre of his herte. Wercayue.

He that receyueth you, receyueth me: and he that receyueth me receyueth him that ſent me. He that receyueth a prophete in the name of a prophete, ſhall receyue a prophetes rewarde. And he that receyueth a ryghtous mā in name of a ryghtous man, ſhall receyue the rewarde of a ryghtous man. ✻ And who ſo euer ſhall gyue vnto one of theſe lytle ones to drynke, a cuppe of colde water onely in name of a diſcyple: truly I tell you he ſhall not loſe his rewarde. Mar.ix.f

¶ Johñ Baptyſt ſendeth his diſcyples to Chryſte/ which gyueth them theyr anſwere, rebuketh the vnthankful cityes, and louingly exhorteth men to take his yoke vpon them.

CAPI. XI.

AND it came to paſſe when Jeſus had made an ende of commaundyng his .xij. diſcyples/ he departed thence to teache and preache in theyr cityes. A

✠ ✻ When Johñ in the pryſon herde the workes of Chryſt/ he ſent two of his diſcyples and ſayd vnto hym. Arte thou he that is commynge, or loke we for an other. Jeſus anſwered and ſayd vnto them. Go and ſhewe Johñ what ye haue herde and ſene. The blynde ſe, the halte go, the lepers are cleanſed: the deef heare/ the deed ryſe agayne/ and the goſpell is preached to the poore. And happy is he that is not greued by me. Luke.vii.c

And

And as they departed, Jesus began to speke vnto the people of Johñ. What went ye out in to the wylderneſſe to ſe? a ☩ reede ſhaken with the wynde? eyther what went ye out to ſe? a mã clothed in ſoft rayment? Beholde they that weare ſoft clothyng, are in kynges houſes. But what went ye out to ſe? A prophete? Yea I ſay to you and more then a pphete. For this is he of whom it is wryten. Behold I ſend my meſſenger before thy face, whiche ſhall prepare thy way before the. ✠

✠ Verely I ſay vnto you amonge the chyldren of women aroſe there not a greater then Johñ the Baptiſt. Notwithſtandynge he that is leſſe ☩ in the kyngdome of heuen is greater then he. From the tyme of Johñ Baptyſt hytherto the kyngdome of heuen is intruded, and intruders plucke it vnto them. For all the prophetes and the lawe prophecyed vnto the tyme of Johñ. And yf ye wyll receyue it, this is Helias which ſholde come. He that hath eares to heare let hym heare. ✠

But wherevnto ſhall I lyken this generacion? ☩ It is lyke vnto chyldren whiche ſyt in the market and call vnto theyr felowes, and ſay: we haye pyped vnto you, and ye haue not daunſed? We haue mourned vnto you, and ye haue not ſorowed. For Johñ came neyther eatynge nor drynkynge / and they ſaye he hath a deuyll. The ſonne of man came eatyng & drynkyng / & they ſaye, beholde a glutton & drynker of wyne / and a frend vnto publicans & ſynners. And ☩ wyſdome is iuſtifyed of her chyldren.

✠ Then began he to vpbrayde the cyties, in whiche moſt of his myracles were done, becauſe they repented not. Wo be to the Coraſin. Wo be to the Bethſaida: for yf the myracles which were ſhewed in you had ben done in Tyre and Sydon / they had repented longe agone in ſacke cloth and aſſhes. Neuertheleſſe I ſaye to you: it ſhall be eaſyer for Tyre and Sydon at the day of iudgement, then for you. And thou Capernaum, which art lyft vp vnto heuen, ſhalte be brought downe to hell. For yf the myracles whiche haue ben done in the, had ben ſhewed in Sodom they had remayned to this daye. Neuertheleſſe I ſaye vnto you: it be eaſyer for the lande of Sodom in the day of iudgement, then for the. ✠

✠ At that tyme Jeſus anſwered and ſayd: I prayſe the o father Lorde of heuen and erth / becauſe thou haſt hyd theſe thynges from the wyſe and prudent / and haſt opened them vnto babes: euen ſo father, for ſo it pleaſed the. All thynges are gyuen vnto me of my father. And no mã knoweth the ſon but the father: neither knoweth any man the father, ſaue the ſon, and he to whom the ſonne wyll open hym.

Come vnto me all ye that labour & are laden and I wyll eaſe you. Take my yoke on you & lerne of me / for I am meke and lowly in herte: and ye ſhall fynd reſt vnto youre ſoules. For my yoke is eaſy, and my burthen is lyghte. ✠

¶ The diſciples plucke the eares of corne / he excuſeth them / healeth the dryed hande / helpeth the poſſeſſed that was blynde & dom / rebuketh the vntrayth full that wold nedes haue tokens / and ſheweth who is his brother, ſyſter, and mother.

CAPI. XII. ✠

A T that tyme Jeſus wente on the Saboth dayes throughe the corne, and his diſciples were an hongred, and began to plucke the eares of corne / and to eate. when the pharyſees ſawe that, they ſayd vnto hym: Beholde, thy diſcyples do that whiche is not lawfull to do vpon the Saboth daye. He ſayd vnto them. Haue ye not red what Dauid dyd whē he was an hōgred, & they alſo which were with hym? How he entred in to the houſe of God, and ate the ſhewbreed whiche were not lawfull for hym to eate, neither for them which were with hym, but onely for the prieſtes. Or haue ye not red in the lawe, how the prieſtes in the temple breake the Saboth daye, and yet are blameleſſe? But I ſay vnto you, that here is one greater then the temple. Wherfore yf ye had wyſt what this ſayenge meaneth: I wyll mercy and not ſacrifyce: ye wold not haue condemned the gyltles. For the ſonne of man is Lorde euen of the Saboth daye.

And he departed thence, and went in to their ſynagoge: and beholde there was a mã which had his hande dryed vp. And they aſked hym ſayeng: Is it lawfull to heale on the Saboth dayes? becauſe they might accuſe hym. And he ſayd vnto them: which of you, yf he ſhall haue a ſhepe fallen in to a pytte on the Saboth day wolde not take hym and lyfte hym out? And how moche is man better then a ſhepe? Wherfore it is lefull to do a good dede on the Saboth daye. Then ſayd he to the man: ſtretch forthe thy hande. And he ſtretched it forth. And it was made hole agayne lyke vnto the other.

✠ ✶ Then the pharyſees went out, and helde a counſell agaynſte hym, how they myght deſtroy hym. When Jeſus knewe that, he departed thence / & moche people folowed hym / and he healed them all / and charged them they ſholde not make hym knowen: to fulfyll that was ſpoken by Eſay the prophet, which ſayth: ✶ Beholde my chylde, whome I haue choſen my beloued, in whome my ſoule delyteth. I wyll put my ſpurye on hym / and he ſhal ſhewe iudgement to the gentiles. He ſhal not ſtryue / he ſhall not crye / neyther ſhall any man heare is voyce in the ſtretes / a broſed rede ſhal he not not breake / and the ſmokynge flaxe he ſhall quenche, tyll he ſende forthe iudgement vnto victorye, and in his name ſhall the Gentyles truſte. ✠

Then was brought to hym one poſſeſſed with a deuyll, whiche was bothe blynde and domme, and he healed hym / in ſomoch that he which was blynd and domme, both ſpake and ſaw. And all the people were amaſed, and ſaid: ✶ Is not this that ſonne of Dauid? But when the pharyſees herde that / they ſayd: This felowe caſteth not forthe the deuyls but by the helpe of Belzebub chefe of the deuyls.

But Jeſus knewe theyr thoughtes and ſayd to them. Euery kyngdome diuided agaynſt it ſelfe, is brought to nought. Neyther ſhall any cyty or houſholde deuyded agaynſt it ſelf ſtande. So yf Satan caſt out Satan, he is deuyded agaynſte hym ſelfe. How ſhall then his kyngdome ſtande? And yf I by the help of Belzebub caſt

Ma. Luke.

Mala.iii.a.

Chriſt which humbled him ſelf to ☩ croſſe was leſſe. Luke.xvi. Mala.iiii.b.

Eſa.xxvi.

Wyſdom is iuſtifyed. &c. That is they that are the chyldren of God / receyue his doctryne & his worde as truthe and wyſdome / all thoughe the contrary parte do not ſo receyue it.

The wyſe knewe not.

☩ Ye that labour &c. thoſe are here counted to labour & knowledge theyr ſynnes and are poore in ſpyrite.

I. Reg.xxi.

Nu.xxviii.

Oſe.vi.c.

Mar.iii.d. John.v.g.

Eſaie.xlii.

Luke.xi.c.

Mar.iii.e. Luke.xi.c.

cast out deuyls: by whose helpe do your chyldren cast them out? Therfore they shalbe your iuges. But yf I cast oute the deuyls by the spyrite of God: then is the kyngdome of God come on you.

Either how can a man entre in to a stronge mans house, and bereue hym of his goodes: onlesse he fyrst bynde the strong man, and the spoyle his house? ✠ He that is not with me, is agaynst me. And he that gathereth not with me, scattereth abrode. Wherfore I saye vnto you, all maner of synne and raylynge shall be forgyuen vnto men: but the raylynge agaynst the spyrite, shall not be forgyuen vnto men. And who so euer speaketh a worde agaynste the sonne of man, it shall be forgyuen hym. But who so euer speaketh agaynst the holye ghost, it shall not be forgyuen hym, neither in this worlde, neither in the worlde to come. Either make the tre good, and his frute good also: or els make the tree euyll, and his frute euyl also. For the tre is knowen by his frute. O generacyon of vypers, how can ye say wel, when ye youre selues are euyll? For of the aboundaunce of the hert, the mouth speaketh. A good man, out of the good treasure of his herte, bryngeth forth good thynges. And an euell man out of his euyll treasure, bryngeth forthe euyll thynges. But I saye vnto you, that of euery ydell worde that men shall haue spoken: they shal yelde accomptes at the day of iudgement. For by thy wordes thou shalt be iustifyed: and by thy wordes thou shalt be condemned. ✠

✠ Then answered certayn of the Scrybes and of the Pharisees, sayinge: ✶ Master, we wolde fayne se a sygne of the. He answered and saide to them: The euyl and aduoutrous generacyon seketh a sygne, but there shall no sygne be gyuen them, saue the sygne of the Prophete Jonas. For as Jonas was thre dayes and thre nyghtes in the whales bely: so shall the sonne of man be thre dayes and thre nyghtes in the herte of the earth. ✶ The men of Ninine shall ryse at the day of iugement with this nacyon, and condemne them: for they amended at the preachyng of Jonas. And beholde, a greater then Jonas is here.

✶ The quene of the southe shall ryse at the daye of Judgemente with this generacyon, and shall condemne them: for she came from the furthest parties of the worlde, to heare the wysdome of Salomon. And beholde a greater then Salomon is here.

When the vncleane spyrite is gone out of a man, he walketh throughoute dry places, seking rest and fyndeth none. Then he sayth: I wyll retourne agayne into my house, from whence I came oute. And when he is come, he fyndeth the house emtye and swepte, and garnysshed. Then he goeth his waye, and taketh vnto hym seuen other spyrites worse the hym selfe, and so entre they and dwell there. And the ende of that man is worse then the beginnynge. Euen so shall it be with this euyll nacyon.

Whyle he yet talked to the people: ✶ beholde, his mother and his brethre stode without, desyrynge to speake with hym. Then one sayde vnto hym: beholde thy mother and thy brethren stande without, desyringe to speake with the.

He answered and sayde to hym that tolde hym: Who is my mother? or who are my brethren? And he stretched forth his hand ouer his disciples and sayde: beholde my mother and my brethren. For whosoeuer doth my fathers wyll which is in heuen, the same is my brother, syster and mother ✠

¶ The parable of the seed, of the tares, of the mustarde seed, of the leuen, of the treasure hyd in the felde, of the the perles, and of the net.

CAPI. XIII.

THe same day went Jesus oute of the house, and sat by the see syde, and moch people resorted vnto hym, so greatlye that he went, and sat in a shyp, & al the people stode on the shore. And he spake many thinges to them in parables, saying: Behold the sower went forth to sowe. And as he sowed, some fel by the wayes syde, & the foules came and deuoured them vp. Some fell vpō stony ground where they had not moch erth and anone they spronge vp, because they had no depth of erth: and when ꝑ sunne was vp, they caught heate, and for lacke of rotynge, wythered awaye. Some fell among thornes and the thornes spronge vp and choked thē. Parte fell in good grounde, & brought forth good frute: some an hundreth fold, some sixtye folde some thyrtye fold. Whosoeuer hath eares to heare let hym heare. A Marck. iiii. & Luke. viii.

And the disciples came and sayde to hym: Why speakest thou to them in parables? He answered and sayde vnto them, vnto you is it gyuen to knowe the secretes of the kyngdome of heauen, but to them it is not gyuen. For whosoeuer hath, to hym shall be gyuen: and he shall haue aboundaunce. But whoso euer hath not: from him shal be taken away euen that he hath. Therfore speake I to thē in parables: for though they se, they se not, and hearynge they heare not: neither vnderstande. And in them is fulfylled the prophecye of Esay, whiche sayth: with the eares ye shall heare and shall not vnderstande, and wt the eyes ye shall se, & shall not perceyue. For this peoples hertes are waxed grosse, & theyr eares are dull of hearynge, and theyr eyes haue they closed, lest they shuld se with their eyes, and heare with their eares, and shulde vnderstande with their hertes, & shuld turne that I myghte heale them. B Esa. vi.

But blessed are youre eyes, for they se: and your eares, for they heare. Verely I saye vnto you, that many prophetes, and perfect mē haue desyred to se those thyngs which ye se, & haue not sene thē: & to heare those thinges which ye heare, & haue not herd them. Heare ye therfore the parable of the sower. Whoso euer heareth the worde of the kyngdome & vnderstandeth it not, there commeth the wicked & catcheth away ꝑ which was sowen in his hert. And this is he which was sowen by the way syde. But he that was sowen in C

the

the stony greunde, is he whiche heareth the worde of God, and anone with ioye receyueth it, yet hath he no rote in him selfe, and therfore dureth but a season: for as soone as tribulacyon or persecucyon aryseth bycause of the worde, forthwith he is offended. He that was sowen amonge thornes, is he that heareth the worde of God: but the care of this worlde, and the disceytfulnesse of ryches choke the worde, and so is he made vnfrutefull. He whiche is sowen in the good grounde, is he that heareth the worde and vnderstandeth it: which also beareth frute and bryngeth forth, some an hundred folde, some sixtye folde, and some thyrtye folde.

D An other parable he propouned vnto the, sayinge: ✠ The kyngdome of heauen is lyke vnto a mā which sowed good sede in his feld. But whyle the men slepte, there came his enemye and sowed tares amonge the wheate, & wēt his way. Whē the blade was sprōg vp and had brought forthe frute, then appeared the tares also. Then came the seruauntes to the housholder, and sayde vnto him: Syr sowedst not thou good seed in thy grounde, frō whence then hath it tares? He sayd to them: the enemye hath done this. Thē the seruauntes sayde vnto hym: wylt thou then that we go and wede them out? But he sayd: nay, lest whyle ye go about to wede out the tares, ye plucke vp also with them the wheate by the rotes: let bothe growe togyther tyll harueste come, and in tyme of harueste, I wil say to the reapers, gather ye fyrste the tares, and bynde them in sheaues to be brente: but gather the wheate in to my barne. ✠

Marth.xiii.d ✠ An other parable he put forth vnto them saying: The kyngdome of heauen is lyke vnto a mustarde seed that a man taketh and soweth in his felde, which is the leest of all sedes. But when it is growen, it is ỳ greatest amonge herbes, and it is a tree: so that the byrdes of the ayer come and buyld in the braunches of it.

E An other symylitude sayd he to them. The kingdom of heauen is lyke vnto leuen which a woman taketh and hydeth in thre pecks of mele, tyll all be leuended.

Marth.xiii.e All these thynges spake Jesus vnto the people by similitudes, and without similitudes spake he nothyng to them, to fulfyl that

Psal.lxxvii.a was spoken by the Prophete, saynge: ✠ I wyll open my mouth in parables, and wyll speake forth thynges which haue bene kepte secrete, from the begynnyng of the worlde. ✠

✠ Then sent Jesus the people awaye, and came home. And his disciples came vnto him, saying: declare vnto vs the parable of the tares of the felde. Then answered he, and sayd

Tares are expounded. vnto them: He that soweth the good seed is the sonne of man. And the felde is the worlde. And the chyldren of the kyngdome, they are the good seed. And the tares are the chyldren of the wycked. And the enemye that soweth them, is the deuyll. The harueste is the ende of the worlde. And the reapers be the Angels. For euen as the tares are gathered and brent in the fyre: so shall it be in the ende of this worlde. ✠ The sonne of man shall send forth his Angels, and they shall gather out of his kyngdome all grefes, and them whiche doo wickednes, and shall cast them in to a furnes of fyre. There shalbe wayling and gnasshyng of teth. ✠ Then shal the ryghtous men shine as bryght as the sonne in the kyngdome of their father. Whosoeuer hath eares to heare let hym heare. ✠ Sporta F Sapiens

✠ Agayne the kyngdom of heauen is lyke vnto treasure hydde in the felde, whiche a man fyndeth and hydeth: and for ioye therof goth and selleth all that he hath, and byeth that felde.

Agayne the kyngdome of heuen is lyke to a marchaunt that seketh fayre perles, which when he had founde one precyous peele, wēt and solde all that he had, and bought it.

Agayne the kyngdom of heuen is lyke vnto a net cast in to the see, that gathereth of all kyndes of fyshes: which when it is ful, men draw to land, and syt & gather the good in to vessels, and cast the bad away. So shall G it be at ỳ ende of the worlde. The angels shal come out and seuer the bad from the good, & shall caste them in to a furnes of fyre: there shall be waylynge and gnasshynge of teeth.

Jesus sayde vnto them. Vnderstand ye all these thynges? They sayd: yea Lorde. Then sayde he vnto them. Therfore euery Scribe whiche is taught vnto the kyngdom of heauen is lyke an housholder, whiche bryngeth forth of his treasur, thinges both newe and olde. ✠

And it came to passe when Jesus had ended these symylytudes, he departed thence and came into his own countrey, and taught them in their synagoges: in so moch that they were astonyed and sayd: whence commeth al this wysdome and power vnto hym? Is not this the Carpenters sonne? Is not his mother called Marye? and his brethren be called James & Joses and Symon and Judas? And are not his systers al here w̄ vs? Whēce hath he all these thynges. And they were offended by hym. Then Jesus sayde to them, a Prophete is not without honour, saue in his owne countrey, and amonge his owne kyn. And he did not many myracles there, bycause of their vnbelefe.

¶ Johñ is taken and beheaded. Christ fedeth fiue thousande men with .v. loues and two fysshes, and appeareth by night vnto his disciples vpon the see.

CAPI. XIIII.

A T that tyme Herode the Tetrarcha A hearde of the fame of Jesu and sayde vnto his seruauntes: this is Johñ the Baptist. He is rysen a gayne from death and therfore are suche myracles wrought by hym. For Herode had taken Johñ, and bound hym and put hym in prysō for Herodias sake, his brother Philips wyfe. For Johñ sayde vnto hym it is not lawfull for the to haue her. And when he wolde haue put hym to death, he feared the people because they helde hym as a Prophete.

But

But when Herodes byrth daye was come, the doughter of Herodias daunced before them, and pleased Herode. Wherfore he promysed with an othe, that he wolde gyue her what so euer she wolde aske. And she beynge informed of her mother before, sayde: gyue me here Johñ Baptystes heed in a platter. And the kynge was sory. Neuertheles bicause of his othes, and them also whiche sate at the table, he commaunded it to be gyuen her, and sent and beheded Johñ in the pryson, and his heed was brought in a platter, and gyuen to the damsell, and she brought it to her mother. And his disciples came and toke vp his bodye and buryed it, and went and tolde Jesus.

When Jesus herde that, he departed thence by shyp in to a wyldom place out of the waye. And when the people had herde therof, they folowed hym a fote out of theyr cytyes. And Jesus went forth and sawe moche people, and his hert dyd melte vpon them, and he healed of them those that were sycke. Now when euen was come, his disciples came to hym sayinge: this is a desert place, and the daye is spente, let the people departe, that they maye go in to the townes and bye them vytayles. But Jesus sayd to them: They haue no nede to go awaye. Gyue ye them to eate. Then sayde they vnto hym: we haue here but fyue loues and two fyshes. And he sayde: bringe them hyther. And he commaunded the people to syt downe on the grasse, and toke the .v. loues and the two fyshes, & loked vp to heuen and ✠ blessed, and brake and gaue the loues to his disciples, and the disciples gaue them to the people. And they dyd all eate and were sufficed. And they gathered vp of the gobets that remayned .xij. baskets full. And they that ate, were in nombre aboute fyue thousande men besyde women and chyldren.

✠ And streyght waye Jesus made his disciples entre in to a shyp, and to go ouer before hym, whyle he sent the people awaye. And as sone as he had sent the people awaye, he went vp in to a mountayne alone to pray. And when nyght was come, he was there him self alone. And the shyppe was nowe in the myddes of the see, and was tost with wawes, for it was a contrary wynde. ✠ And in the fourth watche of the nyghte Jesus came vnto them walkynge on the see. And when his disciples sawe hym walkynge on the see, they were troubled, sayinge: it is some spiryte, and cried out for fe are. And forthwith Jesus spake vnto them sayinge: be of good chere, it is I, be not afrayde.

Peter answered hym, and sayd: master, yf thou be he, byd me come vnto the on the water. And he sayd, come. And when Peter was come downe out of the shyppe, he walked on the water to go to Jesus. But when he sawe a myghty wynde, he was afrayde. And as he beganne to syncke, he cryed sayinge: Master saue me. And forthwith Jesus stretched forth his handc and caught hym, and sayd to hym: O litle faythful, wherfore diddest thou doubt? And as sone as they were come in to the shyp, the wynde ceased. So they in the shyp, came and worshypped hym, sayinge: Certaynly thou arte the sonne of God. And when they were come ouer, they wente in to the lande of Genazareth. And the men of that place haupnge knowlege of hym, sente out in to all D that countrey rounde about, and brought vnto hym all that were sycke, and besought hym that they myght but touche the hemme of his garmente. And as many as touched, were made safe.

¶ Chryste. excuseth his disciples/and rebuketh the scrybes and Pharises. The thynge that goeth in to the mouth defyleth not. He deliuereth the woman of Cananees daughter/healeth the multitude/ and with .vii. loaues and a fewe lytle fyshes fedeth iiii.M. men.

CAPI. XV. ✠

A Then came to Jesus Scrybes and Pharysees frome Jerusalem sayinge: Why do thy disciples breake the tradicyon of the elders, for they washe not theyr handes when they eate breed. He answered and sayd vnto them: Why do ye also breake the commaundement of God thorow your tradicyon? For God commaunded, saying: ✠ Honour thy father and mother, and he that curseth father or mother shall suffre deth. But ye saye, euery man shall saye to his father or mother: that whiche thou desyrest of me to helpe the with: is giue God: and so thal he not honour his father or his mother. And thus haue ye defeated the cõmaundement of God through your tradicion. Hypocrytes, well prophecyed of you Esaie sayinge. This people draweth vnto me with theyr mouthes, and honoureth me with theyr lyppes, but theyr hertes are farre frome me: in vayne they worshyppe me, teachynge doctrynes, the precceptes of men. Exodi.xx.c. Deutr.v.b Esai.xxix.d B

And he called the people vnto him and sayd to them: heare and vnderstande. That which goeth in to the mouthe defyleth not the man, but that whiche commeth out of the mouthe defyleth the man.

Then came his disciples and sayde vnto hym: Perceyuest thou not howe the Pharysees are offended in hearynge this sayinge? He answered and sayd: all plantynge whiche my heuenly father hath not planted, shall be plucked vp by the rootes. Let them alone, they be the blynde leaders of the blynde. Yf the blynde leade the blynde, bothe shall fall in to the dyche.

Then answered Peter and sayd to hym, declare vnto vs this parable. Then sayd Jesus: are ye yet without vnderstandynge? perceyue ye not, that what so euer goth in at the mouth descendeth downe in to the bely, and is cast out in to the draught? But those thynges which come forth of the mouth, come from the herte, and they defyle the man. For out of the herte come cuyll thoughtes, murders, aduoutryes, horedome, theftes, false wytnesbearynge, blasphemy: These are the thynges which defyle a man. But to eate with vnwasshen handes, defyleth not a man. C

✣ And Jesus went thence, and departed into the coostes of Tyre and Sydon. And beholde, a woman of Cane came out of the same coostes, and cryed vnto hym, sayinge: Haue mercy on me Lorde, thou sonne of Dauid, my doughter is sore vexed with a deuyll. And he gaue her neuer a worde to answere. Then came to hym his disciples and besought hym sayinge: Sende her awaye for she followeth vs cryinge. He answered and sayde, I am not sente, but vnto the lost shepe of the house of Israel. Then she came and worshypped hym, saying: master helpe me. He answered & sayd: it is not good to take the childrens breed and cast it to ✠ dogges. She answered and sayde: trouth Lord, neuertheless the dogges eate of the crommes whiche fall from theyr masters table. Then Jesus answered & sayd vnto her. O woman great is thy fayth, be it to the as thou desyrest. And her doughter was made hole at that same houre. ✣

✠ The Jewes cal the Hethē and gentyles dogges / because of their ydolatrye.

D Then Jesus went away from thence, and came nye vnto the see of Galile, and went vp in to a mountayne, and sat downe there. And moche people came vnto hym, hauynge with them, halt, blynde, domme, maymed, and other many, and cast them downe at Jesus fete. And he healed them, in so moche that the people wondred to se the domme speke, the maymed hole, the halt go, and the blynde se. And they glorifyed the god of Israel.

Then Jesus called his disciples to hym, and said: I haue compassion on the people because they haue continued with me now .iij. dayes, and haue nought to eate, and I wyll not let them go fastyng, lest they perysshe in the way. And his disciples sai vnto hym: whēce shulde we get so moche breed in the wyldernes to fyll so great a multitude? And Jesus sayde vnto them: how many loues haue ye? They sayde seuen, & a fewe lytle fysshes. And he cōmaunded the people to syt downe on the grounde, and takynge the seuen loues, and the fysshes, gaue thākes, and brake them, and gaue to his disciples, and the disciples gaue them to the people. And they dyd all eate, and were fylled. And they toke vp of the fragmētes that were lefte seuen baskets full. And yet they that ate were foure .M. men, besyde women & children. And he sent awaye the people, and toke shyp and came in to the partyes of Magdala.

¶ The Pharises requyre a token. Jesus warneth his disciples of Pharises doctrine. The confession of Peter. The keyes of heauen. The faythfull must beare the crosse after Christ.

CAPI. XVI.

A War. viii. b. John. vi d Luke .xii. g. ✣ Then came the Pharysees and Saduces temptynge hym, and desyred hym to shewe them some sygne from heuen. He answered and sayde vnto them. ✣ At euen ye saye, we shall haue fayre wedder, for the skye is redde. And in the morynge ye saye, to daye shall be foule wedder, for the skye is cloudye and redde. O ye hypocrytes, ye can discerne the countenaunce of the skye: and can ye not discerne the sygnes of seasons? The frowarde nacion and aduoutrous seketh a sygne, & there shall none other sygne be gyuen them, but the sygne of the ✣ Prophete Jonas. So lefte he them and departed. Jona. ii. a

B And when his disciples were come to the other syde of the water, they had forgotten to take breed with them. Then Jesus sayd vnto them: Take hede and beware of the leuen of the Pharisees and of the Sadduces. But they thoughte in them selues sayinge: we haue brought no breed with vs. When Jesus vnderstode that, he sayde vnto them. O ye of lytle fayth, why are your myndes cumbred because ye haue brought no breed? Do ye not yet perceyue neyther remembre those .v. loues when there were fyue thousande men, and how many baskets toke ye vp? Neyther the .vij. loues when there were .iiij. thousande, and how many baskets toke ye vp? Why perceyue ye not then, that I spake not vnto you of breed, whē I sayd, beware of the leuen of the Pharysees and of the Sadduces? Then vnderstode they that he bade not them beware of the leuen of breed, but of the wotryne of the Pharisees, and of the Sadduces.

✠ When Jesus ✣ came in to the costes of the citye whiche is called Cesarea Philippi, he asked his disciples sayinge: whome do men saye that I the sonne of man am? They sayd some saye thou arte Johñ Baptyst, some Helyas, some Jeremias, or one of the prophetes. He sayd vnto them: but whome saye ye that I am? Symon Peter answered and sayde: ✣ Thou arte Christ the sonne of the lyuynge God. And Jesus answered and sayde to hym: Happy art thou Symon the sonne of Jonas, for flesshe and bloode hathe not opened vnto the that, but my father which is in heuen. And I saye also vnto the, that thou art Peter, and ‡ vpon this rocke I wyll buylde my congregacion, and the gates of hell shal not preuayle agaynst it. And ✠ I wyl gyue vnto the, the keyes of the kyngdom of heuen: what so euer thou byndest vpon erthe, shall be bounde in heuen, and what so euer thou lowsest on erth, shall be loosed in heuen. ✣ C War. viii. Luke. xx. b. War. viii. Luke. xx. c ‡ Upon this rocke, that as sayeth Augustin on the confession which hathe made knowledge lyuynge God. I buylde my congregacion or churche. ✠ To the wyl gyue the keyes &c. Origen wrynge vpon Math. in the tirst homely affirmeth that these wordes were as wel spoken to all the rest of the Apostles as to Peter, and proueth it by the Christ John. xx. c sayinge. Receyue the holy goost

Then he charged his disciples, that they shulde tell no man that he was Jesus Christ. From that tyme forth Jesus began to shewe vnto his disciples that he muste go vnto Jerusalem, and suffre many thynges of the elders, and of the byghe preestes, and Scrybes, and must be kylled, and ryse agayne the thyrde daye. But Peter toke hym a syde, and began to rebuke hym sayinge: Master fauoure thy selfe, this shall not come vnto the. Then turned he aboute, and sayd vnto Peter: come after me Sathan, thou offendest me, because thou sauourest not thynges of God, but thynges of men.

Jesus then said to his disciples. If any man wyl folow me, let hym deny hym selfe, and take vp his crosse, and folowe me. For who so euer wyll saue his lyfe shal lose it. And who so euer shal lose his lyfe for my sake, shal fynd it. What shall it profyte a man, thoughe he shulde wyn all the hole worlde, if he lose his owne soule? Or els what shall a man gyue to redeme his soule

soule agayne withall? For the sonne of man shall come in the glory of his father, with his aungels: and then shall he reward euery man accordynge to his dedes. Verely I saye vnto you, some there be among them that here stande which shal not taste of deth, tyll they shall se the sonne of man come in his kyngdome.

¶ The transfyguracion of Chryste vpon the mount of Tabor. He healeth the lunatyke/and payeth tribute.

CAPI. XVII. ✠

AND after syxe dayes Jesus toke Peter and James and John his brother, and brought them vp in to an hygh mountayne out of the waye, and was transfygured before them: & his face did shyne as the sonne, and his clothes were as whyte as the lyght. And beholde there appeared vnto them Moses and Hely, talkynge with hym. Then answered Peter, and sayd to Jesus: master here is good being for vs. Yf thou wilt, let vs make here .iij. tabernacles, one for the, & one for Moses, and one for Hely. Whyle he yet spake, beholde a bright cloud shadowed them. And ✠ beholde there came a voyce out of that cloude saynge: this is my dere sonne, in whom I delyte, heare hym. And when the disciples herde that they fell on theyr faces and were sore afrayde. And Jesus came and touched them, and sayd; aryse and be not afrayde. And when they loked vp, they sawe no man saue Jesus onely.

And as they came downe frome the mountayne, Jesus charged them sayinge: See ye shewe the vysyon to no man, but tyll the sonne of man be ryssen agayne from dethe. ✠ And his disciples asked hym saynge: ✠ Why then saye the Scrybes that Hely muste fyrst come? Jesus answered and sayde vnto them: Hely shall fyrst come, and restore all thynges. And I say vnto you that Hely is come alreedy, and they knewe him not, but haue done vnto him what soeuer they lusted. In lykewyse shal also the sonne of man suffre of them. When the disciples perceiued that he spake vnto them of Johñ Baptyst. And when they were come to the people, there came to hym a certayne man and kneled downe to hym, and sayde. Master haue mercye on my sonne, for he is lunatycke, and is sore vexed. And oft tymes he falleth in to the fyre, and ofte in to the water. ✠ And I brought hym to thy disciples, and they coulde not heale hym. Jesus answered and sayd: O faythles nacyon and croked: how longe shall I be with you? how longe shall I suffre you? bynge hym hyther to me. And Jesus rebuked the deuyl, & he came out of hym. And the chylde was healed euen that same houre. ✠.

Then came the disciples to Jesus secretly, and sayde: Why coulde not we cast hym out? Jesus sayd vnto them: Bycause of your vnbelefe. For I saye verely vnto you: ✠ yf ye had fayth as a musterd seed, ye sholde say vnto this mountayne, remoue hence to yonder place, and he shold remoue: neither shold any thynge be vnpossible for you to do. How be it this kynde goth not out but by prayer and fastynge. As they went about in Galile, Jesus

Mat.xvi.c
Mar.viii.d
Luke.ix.c

said vnto them: ✠ the sonne of man shal be delyuered in to the handes of men, and they shal kyll him, & the thyrde day shall he ryse agayne. And they sorowed greatly.

✠ And when they were come to Capernaum, they that were wont to gather tribute money, came to Peter and sayd: Dothe your master paye tribute? He sayd yea. And when he was come in to the house, Jesus preuented hym, sayinge: what thynkest thou Symon? of whome do the kynges of the erth take tribute or taxe money? of theyr chyldren, or of straungers? Peter sayd vnto hym: of straungers. Then sayde Jesus vnto hym: Then are the chyldren free. Neuertheles, lest we sholde offende them: go to the see, and cast in thyne angle, and take the fysshe that fyrst commeth vp: and when thou hast opened his mouthe, thou shalt fynde a pece of twentye pence, that take and paye for me and the. ✠

¶ She teacheth his disciples to be humble and harmles to auoyde occacions of euell, and one to forgyue anothers offence.

CAPI. XVIII. ✠

THe same tyme the disciples came vnto Jesus sayinge: ✠ who is greater in the kyngdome of heauen? Jesus called a chylde vnto hym, and set hym in the myddes of them and sayde: Verely I saye vnto you, ✠ except ye turne & become as children, ye can not entre in to the kyngdom of heuen. who so euer therfore humbleth him self as this chyld, the same is the greater man in the kyngdome of heauen, And who so euer receyueth suche a chyld in my name, receyueth me. ✠ But who so euer offende one of these lytle ones, whiche byleue in me: it were better for hym a mylstone were hanged about his necke, and were drowned in the depth of the see. Wo worth the worlde for offendynges. How be it, it can not be auoyded but that offences shall be gyuen. Neuertheles wo worth the man by whome the offendyng commeth.

Wherfore yf thy hande or thy fote offende the, ✠ cut hym of and cast hym from the. It is better for the to entre in to lyfe halte or maymed, then thou sholdest haynge two handes or two fete be cast in to euerlastynge fyre. And yf thyne eye let the, plucke it out, and caste it from the. It is better for the to entre in to lyfe with one eye, then haynge two eyes to be cast in to hell fyre. See ye despyse not one of these lytelones. For I tell you, that in heuen theyr aungels alwayes beholde the face of my father whiche is in heuen. ✠ For the sonne of man is come to saue that whiche is lost. How thinke ye? if a man haue an hundred shepe, and one of them be gone astray, doth he not leaue the .iiij. score and .xix. in the mountaynes, & go and seke that one whiche is gone astraye. ✠ If it happen that he fynde hym, verely I say vnto you, he reioyseth more of that shepe, then of the iiij. score and .xix. which went not astraye: So it is not the wyll of your father in heuen that one of these lytelones sholde be lost.

Mat.xv.b
Luke.xv.b
C
✠ Luk.xvii.a

✠ Moreouer ✠ yf thy brother trespace a-

Mar.ix.c.x.b
Luke.ix.f
A
Mar.x.b
Luke.xviii.
Luke.xvii.a
B
✠ Cut him of This is expounded in Mathew.v.e

Leuit.xix. c. Eccle.xix. b. Deut.xix.b

gaynste the. Go and tell hym his faute betwene hym and the alone. Yf he heare the, thou hast wonne thy brother: But if he heare the not, then take yet with the one or two, that ‡ in the mouth of two or three wytnesses euery word may stande. Yf he heare not then, tell it vnto the congregacion. Yf he heare not the congregacyon, take hym as an heathen man, and as a publican. Verely I saye vnto you, ✠ what so euer ye bynde on erth, shall be bounde in heuen. And what so euer ye lose on erth, shall be loosed in heuen. Agayne I say vnto you, that yf two of you shall agree in erthe vpon any maner thing, what so euer they shal desyre: it shall be gyuen them of my father which is in heuen For where two or three are gathered togyther in my name, there am I in the myddes of them.

‡ Iacobi.v. b 1.Corin.xiii.a Hebre.x.c

✠ whatsoeuer ye bynde &c. that is what soeuer ye condempne by my worde in erthe / the same is condempned in heuen And ye alowe by my worde in erth is alowed in heuen.

Then came Peter to hym, and sayd: master how oft shal I forgyue my brother if he synne agaynste me, seuen tymes? Jesus sayde vnto hym: I saye not vnto the. vij. tymes, but seuenty tymes. vij. tymes. ✠ Therfore is the kyngdom of heuē lykened vnto a certeyn king which wold take accomptes of his seruaūtes. And when he had begon to recken, one was brought vnto hym, which ought hym. x. thousande talentes: whom bicause he had nought to pay, his master cōmaunded him to be sold and his wyfe, and his children and all that he had, & payment to be made. The seruaunt fell downe and besought hym saynge: Sir, gyue me respyte, and I wil pay it euery whit. Then had the Lorde pitye on that seruaunt, and losed hym, and forgaue hym the dette.

And the sayd seruaunt went out and found one of his felowes whiche ought hym an hundred pence, and layd handes on hym, and toke him by the throte, saynge: pay me that thou owest. And his felow fell downe and besought hym saying: haue pacience with me, & I wyll pay the all. But he wolde not, but went & cast hym in to pryson, tyll he sholde pay the det. When his other felowes saw what was done they were very sory, and came and tolde their Lord all that had happened. Then his Lorde called hym, and sayd vnto him. O euyl seruant I forgaue the all that det, bicause thou prayedst me: was it not mete also that thou sholdest haue had compassion on thy felowe, euen as I had pity on the? And his Lorde was wroth and delyuered him to the iaylers, tyll he sholde pay all that was due to him: So ✠ likewyse shall my heuenly father do vnto you, excepte ye forgyue with your hertes eche one to his brother their trespaces. ✠

✠ Mat.vi. b Mar.xi.d

¶ Christe geueth answere concernynge maryage / and teacheth not to be carfull nor to loue worldly ryches.

CAPI. XIX.

AND it came to passe when Jesus hadde ended these sayinges, he gat hym from Galile, and came into the costes of Jurye beyonde Jordan, and moche people folowed hym, and he healed them there.

✠ Mar.x. a ✠ Then came vnto him the pharisees tempt-

tynge hym, and saynge to hym: Is it laufull for a man to put awaye his wyfe for all maner of causes? He answered and sayde vnto them: Haue ye not redde, how he ✠ which made man at the begynnyng, made them man and woman, and sayd: ✠ for this thyng shall man leaue father and mother, and cleue vnto his wyfe, and they twayne shal be one flesshe. Wherfore now are they not twayne, but one flesshe. Let not man therfore put asonder that God hath coupled. Then sayde they to hym: why dyd Moses cōmaunde to gyue a testimoniall of diuorsement, and to put her awaye? He sayd to them: Moses bicause of ỹ hardnes of your hertes, suffered you to put awaye your wyues: but from the begynnynge it was not so. I saye therfore vnto you, who so euer putteth awaye his wyfe, except it be for aduoutry and maryeth an other, commytteth aduoutry. And who so euer maryeth her which is diuorsed doth commyt aduoutrye.

✠ Gene.i. ✠ Gene.ii. Ephe.v.g 1.Corin.vi. Deut.xxiiii. Jere.iii.a Mala.ii.c

Then sayd his disciples to hym: yf the mater be so bitwene man and wyfe, it is not good to marye. He sayd vnto them, all men can not awaye with that sayinge, saue they to whom it is gyuen. For there are some gelded, whiche were so borne out of their mothers belly. And there are gelded, whiche be made of men. And there be gelded, whiche haue gelded them selues for the kyngdome of heuen. He that can take, let hym take. Then were brought to hym yonge children, that he sholde put his handes on them and pray. And the disciples rebuked them. But Jesus sayde: suffre the children, and forbyd them not to come to me, for of suche is the kyngdome of heauen. And when he had put his handes on them, he departed thence,

And beholde one came and sayd vnto hym: Good master, what good thynge shall I do, that I may haue euerlastynge lyfe? He sayde vnto hym: why callest thou me good? there is none good but one, and that is God. But if thou wylt entre in to lyfe, kepe the cōmaundementes. The other said to hym: Which? And Jesus said: thou shalt not kil, thou shalt not cōmyt aduoutry, thou shalt not stele, thou shalt not bere false witnes, honour father and mother. & thou shalte loue thy neyghbour as thy selfe. And the yong man said vnto him, I haue obserued al these thinges from my youth, what lacke I yet? And Jesus said vnto him, ✠ if thou wylt be perfecte, go sell that thou hast, & gyue it to the poore, and thou shalt haue treasure in heuen, and come folowe me. When the yonge man herde that sayinge, he went away mournynge. For he had great possessions.

✠ Mar.x.c Luke.xviii.a and xii.d

Then Jesus sayd vnto his disciples: Verily I saye vnto you, it is harde for a ryche man to enter in to the kyngdome of heuen. And moreouer I saye vnto you: it is easyer for a camell to go through the eye of a nedle, then for a ryche man to entre in to the kyngdom of God. When his disciples herde that, they were exceedyngly amased, sayinge: who then can be saued? Jesus beheld them, and sayde vnto them: with mē it is impossible, but with God all thynges are possyble.

✠ Then

✠ Then answered Peter, and sayde to
D hym: Beholde, we haue forsaken all and fo-
lowed the/ what shall we haue? Jesus sayde
vnto them: Verily I saye vnto you: when
the sonne of man shall sytt in the seate of his
maiestie, ye whiche folowe me in the newe
byrth, shall sytte also vpon the twelue seates
and iudge the twelue tribes of Israel. And
whosoeuer forsaketh houses, or brethren, or
systers, or father or mother, or wife or children,
or landes for my name, shall receyue an hun-
dred folde, and shall inheryte euerlastynge
lyfe ✠ Many that are fyrst shall be last, and
the laste shall be fyrste.

¶ Christe teacheth by a symilitude that God is debter vnto no man and how he is alway callynge men to his laboure. He teacheth his disciples to be lowly, and gyueth two blynde men theyr syght.

CAPI. XX.

A For the kyngdome of heuen is lyke vn-
to an housholder, whiche wente oute
early in the mornynge to hyer labourers
in to his vyneyarde. And he agreed with the
labourers for a peny a daye and sent them in
to his vyneyarde. And he went out about the
thyrde houre, and sawe other standynge ydell
in the market place, and said vnto them, go ye
also in to my vyneyarde: and what so euer is
ryght, I wyll gyue you. And they went theyr
waye. Agayne he went out aboute the syxte
and nynth houre / and dyd lykewyse. And he
wente out aboute the eleuenth houre, and
founde other standynge ydle, and sayde vnto
them: Why stande ye here all the dyae ydle?
They sayde vnto hym: bycause no man hath
hyred vs. He sayde to them: go ye also in to
my vyneyarde/ and what so euer is ryght, that
shall ye receyue.

When euen was come, the Lorde of the
vyneyarde sayde vnto his stewarde: call the
labourers, and gyue them theyr hyer / be-
gynnynge at the laste, tyll thou come to the
fyrst. And they whiche were hyred aboute the
eleuenth houre came and receyued euery man
a penye. Then came the fyrst, supposynge that
B they sholde receyue more / and they lykewyse
receyued euery man a penye. And when they
had receyued it, they murmured agaynste the
goodman of the house, sayinge: These laste
haue wrought but one houre, and thou hast
made them equall vnto vs whiche haue borne
the burthen and heate of the daye.
He answered to one of them, sayinge: frende
I do the no wronge: dyddest thou not agree
with me for a penye? Take that is thy dutye
and go thy waye, I wyll gyue this laste as
moche as the. Is it not lawfull for me to do
as me lysteth with myne owne? Is thyne eye
euyll bycause I am good? ✠ So the last shall
be fyrst, and the fyrst last. For many are called
and fewe be chosen. ✠

C ✠ And Jesus ascended to Jerusalem, and
toke the .xii. disciples aparte in the waye/ and
sayd to them. ✠ Beholde we go vp to Jerusa-
lem, and the sonne of man shal be deliuered vn-
to the chefe preestes, and vnto the scribes, and
they shall condemne hym to dethe, and shall
delyuer hym to the Gentyles to be mocked,
and scourged, and to be crucifyed, & the thyrde
daye he shall ryse agayne.

✠ Then came to hym the mother of Ze-
bedes children, with her sonnes ✠ worshyp-
pynge hym, and desyrynge a certayne thynge
of hym. And he sayde vnto her: what wylte
thou haue? She sayde vnto hym: Graunte
that these my two sonnes maye sytte, one
on thy ryght hande, and the other on the lefte
hande in thy kyngdome. Mar.i.r.e

Jesus answered and sayde: Ye wote not
what ye aske. Are ye hable to drynke of the
cuppe that I shall drynke of, and to be bap-
tysed with the baptysme that I shall be bap-
tysed with. They answered to hym, that we
are. And he sayde vnto them: Ye shall drynke
of my cuppe, and shall be baptysed with the
baptysme that I shall be baptysed with. But
to sytt on my ryght hande and on my left hande
is not myne to gyue, but to them for whome
it is prepared of my father. ✠ D

✠ And when the ten herde this, they disdayned at the two brethren: But Jesus called them vnto hym and sayde: ✠ Ye knowe that the rulers of the Gentyles haue dompnacion ouer them. And they that are greate exercyse power ouer them. It shall not be so amonge you. But who so euer wyll be great amonge you, let him be your minister/ and who so euer wyll be chefe, let hym be your seruaunt/ euen as the sonne of man came not to be mynystred vnto, but to minister, and to gyue his lyfe for the redemption of many. ✠ Mar.r.f. Luke.xxii.c Mar.r.g

And as they departed from Hiericho, moche people folowed hym. ✠ And beholde, two blynde men sytynge by the waye syde, when they herde Jesus passe by, cryed saying: Thou Lorde the sonne of Dauid haue mercy on vs. And the people rebuked them, bycause they sholde holde theyr peace / but they cryed the more sayinge: haue mercye on vs thou Lorde whiche arte the sonne of Dauid. Then Jesus stode styll and called them, and sayde: What wyll ye I sholde do to you? They sayde to hym: Lorde, that our eyes maye be opened. Jesus had compassion on them, and touched theyr eyes, and forthwith theyr eyes receaued syght. And they folowed hym. ✠Mar.r.g Luke.xviii.f Mar.r.g

¶ He rydeth into Jerusalem/ dryueth the marchaūtes out of the temple/ curseth the fyg tree/ and rebuketh the Pharises with the similitude of the two sonnes and of the husbande men.

CAPI. XXI. ✠

When they drewe nye vnto Jerusalem, A
and were come to Bethphage, vnto mount Olyuete: then sente Jesus two Mar.xi.a c Luke.xix.c
of his disciples, saying to them: Go in to the
towne that lyeth ouer agaynst you, and anone
ye shall fynde an Asse bounde, and her colte
with her: loose them and bryng them vnto
me. And yf any man saye ought vnto you, saye
the Lorde hath nede of them, and forthwith
he wyll let them go. All this was done to ful-
fyll that was spoken by the prophete, saying Esaye.lxii.d

Esay.lxii.d
zecha.ix.b
Johñ.xii.c
Luke.xix.f

Tell the doughter of Syon: ✱ Beholde, thy kyng commeth to the, meke and sytting vpon an asse and a colt, the sole of an asse vsed to the yoke. The disciples went and did as Jesus cõmaunded them, and brought the asse and the colte, and layde on them theyr clothes, and set hym theron. And many of the people spredde theyr garmẽtes in the way. Other cut downe

B

braũches from the trees, and strawed them in the waye. Moreouer the people that went before, & they also that came after, cryed sayinge: Hosanna to the sonne of Dauid. Blessed be he that cõmeth in the name of the Lorde, ✱ Hosanna in the hyest. ✠

✱ Hosanna / in Hebrewe Hoshayna / ✠ is to saye. I praye & geue helth.

✠ And when he was come to Jerusalem, all the citye was moued sayinge: Who is this? And the people sayde: this is Jesus the Prophete of Nazareth a city of Galile. And Jesus went in to the temple of God, and cast out all them that soulde & bought in the temple, and ouerthrew the tables of the money chaũgers, and the seates of them that solde doues, & said

✱ Jere.vii.c

to them: It is written, ✱ my house shalbe called the house of prayer. But ye haue made it a den of theues. And the blynde & the halte came to hym in the temple, and he healed them.

When the chefe preestes and Scribes sawe the meruayles that he dyd, and the chyldren cryinge in the temple and sayinge: Hosanna to the sonne of Dauid/they disdayned, & sayde vnto hym: Hearest thou what these saye? Jesus sayd vnto them, yea, haue ye not red, ✱ of

✱ Psa.viii.a

the mouthe of babes and suckelynges, thou hast ordeyned prayse? And he lefte them, and went out of the citye vnto Bethanie, and lodged there. ✠

In the morynge as he returned in to the city he hungred, and spyed a fygge trees in the waye, and came to it, and founde nothynge theron, but leues, and sayde to it: neuer frute growe on the hence forwardes. And anone the fygge tree wyddered awaye. And when his disciples sawe that, they meruayled sayinge.

C

How sone is the fygge tree wyddered awaye? Jesus answered and sayd vnto them: Verely I saye vnto you, if ye shall haue fayth and shal not doubte, ye shall not onely do that which I haue done to the fygge tree, but also yf ye shall saye vnto this mountayne, take thy self away and cast thy selfe in to the see, it shall be done. And what so euer ye shall aske in prayer (yf ye byleue) ye shall receyue it.

✠ And when he was come in to the temple, the chefe preestes and the elders of the people, came vnto hym as he was teachynge, and sayd: by what auctorite doest thou these thinges? and who gaue the this power? Jesus

Mar.xi.d
Luke.xx.a

answered and sayde vnto them: I also wyll aske of you a certayne question, whiche yf ye assoyle me, I in lykewyse wyll tell you by what auctorite I do these thynges. The baptysme of Johñ: whence was it? from heuen, or of men? Then they reasoned amonge them selues sayinge: yf we shall saye from heuen, he wyll saye vnto vs: why dyd ye not then bileue hym? But yf we shall saye ✠ of men, then feare we the people. For all helde Johñ as a prophet. And they answered Jesus and said: we can not tell. And he likewise said vnto them: neyther tell I you by what auctoritie I do these thynges. ✠ What saye ye to this? ✠ A certayne man had two sonnes, and came to the elder and sayd: sonne go & worke to daye in my vyneyarde. He answered & sayd, I wyll not: but afterwarde repented & went. Then came he to the seconde, and sayde lykewyse. And he answered and sayd: I wyll syr, yet went not. Whether of them twayne dyd the wyll of the father? And they sayde vnto hym: the fyrst. Jesus sayd vnto them: verily I saye vnto you that the publicans & the harlottes shall come in the kyngdome of God before you. For Johñ came vnto you in the way of ryghtwysnes/and ye byleued hym not. But the publicans and harlets byleued hym. And yet ye, though ye sawe it) were not yet moued with re pentaunce, that ye myght afterwarde haue byleued hym. ✠

✠ Herken an other parable. ✱ There was a certayne housholder whiche planted a vyneyarde, and hedged it rounde aboute and made a wynepresse in it, and bylte a toure, and let it out to husbandmen, and went in to a straũge countrey. And when the tyme of the frute drewe neare, he sent his seruauntes to the husbandmen to receaue the frutes of it. And the husbandmen caught his seruauntes/and beat one, kylled an other, and stoned an other. Agayne he sent other seruauntes, mo then the fyrst, and they serued them lykewyse. But last of all, he sent vnto them his owne sonne, sayynge: they wyll feare my sonne. But when the husbandmen sawe the sonne, they sayd amonge them selues. ✱ This is the heyre, come let vs kyll hym, and let vs take his inheritaunce to our selues. And they caught hym, and thrust hym out of the vyneyarde, & slewe hym. When the Lorde of the vyneyarde commeth, what wyll he do with those husbandmen? They sayd vnto hym: he wyl cruelly destroye those eupll persons, and wyll let out his vyneyarde vnto other husbandmen, which shall delyuer hym the frute at tymes conuenient. Jesus sayd vnto them: dyd ye neuer rede in the scriptures: The stone whiche the buylders refused, the same is set in the prynceppall parte of the corner: this was the Lordes doynge/and it is merueylous in our eyes. Therfore saye I vnto you, the kyngdome of God shall be taken frome you, and shall be gyuen to the Gentyles, whiche shall brynge forthe the frutes of it. And who so euer shall fall on this stone, he shall be broken / but on who so euer it shall fall vpon, it wyll grynde hym to powder. And when the chyefe preestes and Pharyses herde his parables, they perceaued he spake of them. ✱ And they wente aboute to laye handes on hym, but they feared the people, bycause they toke hym as a Prophete. ✠

D

War.xii.a
Luke.xx.b
Esaye.v.a
Jeremy.ii.

✱ Genelis xxxvi.d

John.vii.d

¶ The mariage of the kynges sonne. Tribute to be geuen to the emperour. Chryst confuteth the opinion of the Saduces concernynge the resurrection / and answereth the Scribe vnto his question.

CAPI. XXII.

And

AND Jesus answered, and spake vnto them agayne, in parables, sayenge.
✠ The kyngdome of heauen is lyke vnto a man beynge a kynge, whiche maryed his sonne, and sent forthe his seruauntes, to call them that were byd to the weddynge, & they wolde not come. Agayne he sente forthe other seruauntes, sayenge. Tell them whiche are bydden: beholde I haue prepared my dynner, myne oxen and my fatlynges are kylled, & all thynges are redy, come vnto the mariage. But they regarded not, and wet their wayes: one to his house in the coūtrey, another about his marchaundyse, the remnaunt toke his seruauntes, and intreated them fouly, and slew them. When the kynge herde that, he was wrothe, and send forth his warryers, and destroyed those murtherers, and brent vp their cytye.
Then sayde he to his seruauntes: the weddynge is prepared. But they which were bydden, were not worthy. Go ye therfore out into the hyghe wayes, and as many as ye fynde byd them to the mariage. The seruantes wet out into the hyghe wayes, and gathered together as many as they coulde fynde, both good and bad, and the weddynge was furnysshed with gestes. Then the kynge came in, to vyset the gestes, and spyed there a man whiche had not on a ϕ weddynge garment, and sayde vnto hym: Frende, how forwtuned it that thou camest in hyther, and hast not on a weddynge garment? But he had neuer a worde to saye. Then sayde the kynge to his mynisters: take and bynde hym hande and fote, and caste hym into vtter darckenes, there shall be weppynge, and gnasshynge of teeth. For many are called but fewe be chosen. ✠
✠ Then went the Pharises and toke cōsell how they might trappe him in his wordes And they sent vnto him their disciples, with Herodes officers, sayeng: ✱ Master, we know thou art true, and teachest the waye of God truly, neyther carest for any man, for thou cōsyderest not mens estate. Tell vs therfore: how thinkest thou? Is it lawfull to geue tribute vnto Cesar or not? Jesus perceyued their wickednes, and sayde: Why tempte ye me, ye hypocrites? Let me se the coyne of the tribute money. And they toke hym ϕ a penye. And he sayde vnto them: Whose is this Image and superscription? They sayd vnto him: Cesars. Then sayde he vnto them: Geue therfore to Cesar, that whiche is Cesars: and geue vnto God, that which is Gods. ✠ Whē they herd that, they marueled, and left him, and went their waye.
The same daye the Sadduces came to hym (which saye that there is no resurrection) and asked him sayenge: Master, Moses bade, yf a man dye hauyng no childzen, that the brother mary his wyfe, and rayse vp seed vnto his brother. There were with vs seuen brethren and the first maryed and deceased without yssue & left his wyfe vnto his brother. Lykewyse the second and the thirde euen vntyll the seuenth. Last of all the woman dyed also. Now in the resurrection whose wyfe shall she be of the seuen? For all had her. Jesus answered & sayde vnto them ✱ ye are deceyued and vnderstand not the scriptures, nor yet the power of God. For in the resurrection they neyther mary nor be gyuē in mariage: but are as angels in heuē
As touchynge the resurrection of the deed: haue ye not red what is sayd vnto you of god which sayth: ✱ I am Abrahams God, and Jsaacs God, and the God of Jacob? God is not the God of the deed: but of the lyuynge. And when the people herde that, they were astonyed at his doctryne.
✠ When the Pharises had herde, howe he hadde stopped the Sadduces mouthes, they drewe togither, and one of them a doctour of lawe, asked him a question, temptinge hym, & sayenge: Master which is the chefe cōmaundement in the law? Jesus sayde to hym: Thou shalt loue the Lorde thy God with all thyne herte, with all thy soule, & with all thy mynd. This is the first and the chefe commaundmēt. And the seconde lyke vnto this. Thou shalt loue thy neyghboure as thy selfe. In these. ij. commaundmentes hange all the lawe & the Prophetes.
Whyle the Pharises were gathered togyther, Jesus asked them sayeng: What thinke ye of Christ? Whose sonne is he? They sayde vnto hym, The sonne of Dauid. He sayd vnto them: How then doth Dauid in spirite, call hym Lorde, sayenge: The Lorde sayd to my Lorde, syt on my ryghte hande, tyll I make thyn enemyes thy fote stole. If Dauid cal him Lorde: howe is he then his sonne? And none coulde answere him agayne one worde: neyther durst any frome that daye forth, aske him any mo questions. ✠

✱ Mar. xii. b

✱ Exodi. iii. b

Deutre. vi. & xxx. b.

Leuitic. xix. & Roma. xiii. b.

¶ Christe cryeth wo ouer the Pharises Scribes and hypocrites / and prophecieth the destruction of Jerusalem.

CAPI. XXIII.

THen spake Jesus to the people, and to his disciples, sayeng: The Scribes and Pharises ϕ syt in Moses chayre. All therfore whatsoeuer they byd you kepe, that kepe, and do: but after their workes do not: for they saye, and do not. For they bynde heuy burdēs and greuous to be borne, and laye theym on mennes shoulders: but they them selues will not moue theym with their fynger. All their workes they do, to be sene of men. They set abrode their philacteries, and make large borders on their garmentes, and loue to syt vppermoste at feastes, and to haue the chefe seates in the assembles, & gretynges in the markettes, and to be called of men Rabbi.
But ye shall not suffre youre selues to be called Rabbi. For one is youre master, that is to wyt Christ, and all ye are brethren. And call no man youre father vpon the earthe, for there is but one your father, and he is in heauen. Be not called masters, for there is but one your master, and he is Christ. He that is greatest amonge you, shalbe youre seruaunt. But whosoeuer exalteth hym selfe, shalbe humbled. And he that humbleth hym selfe, shalbe exalted. Wo be vnto you Scribes and Pharises hy-

A

ϕ To sit in Moses chair, is to teache, not their owne dremes, but the lawe of god, promulgate by Moses.

B

ses, Hypocrites, because ye shut vp the kyngdome of Heauen before men: for ye youre selues go not in, nether suffre ye them that come to enter in.

Wo be to you Scribes and Pharises, Hypocrites: because ye deuoure wydowes houses: and that vnder a colour of prayenge longe prayers, wherfore ye shall receaue the greater damnacion.

Wo be to you Scribes and Pharises, Hypocrites, which cõpasse see and lande, to bring one into your belefe: and when he is brought ye make hym two folde moare the chylde of hell, then ye youre selues are.

Wo be vnto you blynde guydes, which say: Who so euer sweare by the temple, it is nothynge: but who so euer sweareth by the gold of the temple, is bounde. Ye foles and blynde: whether is greater the golde, or the temple that sanctifyeth the golde? And who so euer sweareth by the aulter, it is nothinge: But whosoeuer sweareth by the offerynge that lyeth on the aulter, is bounde. Ye foles and blynde: whether is greater the offerynge, or the aulter whiche sanctifyeth the offerynge? Who so euer therfore sweareth by the aulter, sweareth by it, and by all that there on is.

C And whosoeuer sweareth by the temple, sweareth by it and by hym that dwelleth therin. And he that sweareth by heauen, sweareth by the trone of God, and by hym that sytteth theron.

Wo be to you Scribes and Pharises, Hypocrites, whiche w tyth mynt, anyse, and cõmyn, and leaue the waygthyer matters of the lawe vndone: iudgement, mercy, and faithe. These ought ye to haue done, and not to leaue the other vndone. Ye blynde guydes whiche strayne out a gnat, and swalowe a camell.

Wo be to you Scribes and Pharises, Hypocrites, whiche make cleane the vtter syde of the cuppe, and of the platter: but within they are full of raupne and excesse. Thou blynde Phayse, clense fyrst the innerside of the cup and platter, that the outeside of them maye be cleane also.

Wo be to you Scribes and Pharises, Hypocrites, for ye are lyke vnto paynted tombes which appeare beautyful outwardely: but are within full of dead bones, and of al fylthynes. So also ye, outwardely ye appeare righteous vnto men, when within, ye are full hypocrisy and wickednes.

Wo be vnto you Scribes and Pharises hypocrites: for ye buylde the tombes of the Prophetes, and garnysshe the sepulchres of the

D rygheous, and saye: yf we hadde bene in the dayes of our fathers, we wold not haue bene partyners with them, in the bloud of the Prophetes. So then ye be wytnesses vnto youre selues, that ye are the children of them which kylled the Prophetes. Fulfill ye also the measure of your fathers. Ye serpentes and generacion of vipers, howe shulde ye escape the iudgement of hell?

✠ Wherfore, beholde I sende you Prophetes, wyse men and scribes, of them some ye shall kyll and crucifye: & some ye shall scourge in youre assembles, and pursue frome cytie to cytie, that vpon you maye come all the rygh-teous bloude that was sheed vpon the erthe, frome the bloude of rygheous Abell, vnto ỹ bloude of Zachary, the sonne of Barachias, whome ye slewe betwene the temple and the aulter. Verely I saye vnto you, all these thynges shall lyght vpon this generacion. Ierusalem, Ierusalem whiche kyllest the Prophetes, and stonest them whiche are sent to the: howe often wolde I haue gathered thy chyldren togyther, as the hen gathereth her chickens vnder her wynges, and ye wolde not: Beholde, youre habitacion shalbe lefte vnto you desolate. For I saye to you, ye shall not se me hence forth, tyll that ye saye: blessed is he that cometh in the name of the Lorde. ✠ Luce.xiii.

C Christ sheweth his diciples the destruction of the temple/the tokens of the latter dayes/and warneth them to wake/for the worlde shall sodenly perysshe.

CAPI. XXIIII.

AND Iesus went out and departed from A the temple: and his disciples came to hym, to shew hym the buyldyng of the temple. Iesus sayde vnto them: se ye not all these thinges? Verely I saye vnto you: there shall not be here lefte one stone vpon another, that shall not be cast downe.

And as he sat vpon the mount Oliuete, his disciples came vnto hym secretly, sayeng. Tell vs when these thinges shalbe, and what sygne shalbe of thy cõmynge and of the ende of the worlde? And Iesus answered and sayde vnto them: ✠ Beware no man deceyue you. For many shall come in my name, sayenge: I am Christ: and shall deceyue many. Ye shal heare of warres, and rumours of warres: but se that ye be not troubled. For al must come to passe, but the ende is not yet. For nacion shall ryse against nacyon, and realme against realme: & there shalbe pestilence, hõger and erthquakes in all places. All these are the begynnynge of sorowes. Luke.xix. ✠ Ephes.v.

Then shall they put you to trouble, & shall kyll you: and ye shalbe hated of all nacyons, for my names sake. And then shall many be offended, and shall betraye one another, and shall hate one the other. And many false prophetes shall aryse, and deceyue many. And because of the aboundaunce of wyckednes, the charitie of many shall waxe colde. But he that B endureth to the ende, shalbe safe. And this glad tydinges of the kyngdome shalbe preached in all the worlde, for a wytnes vnto all nacyons: and then shall the ende come.

When therfore ye shall se the abhominacion of desolation, spoken of by Daniel the Prophete, standynge in the holy place: let hym that redeth it, vnderstande it. Then let them which be in Iury, flee into the mountaynes. And hym whiche is on the house toppe, not come downe to fet any thing out of his house Neyther let hym which is in the felde, returne backe to fetche his clothes. Wo be in those dayes to women with chylde, and to them that geue sucke. But praye that youre flyghte be not in the wynter, neyther on the Sabothy daye. Daniel.ix. Mark.xiii. Luke.xxi.

daye. For then shalbe great tribulation, suche as was not from the begynnyng of the worlde to this tyme, nor shalbe. And except those dayes shulde be shortened, there shoulde no flesshe be saued: but for the chosens sake, those dayes shalbe shortened.

Then yf any man shall saye vnto you: lo, here is Christ, or there is Christ: beleue it not. For there shall aryse false Christes, and false prophetes, and shall do great myracles and wonders. In so moche that yf it were possible euen the chosen persons shulde be deceaued. Take hede, I haue tolde you before. Wherfore yf they shall saye vnto you: * beholde he is in the wyldernesse, go not forth: beholde in the secret places, beleue not. For as the lightnyng cometh out of the east, and shyneth into the west: so shall the cõmynge of the sonne of man be. For where soeuer a dead karkas is euen thyther will the egles resorte. Forthwith * after the tribulations of those dayes shall the sonne be derkened: & the mone shall not geue her lyght, and the starres shall fall frome heauen, and the powers of heauen shall moue. And then shall appeare the sygne of the sonne of man in heauen. And then shall all the kynredes of the earthe mourne, and they shall se the sonne of man come in the clowdes of heauen, with power and great glorye. * And he shall sende his aungels with the greate voyce of a trompette, and they shall gather togyther his chosen, frome the. iiij. wyndes, and frome the one ende of the heauen to the other.

Lerne a parable of the fygge tree: When his braunches are yet tender, and his leaues spronge, ye knowe that somer is nyghe. So lykewyse, when ye se all these thynges, be ye sure that it is neare, euen at the dores. Truely I saye vnto you, that this age shall not passe tyll all these be fulfilled. Heauen and earthe shall passe, but my wordes shall not passe. But of that daye and houre knoweth no man no not the aungels of heauen, but my father onely.

* As the tyme of Noe was, so shall the cõmynge of the sonne of man be. For as they were in the dayes before the floude: eatynge and drynkynge, maryenge and gyuen in mariage, euen vnto the daye that Noe entred into the shyppe, and knewe of nothynge, tyll the floude came, and toke them all awaye, so shal also the commynge of the sonne of man be. Then two shalbe in the felde, the one is receyued, and the other refused, two wemen grynding at the myl, the one is receyued, and the other refused. * Wake therfore, because ye knowe not what houre your master wil come. Of this be sure, that yf the housholder knewe what houre the theefe wolde come: he wolde surely watche, and not suffre his house to be broken vp. Therfore be ye also redy, for in the houre ye thinke not: the sonne of man cometh. Who is the faithfull seruaunt and wyse, whõ his master hath made rular ouer his household to geue them meate in season: happy is that seruaunt whom his master (when he cometh) shall fynde so doynge. Verely I tell you, he shall make him rular ouer all his goodes.

That yf the euyll seruaunte shall saye in his herte, my master tarieth, and begyn to smyte his felowes, yea to eate and to drynke with the dronken: the master of that seruaunte shall come in a daye when he loketh not for hym, & in an houre that he is not ware of, and shall hewe him, and geue him his part with hypocrites. There shalbe weepynge and gnashynge of teeth.

¶ The ten virgins. The talentes delyuered to the seruauntes. and of the generall iudgement.

CAPI. XXV.

THen the kyngdome of heauen shalbe lykened vnto ten virgins, whiche toke their lampes, & went to mete the bridegrome: fyue of them were folysshe, and fyue were wyse. The folysshe toke their lampes, but toke none oyle with them. But the wyse toke oyle with them in their vessels togyther with their lampes. Whyle the bridgrome tarved, all slombred and slepte, at mydnyght, a crye was made: beholde, the bridegrome cometh, go mete hym. Then all these virgins arose, and prepared their lampes. And the folysshe sayde to the wyse: Geue vs of your oyle for our lampes be out. But the wyse answered, sayenge: Not so, lest there be not ynough for vs and you: but go rather to them that sel and bye for youre selues. And whyle they wet to bye, the bridegrome came: and they that were redy, went in with hym to the weddyng and the gate was shut vp. Afterwardes came also the other virgins, sayenge: Lorde Lorde open to vs. But he aunswered, and sayde. Verely I tell you: I knowe you not. Watch therfore: for ye knowe neyther the daye, nor yet the houre, when the sonne of man shall come.

For lyke as a certayne man redy to take his iourney to a straunge countrey, called his seruauntes, and delyuered to them his goodes. * And vnto one he gaue. v. talentes, to an other. ij. and to an other one: to euery mã after his habilyte, and forthwith departed. Then he that hadde receyued the fyue talentes, wente and bestowed them, and made other fyue talentes. Lykewyse he that receyued two, gayned other two. But he that receyued the one talent, went and dygged a pyt in the earth, and hyd his masters money. After a longe season, the Lorde of those seruauntes came and rekened with them. Then came he that receyued fyue talentes, and brought other fyue talentes, sayenge: Master, thou delyueredst vnto me fyue talentes: beholde, I haue gayned with them fyue talentes moo. His master sayde vnto hym: Oh good seruant and faythfull. Thou hast bene faythfull in lytell, I wyll make the ruler ouer moche: entre into thy masters ioye. Also he that receyued two talentes, came and sayde: Master thou delyueredst vnto me two talentes: beholde, I haue wonne two other talentes with them. And his master sayde vnto hym, Oh good seruaunt and faythfull. Thou hast bene faythful in lytell, I will make the rular ouer moche entre into thy masters ioye.

* Mathew xxiiii.d Luke.xii.e Luke.xix.b. Marci.xiii.d.

Then

C Then he whiche hadde receyued the one talente, came and sayde: Master, I consydered that thou arte an harde man, reppynge where thou sowedst not, and gatheryng where thou strawedst not, and was therfore afrayde, and wente and hyd thy talent in the earthe: Beholde, thou haste thyne owne. His master answered and sayde vnto hym: thou cuyll seruaunte, and slowthfull, thou knewest that I repe where I sowed not, and gather where I strawed not: thou oughtest therfore to haue put my money to the exchaungers, and then at my commyng, I shulde haue receyued myne owne, with gaynes. Take therfore the talent frome hym, and geue it vnto hym which hath ten talentes. For vnto euery one that hath it, shalbe gyuen, and he shall haue abundance, and frome hym that hath not, shall be taken awaye, euen that he hath. And caste that vnprofytable seruaunte, into vtter derckenesse: There shall be weppynge, and gnasshynge of teeth.

✠ When the sonne of man commeth in his glorye, and all the holy angels with hym, the shall he syt vpon the seate of his glorye, and before hym shalbe gathered all nacyons. And he shall parte them one frome another, as a shepeherde dyuydeth the shepe frome the gootes. And he shall set the shepe on his ryghte hande, and the gootes on the lyft. Then shall the kynge saye to them on his ryghte hande: Come ye blessed children of my father, inherete the kyngdome prepared for you, frome the begynnynge of the worlde. For I hongred, and ye gaue me meate. I thursted, and ye gaue me drynke. I was a straunger, and ye lodged me. I was naked and ye clothed me. I was sicke and ye vysyted me. I was in pryson, and ye came vnto me. Then shall the ryghteous answere hym, sayenge: Lorde, when sawe we the an hongred, and fed the? or a thurst, and gaue the drynke? When sawe we the a stranger, and lodged the? Or naked, and clothed the? Or when sawe we the sycke, or in pryson and came vnto the? And the kynge shall answere and saye vnto them: Verely I saye vnto you: in as moche as ye haue done it vnto one of the leaste of these my brethren, ye haue done it to me.

Then shall the kynge saye vnto them on ꝑ lyfte hande: departe frome me ye cursed, into euerlastynge fyre: whiche is prepared for the deuyll and his aungels. For I hungred, and ye gaue me no meate. I thursted, and ye gaue me no drynke. I was a straunger, and ye lodged me not. I was naked, and ye clothed me not. I was sycke, and in pryson, and ye vysyted me not.

Then shall they also answere him, sayenge: Lorde, When sawe we the an hungred, or a thurst, or a straunger, or naked, or sicke, or in pryson, and dyd not mynister vnto the? Then shall he answere them, and saye: Verely I saye vnto you, in as moche as ye dyd it not to one of the least of these, ye dyd it not to me. And these shall go into euerlastynge payne: & the ryghteous into lyfe euerlastynge. F

C The Magdalene anoynteth Chryst. They eate the Passouer, and the supper of the Lorde. Judas betrayeth him. Peter forsweareth of Malcus eare. Chryst is accused by false witnesse. Peter denyeth him.

CAPI. XXVI.

AND it came to passe, when Jesus hadde endɔ all these sayenges, he sayde vnto his disciples: ✠ ✶ Ye knowe that after two dayes shall be Easter, and the sonne of man shall be delyuered to be nayled to the crosse. Then assembled the chiefe prestes and the scribes, and the elders of the people to the palace of the hyghe preste, called Cayphas, & toke counsell, howe they myghte take Jesus by gyle, and kyll hym. But they sayde, not on the feastfull daye, least any arroure aryse in the people. A Mar.xiiii. Luke.xxii

When ✶ Jesus was in Bethanye, in the house of Simon the leper, there came vnto hym a woman, whiche had an alabaster boxe of precyous oyntement, and powred it on his hedde, as he sate at the boorde. When his disciples sawe that, they disdayned, sayenge: What neded this waste? This oyntement myght haue bene sold for moch money, & gyue to the poore. When Jesus vnderstode that, he sayde vnto them: Why trouble ye the woman? She hath wrought a good worke vpon me. For ye haue poore folke alwayes with you but me haue ye not allwayes. For where as this woman hathe casten this oyntement on my body, she dyd it to burye me with. Verely I saye vnto you, Where so euer this Gospell shalbe preached throughout the hole worlde, there shall also this that she hath wone be told for a remembraunce of her. Mar.xiiii. Luke vii.

Then one of the twelue, called Judas Iscariot, went vnto the chiefe prestes, & sayde: What will ye geue me, ✶ and I shall delyuer hym vnto you? And they appointed vnto him thirty peces of syluer. And frome that tyme he sought opportunite to betraye hym. B Mar.xiiii. Luke.xxii.

✶ The first daye of swete breed, the disciples came to Jesus, sayenge vnto him: where wilt thou we prepare for ꝑ to eat the passouer? And he sayde: go into the cytie, to such a man and saye to him, the master sayeth my tyme is at hande, I wyll kepe myne Easter at thy house with my disciples. And the disciples did as Jesus had appoynted them, and made redy the Easterlambe. Mar.xiiii. Luke.xxii

✶ When the euen was come he sate wyne with the. xii. And as they dyd eate, he sayde: Verely I saye vnto you, one of you shall betraye me. And they were very sorowfull, and began euery one of them to saye vnto hym: is it I master? He answered and sayde: he that hath dypped his hande with me in the dysshe, the same shall betraye me. ✶ The sonne of mā goeth as it is wrytten of hym: but wo be to that man, by whome the sonne of man is betrayed. It hadde bene good for that man, yt he hadde neuer bene borne. Then Judas whiche betrayed hym, answered and sayde: is it I master? He sayde vnto hym: Thou haste sayde. Whyle they dyd eate, Jesus toke bred and Mar.xiiii. Luke.xxii. John.xiii. C Psalmo.xl.

and when he hadde geuen thankes, brake it, and gaue it to the disciples, and sayde: ✱ Take eate, this is my body. And he toke the cup, & thanked, and gaue it them, sayenge: drynke of it euery one. For this is my bloude of the newe couenaunt shedde for many, to the forgyuenelle of synnes. I saye vnto you: I shall not drynk hence forth of this frute of the vyne tyll that daye, when I shall drynke it new wt you in my fathers kyngdome.

And when they hadde gyuen prayses, they went oute into mounte Oliuete. Then sayd Jesus vnto them: all ye shall be offended by me this nyght. For it writen: ✱ I will smyte the shepeherde, and the shepe of the flocke shal be scattered abrode. But after I am ryen agayne, I will go before you into Galile. Peter aunswered, and sayde vnto hym: thoughe all men shulde be offended by the, yet wolde I neuer be offended. Jesus sayde vnto hym: Verely I saye vnto the, that this same nyght before the cocke crow, thou shalt denye me thryse. Peter sayde vnto hym: ✱ If I shulde dye with the, yet wolde I not denye the. Lykewyse also sayde all the disciples.

Then wente Jesus with them into a place called Gethsemane, and sayde vnto his disciples, syt ye here, whyle I go and praye ponder. And he toke with him Peter and the two sonnes of Zebede, and began to wexe sorouthull, and to be in an agonye. Then sayde Jesus vnto them: ✱ my soule is heuy euen vnto the deth. Tary ye here: and watche with me. And he went a lytell forth, and fell flat on his face, and prayed, sayenge: My father, yf it be possible, ✱ let this cuppe passe frome me: neuertheles, not as I will, but as thou wylte. And he came vnto the disciples, and founde them a slepe, and sayde to Peter: What, myghte ye not watche with me one houre: Watche: and praye that ye fall not into temptacion. The spirite is prompte, but the flesshe is weake.

He wente forthe ones agayne, and prayed, sayenge: My father, yf this cup can not passe awaye frome me, but that I drynke of it, thy wyll be done. And he came, and founde them a slepe agayne. For their eyes were heuy. And he left them and went agayne, and prayed ỳ thirde tyme, sayenge the same wordes. Then came he to his disciples, and sayde vnto them: Slepe hencefoorth, and take your rest. Beyold the houre is at hande, and the sonne of man is betrayed into the handes of synners. Ryse, let vs be goyng: beholde, he is at hande that betrayeth me. Whyle he yet spake: Lo, Judas one of the .xij. came, and with him a great multitude with swerdes and staues, sent from the chefe preestes, and elders of the people. And he that betrayed hym, hadde gyuen a token, sayenge: Whosoeuer I kysse, that same is he, laye handes on hym. And forthwith he came to Jesus, and sayde, hayle Master: and kyssed hym. And Jesus sayde vnto hym: frend wherefore arte thou come. Then came they, & layde handes on Jesus, and toke hym.

And beholde, one of them which were with Jesus, stretched oute his hande, and drue his swerde, and stroke a seruaunte of the hyghe preste, and smote of his eare. Then sayde Jesus vnto hym: Put vp thy swerde into his place. ✱ For all that take the swerde, shal perysshe with the swerde. Eyther thynkest thou that I can not nowe praye to my father, and he wall geue me mo then. xij. Legions of angels? But howe then shulde the scriptures be fulfylled: that so it oughte to be. The same tyme sayde Jesus to the multitude: ye be come out as vnto a theefe, with swerdes and staues for to take me. I sate dayely teachynge in the temple amonge you, and ye toke me not. All this was done that the scriptures of the Prophetes myght be fulfilled. ✱ Then all the disciples forsoke hym and fled. And they toke Jesus and led hym to Cayphas the chiefe Preest, where the Scribes and elders were assembled Peter folowed him a farre of, vnto the hyghe prestes palace: and went in, and sate with the seruauntes to se the ende.

The chiefe preestes and elders, and all the concile, sought false witnesse against Jesus, to put him to death, but founde none: in so moch that when many false wytnesses came, yet founde they none. At last came two false wytnesses, and sayde: This man sayde: I can destroy the temple of God, and buylde it agayn in thre dayes. And the chefe Preste arose, and sayde to hym: answerest thou nothinge? How is it that these beare witnesse against the. But Jesus held his tongue. And the chiefe preste answered, and sayde to hym: I coniure the in the name of the lyuyng God, that thou tell vs, whether thou be Christ the sonne of God. Jesus sayde to hym: thou hast sayde. Neuertheles I say vnto you ✱ hereafter shal ye se the sonne of man syttynge on the ryght hande of power, and come in the cloudes of the heauen.

✱ Then the chiefe preste rent his clothes, sayenge: he hath blasphemed: what nede we any mo wytnesses? Beholde, nowe ye haue herde his blasphemy: what thinke ye? They answered and sayde: he is gylte of deathe. Then spat they in his face and buffeted hym with fystes. And other smote hym with the palme of their handes on the face, sayenge: Prophecye vnto vs thou Christ, who is he ỳ smote the?

Peter sate without in the palace. And a damsell came to him, sayenge: Thou also wert wt Jesus of Galile: but he denyed before them al sayenge: I wote not what thou sayst. When he was gone oute into the porche, an other wenche sawe hym, and sayde vnto them that were there. This felowe was also with Jesus of Nazareth. And agayne he denyed with an othe, I knowe not the man. And after a whyle came vnto hym they that stode by and sayde vnto Peter: ✱ Surely thou arte one of them, for thy speache bewrayeth the. Then began he to curse and to sweare, that he knew not the man. And by and by the cocke krewe. And Peter remembred the wordes of Jesus, which sayde vnto him: before the cocke crow, thou shalt denye me thryse: and went out at the dores and wept bytterly.

Gene.ix.a
John.xviii.b
Esaie.liii.b
Psal.xxi.lxix.
Mar.xiiii.f.
Luke.xxii.f.
John.xviii.b
f
Mar.xiiii.g.
Luke.xxii.g.
Mar.xiiii.g.
Luke.xxii.f.
G
Mar.xiiii.g.
Luke.xxii.f.
John.xviii.c

¶ Christ

¶ Chryst is delyuered vnto Pilate. Judas hangeth him selfe. Chryste is crucifyed amonge theues. He dyeth and is buryed. watchmen kepe the graue.

CAPI. XXVII.

A When the morynge was come, ✱ all the chiefe prestes, and the elders of the people helde a counsayle agaynste Jesus, to put hym to deathe, and brought hym bounde, and delyuered hym vnto Poncius Pylate the deputie. Mar.xv.a Luke.xxiii.a.

Then when Judas whiche betrayed hym, sawe that he was condempned, he repented hym selfe, and brought agayne the.xxx. plates of syluer to the chiefe Prestes and elders, sayenge: I haue synned betrayenge the gyltles bloude. And they sayde: what is that to vs? Se thou to that. And he caste downe the syluer plates, in the temple, and departed, and went and hounge hym selfe.

And the chiefe prestes toke the syluer plates and sayde: It is not lawfull to put them into the treasure, because it is the pryce of bloude. And they toke counsell, and boughte with them a potters felde, to bury straungers in. Wherfore that felde is called ℔ felde of bloud, vnto this daye. Then was fulfylled, that was spoken by Jeremye the Prophete, sayenge. And they toke thirty syluer plates, the pryce of hym that was valued, whō they bought of the chyldren of Israel, and they gaue theym for the potters felde, as the Lorde appoynted me. Jeremy.xxxii. b Zacha.xi.c.

B ✱ Jesus stode before the deputye: and the deputye asked hym, sayenge: Arte thou the kynge of the Jues: Jesus sayde vnto hym. Thou sayest. And when he was accused of the chiefe Prestes, and elders, he aunswered nothynge. Then sayde Pilate vnto hym: Hearest thou not, howe many thynges they laye againste the? And he answered hym to neuer a worde: in so moche that the deputie meruyled greatly. Mar.xv.a. Luke.xxiii. a Johan.xviii, f

At that feast, the deputie was wont to delyuer vnto the people a prysoner, whom they wolde desyer. He had then a notable prysonner called Barrabas. And when they were gathered togyther, Pilate sayde vnto them: ✱ Whether wyll ye that I gyue loose vnto you Barrabas or Jesus whiche is called Christe? For he knewe well, that for enuye they hadde delyuered hym. Mar.xv.a Johan.xviii.g

When he was set downe to geue iugement his wyfe sent to hym, sayeng: Haue thou nothinge to do with that iuste man. For I haue suffered many thynges this daye in a dreame, aboute hym. But the chiefe prestes and elders hadde persuaded the people, that they shulde aske Barrabas, and shulde destroye Jesus. Then the deputie aunswered and sayde vnto them: whether of the twayne will ye that I let loose vnto you? And they sayde, Barrabas. Pilate sayde vnto them: what shall I do then with Jesus, whiche is called Christe? They all sayde to hym: let hym be crucifyed. Then sayde the deputie: What euyll hath he done? And they cryed the more, sayenge: Let hym be crucifyed. When Pilate sawe that he preuayled nothynge, but that more bustynesse was made, he toke water, and washed his handes before the people, sayenge: I am innocent of the bloude of this ✱ iuste person, ✱ His confessiō him to be a-wyse you. Then answered all the people, and sayde: his bloude be on vs, and on oure chyldren. Then let he Barrabas loose vnto them and scourged Jesus, and delyuered hym to be crucyfyed.

Then the soudiours of the deputie toke Jesus vnto the comune hall; and gathered vnto hym all the companye. And they stripped hym and put on hym a purpyl robe, and platted a crowne of thornes and put vpon his hed and a reede in his ryghte hande: and bowed their knees before hym, and mocked hym, sayenge: Hayle kynge of Jewes: and spytted vpon hym, and toke the rede, and smote hym on the heed.

And when they hadde mocked hym, they toke the robe of hym agayne, & put his owne rayment on hym, and led hym awaye to crucyfye hym. And as they came out, they founde a man of Cyren, named Simon: hym they compelled to beare his crosse. And when they came vnto the place, called Golgotha (that is to saye, a place of dead mens sculles) they gaue hym vyneger to drynke, mengled with gall. And when he had tasted therof, he wold not drynke. D

When they hadde crucyfyed hym, they parted his garmentes, and dyd cast lottes: to fulfill that was spoken by the Prophet. ✱ They deuyded my garmentes amonge theym: and vpon my vesture dyd caste lottes. And they sate and watched hym there, and they set vp ouer his hed the cause of his deathe wryten. This is Jesus the kynge of the Jewes. ✱ And there were two theues crucyfyed with hym, one on the ryghte hande, and an other on the lyfte. Psal.xxii. Mar.xv. Mar.xv. Luke.xxiii. E

They that passed by, reuyled hym, waggynge their heddes, and sayenge: Thou that destroyest the temple of God, and buyldest it in thre dayes, saue thy selfe. If thou be the sonne of God, come downe frome the crosse. Lykewyse also the hyghe Prestes mockynge hym, with the Scrybes and elders, sayde: He saued other, hym selfe he can not saue. If he be the kynge of Israel: let hym nowe come downe frome the crosse, and we wyll beleue hym. He trusted in God, let hym delyuer him nowe, yf he wyll haue hym: for he sayde, I am the sonne of God. That same also the theues, whiche were crucifyed with hym, cast in his teeth.

Frome the syxte houre was there derckenes ouer all the lande vnto the nynth houre. And aboute the nynthe houre, Jesus cryed with a loude voyce, sayenge: Eli Eli lama asabthani. That is to say: ✱ my God, my God, why haste thou forsaken me? Some of theym that stode there, when they herde that, sayde, this man calleth for Helt. And forthwith one of them ran and toke a sponge, and fylled it full of vyneger, and put it on a rede, and gaue him to drynke. Other sayde, let be: let vs se whether Hely wyll come, and delyuer hym. Jesus F Mar.xv. Psal.xxi.

cryed

cryed agayne with a loude voyce and yeldede vp the ghoste.

And beholde the ✱ vayle of the temple dyd rent in twayne, frome the hyghest to the lowest, and the earthe dyd quake, and the stones dyd rent, and graues dyd open: and the bodyes of many sayntes whiche slepte, arose, and came oute of the graues after his resurrection, and came into the holy cytie, and appeared vnto many. ✱ When the Centurion, and they that were with hym watchynge Jesus, sawe the earthe quake, and thole thynges whiche happened, they feared greately, sayenge. Truely this was the sonne of God.

✱ And many wemen were there, beholding hym a farre of, whiche folowed Jesus frome Galile, mynistringe vnto hym. Amonge whiche was Mary Magdalen, and Mary the mother of James and Joses, and the mother of Zebedes children.

✱ When the euen was come, there came a ryche man of Aramathia named Joseph, whiche man also was Jesus disciple. He went to Pilate and craued the bodye of Jesus. Then Pilate commaunded the body to be delyuered. And Joseph toke the body, and wrapped it in a clene lynnen clothe, and put it in his newe tombe, whiche he hadde hewen oute, euen in the rocke, and rolled a greate stone to the dore of the sepulcre, and departed. And there was ✱ Mary Magdalene, & the other Mary, sytynge ouer against the sepulcre. The nexte daye, that folowed the daye of preparing the Sabboth, the hyghe prestes and Phariſes gat them selues to Pilate, and sayde: Syr, we remembre, that this deceyuer sayde whyle he was yet alyue. After thre dayes, I shall aryse agayne. Commaunde therfore that the sepulcre be made sure tyll the thirde daye, lest his disciples come and steale hym awaye, and saye vnto the people, he is rysen frome deathe and the laste errour be worse then the firste. Pylate sayde vnto them. Ye haue a watche: Go, and make it as sure as ye can. And they went and made the sepulcre sure with watche men, and sealed the stone. ✠

¶ The resurreccion of Chryste. The hye prestes gyue the soudiers monye to saye that Chryste was stollen out of his graue. Chryste appeareth to his disciples / and sendeth them to preache and to baptyse.

CAPI. XXVIII.

IN the euenynge of the Sabboth dayes, which dawneth vnto one of the Sabothes Mary Magdalene and the other Mary, came to se the sepulchre.

And beholde there was a great erth quake. For an aungell of the Lorde descended frome heauen, and came and rolled backe the stone frome the dore, and sate vpon it. His countenaunce was lyke lyghtnynge, and his raymēt whyte as snowe. And for feare of hym the kepers were astonyed, and were as deed.

✱ The aungell aunswered and sayde to the wemen, feare ye not. I know that ye seke Jesus whiche was crucyfyed: he is not here: he is rysen as he sayde. Come, and se the place where the Lorde was put: and goo quickely, and telle his disciples, that he is rysen frome deathe. And beholde, he goeth before you into Galile, there ye shall se hym. Lo I haue tolde you. ✠ B

✠ And they departed quickly frome the sepulcre with feare and greate ioye: and ran to tell his disciples. And as they went to tell his disciples: beholde Jesus met them, sayenge: All hayle. And they came and helde hym by ye fete, and worshypped hym. Then sayde Jesus vnto them: Be not afrayde. Go and tell my brethren, that they go into Galile, and there shall they se me. When they were gone: Beholde, some of the kepers came into the citie, and shewed vnto the hyghe Prestes, all the thinges that were happened. And they gathered them togyther with the elders, and toke counsell, and gaue large money vnto the soudiours, sayenge: Say that his disciples came by nyght, and stole hym away whyle ye slept. And yf this come to the rulars eares, we will appease hym, and saue you harmeles. And they toke the money, and dyd as they were taughte. And this sayenge is noysed amonge the Jewes vnto this daye. ✠ C

✠ Then the .xj. disciples went awaye into Galile, into a mountayne, where Jesus had appoynted them. And when they sawe hym, they ✱ worshypped hym. But some of theym doubted. And Jesus came and spake vnto the sayenge. All power is gyuen vnto me in heauen, and in earth. Go therfore and teache all nacyons, Baptysynge them, in the name of the father, and the sonne, and the holy ghost: Teachynge the to obserue all thinges, what so euer I commaunded you. And lo, I am with you alwaye, euen vntyll the ende of the worlde. ✠ D Mark.xvi.b

Mark.xvi.b

¶ Here endeth the Gospell after S. Mathew.

The Gospell after S. Marcke.

¶ The office of John Baptist. The baptisme of Christe/his fastynge/preachynge/ and the callynge of Peter. Andrew/ James and John. Christe healeth the man with the vncleane spirite / helpeth Peters mother in lawe and cleanseth the leper.

CAPI. I. ✠

A THe begynnynge of the Gospell of Jesu Christe, the sonne of God, as it is written in the Prophetes, ✶ Beholde, I sende my
Mala.iii.a messenger before thy face, whiche shall prepare thy waye before the. The voyce
Esaye.xl.a of a cryer in the wildernesse: ✶ prepare ye the waye of the Lorde, make his pathes streyght. Johñ dyd baptyse in the wildernesse, & preache the baptisme of repentaunce, for the remissiō of synnes. And all that lande of Jurie and they of Jerusalem, went out vnto hym, and were all baptised of him in the ryuer Jordan, confessynge their synnes.

Johñ was clothed with camels heare, and with a gyrdell of a skynne about his loynes. And he dyd eate locustes and wylde hony, and
B preached sayenge: a stronger then I commeth
The baptisme of Christ. after me, whose sho latchet I am not worthy to stoupe downe and vnlose. I haue baptysed you with water: but he shall baptyse you w the holy ghost.

And it came to passe in those dayes, that Jesus came frome Nazareth, a citie of Galile: & was baptised of Johñ in Jordan. And assone as he was come out of the water: he sawe heauen open, and the holy ghost descendinge vpō him, lyke a doue. And there came a voyce frō heauen. Thou arte my dere sonne in whom I delyte.

And forthwith the spyrite draue him into wylderneslle: and he was there in the wylderneslle. xl. dayes, and was tempted of Satan, & was with wylde beastes. And the angels ministred vnto hym. After Johñ was taken, Jesus came into Galile, preachinge the gospell of the kyngdome of God, sayenge: the tyme is come, and the kyngdome of God is at hande, repente and beleue the Gospell.

As he walked by the see of Galile, he sawe Simon and Andrew his brother, castinge nettes into the see, for they were fyshers. And Jesus sayde vnto them: folow me, and I wil make you fyshers of men. And forthwith, they forsoke their nettes, and folowed hym. And when he had gone a lytell further thence, he sawe James the sonne of Zebede, and Johñ his brother, whiche also in the shyp were mēdynge their nettes. And anone he called them And they lefte their father Zebede in the shyp with his hyred seruauntes, and wente their waye after hym.

C And they go to Capernaum: and forthwith on the Saboth dayes, he entred into the Synagoge and taught, and they merueled at his learnynge. For he taughte theym as one that had power, and not as the Scribes.

And there was in their Synagoge a man vexed with an vnclene spirite, that cryed sayenge: Ay, what haue we a w with the, Jesu of Nazareth? Arte thou come to destroye vs? I knowe what thou art, that holy of God. And Jesus rebuked hym sayenge: be styll and come out of the man. And the vncleane spirite tare him, and cryed with a loude voyce, & came out of hym. And they were all amased, in so moch that they demaunded one of an other amonge them selues sayenge: What thinge is this? ✠ What newe doctrine is this? For he commaundeth the foule spirites with power, and they obey hym. And immediatly his fame spred abrode through out all the region borderynge on Galile.

✠ Christes doctryne counted n

And forthwith, assone as they were come oute of the Synagoge, they entred into the house of Symon and Andrew, with James & Johñ. And Symons mother in lawe lay sicke of a feuer. And anone they tolde him of her. And he came and toke her by the hande, & lyft her vp: and the feuer forsoke her by and by: and she mynystred vnto theym. And at euen when the sonne was downe, they brought to hym all that were dysseased, and theym that were possessed with dyuels. And all the cytie gathered togither at the dore, and he healed many that were sycke of dyuers dysseases. ✶ And he cast out many dyuels, and suffred not the dyuels to speake, bycause they knew him.

D Luke.iiii. Marci.iii.

And in the morynyng very erly, Jesus arose and went out into a solitary place, and there prayed. And Symon and they that were with him folowed after hym. And when they had founde him, they sayde vnto hym: all men seke for the. And he sayde vnto them: let vs go in to the next tounes, that I maye preache there also: for truely I came out for that purpose. And he preached in their Synagoges through out all Galile, and cast the dyuels out.

Math.viii. Lyke.v.c

✶ And there came a leper to hym, besechinge hym, and kneled downe vnto hym, and sayde to hym: Yf thou wilte, thou canste make me cleane. And Jesus had compassion on hym, & put forth his hande, touched hym, and sayd to hym: I will, be thou cleane. And assone as he had spoken, immediately the leprosy departed frome hym, and sent hym awaye forthwith, & sayde vnto hym: See thou saye nothinge to any man: but get the hence, and shewe thy self to the Preste, and offer for thy clensynge, those thinges which Moses commanded, for a witnesse vnto them. But he (assone as he was departed) began to tell many thinges, & to publyshe the dede: in so moche that Jesus coulde no more openly entre into the citie, but was without in deserte places. And they came to hym frome euery quarter.

Leuit.xiiii.

¶ He healeth the man of the palsye / calleth Leui the customer/ eateth with open synners/ and excuseth his disciples.

CAPI. II.

A After a fewe dayes, he entred into Capernaum agayne, and it was noysed that he was in a house. And anone many gathered togither, in so moche ỹ now there

A Math.ix.a Luke.v.d

was

was no rowme to receyue them, no not so moche as about the dore. And he preached the worde vnto them. And there came vnto hym, that brought one sicke of the palsie, borne of foure men. And because they coulde not come nyghe vnto hym for preasse, they vncouered the rofe of the house, where he was. And when they hadde broken it open, they let downe the bed wherin the sicke of the palsye laye. When Jesus sawe their faythe, he sayde to the sycke of the palsye, ✳ Sonne, thy synnes are forgyuen the.

And there were certayne of the Scribes sittynge there, and reasonynge in their hertes: How weth this felowe so blaspheme? Who can forgyue synnes, but God onely? And immediatly when Jesus perceyued in his spirete, that they so reasoned in them selues, he sayde vnto them: Why thynke ye suche thinges in your hertes? Whether is it easyer to saye to the sycke of the palsye, thy synnes are forgyuē the: or to saye, aryse and take thy bedde, and walke? ✳ That ye maye know that the sonne of man hath power in erth to forgyue synnes, he spake vnto the sycke of the palsy: I say vnto the, aryse and take vp thy bed, and get the hense into thyne owne houlse. And by and by he arose, and toke vp the bed, and went forth before them all: in so moch that they were all amased, and glorified God, sayenge: we neuer sawe it on this fassyon.

And he wente agayne vnto the see, and all the people resorted vnto hym, and he taught them. And as Jesus passed by, he sawe Leui þ sonne of Alphey syt at the receyte of custome, and sayde vnto hym: folowe me. And he arose and folowed hym. ✳ And it came to passe, as Jesus sate at meate in his house, many publicans and synners sate at meate also with Jesus and his disciples. For there were manye that folowed hym. And when the Scribes & Pharises sawe hym eate with publicans and synners, they sayde vnto his disciples: How is it, that he eateth and drynketh with publicans and synners? When Jesus herde that, he sayde vnto them. ✳ The hole haue no nede of the Phisycion, but the sycke. I came not to call the ryghtwyse, but the synners to repentaunce.

And the disciples of Johñ and the Pharises dyd faste: and they come and say vnto hym. Why do the disciples of Johñ & of the Pharises faste, and thy disciples fast not. And Jesus sayde vnto them: Can the children of a weddynge faste, whyles the brydegrome is with them? As longe as they haue the brydegrome with them, they cannot faste. But the dayes shall come when the brydegrome shalbe taken frome them, and then shall they faste in those dayes.

Also no man soweth a pece of newe clothe vnto an old garment, for then taketh he away the new pece frome the olde, and so is the rent worse. In lykewyse, no man powreth newe wyne into olde vessels: for yf he do, the newe wyne breaketh the vessels, and the wyne runneth out, and the vessels perysshe. But newe wyne, must be powred into new vessels.

And it chaunced that he went thorow the corne feldes, on the Sabboth daye: and his disciples as they went in their waye, began to plucke the eares of corne. And the Pharisees sayde vnto hym: beholde, why do they on the Sabboth dayes, that whiche is not lawfull? And he sayd to them: haue ye neuer red what Dauid dyd, when he hadde nede, and was an hongred, bothe he / and they that were with hym? Howe he wente into the house of God in the dayes of Abiathar the hyghe preest, and dyd eate the halowed loues, whiche is not lawfull to eate, but for the Prestes onely: and gaue also to them whiche were with hym? And he sayde to them the Sabboth was made for man, and not mā for the Sabboth. Wherfore the sonne of man is Lorde also of the Saboth daye. 1. Regū. xxi. b.

The helpeth the man with the dryed hand/choseth his Apostles/and casteth out the vncleane spyrete / whithe the Pharises ascribe vnto the deuyll. The brother/systers and mother of Christ.

CAPI. III.

A ✳ Nd he entred agayn into the Synagoge, and there was a man which had a ✳ wyddred hand. And they watched hym to se, whether he wolde heale him on the Sabboth daye, that they myght accuse hym. And he sayde vnto the man whyche hadde the wyddred hande: arise, and stande in the myddes. And he sayde to them: whether is it lawfull to do a good dede on the Sabboth dayes, or an euyll? to saue lyfe or kyll? But they helde their peace. And he looked rounde aboute on them angerly mournynge on the blyndnes of their hertes, and sayde to the man, ✳ stretche forth thyne hande. And he stretched it oute. And his hande was restored, euen as hole as the other. ✳ A Math. xii. a. Marke. xii. b Luke. vi. c

And the Pharises departed, and forthwith gathered a counsell, with them that belonged to Herode, against him, to destroye him. And Jesus auoyded with his disciples to the see. And a great multitude folowed him from Galile and from Jurie, and from Jerusalem, and frome Idumea, and from beyonde Jordane, ✳ and they that dwelled about Tyre and Sidō a great multitude: which when they had herd what thinges he dyd, came vnto hym. Math. iiii. b. Luke. vi. c. Johñ. vi. c

And he commaunded his disciples, that a shyppe shoulde wayte on hym, because of the people, lest they shoulde thronge hym. For he had healed many, in so moche that they preased vpon hym, for to touche hym as many as had plages. And whē the vnclene spirites sawe hym, they fell downe before hym, and cryed, sayenge: thou arte the sonne of God. And he straytly charged them that they shuld not vtter hym. B

✳ And he went vp into a mountayne, and called vnto hym whome he wolde, and they came vnto him. And he ordeyned the. xij. that they shulde be with hym, and that he myght sende them to preache: and þ they myght haue power to heale sycknesses, and to caste oute deuyls. And he gaue Symon to name Peter. Mathew. x. a Luke. vi. c C

And he called James the sonne of Zebede and Johñ James brother, and gaue them Bonargus to name, which is to saye, the sonnes of thounder. And Andrew, and Philip, & Bartlemew, and Mathewe, and Thomas, & James the sonne of Alphey, and Thaddeus, and Symon of Cane, and Judas Iscariot, whiche also betrayed hym.

And they came vnto house, and the people assembled togither agayne, so greately that they had not leysur so moche as to eate bred. And when they that longed vnto him herde of it, they went out to laye handes on him. For they thought he had bene belyde him selfe. Math.xii.b Luke.xi.c

And the Scribes which came frome Jerusalē, sayde: He hath Beelzebub, and by the power of the chiefe deuyll, casteth oute deuyls. And he called them vnto hym, and sayde vnto thē in similitudes.

How can Satan dryue out Satan? For yf a realme be deuided against it selfe, that realme can not endure. Or yf a house be deuyded against it selfe, that house can not continue: So yf Satan ryseth against hym selfe and be diuided, he can not continue but is at an ende No man can entre into a stronge mans house and take awaye his gooddes, oneles he fyrste bynde that stronge man, and then spoyle his house. Verely I say vnto you, all synnes shal be forgyuen vnto mens children and blasphemy wherwith they blaspheme. But he that blasphemeth the holy goost, shall neuer haue forgyuenes: but is in daunger of eternall dānation: because they sayde, he had an vnclene spryte. Then came his mother and his brethrē and stode without, and sent vnto hym & called hym. And the people sate aboute him, and sayde vnto hym: Behold thy mother and thy brethren seke for the without. And he aunswered them sayenge: Who is my mother & my brethren? And he loked rounde aboute on his disciples, whiche sate in compasse aboute him and sayde: Beholde my mother & my brethren. For who so euer weth the will of God, he is my brother, my sister and mother. Math.xii.b Luke.xii.a John.v.c Gene.xlii.b Math.xii.d. Luke.viii.c

¶ The parable of the sower. Christ stilleth the tempest of the see/which obeyed him.

CAPI. IIII.

AND he began agayne to teach by the see syde. And there gathered togyther vnto hym moch people, so greatly that he entred into a shyp, and sate in the see, and all the people was by the see syde on the shore. And he taughte them many thinges in parables, and sayde vnto them in his doctrine. Herken: beholde, there went out a sower to sowe. And it fortuned as he sowed, some fell by the waye syde, and the fowles of the ayre came and deuoured it vp. Some fel on the stony grounde, where it had not moche erth: and by and by sprange vp, because it had not depth of earthe: but as sone as the sonne was vp, it caught heet, and because it had not rotynge, wyddred awaye.

And some fell amonge the thornes, and the thornes grewe vp, and choked it, so that it gaue no frute. And some fell vpon good ground and dyd yelde frute that spronge and grewe, & brought forthe: some thirty folde, some sixtye folde, and some an hundred folde. And he sayd vnto them: he that hathe eares to heare, let him heare.

And when he was alone, they that were aboute hym with the twelue, asked him of the parable. And he sayde vnto them. To you is it gyuen to knowe the mysteryе of the kyngdome of God. But vnto them that are without, shall all thinges be done in parables: that when they se, they shall se, and not discerne: and when they heare, they shal heare, and not vnderstande: leaste at any tyme they shoulde tourne, and their synnes shoulde be forgyuen them. And he sayde vnto them: Perceyue ye not this parable? and how ye shal vnderstand all other parables.

The sower soweth the worde. And they that are by the wayes syde, where the worde is sowen, are they to whome allone as they haue herde it, Satan commeth immediately, and taketh awaye the worde that was sowen in theyr hertes. And lykewyse they that are sowen on the stonye grounde, are they: whiche when they haue herde the worde, forthwith receyue it with gladnes, yet haue no rotes in them selues, and so endure but a tyme: and anon as trouble and persecucion ariseth for the wordes sake, they fall immediatly. And they that are sowen amonge the thornes, are suche as heare the worde, and the care of this worlde and the disceytfulnes of ryches, and the lustes of other thynges entre in & chooke the worde, and it is made vnfrutful. And those that were sowed in good grounde, are they that heare the worde and receyue it, and bryngе forthe frute, some thyrty folde, some sixtye folde, some an hundred folde.

And he sayd vnto them: is the candell lyghted to be put vnder a bushell, or vnder the table, and not rather to be put on a candelstycke? For there is nothynge so preuye that shall not be opened, neyther so secrete, but that it shall come abrode. Yf any man haue eares to heare, let hym heare. And he sayde vnto them: take hede what ye heare. With what measure ye mete, with the same shall it be measured vnto you again. And vnto you that heare, shal more be gyuen. For vnto hym that hath, shall it be gyuen/and from him that hath not, shal be taken awaye, euen that he hath. Math.xiii.b

And he sayde: so is the kyngdome of God, as yf a man sholde sowe seed in the grounde, and sholde slepe, and ryse vp nyght and daye: and the sede sholde sprynge and growe vp, he not ware. For the earthe bringeth forth frute of her selfe: first the blade, then the eares, after that full corne in the eares. And as sone as the frute is brought forth, anone he putteth to the sykell, because the heruest is come.

And he sayde: Where vnto shall we lyken the kyngdome of God? or with what parable shall we compare it? It is lyke a grayne of mustardseed, whiche when it is sowen in the erth, is the leest of all seedes that be in ẏ erth: but

but after that it is sowen, it groweth vp, and is greatest of all herbes: and beareth greate braunches, so that the fowles of the ayre may dwell vnder the shadowe of it.

And with manye suche similitudes he preached the word vnto them, after as they might heare it. And without similitude spake he nothing vnto them. But when they were a part he expounded all thinges to his disciples. And the same daye when euen was come, he sayde vnto them: Let vs passe ouer vnto the other syde. And they lefte the people, and toke hym euen as he was in the shyppe. And there were also with hym other shyppes.

And there arose a great storme of wynde, & ℘ dashed the waues into the shyppe, so that it was full. And he was in the sterne a slepe on a pelowe. And they awoke him, and sayde to him: Master, carest thou not that we perysh? And he rose vp, and rebuked the wynde, and sayd vnto the see: peace be still. And the wynde stayed, and there folowed a great calme. And he sayde vnto them: Why are ye so fearfull? Howe is it that ye haue no fayth? And they feared exceadyngly, and sayde one to another what felowe is this? For both wynde and see obaye hym.

The delyuereth the possessed frome the vncleane spirite/ the woman from the bloudye yssue/ and rayseth the captaynes doughter.

CAPI. V.

1 AND they came ouer to the other syde of the see, into the countrey of the Gadarenites. And when he was come out of the shyppe, there met hym out of the graues a man possessed of an vncleane spirite, whiche had his abydinge amonge the graues. And no man coulde bynde him: no not with cheynes, because that when he was often bounde with fetters and cheynes, he plucked the cheynes a sunder, and brake the fetters in peces. Neither coulde any man tame hym. And alwayes both nyght and daye he cryed in the mountaynes, and in the graues, and bet him selfe with stones. When he had spyed Jesus a farre of, he ran and worshypped hym, and cryed with a loude voyce, and sayde: What haue I to do with the Jesus the sonne of the moste hyghest God? I requyre the in the name of God that thou torment me not. For he had sayde vnto him: Come out of the man thou foule spirite. And he asked him: What is thy name? and he aunswered sayenge: My name is Legion, for we are many. And he prayed him instauntely, that he woulde not sende them awaye, oute of the countrey.

And there was nygh vnto the mountaynes ℣ a great herde of swyne feedinge, and al the deuels besought him sayenge: sende vs into the heerde of swyne, that we maye enter into the And anone Jesus gaue theym leaue. And the vncleane spirites went out and entred into the swyne. And the heerde starteled, and ran hedlinge in to the see. They were aboute .ij. M. swyne, and they were drowned in the see. And the swyne herdes fled, and tolde it in the citie and in the countrey. And they came oute for to se what had happened: and came to Jesus and sawe hym that was vexed with the fende and had the Legion, syt, both clothed, and in his right mynde, and were afrayed. And they that sawe it tolde them, howe it had happened to hym that was possessed with the deuel and also of the swyne. ✠ And they beganne to praye hym, that he wolde departe frome their costes. ✠ And when he was come into the shyp, he that had the deuyll, prayed hym that he myght be with him. How be it Jesus wold not suffre hym, but sayde vnto hym: go home to thyne houle, and to thy frendes, and shew them what greate thynges the Lorde hathe done vnto the, and howe he hadde compassion on the. And he departed, and began to publysshe in the ten cytes, what greate thinges Jesus hadde done vnto hym, and all men did meruayle. Math.viii.e. Luke.viii.d. C

And when Jesus was come ouer agayne by shyp vnto the other syde, moche people gathered to him, and he was nyghe vnto the see. ✠ And beholde, there came one of the rulars of the Synagoge, whose name was Jairus: and when he sawe him, he fell downe at his fete, & besought him greatly sayenge: my daughter lyeth at poynt of deathe, I wolde thou woldest come, and laye thy hande on her, that she myght be safe, and lyue. And he wente with hym, and moch people folowed hym, & thronged hym. Math.ix. Luke.viii.c Jairus. D

And there was a certayne woman, whiche was dysseased of an yssue of bloude. xij. yeres, and had suffred many thinges of many physytions, and had spent all she had, and felt none amendement at al, but wered worse & worse. When she had herde of Jesus: she came into the preace behynde hym, and touched his garment. For she thought: yf I may but touche his clothes I shall be hole. And forthwith her fountayne of bloude was dryed vp, & she felte in her body, that she was healed of the plage.

And Jesus immediatly felt in him selfe, the vertue that went out of hym, and turned him rounde aboute in the preace, and sayde: who touched my clothes? And his disciples sayde vnto hym: seyst thou the people thrust the, and yet askest, who dyd touche me? And he loked rounde aboute, to se her that hadde wone that thinge. The woman feared and trembled (for she knewe what was done in her,) & she came and fell downe before hym, and tolde him the hole trouthe. And he sayde to her: Daughter, thy faith hath made the hole: go in peace, and be hole of thy plage.

✠ Whyle he yet spake, there came frome ℘ rular of the Synagoges houle, certayne whiche sayde: thy doughter is dea: Why dysease lest thou the Master any further? Assone as Jesus herde that worde spoken, he sayde vnto the ruler of the Synagoge: be not afrayed, onely beleue. And he suffred no man to folow hym, more then Peter and James, and Johñ the brother of James. ✠ And he came vnto the houle of the rular of the Synagoge, and sawe the wondrynge: and them that wept & wayled greatly, and went in, and sayd vnto them Why make ye this a do, & wepe? The mayde Math.ix.f Luke.viii.g. Math.ix.d Luke.viii.g.

is not dead, but sleepeth. And they laught him to scorne. Then he put them all out, and toke the father and the mother of the mayde, and thē that were with him, and entred in where the mayde laye, & toke the mayde by the hande and sayde vnto her: Tabitha, cumi: which is by interpretation: mayde, I saye vnto the, arise. And streyght the mayde arose, and went on her fete. For she was of the age of twelue yeres. And they were astonyed at it out of measure. And he charged theym straytely that no man shulde knowe of it, and commaunded to gyue her meate.

¶ Christe sendeth his Apostles to heale them that were diseased. Of Iohn and Herode. Of the. v. loues and .ii. fisshes. And of the walkinge on the see.

CAPI. VI.

A Math.xiii.g. Luke.iiii.c

AND he departed thence, and came into his owne countrey, and his disciples folowed hym. And when the Sabboth daye was come, he began to teache in the Synagoge. And many that herde hym were astonyed, and sayde: From whence hathe he all these thinges? and what wysdome is this that is gyuen vnto hym: and such vertues that are wrought by his handes? Is not this that carpenter, Maryes sonne ✠ the brother of James and Joses and of Juda and Simon? and are not his systers here with vs? And they were offended by hym. And Jesus sayde vnto them: a Prophete is not despysed, but in his owne countrey, and amonge his owne kynne, and amonge them that are of the same houshold. And he coulde there shewe no myracles, but layde his handes vpon a fewe sicke folkes, and healed them, and he merueyled at their vnbeleefe. ✠

The Jewes call a kyndesman a brother.

B And he went about by the townes that lay on euery syde, teaching. And he called the. xij. and began to sende theym, two and two, and gaue them powre ouer vncleane spyrites. And commaunded them, that they shulde take nothinge vnto their iourney, saue ✠ a rodde only neyther scrippe, neyther bred, neyther money in their pourses, but shulde be shood with sandals. And that they shoulde not put on two cootes. And he sayde vnto them: Wher so euer ye entre into an house, there abyde tyll ye departe thence. And whosoeuer shall not receyue you, nor heare you, when ye departe thence, shake of the dust that is vnder youre fete, for a wytnesse vnto them. I saye verely vnto you, it shalbe easyer for Sodome & Gomorre at the daye of iudgement, then for that cytie. And they went oute and preached, that they shuld repent: and they cast out many deuels. And they annoynted many that were sycke, with oyle, and healed them.

✠ Haue a rod only. Although in Mathew.x.a and Luke.ix.a. He shulde seme to forbyde them a rode / yet the text meaneth not so in dede / but forbyddeth cote shoes / rode &c by a figure / to the entent only that they shuld vtterly put from thē al carefulnes of any suche prouisions

¶

And kynge Herode herde of hym (for his name was spred abrode) & sayde: Johñ Baptiste is risen agayne frome deathe, and therfore myracles are wrought by hym. Other sayd it is Helyas: and some sayd: it is a Prophete, or as one of the Prophetes. But when Herode herde of him, he sayd: it is Johñ whō I beheaded, he is risen frome deathe agayne.

✠ For Herode him selfe had sent forth, & had taken Johñ, and bounde him, and cast him into prison for Herodias sake, whiche was his brother Philippes wyfe. For he had maryed her. For Johñ sayde vnto Herode: It is not lawfull for the to haue thy brothers wyfe. Herodias layd wayte for him, and would haue killed him, but she coulde not. For Herode feared Johñ, knowynge that he was a iuste man and an holy: and gaue hym reuerence: & hearynge hym, he dyd many thinges, & herde hym gladly.

But when a conuenient daye was come: Herode on his byrth daye made a supper to ✠ lordes, captaynes, and heddes of Galile. And the daughter of Herodias came in and daunsed, and pleased Herode, and theym that sate at bourde also. Then the kynge sayd vnto the mayde: aske of me what thou wilt, and I wil gyue it the. And he sware vnto her, what soeuer thou shalt aske of me, I will gyue it the, euen vnto the one halfe of my kyngdome. And she went forth and sayde to her mother: what shall I aske? And she sayde: Johñ Baptistes hed. And she came in streyght waye with haste vnto the kynge, and asked, sayenge: I will: thou gyue me forthwith in a charger the hed of Johñ Baptiste. And the kynge was sory: how be it bycause of his othe, and them whiche sate at supper also, he wolde not put her beside her purpose. And immediatly the kyng sent the hangman, and commaunded his hed to be broughte in. And he went and beheded hym in the prison, and broughte his hed in a charger, and gaue it to the mayde, & the mayd gaue it to her mother. And when his disciples herde of it, they came and toke vp his body, & put it in a graue. ✠

D

And the Apostles gathered them selues togither to Jesus, & tolde him all thinges, both what they had done, & what they had taught. And he sayd vnto them ✠ come apart into the wildernes, and reste a whyle. For there were many commers and goers, that they had no leasure so moch as to eat. And he went by ship out of the waye into a desert place. But the people spyed theym when they departed: and many knew him, and ran afote thyther out of all cities, and preuēted them, & came togither vnto him. And Jesus went out & sawe moche people, & had compassion on thē, bycause they were lyke shepe which had no shepherde. And he began to teache them many thinges.

Math.xiii. Luke.ix.c Johñ.vi.a

Math.d

E

✠ And when the daye was now farre spēt, his disciples came vnto hym, sayenge: This is a desert place, and nowe the daye is farre passed, let them departe, that they may go into the countrey rounde aboute, and into the townes, and bye them bred: for they haue nothinge to eate. He answered, and sayde vnto them: gyue ye theym to eate. And they sayde vnto hym: Shall we go and bye. ij. C. penywoorth of bred, & gene them to eate? He sayde vnto them: how many loues haue ye, go and loke. And when they had serched, they sayde v. & two fisshes. And he commaunded them to make them all sit downe by cōpanies vpō the grene grasse. And they sate downe here a rowe

Math.xiii. Luke.ix.b Johñ.vi.d

and

and there a rowe, by hundredes and by fyftyes. And he toke the fyue loues and the two fyſhes, and loked vp to heuen ✠ and bleſſed, and brake the loues, and gaue them to his diſcyples to put before them: and the two fyſshes he deuyded amonge them all, and they all dyd eate, and were fylled. And they toke vp twelue baskets full of the fragmentes and of the fyſhes. And they that ate were aboute .v. thouſande men.

And streyght way he cauſed his diſciples to go in to the shyp, and to go ouer the water before vnto Bethſaida, whyle he ſent away the people. ✠ And as ſone as he had ſent them away, he departed in to a mountayne to pray. ✠ And when euen was come, the shyp was in the myddes of the ſee, & he alone on the lande, and he ſawe them troubled in rowyng, for the wynde was contrarye vnto them. And aboute the fourth watche of the nyght, he came vnto them walkynge vpon the ſee, and wolde haue paſſed by them. When they ſaw him walking vpon the ſee, they ſuppoſed it had ben a ſpirite and cryed out: for they all ſawe hym, & were afrayde. And anone he talked with them & ſaid vnto them: be of good chere, it is I, be not afrayde. ✠ And he went vp vnto them in to the shyp, and the wynde ceaſed, & they were ſore amaſed in them ſelues beyonde meaſure, and marueyled. For they remembred not of the loues, becauſe their hertes were blynded.

And they came ouer, & went in to the lande of Genazareth, and aryued in to the hauen. And as ſoone as they were come out of the shyppe, anone they knewe hym, and ran forth throughout all the region rounde about, and began to cary aboute in beddes all that were ſycke, to the place where they herde tell that he was. And whyther ſo euer he entred in to townes, cityes, or villages, they layde their ſycke in the ſtreates, and prayed hym they myghte touche, and it were but the edge of his garment. And as many as touched hym, were ſafe. ℞

¶ The diſciples eate with vnwaſshen handes. The commaundement of God is tranſgreſſed by manes tradicions. Of the woman the Syrophenitta. Of the Saboth.

CAPI. VII.

AND the Phariſees came togyther vnto hym, and dyuers of the Scribes which came from Jeruſalem. And when they ſawe certayne of his diſcyples eate breed with commen handes (that is to ſaye, with vnwaſshen handes) they complayned. For the Phariſees and all the Jewes, onleſſe they waſshe their handes ofte, eate not, obſeruyng the tradicions of the elders. And when they come fro the market, excepte they waſshe, they eate not. And many other thynges there be which they haue taken vpon them to obſerue, as the waſshyng of cuppes and cruſes, and of braſen veſſels, and of tables.

Then aſked hym the Phariſees & Scribes why walke not thy diſcyples accordyng to the tradicions of the elders, but eate breade with vnwaſshen hādes? He anſwered and ſaid vnto them: wel prophecied Eſaie of you hypocrites as it is wryten: ✠ This people honoureth me with their lyppes, but their hert is farre from me: In vayne they worſshyp me, teachyng doctrynes the cōmaundementes of men. For the commaundement of God layde aſyde, ye obſerue the tradicions of men, as the waſshynge of cruſes and of cuppes, and many other ſuche lyke thynges ye do. Eſaie .xxix. d Matth.xv.b

And he ſaid vnto them, well, ye caſt aſyde the cōmaundement of god to kepe your owne tradicions. ✠ For Moſes ſaid: honour thy father and thy mother, & who ſo euer curſeth father or mother, let hym dye the deth. But ye ſay: a mā ſhal ſay to father or mother Corban, which is, that thou deſyreſt of me to helpe the with, is gyuen to God. And ſo ye ſuffre him no more to do ought for his father or his mother, makyng the worde of God of none effect, through your tradicions which ye haue ordeyned. And many ſuche thynges do ye. Exodi.xx.d Deutre.v.b. Epheſi.vi.a Exodi.xxi.c Leuitic.xx.b. Prouer.xx.b.

And he called all the people vnto him, & ſaid vnto them: herken vnto me euery one of you and vnderſtande. ✠ There is nothyng without a mā that can defyle him when it entreth in to him, but thoſe thynges which procede out of him are thoſe which defyle the mā. If any mā haue eares to heare, let him heare. And whē he came to the houſe apart frō the people, his diſcyples aſked hym of the ſymilitude. And he ſayd vnto them: Are ye ſo without vnderſtandyng? Do ye not yet perceyue, that what ſo euer thynge from without entreth in to a man, it can not defyle him, becauſe it entreth not in to his hert but in to the belly, and goeth out in to the draught purgynge all meates? Matth.xv.b

And he ſayd, that defyleth a man whiche commeth out of a man. For from within, euen out of the hert of mē proceede euyll thoughtes, aduoutery, fornycation, murther, theſte, couetouſnes, wyckednes, deceyte, vnclennes, and wycked eye, blaſphemye, pryde, folyſshnes: all theſe euyll thynges come from within, and defyle man. ✠ And from thence he roſe and went in to the borders of Tyre and Sydon, and entred in to an houſe, and wolde that no man ſholde haue knowen. But he coulde not be hyd. For a certayne woman whoſe doughter had a foule ſpirite herd of hym, and came and fell at his fete, The woman was a Greke out of Syrophenicia, and ſhe beſought hym that he wolde caſt out the deuyll out of her doughter. And Jeſus ſayd vnto her: let the chyldren fyrſt be fedde. For it is not mete to take the chyldrens breed, and to caſt it vnto whelpes. Matth.xv.b

She anſwered and ſayde vnto hym: euen ſo maſter, ✠ neuertheles, the whelpes alſo eate vnder the table of the chyldrens crommes. And he ſayd vnto her: for this ſaying, go thy way, the deuyll is gone out of thy doughter. And when ſhe was come home to her houſe, ſhe founde the deuyll departed, and her doughter lyenge on the bed.

✠ And he departed agayn from the coſtes of Tyre & Sydon, and came vnto the ſee of Galile, thorow the myddes of the coſtes of the .x. cityes. And they brought vnto hym one that was deffe and ſtambred in his ſpeche, & prayde Matth.xv.c Matth.ix.b

hym

hym to put his hande vpon hym. And he toke hym aside frome the people, and put his fyngers in his eares, and dyd spytte and touched his tonge, and loked vp to heuen, and sighed and sayd vnto hym: Ephatha, that is to saye be opened. And anone his eares were opened, and the stringe of his tonge was loosed, and he spake playne. And he commaunded them they shold tel no mã. But the more he forbad them, the more a great deale they publyshed it, and were beyonde measure astonyed, saying: ✠ He hath done all thynges well, he hathe made bothe the deafe to heare, and the domme to speake.

Genesis.i.d
Eccl.xxxix.

¶ The myracle of the seuen loues. The Pharises aske a sygne. The leuen of the Pharises. The blynde receyueth his syght.

CAPI. VIII. ✠

A
Math.xv.d

IN those dayes when ther was a very great company, and had nothynge to eate, Jesus called his disciples vnto hym, and sayd vnto them: I haue pitye on this people, because they haue now ben with me thre dayes, and haue nothynge to eate: and yf I sholde sende them awaye fastynge to theyr houses, they sholde faynt by the waye. For dyuers of them came from farre. And his disciples answered hym: where sholde a man haue breed here in the wyldernes to satisfye these? And he asked them, how many loues haue ye? They sayde seuen. And he commaunded the people to syt downe on the grounde. And he toke the seuen loues, gaue thankes, brake, and gaue to his disciples, to set before them. And they dyd set them before the people. And they had a fewe small fyshes. And he blessed them and commaunded them also to be set before them. And they ate and were full. And they toke vp of the broken meate that was lefte seuen baskettes full. And they that ate were in nomber aboute foure thousande. And he sente them awaye. ✠

B
Math.xvi.a.
Luke.xi.d
John.vi.d

And anone he entred in to a shyp with his disciples, and came in to the partyes of Dalmanutha. ✠ And the Pharysees came forthe and began to dispute with hym, seking of hym a sygne from heuen, and tempetynge hym. And he sighed in his spirite and sayd: why dothe this generacion seke a sygne. Truly I tell you there shall no sygne be gyuen to this generacion. And he left them and went in to the shyp agayne, and departed ouer the water.

Math.xvi.a.
Luke.xii.a

And they had forgotten to take breed with them, neyther had they in the shyp with them more then one lofe. And he charged them sayinge. ✠ Take hede and beware of the leuen of the Pharysees, and of the leuen of Herode. And they reasoned amonge them selues, saying: we haue no breed. And whē Jesus knewe that, he said vnto them: why take ye thought because ye haue no breed? perceyue ye not yet neyther vnderstand? Haue ye your hertes yet blynded. Haue ye eyes and se not? and haue ye eares and heare not? Do ye not remembre? when I brake .v. loues amonge .v. thousande, How many baskets of fragmētes toke ye vp? They sayd vnto hym, twelue. When I brake seuen amonge foure thousande: How many baskets of fragmentes toke ye vp? They said seuen. And he sayd vnto them: how is it that ye vnderstande not?

✠ And he came to Bethsaida, & they brought a blynde man vnto hym, and desyred hym to touche hym. And he caught the blynde by the hande, and led him out of the towne, and spat in his eyes, and put his handes vpon him, and asked hym whether he sawe ought. And he loked vp, and said: I se men, for I se them walke as they were trees. After that he put his handes agayne vpon his eyes, and made hym se. And he was restored to his syght, & saw euery mā clerely. And he sent him home to his house sayinge: neyther go in to the towne, nor tell it to any in the towne. ✠

And Jesus went out and his disciples in to the townes that longe to the citye called Cesarea Philippi. And by the waye he asked his disciples, sayinge: whom do men saye I am? And they answered: some saye thou art Johñ Baptist, some saye Hely, and some one of the prophetes. And he said vnto them: but whom saye ye I am? ✠ Peter answered and said vnto hym, thou art euen Christ. And he charged them they sholde tell no man of hym. And he began to teache them that the sonne of man must suffre many thinges, and sholde be reproued of the elders and of the hyghe preestes and scribes, and be kylled / and after thre dayes aryse agayn. And he spake that saying openly. And Peter toke him aside, and began to chyde him. Then he turned about, and loked on his disciples, and rebuked Peter saying. Go after me Sathan, for thou sauourest not the thynges of God, but the thynges of men.

Math.xvi.
Luke.ix.c
John.vi.
D

✠ And he called the people vnto hym, with his disciples also, and sayd vnto them. Who so euer wyll folowe me, let him deny hym selfe and take his crosse and folow me. For who so euer wyll saue his lyfe, shall lose it. But who so euer shall lose his lyfe for my sake and the gospels, shall saue it. What shall it profyte a man, yf he sholde wyn all the worlde, and lose his owne soule? or els what shal a man gyue to redeme his soule agayne? Who so euer therfore shall be ashamed of me, and of my wordes amonge this aduoutrous and synfull generacion, of hym shall the sonne of man be ashamed, when he commeth in the glory of his father with the holy aungels. And he sayd vnto them: Verily I say vnto you, there be some of them that stande here, which shall not taste of deth, tyll they haue sene the kyngdome of God come with power.

Mar.xvi.
and.x.d
Luke.ix.c
and.xiii.d

¶ The transfyguracion. The lunatycke is healed. The disputacion who shuld be the greatest. Offences are forbydden.

CAPI. IX.

A
Math.xvi.
Luke.ix.b

AND after syx dayes Jesus toke Peter, James and Johñ, and ledde them vp in to an hygh mountayne out of the way alone, and he was transfygured before them. And his rayment did shyne and was made very whyte, euen as snowe / so whyte as no fuller can make vpon the erth. And there appered vnto

them Hely with Moses: & they talked with Jesu. And Peter answered and sayde to Jesu: Master here is good being for vs, let vs make thre tabernacles, one for the, one for Moses, and one for Helias. For he wyst not what he sayd: for they were afrayde. And there was a cloude that shadowed them. And a voyce came out of the cloude sayinge: ✠ This is my deare sonne, heare hym. And sodenly they loked rounde about them, & sawe no man more then Jesus onely with them.

And as they came downe from the hyll, he charged them, that they sholde tell no man what they had sene, til the sonne of man were ryen frome deathe agayne. And they kepte that sayinge with them, and demaunded one of an other what the ryssynge frome deathe agayne sholde meane? And they asked hym, sayinge: Why then saye the Scrybes, that Helyas muste fyrste come? He answered and sayd vnto them: ✠ Helyas verely shall fyrste come and restore all thynges. And also the son of man as it is wrytten, shal suffre many thinges, and shall be set at nought. Moreouer, I saye vnto you that Helyas is come, and they haue done vnto him what so euer pleased the, as it is wrytten of hym.

And he came to his disceples, & sawe moche people about them, and the Scrybes questionyng with them. And anone al ỹ people when they beheld hym, were amased and ranne to hym, and greted hym. And he sayde vnto the Scrybes: What questyone ye with them? ✠ ✠ And one of the companye answered and sayd: Master, I haue brought my sonne vnto the, whiche hath a domme spirryte. And when so euer he taketh hym, he teareth hym, and he somety & gnasheth with his teth, and pyneth awaye. And I spake to thy disceples that they sholde cast hym out, and they coulde not.

He answered hym and sayd: O vnfaythfull generation, how longe shall I be with you? How longe shall I suffre you? Bryngе hym vnto me. And they brought him vnto him. And as sone as the spirryte sawe hym, he tare hym. And he fell downe on the grounde walowyng and fomyng. And he asked his father, how long is it ago, sythens this hath happened him? He sayd, of a chylde/ and ofte tymes casteth hym in to the fyre, and also in to the water to destroye hym. But yf thou canste do any thynge haue mercye on vs, and helpe vs. And Jesus sayde vnto hym: Yf thou coulde ſt byleue, all thynges are possyble to hym that byleueth. And forthwith the father of the chylde cryed with teares: sayinge: Lorde I byleue, helpe myne vnbyefe.

When Jesus sawe that the people came runnynge togyther vnto hym, he rebuked the foule spirryte, saying vnto hym: Thou domme and deafe spirryte, I charge the, come out of hym, and entre no more in so hym. And the spirryte cryed, and rent hym sore, and came out: and he was as deed, in so moch that many said he is deed. But Jesus caught his hande, and lyfte hym vp, and he arose. And when he was come in to the house, his disceples asked hym secretly, why coulde not we caste hym out? And he sayde vnto them: This kynde can by none other meanes come forth, but by prayer and fastynge. ✠

✠ And they departed thence, and toke their E
journeye thorowe Galile, and he wolde not that any man sholde haue knowen it. For he taught his disciples and sayd vnto them: ✠ the sonne of man shall be delyuered in to the handes of men, and they shall kyll hym, and after that he is kylled, he shal aryse agayn the third daye. But they wyste not what that sayinge meant, and were afrayde to aske hym. And he came to Capernaum. And when he was come to house, he asked them, what was it that ye reasoned betwene you by the way? And they helde their peace: for by the waye they reasoned amonge them selues, who sholde be the chefest. ✠ And he sate downe and called the .xij. vnto hym, and said to them/ yf any man desyre to be fyrst, the same shal be last of all, & seruant vnto all. And he toke a chylde, and set hym in in the mides of them, & toke him in his armes and sayde vnto them: who so euer receyueth one of such children in my name, receyueth me. And who so euer receyueth me, receyueth not me, but hym that sent me. ✠

Mat. xvi. c. Luke. ix. c

Math. xviii. d Luke. ix. c

Johñ answered hym, sayinge: ✠ Master, we sawe one castynge out deuyls in thy name, whiche foloweth not vs, and we forbad hym bycause he foloweth vs not. But Jesus sayde, forbyd hym not. For there is no man that shall do a myracle in my name, that can lyghtly speake euyll of me. Who so euer is not agaynste you, is on your parte. And who so euer shall gyue you a cup of water to drinke for my names sake, bycause ye belonge to Chryste, verely I saye vnto you he shall not loose his rewarde. And who so euer shall offende one of these lytelones that byleue in me, it were better for hym that a mylstone were hanged aboute his necke, and that he were cast in to the see. Wherfore yf thy hande offende the, cut hym of. It is better for the to entre in to lyfe mayned, then haynge two handes go in to hell in to fyre vnquenchable, where their worme dyeth not, and the fyre neuer goeth out. Lykewyse yf thy foote let the, cut hym of. For it is better for the to go halte in to lyfe, then haynge two fete, to to be caste in to hell in to fyre vnquenchable, where his worme dyeth not, and the fyre neuer goeth out. Euen so, yf thyne eye let the, plucke hym out. It is better for the to go in to the kyngdome of God with one eye, then haynge two eyes to be caste in to hell fyre: where their worme dyeth not, and the fyre neuer goeth out. ✠ F G

Euery man therfore shall be salted with fyre. And euery sacrifyce shall be seasoned with salte. Salte is good. But yf the salte be vnsauery, what shall ye salte therwith? Se that ye haue salte in your selues: and haue peace amonge your selues, one with an other. Saltynge

¶ Of deuocrement. The rich man questioneth with Chryste. Of the sonnes of zebede. Barthimeus the blynde man.

CAPI. X.

And

A

Math.xix.a

✠ And he arose from thence and went into the costes of Jury, through the regyon that is beyonde Jordane. And the people resorted vnto hym a fresshe, and as he was wont, he taught them agayne. And the Pharysees came and asked hym a questyon: whether it were lauful for a man to put away his wyfe, temptynge hym. And he answered and sayd vnto them: ✠ what dyd Moses byd you do? And they sayde: Moses suffred to wryte a testimonyall of deuorcement, and to put her awaye. And Jesus answered and sayd vnto them: For the hardnes of your hertes he wrote this precepte vnto you. But at the fyrste creacion God made them man and woman. ✠ For this cause shall man leaue his father and mother, and sycke to his wyfe, and they twayne shall be one fleshe. So then are they now not twayne, but one fleshe. Therfore what God hath coupled, let not man departe.

Deut.xxiiii.a
Math.xix.a
Genesis.ii.d.
i Cozint.vi.d
Math.v.e and.xix.a
Ephe.v.g.

B

And in the house his disciples asked hym agayne of that mater. And he sayd vnto them. Who so euer putteth away his wyfe and maryeth an other, is an aduoutrer to herwarde. And yf a woman forsake her husbande and be maried to an other, she committeth aduoutry.

Math.xix.b.
Luke.xviii.d

✠ And they brought chyldren to hym that he sholde touche them. And his disciples rebuked those that brought them. When Jesus saw that, he was displeased and said to them: Suffre the chyldren to come vnto me, and forbyd them not. For of suche is the kyngdome of God. Verely I saye vnto you, who so euer shall not receyue the kyngdome of God as a chylde, shal not enter therin. And he toke them vp in his armes, & put his handes vpon them, and blessed them.

☞

✠ ✠ And when he was come in to the way there came one runnynge and kneled to hym, and asked hym: Good master, what shal I do that I may inheryte euerlastynge lyfe? Jesus said to him: why callest thou me good? There is no man good but one, which is God. Thou knowest the commaundementes. Do no aduoutry, kyll not, steale not, bere no false wytnes, defraude no man, honour thy father and mother. He answered and said to him. Master all these I haue kepte from my youth. Jesus beheld him, and had a fauour to hym, and said vnto hym: one thynge is lackynge vnto the. Go and sell all that thou hast, and gyue to the poore, and thou shalt haue treasure in heuen, and come and folowe me, and take vp the crosse. But he was discomforted with that sayinge, and wente awaye mournynge, for he had great possessions.

Math.xix.c.
Luke.xviii.d

C

And Jesus loked rounde aboute, and sayd vnto his disciples: what an harde thynge is it for them that haue ryches to entre in to the kyngdome of God. And his disciples were astonyed at his wordes. But Jesus answered agayne, and sayde vnto them: chyldren howe harde is it for them that trust in ryches to entre in to the kyngdome of God? It is easyer for a camell to go throughe the eye of a nedle, then for a ryche man to entre in to the kyngdome of God. And they were astonyed out of

D

measure, sayinge betwene them selues: who then can be saued? Jesus loked vpon them, and sayde: with men it is impossible, but not with God, for with God all thynges are possible.

And Peter began to saye vnto hym: Lo, we haue forsaken all, and haue folowed the. Jesus answered and sayd: Truly I tell you, there is no man that forsaketh house, or bretheren or systers, or father or mother, or wyfe or chyldren, or landes for my sake and the gospels which shall not receyue an hundred folde now in this tyme: houses and brethren and systers, and mothers and chyldren, and landes with persecutions: and in the worlde to come euerlastynge lyfe. Many fyrst, shall be laste / and the last, fyrst. And they were in the waye goyng vp to Jerusalem. And Jesus went before them, and they were amased, and as they folowed, were afrayde.

E

And Jesus toke the.xii. agayne, and began to tell them what thynges shold happen vnto hym. ✠ Beholde we go vp to Jerusalem, and the sonne of man shall be delyuered vnto the hyghe preestes, and vnto the Scrybes: and they shall condemne hym to deathe, and shall delyuer hym to the heathen: and they shall mocke hym, and scourge hym, and spytte vpon hym, and kyll hym. And the thyrde daye he shall ryse agayne.

Math.xvii.c.and.xxvi.c
Luke.xviii and.xviii

And then James and Johñ the sonnes Zebede came vnto hym, sayinge: Master, we wold thou sholdest do for vs what so euer we desyre. He sayde vnto them: What wolde ye I sholde do vnto you? They sayde to hym: Graunt vs we may syt, one on thy right hand and the other on thy lefte hande, in thy glory. But Jesus sayd vnto them, ye wote not what ye aske. Can ye drynke of the cup that I shall drynke of, and be baptised in the baptisme that I shall be baptysed in? And they sayde vnto hym: we can. Jesus sayd them: ye shal drynke of the cup that I shall drynke of, and be baptised with the baptysme that I shall be baptised in, but to syt on my ryght hande & on my lefte hande is not myne to gyue, but to them for whom it is prepared.

F

✠ And when the.x. herd that, they began to disdayne at James and Johñ. But Jesus called them vnto him, & sayd to them: ye knowe that they whiche seme to bere rule among the gētyles, raygne as lordes ouer them. And they that be greate amonge them, exercyse auctoritie ouer them. So shal it not be among you, but who so euer of you wyll be great amonge you, shall be your seruaunt. And who so euer wyll be chiefe, shall be seruaunt vnto all. For euē the sonne of man came not to be ministred vnto: but to minister, and to gyue his lyfe for the redemption of many.

Math.xx.

G

And they came to Hierico. ✠ And as he went out of Hierico with his disciples, and a great nombre of people: Barthimeus the sonne of Thimeus whiche was blynde, sate by the byewayes syde, beggyng. And when he herde that it was Jesus of Nazareth, he began to cry and to saye: Jesus the sonne of Dauid, haue mercy on me. And many rebuked hym, that he sholde

Math.xx.c
Luke.xviii.c

halde

holde his peace. But he cryed the more a great deale, thou sonne of Dauid haue mercy on me: And Jesus stode styll, and commaunded hym to be called. And they called the blynde, saying vnto hym: Be of good comforte: aryse, he calleth the. And he threwe awaye his cloke, and rose and came to Jesus. And Jesus answered and sayd vnto hym: what wylte thou that I do vnto the? The blynde sayde vnto hym: Master, that I myght se. Jesus sayd vnto hym: Go thy waye, thy fayth hath saued the. And anone he receyued his syght, and followed Jesus in the waye.

¶ Christ rydeth to Jerusalem. The syggetree dryeth vp. The byers and sellers are caste oute of the temple. The Pharises question with Christe.

CAPI. XI.

AND when they came nye to Jerusalem vnto Bethphage and Bethanie, besydes mounte Oliuete, he sente forthe two of his disciples, and sayd vnto them. Go your wayes in to the towne that is ouer against you. And as sone as ye be entred in to it, ye shal fynde a colt bound, wheron neuer man sate: lose hym & bringe hym. And yf any man saye vnto you: why do ye so? Saye the Lorde hathe nede of hym: and anone he wyll sende hym hyther. And they wente theyr waye and founde a colte tyed by the doze without at a partynge of a waye, and they losed hym. And dyuers of them that stode there, sayde vnto them: what do ye losynge the colt? And they sayd vnto them euen as Jesus had commaunded them, & they let thē go. And they brought the colte to Jesus, and caste theyr garmentes on hym, and he sat vpon hym. And many spred their garmentes on the way. Other cut downe braunches of the trees, and strawed them in the way. And they that went before and they that folowed, cryed saying: Hosanna, blessed be he that commeth in the name of the Lorde. Blessed be the kyngdom that commeth in the name of hym that is Lorde of our father Dauid: Hosanna in the hyest.

And the Lorde entred in to Jerusalem, and in to the temple. And when he had loked rounde about vpon all thynges, & now the euen tyde was come, he went out vnto Bethanye, with the twelue. And on the morowe when they were come out from Bethany, he hūgred, and espyed a tygge tree a farre of haynge leues, and went to se whether he myghte fynde any thynge theron. But when he came therto, he founde nothynge but leues, for the tyme of tygges was not yet. And Jesus answered and sayd to it: neuer man eate frute of the hereafter whyle the worlde standeth. And his disciples herde it.

¶ And they came to Jerusalem. And Jesus went in to the temple, and began to caste out the sellers and byers in the temple, and ouerthrew the tables of the money chaungers, and the stoles of them that soulde doues: & wolde not suffre that any man caried a vessel thorow the temple. And he taught sayinge vnto them, ✱ Is it not wrytten: my house shall be called the house of prayer vnto all nations? But ye haue made it a den of theues. Hierem. vii. a iii. Reg. viii. d

And the Scrybes and hyghe preestes herde it, and sought howe to destroye hym. For they feared hym, bycause all the people merueyled at his doctryne. And when euen was come, he went out of the citye. ✱ And in the morninge as they passed by, they saw the tygge tre dryed vp by the rotes. Math. xxi. b. And Peter remembred, and sayde vnto hym: Master, beholde, the tygge tree which thou cursedest, is wyddered away. And Jesus answered and sayde vnto them: haue fayth in God. ✣ Verely I saye vnto you, that who so euer shall saye vnto this mountayne: take away thy self, and cast thy selfe in to the see, and shall not wauer in his hert, but shall byleue those thynges whiche he sayth shal come to passe, what so euer he sayth shal be done to hym. Therfore I say vnto you, ✱ what so euer ye desyre when ye pray, byleue that ye shall haue it, and it shall be done vnto you. And when ye stande and praye, forgyue yf ye haue any thing against any man: that your father also whiche is in heuen, maye forgyue you your trespaces. Fayth D Math. xxi. c John. xvi. c

And they came agayne to Jerusalem. ✱ And as he walked in the temple, there came to him the chefe preestes, and the Scrybes and the elders, and sayd vnto hym: by what auctorite doest thou these thynges? and who gaue the this auctoritie to do these thynges? Jesus answered and sayde vnto them: I wyll also aske of you a certayne thynge, and answere ye me, and I wyl tell you by what auctorite I do these thynges. The baptysme of Johñ, was it from heuen, or of men? Answere me. And they thought in them selues, saying: yf we say from heuen: he wyll saye / why then dyd ye not byleue hym? but yf we shall saye, of men / then feare we the people. For all men counted Johñ, that he was a very Prophet. And they answered and said vnto Jesu, we can not tell. And Jesus answered and sayd vnto them, neither wyll I tell you, by what auctoritie I do these thynges. Luke. xx. a Math. xxi. c

¶ The vyneyarde is let out. Gyue to Cesar that he longeth to Cesar. Of the Saduces / of the doctor of lawe. hypocrytes must be eschewed / the offrynge of the poore wedowe.

CAPI. XII.

AND he began to speke vnto them in parables. A certeyn man planted a vyneyarde, and compassed it with an hedge, and ordeyned a wyne presse, and bilt a toure in it. And he let it out to hyre vnto husbandmen, And went in to a straūge countrey. And when the tyme was come, he sent to the tenauntes a seruant, that he might receyue of the tenaūtes of the frute of the vyneyarde. And they caught him and bet him, and sent him agayne empty. And agayn he sent vnto them an other seruāt, and at him they cast stones and brake his heed and sent him agayne all to reuiled. And agayn he sente an other, & him they killed, and many other, beatyng some, and kyllynge some. A Math. xxi. d Luke. xx. b Esaye. v. a

Wherfore hauynge yet one sonne whom he loued tenderly, hym also he sente at the laste vnto

vnto them, sayinge, they wyll reuerence my sonne. ✳ But the tenauntes sayde amongest them selues: this is the heyre/come let vs kyl him, and the inheritaunce shall be ours. And they toke hym and kylled him, and caste hym out of the vineyarde. What shal then the lorde of the vineyarde do? He wyll come & destroy the tenauntes, and let out the vineyarde to other. Haue ye not redde this scripture. ✳ The stone whiche the buylders dyd refuse, is made the chefe stone in the corner. This was done of the Lorde, and is marueylous in our eyes. And they went about to take hym, but they feared the people. For they perceyued that he spake that parable against them. And they left him and went their waye.

✳ And they sent vnto him certeyn of the pharisees with Herodes seruauntes, to trap him in his wordes. And when as they were come, they sayde vnto him: Master, we knowe that thou arte true, and carest for no man/for thou consyderest not the personage of men, but teachest the waye of God truly: Is it lawfull to paye tribute vnto Cesar, or not? Ought we to gyue, or ought we not to gyue? He vnderstode their dissemblynge, and said vnto them: Why tempte ye me? Brynge me a peny, that I may se it. And they brought. And he said vnto them Whose is this ymage, & superscripcion? And they said vnto him, Cesars. And Jesus answered and sayd vnto them: ✳ Then gyue to Cesar that whiche belongeth to Cesar: and to God that whiche perteyneth to God. And they marueyled at him.

Then came the Sadduces vnto him, which saye there is no resurrection. And they asked him sayinge: ✳ Master, Moses wrote vnto vs: If any mannes brother dye, and leaue his wyfe behynde him, and leaue no childzen: that then his brother sholde take his wyfe, & reyse vp seed vnto his brother. There were seuen brethren, and the fyrst toke a wyfe, and when he dyed left no sede behynde him. And the seconde toke her, and dyed, neyther left any seed. And the thyrde lykewyse. And seuen had her, and lefte no seed behynde them. Laste of all the wyfe dyed also. In the resurrection then when they shall ryse agayne, whose wyfe shall she be of them? For seuen hadde her to wyfe. Jesus answered and sayde vnto them: Are ye not therfore disceyued, bicause ye vnderstande not the scriptures, neither the power of God? For when they ryse agayne from dethe, they neither marye, nor are maryed/but are as the aungels which are in heuen. As touchyng the deed, that they shall ryse agayne, haue ye not redde in the boke of Moses, how in the bushe God spake vnto hym, sayinge: ✳ I am the God of Abraham, and God of Isaac, and the God of Jacob? He is not the God of the deed, but the God of the lyuynge. Ye are therfore greatly disceyued.

✳ And there came one of the Scrybes that had herde them disputynge togyther, and perceyued that he had answered them well, and asked him: whiche is the fyrste of all the commaundementes? Jesus answered him, the first of all the commaundementes is. Heare Israel: ✳ The Lorde God is one Lorde. And thou shalte loue thy Lorde thy God with all thy herte, and with all thy soule, and with all thy mynde, and with all thy strength. This is the fyrst commaundement. And the seconde is lyke vnto this: ✳ Thou shalte loue thy neighbour as thy selfe. There is none other commaundement greater then these.

And the Scrybe said vnto him: wel master thou hast sayde the truthe, that there is one god, and that there is none but he. And to loue him w all the hert, and with al the mynde, and with all the soule, & with all the strength, and to loue a mannes neighbour as him selfe, is a greater thing then all burnt offrynges and sacrifices. And when Jesus sawe that he answered discreetly, he said vnto him: ✳ Thou art not farre from the kyngdome of God. And no man after that, durst aske him any question.

And Jesus answered and said, teachynge in the temple: how say the Scrybes that Christ is the sonne of Dauid? for Dauid him selfe inspyred with the holy ghost, sayd. The Lorde sayd to my Lorde, syt on my ryght hande, tyll I make thyne ennemyes thy fote stole. Then Dauid him selfe calleth him Lorde, & by what meanes is he then his sonne? And moche people herde him gladly.

And he said vnto them in his doctryne: beware of the Scribes, which loue to go in long clothynge, and loue gretynges in the market places, and the chefe seates in the assemblies, and to syt in the vppermost rowmes at feestes, and deuour wydowes houses, and that vnder a colour of longe prayeng. These shall receyue greater damnacion.

✢ And Jesus sat ouer agaynst the treasury, and sawe howe the people put money into the treasury. And many that were ryche cast in moche. And there came a certayne poore wydow, and she threw in two mites, which make a farthyng. And he called vnto hym his disciples and said vnto them: Verely I saye vnto you, that this poore wydowe hath caste more in, then all they which haue cast in to the treasury. For they all dyd cast in of their superfluite, but she of her pouertie dyd caste in all that she had, euen all her substaunce,

¶ The ende of the worlde. The daye and the houre is vnknowen.

CAPI. XIII.

A ✢ And as he went out of the temple, one of his disciples said vnto him: Master, se what stones, and what buyldynges are here. And Jesus answered and sayde vnto him: Seist thou these great buyldiges? There shall not be left stone vpon stone, that shal not be throwen downe. And as he sate on mounte Olyuet, ouer against the temple: Peter, and James and John, and andrew asked him secretly: Tell vs when shall these be? And what is the sygne when all these shall be fulfylled? And Jesus answered them, and began to saye: ✳ take hede lest any man disceyue you. For many shall come in my name, sayinge: I am Christ, and shal disceyue many.

When

When ye shal heare of warre, and rumours of warre, be ye not troubled. For suche thinges muste nedes be. But the ende is not yet. For there shall nacion aryse agaynste nacion, and realme agaynst realme. And there shall be erthquakes in all quarters, and famyshment and troubles. These are the begynnynges of sorowes. * But take hede to your selues. For they shall brynge you vp to the concyles, and in to the synagoges, and ye shal be beaten, yea and shall be broughte before rulers and kynges for my sake for a wytnes vnto them. And the Gospell muste fyrst be publysshed amonge all nacions.

* But when they lede you and betraye you take no thought afore hande what ye shal say, neyther ymagen: but what so euer is gyuen you at the same tyme, that speake. For it shall not be ye that shall speake, but the holy ghost. Yea and the brother shall deliuer the brother to deth, and the father the sonne, and the children shall ryse agaynste theyr fathers and mothers, and shall put them to deth. And ye shall be hated of all men for my names sake. But who so euer shall endure vnto the ende, the same shall be safe.

* Nowe, when ye se the abhominacion of desolacion, wherof is spoken by Daniel the pphet, stande where it oughte not, let him that redeth vnderstande. Then let them that be in Jury, flee to the mountaynes. And let them that is on the house top not come downe in to the house, neither entre therin to fetche any thyng out of his house. And let him that is in ꝑ felde, not turne backe agayn vnto therthinges whiche he lefte behynd him for to take his clothes with him. Wo shall be then to women with chylde, and to them that gyue soucke in those dayes. But pray that your flyght be not in the wynter. For there shall be in those dayes suche tribulacion, as was not from the beginning of creacion whiche God created vnto this tyme, neither shal be. And except that the Lord shold shorten those dayes, no flesshe sholde be saued. But for the electes sake which he hath chosen, he hath shortned those dayes.

* And then yf any man saye to you: lo, here is Chryst: lo, he is there, byleue not. For false Chrystes shall aryse, and false prophetes, and shal shewe myracles and wondres, to disceyue (yf it were possyble) euen the chosen. But take ye hede: beholde I haue shewed you all thinges before.

* Moreouer in those dayes, after that tribulacion, the sonne shall wexe darke, and the mone shall not gyue her lyght, and the sterres of heuen shall fall/ and the powers which are in heuen shall moue. And then shall they se the sonne of man commynge in the clowdes, with great power and glory. And then shal he sende his aungels, and shal gather togither his chosen from the fower wyndes, and from the one ende of the worlde to thother.

D Lerne a similitude of the fygge tree. When his braūches are yet tender, and hath brought forth leaues, ye knowe that sommer is neare. So when ye se these come to passe, vnderstande that it is nye, at the dores. Verely I saye vnto you, that this generacion shal not passe, tyl all these thynges be done. Heuen and erth shall passe, but my wordes shall not passe. But of the daye and houre knoweth no man, no not the aungels which are in heuen: ꝓ neither the sonne hym selfe, saue the father onely.

ꝓ Neyther the sonne hym selfe &c. As cōcernynge his manhode he was lesse then his father / & therfore knewe it not although by his Godhede he knewe it.

Take hede, watche, and pray, for ye knowe not when the time is. As a man which is gone in to a straunge countrey, and hathe lefte his house, and gyuen auctorite to his seruauntes, and to euery man his worke, and commaunded the porter to watche. Watche therfore, for ye know not when the master of the house wyll come, whether at euen, or at mydnyght/ whether at the cocke crowynge, or in the daunynge: lest yf he come sodeynly, he sholde fynde you sleppynge. And that I saye to you, I saye to all, watche.

CMary Magdelen anoynteth Chryst. The passeouer is eaten. Chryst is taken. Peter denyeth him: with many other thynges that were demaunded of Chryst.

CAPI. XIIII.

A * After two dayes folowed Ester, and the dayes of swete breed. And the hygh preestes and the Scrybes sought howe to take hym by gyle and put him to deth. But they sayd: not in the feest daye, lest any rore aryse amonge the people. A Math.xxvi.a Luke.xxii.a.

* When he was in Bethani, in the house of Symon the leper, as he sate at meate, there came a woman, hauynge an alabaster boxe of oyntmente called narde, that was pure and costly / and she brake the boxe and powred it on his heed. Now there were some that were not content in them selues, and sayde: what neded this waste of oyntment? For it might haue ben solde for more then. iij. hundred pens, and ben giuen vnto the poore. And they grudged agaynst her. Math.xxvi.a John.xii.a.

But Jesus sayde: let her be in reste, why trouble ye her? She hathe wrought a good worke on me. For ye haue poore with you alwayes / and when so euer ye wyll ye maye do them good, but me ye haue not alwayes. She hath done that she coulde/ she came aforehande to anoynt my body to his buryingwarde. Undoubtedly I saye vnto you: wher so euer this gospell shall be preached throughout the hole worlde, this also that she hath done, shall be tolde in remembraunce of her.

* And Judas Iscariot one of the twelue went away vnto the hyest preestes, to betray him vnto them. When they herde that, they were glad, and promysed to gyue him money. And he sought howe he myght conuenyently betraye hym. B Math.xxvi.b Luke.xxi.a.

And the fyrst daye of swete breed, when men offre the Paschall lambe, his disciples sayde vnto hym: Where wylte thou that we goo and prepare that thou mayste eate the Ester lambe? And he sent forth two of his disciples and sayd vnto them. Go ye in to the cytie, and there shal a man mete you bearyng a tankard of water, folowe hym. And whither so euer he goeth in, say to the goodman of the house, the

master asketh where is the gest chābre, where I shall eate the Ester lambe with my disciples, and he wyll shewe you a greate parlour paued and prepared/ there make redye for vs. And his disciples went forth and came to the city, and founde as he had said vnto them, and made redy the Ester lambe.

L Mat.xxvi.b. Luke.xxii.b. Iohn.xiii.c. * And at euen he came with the. xij. And whyle they sate at borde and ate: Jesus sayd: Verely I saye vnto you, that one of you shall betraye me whiche eateth with me. And they began to mourne, and to saye to hym one by one: is it I? And an other sayd: is it I? He answered and said vnto them: One of the. xij. whiche dyppeth with me in the platter. The sonne of man goeth as it is wrytten of hym: but wo be to that man by whom the sonne of man is betrayed. Good were it for him, if that man had neuer ben borne.

The lordes supper. And whyle they ate, Jesus toke breed, blessed and brake, and gaue to them and sayd. Take, eate, this is my body. And he toke ꝑ cup, gaue thankes, & gaue it to them, and they al dranke of it. And he said vnto them: this is my blood of the new couenaunt, which is shed for many. Verely I say vnto you, I shal drynke no more of this frute of the vyne, tyll that daye that I drynke it newe in the kyngdome of God. And when they had gyuen prayses, they went out to mount Oliuet.

And Jesus saith vnto them: All ye shal be offended thorow me this night. For it is wryten: I wyll smyte the shepherde, and the shepe shal be scattered. But after I am ryssen agayne, I wyll go in to Galile before you. * Peter sayd vnto him. Although all men shulde be offended yet would not I. And Jesus said vnto him. Verely I saye vnto the, that to daye euen in this night before the cocke crowe twyse, thou shalt deny me thryse. And he spake vehemently, no/yf I shulde dye with the, I wyl not deny the. Lykewyse also sayd they all.

zacha.xiii.b Math.xxvi.c. Luke.xxii.d. Iohn xiii.d

D Math.xxvi.d And they came in to a place named Gethsemani. And he sayth to his disciples: Syt ye here while I go apart & pray. And he toke with him Peter, James and Johñ, and he began to waxe abashed, and to be in an agony, and said vnto them: My soule is very heuy euen vnto the deth, tary here and watche. And he went forth a litle, and fel downe on the grounde and prayed, that if it were possible, the hour might passe from him. And he sayd: * Abba father, all thynges are possible vnto the, take away this cup from me. Neuertheles, not what I wyll, but what thou wylt, be done.

Math.xxvi.d Luke.xxii.e

And he came and founde them slepyng, and sayd to Peter: Symon slepest thou? Couldest not thou watche with me one houre? watche ye and praye, lest ye entre into temptacion, the spirite is redye, but the flesshe is weyke. And agayne he went awaye and prayde and spake the same wordes. And he returned and founde them a slepe agayne / for their eyes were heuye: neyther wyst they what to answere him. And he came the thyrde tyme, and sayde vnto them: slepe henforth and take your ease, it is ynough. The hour is come/ behold, the sonne of man shall be delyuered in to the handes of

E synners. Ryse vp, let vs go. Lo, he that betrayeth me, is at hande.

And forthwith whyle he yet spake, came Judas one of the twelue, and with hym a greate route of people with swerdes and staues from the hyghe preestes and Scribes, and elders. And he that betrayed hym had gyuen them a watche worde, sayinge: who so euer I do kysse, he it is: take hym and leade hym awaye warely. And as sone as he was come, he went anone to hym, and sayde vnto hym: master master, and kyssed hym. And they layde their handes on hym, and toke hym. And one of them that stode by, drewe out his swerde, and smote a seruaunt of the hyghe preest, and cut of his eare.

And Jesus answered and said vnto them/ ye be come out as vnto a theefe with swerdes and with staues to take me. I was daply with you in the temple teachynge / and ye toke me not, but that the scriptures shulde be fulfylled. And they all forsoke hym and ranne awaye. And there folowed him a certayne yonge man, clothed in lynnen vpon the bare, & the yonge men caught him, and he lefte his lynnen, and fledde from them naked. * And they led Jesus awaye to the hyest preest of all, and to hym came all the hye preestes and the elders, and the Scribes. And Peter folowed hym a great way of, euen in to the palace of the hye preest, and sat with the seruauntes, and warmed hym selfe at the fyre.

F

Math.xxvi.e Luke.xxii.e Iohn.xviii.b

And the hyghe preestes, and all the concyle sought for wytnes agaynst Jesu, to put him to deth, & founde none. For many bare false wytnes agaynst hym, but their witnes agreed not togither. And there arose certeyn and brought false wytnes agaynst hym, sayinge. We herde him say: I wil destroye this temple made with handes, and within thre dayes I wyll buylde an other made without handes. But their witnesse agreed not togyther.

And the hyghest preest stode vp amongest them, and asked Jesus, sayinge: Answerest thou nothynge? Howe is it that these beare wytnes agaynst the? And he held his peace, and answered nothynge. Agayne the hyghest preest asked him, and sayd vnto hym. Art thou Christ the sonne of the blessed? Jesus sayd, I am. * And ye shall se the sonne of man syt on the ryghte hande of power, and come in the cloudes of heuen. Then the hyest preest rente his clothes and sayde: what nede we any further of witnes? ye haue herd blasphemy, what thinke ye? And they all condempned him that he was worthye of dethe. And some began to spyt at him, and to couer his face, and to beate hym with fystes, and to saye vnto hym, arede vnto vs. And the seruauntes bofeted hym on the face.

G Math.xxvi.e Luke.xxii.e

And as Peter was benethe in the palace, there came one of the wenches of the hyghest preest / and when she sawe Peter warmynge him selfe, she loked on him and sayd: wast not thou also with Jesus of Nazareth? And he denied it saying: I knowe him not, neither wote I what thou sayest. And he went out in to the porche, and the cocke crewe. And a damsell

Math.xxvi.e Luke.xxii.e Iohn.xviii.c

saw

sawe him, and agayne began to saye to them that stode by, this is one of them. And he denyed it agayn. And anone after they that stode by, sayd agayne to Peter: surely thou art one of them, for thou art of Galile, and thy speche agreeth therto. And he began to curse and to sweare, sayinge: I knowe not this man of whome ye speake. and agayn the cocke crewe, ✳ and Peter remembred the worde that Jesus sayde vnto hym, before the cocke crowe twyse, thou shalte denye me thryse, and began to wepe.

¶ The passyon of Christ. Of his deth and buryall.

CAPI. XV.

AND anone in the dawning, the hye preestes helde counsell with the elders and the Scribes, and the hole cõgregacion, and bounde Jesus and led him away and deliuered him to Pylate. And Pilate asked him: art thou the kynge of the Jewes? And he answered & sayd vnto him: thou sayest. And the hye preestes accused him of many thinges. Pilate asked him agayne sayinge: ✳ Answerest thou nothyng? Beholde how many thynges they lay vnto thy charge. Jesus answered neuer a worde, so that Pylate meruayled.

At that feest Pilate was wont to deliuer at their pleasure a prysoner, whome so euer they wolde desyre. Now there was one named Barrabas, which lay bound with them that made insurrection, & in the insurrection commytted murther. And the people called vnto him, and began to desire accordyng as he had euer done vnto them. Pylate answered them and sayde: Wyll ye that I loose vnto you the kynge of Jewes? For he knewe that the hygh preestes had deliuered him of enuy. But the high preestes had moued the people that he sholde rather delyuer Barrabas vnto them.

And Pilate answered agayn, and said vnto them: ✳ what wyl ye then that I do with him whome ye call the kynge of Jewes? And they cryed agayne: crucifye him. Pylate sayd vnto them: What euyl hath he done? And they cried the more fermently: Crucifye him. And so Pylate wyllyng to cõtent the people, loosed them Barrabas, and delyuered Jesus when he had scourged him, for to be crucifyed.

And the soudiers ledde him awaye in to the commen hall, and called togither the hole multitude, and they clothed him with purple, and they platted a crowne of thornes & crowned hym withall, and began to salute him. Hayle kynge of the Jewes. And they smote hym on the heed with a rede, and spat vpon him, and worshypped him.

And when they had mocked him, they vnclothed hym of the purple, and put his owne clothes on him and ledde him out, to crucifye hym. ✳ And they compelled one that passed by called Symon of Syrene (whiche came out of the countrey, and was father of Alexander and Rufus) to beare his crosse. And they broughte hym to a place named Golgotha (whiche is interpreted, the place of deed mens sculles) and they gaue hym to drynke, wyne myngled with myrre, but he toke it not.

And when they had crucified him, they parted his garmentes, castynge lottes for them, what euery man sholde haue. Nowe it was aboute the thyrde houre, and they crucified him And the tytle of his cause was wrytten: The kynge of the Jewes. And they crucifye with him two theues: the one on the ryght hande, and the other on his lefte. And the scripture was fulfylled which sayth: ✳ he was counted amonge the wycked. Esaye. liii. d.

✳ And they that wẽt by rayled on him: waggyng their heedes and sayinge: Wo be to the that destroyest the temple, and buildest it in .iij. dayes: saue thy selfe, and come downe from the crosse. Lykewyse also mocked hym the hygh preestes amonge them selues with the scribes, and said: he saued other men, him selfe he can not saue. Let Christ the kyng of Israel now descende from the crosse, that we maye se and byleue. And they that were crucifyed with him, reuyled him also. Mat. xxvii. c. Luke. xxiii. c.

And when the sixte houre was come, darknes arose ouer all the erth tyl the nynth hour. And at the nynth houre Jesus cryed with a loude voyce, sayinge: Eli Eli, lamaasbathani, whiche is interpreted: ✳ My God my God, why hast thou forsaken me. And some of them that stode by, when they herde that said: beholde he calleth for Helyas. And one ranne and fylled a sponge full of vynegre, and put it on a rede, and gaue hym to drynke: sayinge: let hym alone, let vs se whether Helyas wyll come and take hym downe Psal. xxi. a D

But Jesus cryed with a loude voyce, and gaue vp the ghoste. And the vayle of the temple dyd rente in two peces, frome the toppe to the botome. And when the Centurion whiche stode before him, sawe that he so cryed & gaue vp the ghost, he sayde Truly this man was the sonne of God. There were also women a farre of beholdyng hym, amonge whome was Mary Magdaleyn, and Mary the mother of James the lytle, and of Joses, and Mary Salome: whiche also when he was in Galile, folowed him, and ministred vnto him, and many other women which came vp with him vnto Jerusalem.

And now when night was come (bicause it was the euen that goeth before the Saboth) Joseph of Arimathia a noble Senatour, which also loked for the kyndome of God, came and wente in boldly vnto Pylate and begged the bodye of Jesu. And Pylate maruayled that he was alredy ded, and called vnto him the Centurion, and asked of hym whether he had ben any while ded. And when he knewe the truth of the ✳ Centurion, he gaue the bodye to Joseph. And he bought a lynnen clothe, and toke hym downe, & wrapped him in a lynnen cloth, and layd him in a tombe that was hewen out of the rocke. And Mary Magdaleyn, & Mary Joses beheld where he was layde. ✳ Centurion is a Captayn of an hũdred men.

¶ Christ is risen agayne and apered to the Apostles to whom he commytteth the preachynge of the Gospell.

CAPI. XVI.

A Mat.xxviii.a Luke.xxiiii.a John.xx.a

✠ And when the Saboth daye was past Mary Magdaleyn, & Mary of James, and Salome, bought odours that they myght come and anoynt him. And erly in the mornyng the next day after the Saboth daye, they came vnto the sepulcre, when the sonne was ryssen. And they sayd one to another, who shall roll vs awaye the stone from the doore of the sepulcre? And when they loked, they sawe how the stone was rolled awaye, for it was a very great one. And they went in to the sepulcre, and sawe a yong man syttyng on the ryght syde, clothed in a longe whyte garment, and they were abashed. ✠ And he sayd vnto them, Mat.xxviii.a Luke.xxiiii.a B be not afrayde: ye seke Jesus of Nazareth, whiche was crucified. He is ryssen, he is not here. Beholde the place where they dyd put hym. But go your way and tell your disciples and namely Peter, that he goeth before you in to Galile: there shall ye se hym, as he said vnto you. ✠ And they went out quickly and fled C from the sepulcre, for they trembled and were amased. Neyther sayd they any thynge to any man, for they were afrayde.

✠ When Jesus was ryssen the morow after the Saboth daye, he appeared fyrst to Marye Magdaleyn, out of whom he cast seuē deuyls. And she went and tolde them that were with him as they mourned and wepte. And though they herd that he was alyue, and had appered Luke.xxiiii.b to her, yet they byleued it not. ✠ After that he appered vnto two of them in a straunge figure as they walked and went in to the countrey. And they wente and tolde it to the reste. But they byleued them neyther. ✠

✠ After that, he appered vnto the eleuen, as they sate at meate/ and cast in theyr teth their vnbylefe and hardnes of hert, bycause they byleued not them whiche had sene hym after his D resurrection. And he sayde vnto them: Go ye in to all the worlde, and preache the glad tydynges to all creatures/ he that byleueth and is baptysed, shall be saued. But he that byleueth not, shall be dampned.

And these thynges shall folowe them that byleue. In my name they shall cast out deuyls. and shall speke with newe tonges, and shal kyl serpentes. And if they drinke any deedly thing, it shall not hurte them. They shall laye theyr handes on the seeke, and they shall recouer.

So then when the Lorde had spoken vnto them, he was receyued in to heuen, and sate hym downe on the ryghte hande of God.

But they wente forthe and preached euery where. And the Lorde wroughte with them, and confyrmed the worde with signes that folowed. ✠

☞

¶ The ende of the Gospell after S. Marke.

(?)

The Gospell after S. Luke.

For as moche as many haue taken in hand to compyle a treatyse of those thynges, whiche are surely knowen amonge vs, euen as they declared them vnto vs which from the begynnynge sawe them theyr selues, and were ministers at the doyng: I thought good also, serchynge dilygently all thynges from the begynning, to wryte orderly vnto the good Theophilus, that thou myghtest knowe the certeyntie of those thinges wherof thou wert by mouthe instructed.

¶ The conception and byrth of John the baptyst. The conception of Chryst. The thankfull songes of Mary and Zachary.

CAPI. I.

There was in the dayes of A Herode the kynge of Jurye a certeyn preest named Zachary, of the course of Abia. And his wyfe was of the doughters of Aaron / & her name was Elizabeth. Bothe were perfecte before God, and walked in all the lawes and ordinaunces of the Lorde without reproue. And they had no chylde, bicause Elizabeth was bareyn, and bothe were well stryken in age.

And it came to passe, as he executed the prestes office before God, as his course came (accordynge to the custome of the preestes office) his lot was to burne encense. And he went in to the temple of the Lorde, and the hole multitude of the people were without in prayer whyle the incese was a burning. And there appered vnto hym an aungell of the Lorde standyng on the ryght syde of the aulter of incense. And when Zachary sawe hym, he was abashed, and feare came on hym.

But the aungell sayd vnto hym: feare not B Zachary, for thy prayer is herde: ✠ And thy Gene.xviii. wyfe Elizabeth shall beare the a sonne, & thou shalt call his name Johñ, and thou shalt haue ioye and gladnes, and many shal reioyce at his byrth. For he shall be great in the syght of the Lorde, & shall neither drynke wyne ne stronge drynke. And he shall be fylled w the holy ghost, euen in his mothers wombe: and many of the chyldren of Israel shal he turne to theyr Lorde God. And he shall go before hym in the spyrite and power of Helias, to turne the heertes of the fathers to the chyldren, and the vnbyleuers to the wysdome of the iust men/ to make the people redy to the Lorde.

And Zachary said vnto the aungell: wherby shall I knowe this: seynge I am olde, and my wyfe well stryken in yeres. The aungell answered and sayde vnto hym. I am Gabriel that stande in the syght of God/ and am sent to speke vnto the: and to shewe the these glad tydynges. And beholde, thou shalte be domme, and not be hable to speake, tyll the tyme that these be performed, bycause thou byleuedst not my wordes, which shalbe fulfylled in theyr season.

And the people wayted for Zachary, and marueyled

marueyled that he taryed in the temple. And when he came out, he coulde not speake vnto them, wherby they perceyued that he had sene some vision in the temple. And he beckened vnto them, and remayned specheleſſe.

C ✝ And it fortuned, as sone as the tyme of his office was out, he departed home in to his owne house. And after those dayes, his wyfe Elizabeth conceyued, and hyd her selfe. v. monethes, saying: This wise hath god delt with me, in the dayes when he loked on me, to take from me the rebuke that I suffred among men. And in the sixte moneth the aungell Gabriel was sent from God vnto a city of Galile, named Nazareth, to a virgyn spoused to a man whose name was Joseph of ꝑ house of Dauid, and the virgins name was Mary. And the aungell went in vnto her, and sayd. Hayle full of grace, the Lorde with the: blessed arte thou amonge women.

When she sawe hym, she was abashed at his sayinge: and cast in her mynde what maner of gretynge that sholde be. And the aungell sayd vnto her: feare not Marye, for thou hast founde grace with God. Lo, thou shalte conceyue in thy wombe, & shalt beare a sonne, and shalt cal his name Jesus. He shal be great, and shal be called the sonne of the highest. And the Lorde God shall gyue vnto him the seate of his father Dauid, and he shall raygne ouer the house of Jacob for euer, and of his kyngdome shall be none ende.

D Then sayd Mary vnto the aungell: How shall this be, sythens I knowe not man? And the aungell answered and sayd vnto her: The holy ghost shal come vpon the, and the power of the hyest shall ouershaddowe the. ✝ Therfore also that holy thyng which shal be borne, shall be called the sonne of God. And beholde thy cosyn Elizabeth, she hath also conceyued a son in her age. And this is her sixte moneth, whiche was called bareyn: for with God can nothynge be impossible. And Mary sayde: beholde the handemayde of the Lorde: be it vnto me as thou hast sayde. ✝ And the aungell departed from her.

✝ Mary arose in those dayes, and went in to the mountaynes with haste, in to a citye of Jury, & entred in to the house of Zachary, and greted Elizabeth. And it fortuned as Elizabeth herde the gretyng of Mary, the babe spronge in her bely. And Elizabeth was filled with the holy ghost, and cryed with a loude voyce, and

E sayd: Blessed arte thou amonge women, and blessed is the frute of thy wombe. And whence happeneth this vnto me, that the mother of my Lorde sholde come vnto me? For lo, as sone as the voyce of thy gretynge sounded in myne eares, the babe sprang in my bely for ioye. And blessed art thou that bileuedst, for those thinges shall be performed, which were tolde the from the Lorde. And Mary sayd:

My soule magnifieth the Lorde. And my spirite reioyseth in God my sauour. ✝ For he hath loked on ꝑ balenes of his handmayde. Beholde nowe from henceforth shall all kynredes call me blessed. For he that is mighty hathe done to me greate thynges, and holy is his name. And his mercy is on them that feare hym throughout all generations. He sheweth strengthe with his arme, he scattereth them that are proude in the deupse of theyr herte. He putteth downe the myghtye frome theyr seates, and liſteth vp the lowly. He filleth the hongrye with good thynges, and sendeth the ryche emptye. He remembrynge mercye, hath taken his seruaunt Israel.

✝ Euen as he promysed to our fathers, to Abraham, and to his seed for euer. And Marye abode with her about a. iij. monethes, and returned agayne to her owne house. Gene. xxii. F

✝ Elizabethes time was come that she sholde be delyuered, and she broughte forthe a sonne. And her neyghbours and her cosyns herde tell how the Lorde had shewed great mercy vpon her, and they reioysed with her.

And it befell the eyght day, they came to circumcyse the chylde, and called his name Zacharye, after the name of his father. And his mother answered and sayd: not so, but he shal be called Johñ. And they sayd vnto her. There is none of thy kynne that is named with this name. And they made signes to his father how he wolde haue hym called. And he askynge for wrytynge tables wrote sayinge: his name is Johñ. And they merueyled all. And his mouth was opened forthwith, and his tonge, and he spake, prayeing God. And fere came on al them that dwelt nygh vnto them. And all these sayinges were noysed abrode throughout all the hyll countrey of Jury, and all they that herde them, layde them vp in theyr hertes, sayinge: What maner child shal this be? And the hand of the Lorde was with him.

And his father Zachary was fylled with the holy ghost, and prophecyed, sayinge:

Blessed be the Lorde God of Israel, for he hathe visyted and made redempcyon of his people. ✝ Benedictus

G

And hath reysed vp an horne of helth vnto vs in the house of his seruannt Dauid.

Euen as he promysed by the mouth of his holy prophetes which were sithens the worlde began. That we sholde be saued from our enemyes, and from the handes of all that hate vs.

To fulfyll the mercye promysed to our fathers, and to remembre his holy couenaunt.

✝ And to performe the othe which he sware to our father Abraham. And to gyue vnto vs, that we delyuered out of the handes of our enemyes, myght serue hym without feare, all the dayes of our lyfe, in holynes and ryghtwysnes before hym. And thou chylde shalte be called the prophete of the highest: for thou shalte go before the face of the Lorde, to prepare his wayes. And to gyue knowledge of helthe vnto his people, to the forgyuenes of synnes. Throughe the tender mercye of our God, wherby the ꝑ dayespringe from an hygh hath visited vs. Gene. xxii. ꝑ Christe is the daye spryngе that gyueth lyghte to them that syt in darkenes of the ignorannce of God.

To gyue lyght to them that sate in darkenes, and in shadowe of deth, and to direct our feete in to the waye of peace. And the chylde grewe and waxed strong in spirite, and was in wyldernes, tyll the daye came when he sholde shewe hym selfe vnto Israel.

¶ The byrth and circumcisyon of Chryst. How he was receyued in to the temple / how Symeon and Anna prophecye of him/and how he was founde in the temple amonge the doctours.

CAPI. II.

A ✠ And it chaunced in those dayes, that there went out a cõmaundement from August themperour, that all the worlde sholde be taxed. And this taxing was the fyrst, and executed when Syrenius was lieutenaũt in Syria. And euery man went vnto his owne citye to be taxed. And Joseph also wente vp frome Galile in to a citye called Nazareth, in to Jury, vnto the city of Dauid whiche is called Bethleem, bicause he was of the house and lynage of Dauid, to be taxed with Marye his spoused wyfe whiche was with chylde.

And it fortuned whyle they were there, her tyme was come that she sholde be delyuered. And she brought forth her fyrst begoten sonne, and wrapped him in swadlynge clothes, and layde him in a manger, bicause there was no rowme for them within the Inne.

B And there were in the same regyon shepeherdes abydynge in the felde, and watchynge theyr flocke by nyght. And lo, thaungell of the Lorde stode harde by them, and the brightnes of the Lorde shone rounde about them, & they were sore afrayde. But the aungell sayde vnto them. Be not afrayde. For beholde, I bring you tydynges of greate ioye that shall come to all the people, for vnto you is borne this daye in the city of Dauid, a sauiour whiche is Chryste the Lorde, & take this for a sygne: ye shal fynde the chylde swadled, and layde in a manger. And sodeynly there was with the aungell a multitude of heuenly sowdyers, prayesynge God, and sayinge: Glorye to God on hye, and peace in the erth, in men reioysynge.

Gloria in excelsis.

C And it fortuned, as soone as the aungelles were gone awaye frome them in to heauen, ✠ the shepherdes sayd one to an other: let vs go vnto Bethleem, and se this thynge that is happened, whiche the Lorde hath shewed vnto vs. And they came with haste, and founde Marye and Joseph, and the babe layde in a manger. And when they had sene it they publysshed abrode the sayinge, whiche was tolde them of that chylde. And all that herd it, wondred at those thynges, which were tolde them of the shepherdes. But Mary kept al those sayinges, ponderynge them in her herte. And the shepherdes returned glorifyinge and prayesynge God for all that they had herde and sene, euen as it was tolde vnto them. ✠

✠ And when the eyght day was come that the chylde sholde be circumcised, his name was called Jesus, which was named of the aungell before he was conceyued in the wombe. ✠

D ✠ And when the tyme of their purifycacion (after the lawe of Moses) was come, they broughte him to Hierusalem, to present him to the Lorde (as it is wrytten in the lawe of the Lorde: euery man chylde that fyrste openeth the wombe, shall be called holy to the Lorde) and to offre (as it is sayde in the lawe of the Lorde) a payre of turtle doues, or two

Leuit.xii.b

Exod.xiii.a

ponge pigyons. And beholde, there was a man in Hierusalẽ, whose name was Symeon. And the same man was iuste and feared God, and longed for the comforte of Israel, and the holy goost was in him. And an answere was gyuen him of the holy ghoste, that he sholde not se deth, before he had sene the Lordes Chryste. And he came in spirytе in to the temple.

And when the father and mother brought in the chylde Jesus, to do for hym after the custome of the lawe, then toke he hym vp in his armes and sayd. Lorde, nowe lettest thou thy seruaunt departe in peace, accordynge to the worde. For myne eyes haue sene the sauiour sent frome the. Whiche thou hast prepared before the face of all people. A lyghte to lighten the gentyles, and the glory of thy people Israel. ✠

Nunc dimittis.

E ✠ And his father and mother merueyled at those thynges which were spoken of him. And Symeon blessed them, & sayd vnto Marye his mother/beholde, this chyld shal be the fall and rysynge of many in Israel, and a sygne whiche shall be spoken agaynste. And moreouer the swerde shall pearce thy soule, that the thoughtes of many hertes may be opened.

F And there was a prophetesse, one Anna the doughter of Phanuel, of the trybe of Aser: which was of a great age, and had lyued with an husbande seuen yeres frome her virginitie. And she had ben a wedowe aboute. lxxiij. yeare and foure yere/ whiche went neuer out of the temple, but serued God with fastynge and prayer nyght and day. And the same came forth that same houre and prayesed the Lorde, and spake of hym to all that loked for redemption in Hierusalem.

And as sone as they had performed al thynges accordyng to the lawe of the Lorde, they returned in to Galile to theyr owne city Nazareth. And the chylde grewe and waxed stronge in spirite, and was fylled with wysdome, and the grace of God was with him. ✠

And his father and mother went to Hierusalem euery yere at the feest of Ester. ✠ And when he was. xij. yere olde, they wente vp to Hierusalem after the custome of the feest. And when they had fulfilled the dayes, as they returned home, the chylde Jesus abode styll in Hierusalem vnknowing to his father and mother. For they supposed he had ben in the compayne, and therfore came a dayes iourney and soughte hym amonge theyr kynsfolke and acquayntaunce. And when they founde him not, they went backe agayne to Hierusalem, and soughte him. And it fortuned after thre dayes that they founde him in the temple, sytting in the myddes of the doctours, both hearing them and askyng them. And all that herde him merueyled at his vnderstandyng and answeres.

G And when they saw him they were astonied. And his mother sayd vnto him: Sonne, why hast thou thus dealte with vs? Beholde, thy father and I haue sought the sorowynge. And he sayd vnto them, howe is it that ye sought me? Wist ye not that I must go about my fathers busines? And they vnderstode not that sayinge that he spake to them. And he wente

with

with them, and came to Nazareth, and was obedient to them. But his mother kepte all these thinges in her herte. And Jesus increased in wysdome and age, and in fauoure with God and man. ✠

¶ The preachynge, baptysme, and prysonmente of Johñ. The baptysme of Chryste / and a rehersall of the generacion of the fathers.

CAPI. III.

A ✠ In the fyftene yere of the raygne of Tiberius Themperour, Pontius Pilate beyng rular of Jury, and Herode beyng Tetrarch of Galile, and his brother Philip, Tetrarche in Iturea, and in the regyon of Traconites, & Lysania the Tetrarche of Abyline, when Anna and Cayphas were the hyghe Prestes, the worde of God came vnto Johñ the sonne of Zachary, in the wyldernes. And he came into all the coostes about Jordan, preachynge the Baptysme of repentaunce for the remission of synnes, as it is wryten in the boke of the sayenges of Esay the Prophete, which sayth. ✠ The voyce of a crear in wyldernes: prepare ye waye of the Lorde, make his pathes straight. Euery valley shalbe fylled, and euery mountayne and hyl, shalbe brought lowe. And croked thinges shalbe made streight: & the rough wayes shalbe made smooth: and all flesh shalbe the sauour lent of God. ✠

B Then sayd he to the people that were come to be baptised of hym. O generacion of vypers who hath taught you to flee frome the wrath to come? Bryng forthe due frutes of repentaunce, and begyn not to saye in your selues, we haue Abraham to oure father. For I saye vnto you: God is able of these stones / to reyse vp children vnto Abraham. Now also is the axe layde vnto the rote of the trees: so that euery tre which bringeth not forth good frute is hewen downe, and cast into the fyre.

And the people asked hym, sayenge: what shall we do then? He answered, and sayde to them: He that hath two cotes, let him parte C with him that hath none: and he that hathe meate, let him do lykewyse.

Then came also publicans to be baptised, & sayde vnto hym: Master, what shall we do? And he sayde vnto them: tolle no more then that which is appoynted vnto you.

The soudyours lykewyse demaunded of hym, sayenge: and what shall we do? And he sayde vnto them. Oppresse you no man: neyther sklaunder any man: but be content with your wages.

As the people were in a doute, and all men disputed in their hertes of Johñ, whether he were very Christ: Johñ aunswered and sayd to them all: I baptyse you with water, but a stronger then I cometh after me, whose shoe latchet I am not worthy to vnlouse: he will baptyse you with the holy ghoost, and with fyre: who hath his fanne in his hande, & will purge his flore, and will gather the corne into his barne: but the chaffe will he burne with fyre vnquencheable. And many other thynges in his exhortation, preached he vnto the people.

Then Herode the Tetrarch (when he was D Math.iii.a
rebuked of hym for Herodias his brother Phy Mar.i.b.
lippes wyfe, and for all the cuyls whiche Herode had done) put this to aboue all other cuyls, and put Johñ in pryson.

✠ And it befelle as all the people receyued Math.iii.a.
baptysme (and when Jesus was baptysed, & Marke.i.b
dyd praye) the heauen was opened, and the holy ghoū came downe in a bodely shape lyke a doue vpon hym, and a voyce came from heauen sayenge: Thou arte my dere sonne, in the do I delyte.

And Jesus hym selfe was begynnynge as E
about thirty yere of age, as was supposed the sonne of Joseph: Whiche was of Heli;

Whiche was of Mathat:
Whiche was of Leui:
Whiche was of Melchi:
Whiche was of Janna:
Whiche was of Joseph:
Whiche was of Matathias:
Whiche was of Amos:
Whiche was of Nahum:
Whiche was of Esli:
Whiche was of Nagge:
Whiche was of Maath: ✠
Whiche was of Matathias:
Whiche was of Semei:
Whiche was of Joseph:
Whiche was of Juda:
Whiche was of Joanna: ✠
Whiche was of Rhesa:
Whiche was of Zorobabel:
Whiche was of Salathiel:
Whiche was of Neri:
Whiche was of Melchi:
Whiche was of Addi:
Whiche was of Cosam:
Whiche was of Helmadam:
Whiche was of Her: ✠
Whiche was of Jesu:
Whiche was of Eliezer:
Whiche was of Jorim:
Whiche was of Mattha:
Whiche was of Leui:
Whiche was of Simeon: ✠
Whiche was of Juda:
Whiche was of Joseph:
Whiche was of Jonam:
Whiche was of Eliachim:
Whiche was of Melea:
Whiche was of Menam:
Whiche was of Mathathan:
Whiche was of Nathan: G
Whiche was of Dauid:
Whiche was of Jesse:
Whiche was of Obed:
Whiche was of Boos: ✠
Whiche was of Salmon:
Whiche was of Naason:
Whiche was of Aminadab:
Whiche was of Aram:
Whiche was of Esrom:
Whiche was of Phares: ✠
Whiche was of Juda:
Whiche was of Jacob:
Whiche was of Isaac:
Whiche was of Abraham:

Whiche

Whiche was of Thara:
Whiche was of Nachor:
Whiche was of Saruch: ✠
Whiche was of Ragau:
Whiche was of Phalec:
Whiche was of Heber:
Whiche was of Sala:
Whiche was of Cainan: ✠
Whiche was of Arphaxat:
Whiche was of Sem:
Whiche was of Noe:
Whiche was of Lamech:
Whiche was of Mathusala:
Whiche was of Enoch: ✠
Whiche was of Jareth:
Whiche was of Malalehel:
Whiche was of Cainan:
Whiche was of Enos:
Whiche was of Seth:
Whiche was of Adam:
Whiche was of God.

¶ Jesus is led in to the wylderneſſe / ouercommeth the deuyll / preacheth at Nazareth and Capernaum the Jewes deſpyſe him / the diſciples knowledge him he cōmeth in to Peters houſe and doth great myracles.

CAPI. IIII.

A
Iesus then full of the holy ghoſte returned from Jordan, and was caryed of the ſpyrete into wylderneſſe, and was. xl. dayes tempted of the dyuel. And in thoſe dayes ate he nothynge. And when they were ended, he afterwarde hongred. And the dyuell ſayde vnto hym: Yf thou be the ſonne of God, cōmaunde this ſtone that it be breed. And Jeſus anſwered hym, ſayenge: ✠ It is wrytten, man ſhall not lyue by breed onely, but by euery worde of God.

Math.iiii.a. Marke.i.b

Deut.viii.c

And the dyuell toke him into an hyghe mountayne, and ſhewed hym all the kyngdome of the worlde euen in the twynklynge of an eye. And the dyuell ſayde vnto hym: all this power will I gyue the, and the glory of theym: for they be delyuered to me, and to who ſo euer I wil, I gyue them. If thou therfore wilt worſhyp me, they ſhalbe all thyne. Jeſus anſwered him and ſayde: Hence frome me Satā. For it is wrytten: ✠ Thou ſhalt honoure the Lorde thy God and him onely ſerue.

B

Deut.vi.c

And he caryed hym to Jeruſalem, and ſet hym on a pynacle of the temple, and ſayd vnto hym: Yf thou be the ſonne of God, caſte thy ſelfe downe frome hens. For it wrytten, ✠ he ſhall gyue his aungels charge ouer the, to kepe the, and with their handes they ſhal ſtay the vp, that thou daſhe not thy fote againſte a ſtone. Jeſus anſwered and ſayde to hym, it is ſayde: ✠ thou ſhalt not tempte the Lorde thy God. As ſone as the dyuell had ended all his temptations: he departed frome hym for a ſeaſon.

Pſal.xxxx.x.

Deute.vi.c

C

Math.iiii.c Marke.i.c

✠ And Jeſus returned by the power of the ſpyrete into Galile, and there wente a fame of hym thorow out all the region rounde about. And he taught in their Synagoges, and was commended of all men.

Math.xiii.b.

✠ And he came to Nazareth where he was nourſed, and as his cuſtome was, went into the Synagoge on the Sabboth dayes, & ſtode vp for to reede. And there was delyuered vnto hym the boke of the Prophete Eſai. And whe he hadde opened the boke, he founde the place, where it was wrytten. ✠ The ſpyrete of the Lorde vpon me, becauſe he hathe annoynted me: to preache the Goſpell to the poore, he hath ſent me: and to heale the broken harted: to preache delyueraunce to the captiue, and ſyght to the blynde, and to delyuer the brouſed in forgyuenes, and preache the acceptable yere of the Lorde.

Marke.vi.

Eſaie.lxi.

And he cloſed the boke, and gaue it agayne to the miniſter, and ſate downe. And the eyes of all that were in the Synagoge, were faſtened on hym. And he began to ſaye vnto them. This day is this ſcripture fulfilled in your eares. And all bare hym wytneſſe, and wondred at the gracious wordes whiche proceded oute of his mouthe. ✠ and ſayde: Is not this Joſephs ſonne?

D

And he ſayde vnto theym: In any wyſe ye wyll ſaye vnto me this parable. Phiſicion, heale thy ſelfe. ✠ Whatſoeuer we haue herde done in Capernaum, do the ſame here lykwyſe in thyne owne countrey. And he ſayde, verely I ſaye vnto you: No Prophet is receyued in his owne countrey.

E

Iiii.Reg.v.d Jacob.d

But I tell you of a trouthe, ✠ many wyddowes were in Iſrael in the dayes of Helyas / when heauen was ſhut thre yeres, and ſyx monethes, when greate kampſhemente was throughe oute all the lande, and vnto none of them was Helyas ſent, ſaue into Sarepta beſydes Sydon, vnto a woman, that was a wyddowe. ✠ And many lepers were in Iſrael in the tyme of Heliſeus the Prophete: and yet none of theym was healed, ſaue Naaman of Syria.

Iiii.Reg.v.d

✠ And as many as were in ſ Synagoge whe they herde that, were fylled with wrath: and roſe vp, and thruſt hym out of the cytie, & led hym euen vnto the edge of the hyll, wher on their cytie was buylt, to caſt hym downe hedlynge. But he wente his waye euen thorowe the myddes of the. ✠ ✠ ✠ And came into Capernaum a cytie of Galile, and there taughte them on the Sabboth dayes. And they were aſtonyed at his doctryne: For his preachynge was with power. ✠ And in the Synagoge there was a man, haupnge a ſpyrete, of an vncleane dyuell, and cryed with a lowde voyce, ſayenge: Let be, what haſte thou to do with vs, thou Jeſus of Nazareth? Arte thou come to deſtroye vs? I knowe the, what thou arte, euen the holy of God. And Jeſus rebuked him ſayenge: Be ſtyll and come out of hym. And the dyuell threwe hym in the myddes of them and came out of hym, and hurt hym not. And feare came on them all, & they talked amonge them ſelues, ſayenge: What maner a thynge is this? For with auctoryte / and power / he commandeth the foule ſpyrites, and they come oute? And the fame of hym ſpred abrode thorowoute all places of the countrey rounde aboute. ✠

Math.iiii.b Marke.i.b

Math.viii.b Marke.i.c

F

✠ ✠ And he arose vp, and came out of the Syna-

Math.viii.b

Synagoge, and entred into Simons house. And Simons mother in law was taken with a great ague, and they made intercessiō to him for her. And he stode ouer her, and rebuked the feuer: and it left her. And she forthwith arose and ministred vnto them.

When the sonne was downe, all they that had sicke persons taken with diuers diseases brought them vnto hym: and he layde his hādes on euery one of them, and healed them. ✳ And diuels also came oute of many of them, crienge & sayenge: thou arte Christ the sonne of God. And he rebuked them, and suffered them not to speake: for they knewe that he was Christ.

As sone as it was daye, he departed & went awaye into a wylsome place, and the people sought hym and came to hym, and kepte hym that he shulde not departe from them. And he sayde vnto them. I muste to other cyties also preache the kyngdome of God: ✠ for therfore am I sente. And he preached in the Synagoges of Galile.

¶ Christe preacheth in the shyppe. The disciples forsake all and folowe hym. He clenseth the leper, healeth the man of the palsey, calleth Mathew the customer, and eateth with open synners.

CAPI. V.

A IT came to passe as the people preased vpon hym, to heare the worde of God, that he stode by the lake of Genezareth: ✳ and saw two shyppes standē by the lake syde, but the fyshermen were gone oute of them, and were washynge their nettes. And he entred into one of the shyppes, whiche pertayned to Simon, and prayed him, that he wold thrust out a lytell from the lande. And he sate downe and taught the people oute of the shyp. When he had left speaking, he sayd vnto Simō: launche out into the depe, and let syp your nettes to B make a draught. And Simon aunswered and sayde to hym: Master, we haue labored all nyght, and haue taken nothinge: Neuertheles at thy word I will lose forth the net. And when they had so done, they incloſed a greate multitude of fyshes. And their net brake: but they made signes to their felowes which were in the other shyp, that they shuld come & helpe them. And they came: and filled both ye shyppes that they soncke agayne.

When Simon Peter sawe that, he fell downe at Jesus knees, sayenge: Lorde, go frome me, for I am a synfull man. For he was vtterly astonyed and all that were with him, at the draught of fysshe whiche they toke: and so was also James and Johū, the sonnes of Zebede, whiche were parteners with Simō. And Jesus sayde vnto Simon: Feare not, frō henceforthe thou shalte catche men. And they brought the shyppes to lande, and forsoke all and folowed him. ✠

C ✳ And it happened as he was in a certayne cytie: Beholde, there was a man full of Leprosy: and when he had espyed Jesus, he fell on his face, and besought hym, sayeng: Lord, yf thou wilt, thou canst make me cleane. And he stretched forth his hande, and touched him sayenge: I will, be thou cleane. And anone the lepry departed frome him. And he warned him, that he shulde tell no man: but that he shoulde goo, ✳ and shewe hym selfe to the Preste, and offer for his clensynge accordynge as Moses commaundement was, for a wytnes vnto them. Leuiti. xiiii. a

But the more went the same abrode of him and moche people assembled to heare, and to be healed of him, of their diseases. And he kept him selfe apart in the wyldernesses, and gaue hym selfe to prayer.

✠ And it happened on a certayn daye, that he taughte: and there sate the Phariſes, and doctours of lawe, whiche were come out of al the townes of Galile, Jurie, and Jerusalem. And the power of the Lorde was to heale the. Marcke. ii. a D

✳ And beholde, men brought a man lyenge in his bed, whiche was taken with a palsy: and sought to bringe him in, and to laye hym before hym. And when they coulde not fynde by what waye they myghte bringe hym in, because of the preasse, they went vp on the coppe of the houſſe, and let hym downe thorow the tylynge, bed and all, in the myddes before Jesus. When he sawe their faith, he sayde vnto hym: Man, thy synnes are forgyuen the. And the Scribes and Phariſes beganne to thynke, sayenge: Who is this, whiche speaketh blasphemy? ✳ Who can forgyue synnes but God onely. Mathew. ix. a Marcke. ii. a E

When Jesus perceyued their thoughtes, he aunswered, and sayde vnto them: What thynke ye in your hertes? Whether is easyer to saye, thy synnes are forgyuen the, or to say: aryse and walke? But that ye maye knowe, that the sonne of man hath power to forgyue synnes on earth, he sayd vnto the sycke of the palsye: I saye to the, aryse, take vp thy bed, and go home to thy houſe. And anone he rose vp before them, and toke vp his bed wher on he laye, and departed to his owne houſe, prayſinge God. And they were all amased, and they lauded God, and were fylled with feare, sayenge: We haue sene straunge thynges to daye. ✠ F

✳ And after that he went forth and sawe a custome named Leuy, sittynge at the receyte of custome, and sayde vnto hym: folowe me. And he left all, rose vp, and folowed hym. And that same Leui made hym a greate feaſte at home in his owne houſe. And there was a great company of publicans and of other that sate at meate with him. ✳ And the Scribes & Phariſes murmured against his disciples, sayenge: Why eate ye and drynke ye with custome rs and synners? Jesus answered, and sayd vnto them: They that are hole, nede not the Phisicion: but they that are sicke. I came not to call the ryght wyse, but synners, to repentaunce. Mathew. ix. a Marcke. ii. b

Then they sayd vnto him: Why do the disciples of Johū fast often, and praye, and the disciples of the Phariſes also: but thyne eate and drynke? And he sayde vnto them: ✳ Can ye make the children of the brydgrome fast, as longe as the brydegrome is present with the? G Mathew. ix. b Marcke. ii. c

The

The dayes shall come, when the bridegrome shall be taken awaye frome them: then shall they fast in those dayes.

Then he spake vnto them a symilitude: No man putteth a pece of a newe garment, into an olde garment: for yf he do: then breaketh he the newe, and the pece that was taken out of the newe, agreeth not with the olde. Also no man powreth new wyne into olde vessels. For yf he do, the newe wyne shall breake the vessels, and shall renne out it selfe, & the vessels shall perysshe: But newe wyne muste be powred into newe vessels, and bothe are preserued. Also, no man that drynketh old wyne forthwith can awaye with newe, for he saith, the olde is better.

The excuseth the disciples that plucke the eares of corne/ he healeth the man with the wydred hande choseth his twelue Apostles/maketh a swete sermon and teacheth to do good for euyll.

CAPI. VI.

A Math.xii.a Marcke.ii.d

IT happened on an after Sabboth, that he went thorowe the corne felde, and that his disciples plucked the eares of corne, and ate and rubbed them in their hãdes. And certayne of the Pharises sayde vnto them: Why do ye that whiche is not lawfull to do on the Sabboth dayes? And Jesus answered them, and sayde: ✶ Haue ye not red what Dauid dyd, when he hym selfe was an hungred, and they which were with hym: howe he went into ꝑ house of God, and toke and ate the loues of halowed bred, and gaue also to them whiche were with hym: whiche was not lawfull to eate, but for the prestes only. And he sayd vnto them: The sonne of man is Lorde of the Sabboth daye.

i.Regũ .xxi.a

B Math.xii.a Marcke.iii.a

✝ ✶ And it fortuned in an other Sabboth also, that he entred into the Synagoge, and taughte. And there was a man whose ryghte hande was dryed vp. And the Scribes & Pharises watched hym, to se whether he wolde heale on the Sabboth daye, that they myght fynde an accusacion against him. But he knew their thoughtes, and sayde to the man which had the wydred hande: Ryse vp, and stande forthe in the myddes. And he arose and stepped forthe. Then sayde Jesus vnto them: I will aske you a question: Whether is it lawfull on the Sabboth dayes to do good, or to do euyll? to saue lyfe or for to destroy it? And beholding them all rounde about, sayde vnto the man: Stretche forth thy hande. And he dyd so: and his hande was restored, and made as hole as the other. And they were fylled full of madnes and spake togyther, what they myghte do to Jesu. ✝

C Math.xiiii.a Marck. vi. d John.vi.a

✶ And it befell in those dayes, that he went out into a mountayne for to praye, and continued all nyght in prayer to God. And as sone as it was daye, he called his disciples, and of them he chose twelue, whiche also he called ꝑ Apostles. Simon whome, he named Peter, and Andrewe his brother. James and Johñ, Philippe and Bartelemewe, Matthewe and Thomas, James the sonne of Alpheus / and Simon called Zelotes, and Judas James sonne, and Judas Iscariot, which same was the traytour.

ꝑ Apostles signify legats Embassadours or messangers.

✝ And he came downe with them and stode in the playne felde, with the companye of his disciples, and a great multitude of people out of all parties of Jurie and Jerusalem, and from the see coste of Tyre and Sydon, which came to heare him, and to be healed, of their dyseases: And they also that were vexed with foule spyrites, and they were healed. And all the people preased, to touche hym: For there went vertue out of hym, and healed them all.

D The beatitudes or blessedes.

And he lyfted vp his eyes vpon the disciples and sayde: Blessed be ye poore: for yours is ꝑ kyngdome of God. Blessed are ye that honger now: for ye shal be fylled. Blessed are ye that wepe now: for ye shall laughe. Blessed are ye when men hate you, and thrust you oute of their companye, and raple, and abhorre your name as an euyll thynge, for the sonne of mãs sake, Reioyse ye then, and be glad: for behold youre rewarde is greate in heauen. ✝ After this maner, their fathers entreated the Prophetes.

But wo be to you that are ryche: that haue therin youre consolacion. Wo be to you that are full: for ye shall honger. Wo be to you that nowe laughe: For ye shall waple, and wepe. Wo be to you when all men prayse you for so dyd their fathers to the false Prophetes.

But I saye vnto you whiche heare: Loue your ennempes. Do good to them which hate you. Blesse them that curse you. And praye for them, whiche wrongfullye trouble you. And vnto hym that smyteth the on the one cheke, offer also thother. And him that taketh away thy gowne, forbyd not to take thy cote also. Gyue to euery man that asketh of the. And of hym that taketh awaye thy goodes, aske thē not agayne. ✶ And as ye wolde men shuld do to you: so do ye to them lykewyse.

E Math.vii.a

Jf ye loue theym, whiche loue you: what thanke are ye worthye of? For the very synners loue their louers. And yf ye do for them, whiche do for you: what thanke are ye worthy of? For the very synners do the same. If y elende to them of whom ye hope to receyue, what thanke shall ye haue? for the very synners lende to synners, to receyue as moche agayne. Wherfore, loue ye your ennempes, do good and lende, lokynge for nothyng agayne: and your rewarde shall be great, and ye shall be the children of the hyghest: for he is kynde vnto the vnkynde and to the euyll.

F Math.vii.a

✝ Be ye therfore mercyfull, as your father is mercyfull. ✶ Judge not, and ye shal not be iudged. Condemne not, and ye shall not be condemned. Forgyue, and ye shall be forgeuē. Gyue, & it shalbe gyuen vnto you: good measure, prested downe, shaken togyther, & runnynge ouer, shall men gyue into youre bosomes. ✶ For with what measure ye mete, with the same shall men mete to you agayne.

Math.vii.a Marcke.

And he put forthe a symilitude vnto them: Can the blynde, leade the blynde? Doo they not bothe then fall into the dyche? The disciple is not aboue his master. Euery man shall be perfecte, euen as his master is. Why seyste thou

thou a moote in thy brothers eye, and consyderest not the beame þ is in thyne owne eye? Eyther howe canst thou saye to thy brother: Brother, let me pull out the moote that is in thyn eye: when thou perceyuest not the beame that is in thyne owne eye? Dissembler, caste out the beame out of thyne owne eye first, and then shalte thou se perfectely, to pull oute the mote of thy brothers eye. ✠

✠ It is not a good tree that bringeth forth euyll frute: neyther is that an euyll tre, that bringeth forth good frute. For euery tree is knowen by his frute. Neyther of thornes gather men fygges, nor of bushes gather they grapes. A good man out of the good treasure of his herte, bryngeth forth good. And an euil man out of the euyll treasure of his hert, bringeth forth euyll. For of the aboundance of the hert, his mouth speaketh.

Why call ye Master, Master: and do not as I byd you? Whosoeuer cometh to me, and heareth my sayenges, and doeth the same, I wyll shewe you, to whome he is lyke. He is lyke a man whiche buylte an housse, and dygged depe, and layd the foundacion on a rocke. When the waters arose, the floude bet vpon that housse, and coulde not moue it. For it was grounded vpon a rocke. But he that heareth and doeth not, is lyke a man that without foundacion buylt an house vpon the earthe / against whiche the floude dyd beate: and it fell by and by. And the fall of that house was greate.

The healeth the Captaynes seruaunt: rayseth vp the wydowes sonne, enformeth þ disciples of Iohn, commendeth Iohn, and reproueth the Iewes for theyr vnfaythfulnes. He eateth with the Pharisee. The woman washeth his fete.

CAPI. VII.

When he had ended al his sayinges in the audience of the people, he entred into Capernaum. And a certayne ✠ Centurions seruaunt was sycke & redy to dye, whiche was deare to hym. And when he herde of Iesu, he sent vnto him the elders of the Iewes beseechinge hym that he wolde come and heale his seruaunt. And they came to Iesus and besought him busyly, sayenge: He is worthy þ thou shouldeste do this for him. For he loueth our nacyon, and hath buylt vs a Synagoge. So Iesus went with them.

And when he was not farre from the housse the Centurion sent frendes to hym: sayenge vnto hym. ✠ Lorde trouble not thy selfe: for I am not worthy that thou shuldest enter vnder my rofte. Wherfore I thought not my self worthy to come vnto the: but saye the worde and my seruaunt shalbe hole. For I also am a man vnder power, and haue vnder me souldiours, and I saye vnto one: go, and he goeth. And to an other, come: and he commeth. And to my seruaunt, do this: and he weth it. Whē Iesus herde this, he merueyled at hym, and turned hym about, and sayde to the people þ folowed hym: I saye vnto you, I haue not founde so greate fayth, no, not in Israel. And they that were sente, turned backe home a gayne, and founde the seruaunte that was sicke, hole.

✠ And it befell after that, that he went into a cytie called Naim, and many of his disciples went with him, and moch people. Whē he approched to the gate of the cytie: beholde there was a deed man caryed out, which was thonely begotten sonne of his mother, and she was a wydowe, and moche people of the cytie was with her. Whom when the Lorde saw, he had compassion on her, and sayde vnto her: wepe not. And he went and touched the beer, & they that bare hym, stode styll. And he sayde: Yonge man, I saye vnto the, aryse. And the deed sate vp, and began to speake. ✠ And he delyuered hym to his mother. And there came a feare on them all. And they glorysyed God, sayeng: a great Prophete is ryssen amonge vs and God hath vysited his people. ✠ ✠ And this rumor of him went forth throughout all Iurie, and thorow out all the regions whiche lye rounde about.

And the disciples of Iohn shewed hym of al these thinges. And Iohn called vnto him two of his disciples, and sente them to Iesus, sayenge: Arte thou he that shulde come: or shall we loke for an other? When the men were come vnto hym, they sayde: Iohn Baptiste sent vs vnto the, sayenge: Arte thou he, that shulde come: or shall we wayte for an other? And at that same howre, he cured many of their dyseases and plages, and of euyll spretes, and vnto many that were blynde, he gaue syght. And Iesus answered, and sayde vnto them: Go your wayes and shew Iohn what thinges ye haue sene & herde, how the blynde se, the halt go, the lepers are clensed, þ deafe heare, the deed aryse, to the poore is the glad tydinges preached, and happye is he, that is not offended by me.

When the messengers of Iohn were departed, he beganne to speake vnto the people, of Iohn. What went ye out to the wylderneſſe to see? a reede shaken with the wynde? But what wente ye oute to se? A man clothed in softe rayment? Beholde, they which are gorgeously apparelled, and lyue delycately, are in kynges courtes. But what went ye for the to se? A Prophete? Yea, I saye to you, and more then a Prophete. This is he, of whome it is wrytten: Beholde, I sende my messenger ✠ before thy face, to prepare thy waye before the. For I saye vnto you: a greater Prophete then Iohn, amonge wemens chyldren is there none. Neuertheleſſe, He that is lesse in the kyngedome of God, is greatter then he. ✠ Malach. iii.

And all the people that herde, and the publicans, iustified God, and were baptised with the baptysme of Iohn. But the Pharises and lerned men in the lawe, despysed the counsell of God against them selues, and were not baptysed of hym.

So the Lorde sayd: Whervnto shall I lyken the men of this generacion, and to what are they lyke? They are lyke vnto children syttinge in the market place, and cryenge one

to an

to an other, and sayeng: We haue ypped vnto you, and ye haue not daunsed: We haue mourned to you, and ye haue not wepte. For Foꝛ Johñ Baptiſt came, neyther eatyng bꝛed, ne dꝛynkynge wyne, and ye saye: he hathe a dyuell. The sonne of man came eatynge and dꝛynkynge, and ye saye: Behold, a man whiche is a glotton, & a dꝛynker of wyne, a frend of publicans and synners. And wyſdome is iuſtifyed of all her childꝛen.

F ✠ One of the Phariſes deſyꝛed hym that he wolde eate with hym. And he went into the Phariſes houſſe, and ſate downe to meate. And beholde, a woman in that cytie, whiche was a synner, as sone as ſhe knewe that Jeſus ſate at meate in the Phariſes houſſe, ſhe bꝛought an Alabaſter boxe of oyntment, and ſhe ſtode at his fete behynde hym, weppynge, & began to waſſhe his fete with teares, and dyd wype them with the heares of her heed, and kyſſed his feete, and annoynted theym with oyntement.

When the Pharile whiche bade hym, ſawe that, he ſpake with in hym ſelfe, ſayenge: Yf this man were a Pꝛophete, he wolde ſurely haue knowen who and what maner woman this is whiche toucheth hym, foꝛ ſhe is a ſynfull woman. And Jeſus aunſwered and ſayde vnto hym: Simon, I haue some what to ſay vnto the. And he ſayd: maſter, ſaye on. There was a certayne creditoure whiche hadde two detters, the one ought fyue hundꝛed pence, & the other fyftye. When they hadde nothinge to paye, he foꝛgaue theym bothe. Whiche of them tell me, ſhall loue him moſt? Simon anſwered, and ſayde: I ſuppoſe, that he to whom he foꝛgaue moſt. Thē he ſayd vnto him: Thou haſt ryghtly iudged.

G And he turned to the woman, and ſayd vnto Simon: Seeſt thou this woman? I entred in to thy houſe, and thou gaueſt me no water to my fete: but this hathe waſſhed my fete wᵗ teares, and wyped theym with the heeres of her heed. Thou gaueſt me no kyſſe: but this, ſythens the tyme I came in, hathe not ceaſed to kyſſe my fete. Myne heed with oyle thou dydeſt not annoynte: but this woman hathe annointed my fete with oyntment. Wherfoꝛe I ſaye vnto the: Many ſynnes are foꝛgyuen her: Becauſe ſhe loued moche. To whome leſſe is foꝛgyuen, the ſame weth leſſe loue. And he ſayde vnto her, thy ſynnes are foꝛgyuen ỹ. And they that ſate at meate with hym, began to ſaye with in theym ſelues: Who is this, whiche foꝛgyueth ſynnes alſo? And he ſayde to the woman: Thy faythe hathe ſaued the: Go in peax. ✠

¶ Chꝛyſte with his Apoſtles goeth frome towne to towne and pꝛeacheth, the parable of the ſede, who is his mother and his bꝛother, ſtylleth the ſee, deliuereth the poſſeſſed, and dꝛyueth the deuylles in to the herde of ſwyne, and helpeth the ſycke woman, and Jairus daughter.

CAPI. VIII.

And it befell after that, that he him ſelf went thꝛoughe out cyties and townes, pꝛeachinge, and ſhewynge the kyngdome of God, and the twelue with hym. And alſo certayne wemen, whiche were healed of cupll ſpꝛetes, & ſickeneſſes. Mary called Mag daleyn, out of whome went ſeuen deuyls, and Joanna the wyfe of Chuſa Herodes ſtewarde and Suſanna, and many other: which mynſtred vnto hym of theꝛ ſubſtaunce. A

✠ ✠ When moch people were gathered togither, and were come to hym out of al cyties he ſpake by a parable. A ſower wente oute to ſowe his ſeede: and as he ſowed, ſome fell by the waye ſyde, and it was troden downe, and foules of the ayꝛe deuoured it vp. And ſome fell on the ſtone, & as ſone as it was ſpꝛonge vp, it wyddꝛed awaye, becauſe it lacked moyſtenelle. And ſome fell amonge thoꝛnes, and the thoꝛnes ſpꝛange vp with it, & choked it. And ſome fell on good gꝛounde, and ſpꝛange vp, & bare frute, an hundꝛed folde. And as he ſayde theſe thinges, he cryed: He that hath eares to heare, let hym heare. Matth. 13. Marck. 4. B

And his diſciples aſked hym, ſayenge: what maner ſymilitude is this? And he ſayd: Vnto you it is gyuen to knowe the myſteries of the kyngdome of God: but to other in ſimilitudes: that when they ſe they ſhoulde not ſe, and when they heare / they ſhoulde not vnderſtande.

The parable is this. The ſede is the woꝛde of God. Thoſe that are beſyde the waye, are they that heare, and afterwarde commeth the dyuell, and taketh awaye the woꝛde oute of theiꝛ hertes, leaſt they ſhoulde belcue, and be ſaued. They on the ſtonnes, are they whiche when they heare, receyue the woꝛde with ioye And theſe haue no rotes, whiche foꝛ a whyle beleue, and in tyme of temptation go awaye. Nowe, that whiche fell amonge thoꝛnes, are they whiche heare, and as they go are choked with cares, and with ryches, and volupteous lyuinge, and bꝛynge foꝛthe no frute. That in the good gꝛounde, are they whiche with a good and pure herte, heare the woꝛde, & kepe it, and bꝛynge foꝛth frute with patience. ✠

C ✠ No man lyghteth a candell, and couereth it vnder a veſſell, neyther putteth it vnder a bedde, but ſetteth it on a candelſticke, that they that enter in, maye ſe the lyght. Foꝛ nothinge is in ſecret, that ſhall not come abꝛode: Neyther any thynge hyd, that ſhall not be knowen, and come to lyght. Take hede theꝛfoꝛe, howe ye heare. Foꝛ who ſoeuer hath, to hym ſhalbe gyuen: And who ſo euer hath not, euen that whiche he ſuppoſed that he hathe, ſhalbe taken frome hym. Matth. 5. Marck. 4. Luc. 11.

Then came to him his mother and his bꝛethꝛen, and coulde not come at him foꝛ pꝛeaſe. And they tolde hym ſayenge: Thy mother & thy bꝛethꝛen ſtande without, and wold ſe the. D He anſwered and ſayde vnto theym: my mother and my bꝛethꝛē are theſe which heare the woꝛde of God, and do it.

✠ It befell on a certayne daye he went into a ſhyp, and his diſciples alſo, and he ſayd vnto them: Let vs go ouer vnto thother ſyde of the

the lake. And they launched forthe. And as they sayled, he fell a slepe, and there arose a storme of wynde in the lake, and they were fylled with water, and were in ieopardy. So they wente to him, and awoke him, sayenge: Master, Master, we are lost. Then he arose and rebuked the wynde, and the tempeste of water, and they ceased, and it waxed calme. And he sayde vnto them: where is your faith? But they fearynge, wondred, sayenge one to an other: What person is this? For he commaundeth bothe the wyndes and water, and they obeye hym? ✠ And they sayled vnto the region of the Gadrenites, whiche is ouer against Galile.

And as he went out of the shyppe to lande, there met him a certayne man out of the citie, which had a dyuell longe tyme, and ware no clothes, neyther abode in any house: but amonge graues.

When he sawe Jesus, he cryed, and fell downe before hym, & with a loude voyce sayd: What haue I a do with the, Jesu the sonne of the hyghest God? I beseche the, torment me not. For he commaunded the foule spyrte to come oute of the man. For ofte tymes he caught hym, and he was bounde with chaynes, and kept with fetters: and he brake the bondes, and was caryed of the fende, into wyldernesse.

So Jesus asked him sayenge: What is thy name? And he sayde: ✠ Legion, because many dyuels were entred into him. And they besoughte him, that he wolde not commaunde them to go out into the depe. And there was there by an herde of many swyne, fedynge on an hyll, and they besought him, that he wold suffre them to enter into them. And he suffred them. Then went the deuyls out of the man, and entred into the swyne: And the heerd rushed in hedlonge into the lake, and were choked. When the heerdmen sawe what was done, they fled, and tolde it in the cytie, and in the villages.

Now, they came out to se what was done: and came to Jesus, and founde the man, out of whome the deuyls were departed, syttinge at the fete of Jesus, clothed and in his righte mynde, and they were afraied. They also whiche sawe it tolde them howe he that was possessed of the deuyll, was healed. And all ꝑ multitude of the Gadarenes, besoughte him that he wolde departe frome them: for they were taken with great feare. But he takinge shyp returned. ✠ Then the man out of whom the deuyls were departed, besought him to be with him. But Jesus sent him awaye, sayeng Retourne into thy house, and shewe all that euer God hathe done to the. And he went his waye, and preached throwe oute all the cytye, what thinges Jesus had done vnto him.

It happened when Jesus was come agayn that the people receyued him. For they all wayted for him: ✠ And beholde, there came a man named Jairus (and he was a rular of the Synagoge) and he fell downe at Jesus fete, and besought him to entre into his house for he hadde one onely doughter, vpon a. xij. yere of age, and she laye a dyenge. Nowe as he went the people thronged him.

And a woman haupnge an yssue of blonde twelue yeres (whiche hadde spent all her substaunce amonge Phisicions, neyther coulde be healed of any) came behynde hym, and touched the hem of his garmente, and anone her issue of blonde staunched. And Jesus sayde: Who is it that touched me? When euery mā denyed, Peter and they that were with him, sayde: Master, the people thrust the and vexe the: and sayeste thou who touched me? And Jesus sayde: Some body hath touched me. For I perceyue vertue to haue gone out of me When the womā sawe that she was not hyd she came tremblynge, and fell at his fete, and tolde hym before all the people for what cause she had touched him, and howe she was healed immediatly. And he sayd vnto her: Daughter be of good comforte. ✠ Thy faith hathe made the hole, go in peax. Math.ix.d Mar.v.d. G

Whyle he yet spake, there came one frome the rular of the Synagogis house which sayd to him: thy doughter is deed, dysease not the master. When Jesus herde that, He aunswered the father, sayenge: ✠ Feare not, beleue onely, and she shall be made hole. And when he came to the house, he suffred no man to go in with him, saue Peter, James and Johū, & the father and mother of the mayde. Nowe, euery person wept, and sorowed for her. And he sayde: Wepe not: for she is not deed, but slepeth. And they lowghe him to scorne, knowynge that she deed. But he dryuynge them all oute, caught her by the hande: and cryed, sayenge: Mayde aryse. And her spyrte came agayne, and she arose forthwith. And he commaunded to gyue her meate. And the father, and the mother of her, were astonyed. But he warned them, that they shoulde tell no man what was done. Math.ix.d Marcke.v.d

¶ He sendeth out the.xii. Apostles to preache. He feedeth fyue thousande with fyue loaues and two fyshes, the disciples cōfesse him to be the sonne of God, he transfygureth him selfe. Teacheth his disciples to be lowly. They desyre vengeaunce, but he reproueth them.

CAPI. IX.

A

THen called he the twelue togither, & gaue them power and auctorytie ouer al deuyls, and to heale dyseases. And he sent them to preache the kyngdome of God, & to cure the sycke. And he sayd to them: Take nothinge towardes youre iourney, neyther staffe, nor scrippe, neyther breed, neyther money, neyther haue ye two cootes. And whatsoeuer house ye enter into, there abyde, and thence departe. And who so euer wyll not receyue you, when ye go out of that cytie, shake of euen the dust frome your fete, for wytnesse against them. But they departinge went thorow the townes, preachinge the gospell, and healynge euery wheare. ✠ Matth.x.a Marke.vi.a

Nowe Herode the Tetrarche hearde of all that was done by hym, and doubted, because

it was sayde of some, that Johñ was risen a-
gayne frome deathe: and of some, that Hely
had appeared: and of some, that one of the
olde Prophetes was risen agayne. And He-
rode sayth: Johñ haue I beheaded: who is
this of whome I heare such thinges? And he
desyred to se him.

B
Math.xiiii.b
Marcke.vi.d
John.vi.a
And the Apostles retourned: and told him
what they had done. ✳ And he toke them and
went a syde into a solytary place, nygh to a
cytie called Bethsaida. Whiche the people
knowynge, folowed him. And he receyued
them, and spake vnto them of the kyngdome
of God, and healed them that had nede to be
healed. But the daye began to weare awaye,
then came the twelue, and sayde vnto hym:
Sende the people awaye, that they maye go in
to the townes and villages rounde about, to
some Inne, and get meate, for we are here in
a place of wildernesse. He sayde vnto theym:
Gyue ye theym to eate. And they sayde. We
haue no mo but fyue loaues and two fisshes,
oneles we shulde go, and bye meat for all this
people. Nowe they were aboute fyue thou-
sande men. And he sayde to his disciples: Make
them syt downe by fyfties in a company. And
they dyd so, and made them all syt downe.
And he toke the fyue loaues, and the two fis-
shes, and loked vp to heauen, and blessed the
and brake, and gaue to the disciples, to set
before the people. And they ate, and were all
fylled. And there was taken vp of the frag-
Math.xvi.b
Marke.viii.c
mentes that they leaued, twelue baskets ful.
C
✳ And it fortuned as he was alone prayng
his disciples were with him, and he asked the
sayenge: Who saye the people that I am?
They aunswered, and sayde: Johñ Baptiste:
Some saye Hely. And some saye, one of the
olde Prophetes is risen agayne. He sayd vn-
to them, But who saye ye that I am? Peter
☞ aunswered and sayde: Thou art the Christ of
God. And he warned and commaunded them
that they shulde tell this to no man, sayenge:
The sonne of man must suffre many thynges,
and be reproued of the elders, and of the hygh
prestes and scribes, and be slayne, and the.iij.
daye, ryse agayne.

And he sayde to them all, yf any man wyll
come after me, let him denye hym selfe, and
and take vp his crosse dayely, and folowe me.
Who so euer will saue his lyfe, shall lose it.
And who so euer shall lose his lyfe for my sake
the same shall saue it. For what auauntageth
it a man to wynne the hole worlde, yf he lose
him selfe, or runne in dommage of him selfe?
For who so euer is ashamed of me, and of my
wordes, of hym shall the sonne of man be as-
hamed, when he commeth in his glorye, and
in the glorye of his father, and of the holye
Aungels. And I tell you of a trouthe. There
be some of them that stande here, which shall
not taste of deathe, tyll they se the kyngdome
of God.

And it folowed aboute an. viij. dayes af-
ter these sayenges, he toke Peter, James,
and Johñ, and went vp into a mountayne to
praye. And as he prayed, the hue of his coun-
tenaunce was altered, and his garment was
whyte and shoon. And behold, two men tal-
ked with hym, whiche were Moses and He-
ly, who sene in glorye shewed his departinge, D
whiche he shoulde ende at Ierusalem. Peter
and they that were with hym, were heuye
with slepe. And when they awoke, they sawe
his glorye, and the two men standinge with
hym.

And it chaunsed, as they departed frome
hym, Peter sayde vnto Jesus: Master, it is
good for vs to be here, and let vs make three
tabernacles, one for the, and one for Moses,
and one for Hely, not knowynge what he
sayde. Whyle he thus spake, there came a
cloude, and shadowed theym, and they feared
when they were come vnder the cloude. And
there came a voyce oute of the cloude, sayeng:
This is my deare sonne / heare hym. And as
sone as the voyce was past, Jesus was found E
alone. And they kept it close: and tolde no mã
in those dayes, any of those thinges, whyche
they had sene.

And it chaunsed on the nexte daye, as they
came downe frome the hyll, moche people met
hym. And beholde, a man oute of the multi-
tude cryed oute, sayenge: Master, I beseche
the behold my sonne, for he is all that I haue,
And se, a spryte taketh him, and sodeynly he
cryeth, and he teareth him that he foometh a-
gayne, and with moche payne departeth from
hym, when he hath rent hym, and I besought
thy disciples to caste hym out, and they could
not. Jesus aunswered and sayde. O faythles
generacion, and croked: howe longe shall I F
be with you, and shall suffre you? Bynge thy
sonne hyther. As he yet was commynge, the
deuyll rent him and tare hym. And Jesus re-
buked the vnclene spryte, and healed the child
and rendred hym to his father. So they were
all amased at the myghty worke of God.

Whyle they wondred euery one at al thin-
ges whiche he dyd, he sayde vnto his disciples
Let these wordes synke downe into your ea-
res. The tyme shall come, when the sonne of
man, shalbe delyuered into the handes of me.
But they wiste not what that worde mente,
and it was hyd frome them, that they vnder-
stode it not. And they feared to aske hym of ꝑ
sayenge.

Mat.xviii.a
Marcke.ix.c
Luke.xxii.c
✳ Then there entred a debate amonge thẽ B
who shoulde be greattest. When Jesus per-
ceyued the thoughtes of their hartes, he toke
a childe, and set hym harde by hym, and sayd
vnto them.

Who so euer receyueth this childe in my A
name, receyueth me. And who so euer recey-
ueth me, receyueth hym that sent me. For he
that is least amonge you all, that same shall
be greate.

Johñ aunswered, and sayde: Master / we
sawe one castinge oute deuylles in thy name,
and we forbade hym, because he foloweth not
with vs. And Jesus sayde vnto hym: forbyd
ye hym not. For he that is not against vs, is
with vs.

And it folowed when the dayes were come
of his assumption, he set his face to go to Je-
rusalem, and sent messengers before hym. C

And

And they wente and entred into a cytie of the Samaritans to make redy for him. And they receyued hym not, because his face was as thoughe he wold go to Ierusalem. When his disciples, James and Johñ, sawe that, they sayde. Lorde, wilt thou that we commaunde that fyre come downe frome heauen, and consume them, as Hely dyd? Jesus turned about and rebuked theym, sayenge: Ye wote not of what spirite ye are. The sonne of man is not come to destroye mennes sowles, but to saue them. And they went to an other towne.

✠ And it chaunsed as he went in the waye, a certayne man sayde vnto hym: I wil folow the, whether so euer thou go. Jesus sayde to hym: Foxes haue holes, & byrdes of the ayer haue nestes: but the sonne of man hathe not where on to laye his heed.

And he sayde vnto an other: folowe me. But he sayde: Lorde, suffre me firste to go bury my father. Jesus sayde to hym. Let ꝑ deed bury their deed: go thou and preache ꝑ kyngdome of God.

And an other sayde: I wyll folow the Lord: but let me firste go byd them farewell, whiche are at home at my house. Jesus sayd vnto him No man that putteth his hande to the plowe and loketh backe, is mete to the kyngedome of God. ✠

¶ He sendeth the seuentye before him to preache, prayseth his heauenly father, answereth the Scribe that tempted him, sheweth who is a mans neyghboure, Martha receyueth the Lorde, Magdalene is feruent in hearynge his worde.

CAPI. X.

A ✠ Fter these, the Lorde appoynted o-
ther seuenty also, and sent theym two
and two before hym into euery cytie &
place, whyther he hym selfe shulde come. And
sayde vnto them, the haruest is great, but the
labourers are fewe. Praye therfore the Lorde
of the haruest, to sende forth labourers into his
haruest. Go your wayes: beholde, I send you
forthe as lambes amonge wolues. Beare no
wallet, ne scryppe, nor shoes, & greete no man
by the waye. Into whatsoeuer house ye enter
B firste say: Peace to this house. And yf the sonne
of peace be there, your peace shall rest vpon him
yf not, it shall returne to you. And in the same
house remayne, eatynge and drynkynge suche
as they haue. For the labourer is worthy his
rewarde. ✠

Go not frome house to house: & into whatsoeuer cytie ye entre, yf they receyue you, eate that is set before you, and heale the sicke that are there, and saye vnto them: the kyngdom
of God, is approched vpon you. ✠ But into whatsoeuer cytie ye enter, yf they receyue you not, go your wayes out into the stretes of the same and saye: euen the dust, which cleaueth to vs of your cytie, we wype of against you: Yet knowe this, that the kyngdome of God was come nyghe vpon you. I saye to you: it shalbe easyer in that daye for Sodome, then for that cytie.

C Wo to the Chorazin: wo to the Bethsaida. For yf the miracles had bene wone in Tyre and Sidon, whiche be done in you, they had longe sythens repented sittinge in heare and asshes. Neuertheless it shalbe easier for Tyre and Sidon, at the iudgement, then for you. And thou Capernaum whiche arte exalted to heauen, shalt be thrust downe to hell. ✠ He that heareth you, heareth me: and he that despyseth you, despyseth me: and he that despyseth me, despyseth him that sent me. Mathew.x.d John.xiii.c D

And the seuenty turned agayne with ioye, sayenge: Lorde, the very dyuels are subdued to vs thorow thy name. He sayde vnto them: I sawe Satan, as lightenyng fall downe frō heuen. Beholde, I gyue you power to treade on serpentes & scorpions, and ouer all power of the enemy, and nothyng shal hurt you. Neuertheless, in this reioyce not that the spirites are subiecte to you / but reioyce, bicause youre names are wryten in the heuens.

That same tyme reioyced Jesus in the spirite, and said, I confesse vnto the father: ✠ Lord of heuen and erth, that thou hast hyd these from the wyse & prudent, and hast opened them to the babes. Euen so father, for so pleased it the. All are gyuen me of my father. And no man knoweth who the son is, but the father / and who the father is, saue the sonne / and he to whom the sonne wyll shewe hym. D Math.xi.d

And turnyng to his disciples, sayd secretly. ✠ Happy are the eyes which se that ye se. For I tell you, that many prophetes and kynges haue desyred to se that ye se, and haue not sene / and to heare that ye heare, and haue not herde.

And beholde a certeyn lawyer stode vp, and tempted him, sayinge: ✠ Master, what shall I do, to inherite eternal life? He said vnto him. What is wryten in the lawe? Howe redest thou? And he answered, & sayd: ✠ Thou shalt loue thy Lorde God w̄ all thy hert, and with all thy soule, and with all thy strengthe, and with all thy mynde, and thy neighbour as thy selfe. And he sayde vnto him: Thou hast answered ryght. This do, and thou shalte lyue. He wyllynge to iustifye him selfe, sayde vnto Jesus: Who is my neyghbour? E Math.xxii.b. Deut.vi.b

Jesus answered, and said: A certayne man came downe frome Hierusalem to Hierico, and fell in to the handes of theues, which robbed him of his rayment, and wounded hym / and departed, leuynge him halfe deed. And by chaunce there came a certeyn preest that same way, and when he saw hym, he passed by: And lykewyse a Leuyte, when he was come nye to the place, wente and loked on him, and passed by. Then a certayne Samaritane, as he iourneyed, came nye vnto him, and when he sawe him, he had compassion on him, and went to him and bounde vp his woundes, and poured in oyle & wyne, & put hym on his owne beest, and brought him to a cōmon Inne, and made prouision for him. And on the morowe when he departed, he toke out two pence and gaue them to the host, & said vnto him. Take cure of him, and what so euer thou spendest more when I come agynne, I wyll recompence the. Whiche nowe of these thre thinkest thou F

was neyghboure vnto him that fell into the theues handes? And he sayd: he that shewed mercye on him. Then sayde Jesus vnto him: Go and do thou lykewyse. ✠

B ✠ It befell as they went, he entred in to a certayne towne. And a certayne woman named Martha, receyued him into her house. This woman had a sister called Mary, whiche sate at Jesus fete, and herde his preaching So Martha was combred aboute moche seruinge, and stode and sayde: master, doest thou not care, that my sister hathe left me to minister alone? Byd her therfore, that she helpe me. And Jesus answered, and sayde vnto her Martha, Martha, thou carest, and art troubled aboute many thinges: but one thinge is nedefull. Mary hathe chosen her that good parte, whiche shall not be taken away frome her. ✠

The teacheth his disciples to praye. Rebuketh the blasphemous Pharises. They requyre sygnes. He eateth with the Pharisee.

CAPI. XI.

A And it fortuned as he was prayenge in a certayne place: when he ceased, one of his disciples sayde vnto him Master, teache vs to praye, as Johñ taught his disciples. And he sayde vnto them: when ye praye, saye: O our father whiche arte in heauen, halowed be thy name. Thy kyngdome come. Thy will be done in earth, as in heauen. Our dayly bred gyue vs dayly. And forgyue vs our synnes: For also we forgyue euery man that trespaseth vs. And leade vs not into temptation. But delyuer vs from euyll. Pater noster

And he sayde vnto theym: ✠ yf any of you shulde haue a frende, and shulde go to him at mydnyght, and saye vnto him: frende, lende me three loues, for a frende of myne is come out of the waye to me, and I haue nothinge to set before him: and he within shoulde answere & saye, trouble me not, the dore is now shut, and my seruauntes are with me in the chamber, I can not ryse and gyue them to ꝑ. I saye vnto you, thoughe he wolde not aryse and gyue hym, because he is his frende: yet because of his vnshamefastnes he wold ryse, & gyue him as many as he neded. And I say vnto you: ✠ aske, & it shalbe gyuen you. Seke, and ye shall synde. Knocke, and it shalbe opened vnto you. For euery one that asketh, receyueth: and who seketh syndeth: and to him that knocketh, shal it be opened. Yf the sonne shall aske bred of any of you that is a father: will he gyue him a stone? Or yf he aske fysshe, will he for a fysshe gyue hym a serpent? Or yf he aske an egge: will he offer him a scorpion? Yf ye then beynge euyll, can gyue good gyftes vnto your children, how moche more shal the father of heauen gyue an holy spyrete to them, that aske him? ✠ B Math. vii. a John. xvi. f Jacob. i. a

And he was castinge out a deuyll, whiche was domme. And it folowed when the deuell was gone out, the domme spake, and the people wondred. But some of them sayde he casteth out deuels by the power of Belzebub the chefe of the deuels. And other temted him, seekynge of hym a sygne frome heauen. But he knowinge their thoughtes, sayde vnto them: Euery kyngdome deuyded in it selfe is made wildernesse: and one house shall fall vpon an other. So yf Satan be deuyded in him selfe: how shall his kyngdome endure? Because ye say I cast out deuyls by the power of Belzebub. If I, by the power of Belzebub cast out deuels: by whome do youre children cast theym oute? Therfore shall they be youre iudges. But yf I, with the finger of God cast out deuels, assuredly the kyngdom of God is come vpon you. C

When a stronge man armed watcheth his house: that he possesseth is in peace. But when a stronger then he commeth vpon him, and ouercommeth him: he taketh frome him his harnes wherein he trusted, and deuydeth his spoyles. He that is not with me, is agaynste me. And he that gathereth not with me, scattereth. D

When the vnclene spyrete is gone out of the man, he walketh throughe waterlesse places, seekinge reste. And when he fyndeth none, he sayth: I will returne vnto my house, whence I came. And when he commeth, he fyndeth it swept and garnysshed. Then goeth he and taketh to him seuen other spyretes worse then him selfe: and they enter in, and dwell there. And so the extremes of that man, be worse then the begynnynges.

And it happened as he spake these thinges, a certayne woman of the company lyft vp her voyce, and sayde vnto him: Happye is the wombe that bare the, and the breastes whiche gaue the sucke. But he sayde: Naye, happy are they that heare the worde of God, and kepe it. ✠ E

When the people were gathered thicke togither: he began to saye: This is an euyl nacion: they seke a sygne, and there shal no sygne be gyuen them, but the sygne of Jonas ꝑ Prophet. For as Jonas was a sygne to the Ninuites, so shall the sonne of man be to this nacion. ✠ The quene of the southe shall ryse at the iudgement, with the men of this generacion, and condempne them: for she came from the ende of the worlde, to heare the wysdome of Salomon. And beholde, a greater then Salomon is here. The men of Ninive shall arise in the iudgement with this generacion: and shall condemne them: for they repented at the preachinge of Jonas. And beholde, a greater then Jonas is here. Jona. ii. a iii. Regū. x. ii. Para. ix. Math. xii. b

✠ ✠ No man lyghteth a candell, and putteth it in an hyd place, ne vnder a bushel: but on a candelstycke, that they that come in may se the lyght. The light of thy body is the eye. Therfore when thyne eye is syngle: then is al thy body full of lighte. That yf thyne eye be euyll: then shall all thy body be full of darcknesse. Take hede therfore that the lyght whiche is in the, be not darckenesse. For yf all thy body shall be lighte, hauinge no parte darcke: then shall all be full of lyght, euen as when a candell doeth lyghte the with his bryghtnesse. ✠ E Math. v. b Marcke. iiii. Luke. viii.

And

And as he spake, a certayne Pharisee besought hym to dyne with him: and Jesus wēt in and sate wowne to meate. When the Pharise sawe that, he mercueled that he hadde not firste washed before dyner. And the Lorde sayd to him: ✠ Nowe do ye Pharyses, make clene the outside of the cup, & the platter: but your inwarde part is full of rauyne and wickednes. Foles, dyd not he that made that whiche is without: make that which is within also? Neuertheles that ye haue gyue in almes, and beholde all is clene to you. But wo be to you Pharises, for ye tythe the mynt and rewe, and all maner herbes, and passe ouer iudgement & the loue of God. These ought ye to haue done and those not to haue left.

Wo to you Pharises: for ye loue the firste seates in assembles, and gretynges in the markets. Wo to you Scribes and Pharises Hypocrites, for ye are as graues whiche appeare not, and the men that walke ouer theym are not ware of them. Then answered one of the lawyers, and sayd to hym: Master, thus sayenge thou puttest vs to rebuke also. Then he sayde: Wo to you also ye lawyers: for ye lade men with burdens importable, and your selues touche not the packes with your one fynger. Wo to you, ye buylde the sepulcres of ꝑ Prophetes, where as your fathers kylled thē, truely ye beare witnesse, that ye alowe the dedes of your fathers: for they kylled them, but ye buylde their sepulcres. Therfore also sayde the wysdome of God: I will send them Prophetes and messangers, and of them they shal slay and persecute: that the bloude of all the Prophetes, whiche was shedde frome the begynnynge of the worlde, maye be requyred of this generacion, frome the bloude of ✠ Abel, vnto the bloude of Zacharye, who perysshed betwene the aulter and the temple. Verely I tell you: it shalbe requyred of this nacion.

Wo to you lawyars: for ye haue taken awaye the keye of knowledge, ye entred not in your selues, & the enterers in, ye forbade. Whē he thus spake vnto them, the lawyers and ꝑ Pharises began to were busy about him, and to stop his mouth with many questions, lying in wayte for him, and seking to catche some thinge of his mouthe, wherby they myghte accuse hym.

¶ The leuen of the Pharises, Chryste conforteth his disciples agaynste persecucion, warneth them to beware of couetousnes. He wyll not haue them to hange vpon erthly thynges.

CAPI. XII.

AS there gathered togither an innumerable multitude of people (in so moche that they trood one an other) he began to saye vnto his disciples: firste of all beware of the leuen of the Pharises, whiche is ꝑ hypocrysy. For there is nothinge couered, that shall not be vncouered: ne hyd, that shall not be knowen. For what so euer ye haue spoken in darckenes: shall be herde in the lighte. And that ye haue spoken in the eare euen in secrete places, shall be preached on the top of houses.

I saye to you my frendes: be not afrayde of them that kyll the body, and after that haue no more that they can do. But I will shewe you, whome ye shall feare. Feare him whiche after he hath kylled, hath power to cast into hell. Surely I saye vnto you, hym feare. Are not. v. sparowes bought for two farthinges? And yet not one of them is forgotten of God. Also euen the very heeres of youre heedes are nombred. Feare not then: ye are more worth than many sparowes.

I saye vnto you: whosoeuer confesseth me before men, hym shall the sonne of man confesse also before the aungels of God. And he that denieth me before men: shal be denied before the aūgels of God. And whosoeuer speketh a worde against the sonne of man it shall be forgyuen hym. But vnto hym that blasphemeth the holy ghoste, it shall not be forgyuen. When they bringe you vnto the assembles, and vnto the rulers and officers, take no thought howe or what ye shall answere or what ye shall speake. For the holy ghost shall teache you in the same houre, what ye ought to saye.

✠ One of the companye sayde vnto hym: Master, byd my brother deuyde the enheritaunce with me. But he sayde vnto hym: Mā who made me a iudge or a deuyder ouer you? Wherfore he sayde vnto them: take hede, and beware of couetousnesse. For no mans lyfe standeth in the aboundaunce of thynges whiche he possesseth. And he put forthe a parable vnto theym, sayenge: The grounde of a certayne ryche men brought forth frutes plenteously, and he thoughte in him selfe, sayenge: what shall I doo? because I haue no rowme where to bestowe my frutes? And he sayde: This will I do. I wyll destroye my barnes, and buylde greater, and therin wyll I gather all my frutes, and my goodes: And I wyll saye to my soule: Soule thou hast moch goodes layde vp in stoore for manye yeares, take thyne ease: eate, drynke, and be mery. But God sayde vnto hym: Thou fole, this night will they fetche awaye thy soule agayne from the. Then whose shall the thinges be whiche thou haste prouyded? So is it with him that gathereth ryches? and is not ryche in God.

And he spake vnto his disciples: Therfore I saye vnto you: Take no thought for youre lyfe, what ye shall eate: ne for youre bodye, what ye shall put on. The lyfe is more then meate, and the body is more then rayment. Consydre the rauens, for they neyther sowe nor repe, who neyther haue stoore houselle ne barne, and yet God fedeth them. Howe moche are ye better then foules? Whiche of you with takynge thought, can put to his stature one cubyt? If ye then be not able to do that is least: why take ye thought for the reste? Consydre the lylies howe they growe: They labour not: they spyn not: and yet I tell you Salomon in all his royalte, was not clothed lyke to one of these.

That yf the grasse, beynge to daye in the felde, and to morowe shalbe cast into the fornace, God so arayeth, howe moche more will

he clothe you, o lytle faithfull? And aske not you what ye shall eate or what ye shal drinke and be ye not caryed in the clowdes: for all these the hethen people of the world seke for. Youre father knoweth that ye haue nede of these thinges. Wherfore seke ye after ỹ kyngdome of God, and all these shall be cast vnto you. ✠ Feare not lytell flocke, for it is youre fathers pleasure, to gyue you a kyngdome. Sell your substaunce, and gyue in almes. And make you bagges, whiche were not olde, and treasure that fayleth not in heauen, where no theefe commeth, neyther mooth corrupteth. For where your treasure is, there shalbe your herte also.

E Let your loynes be gyrt aboute, and youre lyghtes brennynge, and your selues lyke vnto men that wayte for their master, when he wil returne frome the weddinge: that assone as he commeth and knocketh, they maye open vnto hym. Happy are those seruauntes, whiche the Lorde when he commeth, shall fynde wakynge. Verely I saye vnto you, he wyll gyrde hym selfe about, and make them to syt downe to meate, and walke by, and minister vnto theym. And yf he come in the seconde watche, yea yf he come in the thirde watche, & shall fynde them so, happy are those seruauntes. This vnderstonde, that yf the housholder knewe what houre the theefe wolde come, he wolde surely watche: and not suffre his houfle to be broken vp. Be ye redy therfore: for what houre ye thynke not, the sonne of man commeth. ✠

Mat.xxiiii.d Marck.xiii.c Then Peter sayde to hym: ✠ Master, speakest thou this similitude vnto vs, or to all me? And the Lorde sayde: Who thinkeste thou is faithfull seruaunt and wyse, whom his Lorde shall make ruler ouer his housholde, to gyue them their duetie of meate at due season: happy is that seruaunt, whome his master when he commeth, shall fynde so wynge. Of a truth F I saye vnto you: he wil make hym rular ouer all that he hath. But yf the seruaunt shall say in his hert: My master differreth his cõmyng and shall begyn to smyte the seruauntes and maydens, and to eate, and drynke, and to be dronken: the lorde of that seruaunt will come in a daye when he thinketh not, & at an houre when he is not ware, and will deuyde him, & put his part with the infideles.

The seruaunt that knewe his masters will and prepared not hym selfe, ne dyd accordyng to his will, shall be beaten with many strypes. But he that knewe not, and yet dyd cõmitte thinges worthy of strypes, shalbe beatẽ with fewe strypes. For vnto whome moche is gyuen, of him shalbe moche required. And to whom men moche commit, the more of him will they aske.

☞ I am come to sende fyre on erth: and what is my desyre, but that it were al redy kyndled? Notwithstandinge I must be baptysed with a baptysme: and howe am I prested tyll it be G ended? Suppose ye that I am come to sende peare on earthe? I tell you naye, but rather dissention. For frome hence forthe there shall be fyue in one houfle deuyded, three againste two, and two againste thre. The father shall be deuyded against the sonne, and the sonne against the father. The mother against the doughter, and the doughter against the mother. The mother in lawe against her doughter in lawe, and the doughter in lawe against her mother in lawe.

Then sayde he to the people: when ye se a clowde ryse oute of the weste anone ye saye, a shower commeth, and so it is. And when ye se the south wynde blowe, ye saye: we shall haue heet, and it commeth to passe. Hypocrites, ye can skyll of the fashion of the skye, and of the earthe, but howe is it, that ye can not trye this tyme? Yea and why iudge ye not of your selues what is right?

For whyle thou goest with thyne aduersary to the ruler: as thou arte in the waye, gyue diligence that thou mayst be delyuered frome hym, least he bryng the to the iudge, and the iudge delyuer the to the iaylar, and the iaylar cast the into prison. I tell the, thou departest not thence, tyll thou haste yelded the vttermoste myte.

¶ Of the Galileans whom Pilate slewe. The symplitude of the fygge tre. Of the mustarde sede and leuen. Fewe entre into the kyngdome. Christ reproueth Herode and Jerusalem.

CAPI. XIII.

THere were presente at the same season A that shewed him of the Galileãs, whose bloude Pilate mengled with their sacrifice. And Jesus answered, and sayde vnto them: Suppose ye that these Galileans were greater synners then all thother Galileans, because they suffred suche punysshemente? I tell you naye: but oneles ye repente, ye shall D all lyke wyse perysshe. Or thole. xviii. vpon whiche the toure in Syloe fell, and slew thẽ, thinke ye that they were synners above all men that dwell in Jerusalem? I tell you naye But oneles ye repente, ye all shall lyke wyse perysshe.

✠ He put forthe this parable: a certayne B man had a fygge tree planted in his vyneyard and he came and sought frute theron, & found none. Then sayde he to the dresser of his vyneyarde: Beholde, these. iij. yeares haue I come and sought frute in this fygge tree, and fynde none: cut it downe: why occupyeth it the grounde? and he answered, and sayd vnto him: Lorde let it alone this yere also, tyll I dygge rounde about it, and donge it, and if it beare frute well and good, if not then thou shalte cut it downe. And he taughte in one of their Synagoges on the Saboth dayes. And beholde, a woman whiche had a spryte of infirmitie. xviij. yeares: & was made euen crokked, and coulde not ones lyft vp her self. Whe Jesus sawe her, he called her to him, and sayd to her: woman thou art delyuered frome thy C disease. And he layde his handes on her, and forthwith she was streyght, & glorifyed God. Now the rular of the Synagoge aunswering and disdayninge (because that Jesus hadde hea-

healed on the Sabboth day) sayd vnto the people. There are sixe dayes in which men ought to worke: in them come and be healed, & not on the Sabboth daye.

Then answered hym the Lorde, and sayde: * hypocrite, dothe not eche one of you on the Sabboth daye, lose his oxe or his asse from the stall, and leade him to the water? And ought not this doughter of Abraham, whom lo, Satan hath bound. xviij. yeres, be loosed from this bond on the Sabboth daye? And when he thus sayd, all his aduersaryes were ashamed / and all the people reioysed on al the glorious dedes D that were done by him. ✠

Then sayde he: What is the kyngdome of God lyke? or wherto shall I compare it? It is like a grayne of mustard seed, which a mā toke and sowed in his garden / and it grew & waxed in to great tre, and the foules of the ayre made nestes in the braunches of it.

And agayne he sayd: whervnto shall I lyken the kyngdome of God? It is lyke leuen which a woman toke and hyd in thre busshels of floure, tyll all was thorow leuened. And he went thorowe cityes and townes teachynge and iourneyinge towardes Ierusalem. Then E sayd one vnto him: Lorde, are there few that shall be saued? And he sayd vnto them / stryue to entre in at the strayte gate: for many I saye vnto you wyll seke to entre, and shall not be hable.

When the goodman of the house is rysen vp, and hath shut the dooze, ye shall begyn to stande without and to knocke at the doze, sayinge: Lorde Lorde, open vnto vs, and he shall F answere and saye vnto you, I knowe you not whence ye are. Then shall ye begyn to saye: We haue eaten in thy presence and dronke / and thou hast taught i our stretes. And he shal saye: I tell you I knowe ye not whence ye are: departe from me all ye workers of wyckednes. There shal be weppyng and gnasshing of teth, when ye shall se Abraham, and Isaac, and Jacob, and all the Prophetes in the kingdome of God, and your selues thrust out. And they shall come frome the East and West and north and south, and syt in the kyngdome of God. And beholde, they be last, which shall be fyrst. And they be fyrst, which shal be last.

G The same daye there came certayne of the pharises and sayd vnto him / get the out of the waye, and departe hence, for Herode wyl kyll the. And he sayd vnto them. Go tell that foxe beholde I cast out deuyls and heale the people to daye and to morowe, and the thyrde daye I make an ende. Neuertheless, I muste walke to daye and to morowe, and the day folowynge / for it can not be, that a Prophet perysshe any other where then at Ierusalem.

* Ierusalem, Ierusalem, whiche kyllest H iiij.d Prophetes, and stonest them that are sent to the: howe ofte wolde I haue gathered thy children togyther as the henne gathered her nest vnder her wynges, but he wolde not. Beholde your habitacion is lefte to you desolate. For I tell you, ye shall not se me tyll the tyme come that ye shall saye / blessed, that commeth in the name of the Lorde.

¶ Iesus eateth with the Pharisee, healeth the dropsy vpon the Sabboth, teacheth to be lowly, telleth of the great supper. The salt of the erth.

CAPI. XIIII.

A ✠ Nd it chaunced that he wente in to the house of one of the chefe Pharisees to * eate breed on the Sabboth daye: and they watched hym. And beholde, there was a man before hym, whiche had the dropsye. And Iesus answered and spake vnto the lawyers and Pharisees, sayinge: is it lawfull to heale on the Sabboth daye? But they helde theyr peaxe. And he healed hym, and let hym go: and answered them, sayinge: Whiche of you shall haue an asse or an oxe fallen in to a pyt, and wyll not forthwith pull him out on the Sabboth daye? And they coulde not answere him to that. A To eate breed, ✠ is to dyne, or to take a repast

He put forthe a symilitude to the gestes, markynge howe they chase the hyghest rowmes, and sayd to them: When thou arte byd to a weddynge of any man, syt not downe in B the hyghest rowme, leest a more honourable man then thou be bydden of him, and he that bade bothe hym and the, come and saye to the, gyue this man rowme, and thou then begyn with shame to take the lowest rowme. But rather when thou arte bydde, go and sytte in the lowest rowme, that when he that bade the commeth, he maye saye vnto the / frende syt vp higher. Then shalt thou haue worshyp in the presence of them that syt at meat with C the. * For who so euer exalteth him selfe, shal Math. xxiii. b be humbled. And he that humbleth him selfe, Luke. xviii. e shall be exalted. ✠

Then sayd he also to him that had desyred him to dyner. ✠ When thou makest a dyner or a supper: call not thy frendes, nor thy brethren, ne thy kynsmen, neyther ryche neyghbours, lest they byd the agayne, and a recompence be made the. But when thou makest a feest, call poore, maymed, lame and blynde, and thou shalte be happy, for they can not reacquyte the. But thou shalte be recompensed in the byrysynge of the iust men.

When one of them that sate at meate also herde that, he said vnto him / happy is he that eateth breed in the kyngdome of God. ✠ D Then sayd he to him. ✠ A certayne man ordeyned a greate supper, and bade many, and Math. xxii. a sent his seruaunt at supper tyme, to saye to Apocali. xix. a them that were bydden, come / for all thynges are now redye. And they all at ones began to make excuse. The fyrste sayde to him: I haue bought a pece of grounde, and I muste go se it, I praye the haue me excused. And an other sayde: I haue bought fyue yoke of oxen, and I go to proue them, I praye the haue me excused. The thyrde sayde: I haue maryed a wyfe, therfore I can not come. And the seruaunte wente, and tolde his master these thynges.

Then was the housholder displeased, and said to his seruaunt: Go out quykly in to the stretes and quarters of the city, and bryng in hither the poore, & maymed, and halt & blynde.

And

And the seruaunt sayde, Lorde it is done as thou commaundest, and yet is there rowme. And the Lorde sayd to the seruaunt: Go out in to the hygh wayes and hedges, and compel them to come in, that my house may be fylled. For I saye vnto you, that none of those men which were bydden, shal taste of my supper. ✠

There went a greate companye with him, Math.xvi.d. And he turned and sayd vnto them. ✠ Yf a Math.viii.d man commeth to me, and hate not his father F and mother, and wyfe and chyldren, and brethren and systers, moreouer and his owne life he can not be my disciple. And who so euer beare not his crosse and come after me, can not be my disciple.

Whiche of you wyllynge to buylde a toure sytteth not downe fyrst and counteth the cost, whether he hath to performe it? leest after he hath layde the foundacion and is not hable to performe it, all that behold it begyn to mocke him, sayinge: this man began to buylde, and G was not hable to fynysshe. Or what kynge goyng to make battayle agaynst an other kynge doth not syt downe fyrst and consider whether he be hable with ten thousande to mete him that cōmeth agaynst hym with twenty thousande. Or els whyle he is yet a great waye of, he sendeth ambassadours and desyre peace. So lykewise euery one of you that renounceth not all that he hath can be my disciple. ✠

Mathew.v.b Marcke.ix.g ✠ Salt is good, but if salt be vnsauery, wher with shall it be sauered. It is mete neyther for the lande, nor for the donghyll, they cast it out at the dores. He that hath eares to heare, let him heare.

¶ The louyng mercye of God is openly set forth in the parable of the hundreth shepe, and of the sonne that was lost.

CAPI. XV.

A Math.ix.b Marcke.ii.b Luke.v.f THen resorted vnto him all the Publicās and synners to heare him. And the pharisees and Scribes grudged, saying: He receyueth synners, and eateth with them. And he spake this parable to them, saying: What man of you haupnge an hundred shepe, yf he lose one of them, doth not leaue nyntye and.ix in the wyldernes, and go after that whiche is lost tyll he fynde him? And when he hathe founde him, he putteth him on his shoulders with ioye. And as sone as he commeth home, he calleth togither his frēdes and neighbours saying vnto them: Reioyse with me, for I haue B founde my shepe whyche was lost. I say vnto you, that so ioye shall be in heuē ouer one synner that repenteth, more then ouer foure score and nyntene ryghtous persons, which nede no repentaunce. Either what woman haupng.x. grotes, yf she lose one, doth not lyght a candel, and swepe the house, and seke diligently tyll she fynde it? And when she hath founde it, she calleth her frendes and her neighbours saying: Reioyce with me, for I haue founde the grote C which I had lost. So I saye vnto you, ioye is made before the aungels of God ouer one synner that repenteth. ✠

Filius prodigus. ✠ And he sayde: A certayne man had two sonnes, and the yonger of them said to his father/father giue me the part of the goodes that to me belongeth. And he deuyded vnto them his substance. And not longe after, the yonger son gathered all that he had togither, and toke his iourney in to a farre countrey, & there ✠ he Prouerbi. wasted his goodes with ryotous lyuyng. And when he had spent all that he had, there arose a great derth thorow out all that same lande and he began to lacke. And he went & claue to a citezyn of that same cōtrey, which sent him to his feld to kepe his swyne/& he wolde fayne haue fylled his bely with the coddes that the swyne ate, and no man gaue to him. D

Then he came to hym selfe and sayde: how many hyred seruauntz at my fathers haue breed ynough, and I dye for honger. I wyl arise and go to my father, and wyll saye vnto him: father: I haue synned agaynst heuen, and before the, and am no more worthye to be called thy son, make me as one of thy hyred seruauntes. And he arose & wente to his father. And when he was yet a greate waye of, his father sawe him, and had compassion, and ran and fell on his necke, and kyssed hym. And the sonne sayde vnto him: father, I haue synned agaynst heuen, and in thy sight, and am no more worthy E to be called thy sonne. Then his father said to his seruauntes, bryng forth that best garment and put it on him, and put a ring on his hand, and shoes on his fete. And bryngе hyther that fatted calfe and kyll hym, and let vs eate and be mery: for this my sonne was ded, and is reuiued, he was lost, and is nowe founde. And they began to be merye. The elder brother was in the felde, and when he came & drewe nyghe to the house, he herde mynstrelsy and daunsynge, and called one of his seruauntes, F and asked what those thynges meante. And he sayde vnto hym: thy brother is come, and thy father hath kylled the fatted calfe, because he hath receyued him safe and sounde. So he was angry, and wolde not go in. Then came his father and entreated him. But he answered and sayd to his father: Lo these many yeres haue I haue done the, seruyce/neyther haue I broken at any tyme thy commaundement, and yet gauest thou me neuer so moche as a kydde to make mery with my frendes/ but as soone as this thy sonne was come, whiche hath deuoured thy goodes with harlottes, thou hast for him kylled the fatted calfe. And he sayde vnto hym: Sonne, thou arte euer with me, and all that I haue is thyne: it was mete that we sholde make merye and be gladde, for this thy brother was deed, and is alyue agayne: and was lost, and is founde. ✠

¶ The parable of the wycked Mammon. Not one tytle of Gods worde shall perish. Of the ryche man, and poore Lazarus.

CAPI. XVI.

HE sayd also vnto his disciples. ✠ There A was a certayne ryche man, which had a stewarde, that was accused vnto him that he had wasted his goodes. And he called him, and sayth vnto him: Howe is it that I heare

heare this of the? Kendre accomptes of thy stewardshyp: For thou maist be no longer stewarde. The stewarde sayde within hym selfe: what shall I do? for my master wyll take away from me the stewardshyp. I can not dyg, and to begge I am ashamed. I wote what I shal do, that whē I am put out of the stewardshyp, they may receyue me in to their houses.

B So called he all his masters detters, and sayd vnto the fyrst: howe moche owest thou vnto my master? And he said an hundred tonnes of oyle. And he sayd to hym: take thy byll and syt downe quyckly, and wryte fyfty. Then said he to an other: what owest thou? And he sayd, an hundred quarters of whete. He sayd to him: Take thy byll, and wryte foure score. And the Lorde commended the vnryghtous stewarde, bycause he had done wisely. For the chyldren of this worlde are in theyr kynde, wyser then the chyldren of lyght. And I saye also vnto you: Make you frendes of the wicked Mammon, that when ye shall departe, they maye receyue you in to euerlastynge habitacions. ✠

✠ He that is faythfull in the lest, is faythfull also in moche. And he that is vnryghtous in the lest: is vnryghtous also in moche. So then yf ye haue not ben faythfull in the wycked Mammon, who wyll byleue you in that whiche is true? And yf ye haue not ben faythfull in an other mannes busynes: who shall gyue you your owne? No seruaunt can serue two masters, for eyther he shall hate the one and loue thother, or els he shall leane to the one, and dispise the other. Ye can not serue God and Mammon.

D All these herde the Pharysees also, whiche were couetous, and they mocked him. And he said vnto them: Ye are they which iustify your selues before men, but God knoweth youre hertes. For that whiche is hygh amonge men, is abhominacion before God.

The lawe and the Prophetes reygned tyll the tyme of Johñ, and frō that tyme the kyngdome of God is preached, and euery man styreth to go in. Soner shall heuen and erth perysshe, then one tytle of the lawe shall perisshe. Who so euer forsaketh his wyfe and maryeth an other, dothe aduoutrye. And who so euer marieth her that is diuorsed from her husband

E commytteth aduoutrye.

✠ There was a certeyn ryche man, whiche was clothed in purple and costly lynnen, and fared deliciously euery daye. Now there was a certayne begger named Lazarus, whiche laye at his gate full of sores, desyrynge to be fylled with the crommes whiche fell frome the ryche mans table. Neuertheles the dogges came and lycked his sores. And it fortuned that the begger dyed, and was carryed by the aungels in to Abrahams bosome. The ryche man also

F dyed, and was buryed.

And beinge in hell in tormentes, he lyfte vp his eyes and saw Abraham a farre of, and Lazarus in his bosome, and he cryed and said: father Abraham, haue mercye on me, and sende Lazarus, that he maye dyp the typ of his fynger in water, and cole my tong: for I am tormented in this flame. But Abraham said vnto him: Sonne, remembre that thou in thy lyfe time, receyuedst thy good thynges, & Lazarus lykewyse payne. Nowe therfore is he comforted, and thou art punisshed. Besyde all this, betwene you and vs is a great bawte set, so that they whiche wolde go frome hence to you can not, neither may come from thence to vs. G

Then he said, I praye ỹ therfore father that thou wyll sende him to my fathers house. For I haue fyue brethren: for to warne them leest they also come into this place of tormēt. Abraham said vnto him: they haue Moses and the prophetes, let thē heare them. And he said, nay father Abraham, but yf one come vnto them from the dēd, they wolde repent. He said vnto hym: Yf they heare not Moses and the Prophetes, neither wyll they byleue, thoughe one rose from deth agayne.

¶ Christ teacheth his disciples to auoyde occasions of euyll, one to forgyue another, stedfastly to trust in God and no man to presume in his owne workes. He healeth the ten lepers, speaketh of the latter dayes, and of the end of the worlde.

CAPI. XVII.

THen sayde he to his disciples, it can not A
be auoyded but that offences come. But Mat. xviii. a
wo to him thorow whom they come. It Marcke. ix. f.
were better for hym that a millstone were hanged about his necke, and that he were caste in to the see, then he sholde offende one of these litleones. Take hede to your selues. ✠ Yf thy Math. xviii. c
brother trespace agaynst the, rebuke him / and Leuitic. xix. c
if he repent, forgyue him. And though he synne Eccles. ix. b
agaynste the seuen tymes in a daye, and seuen tymes in a day turne agayne to the, sayinge / I repenteth me, forgyue him.

And the apostles sayd vnto the Lorde: encrease our fayth. And the Lorde said: yf ye had B
fayth lyke a grayne of mustard seed, ye sholde saye vnto this sycampne tree, plucke thy selfe vp by the rootes, and plant thy selfe in the see and he sholde obey you.

Who is it of you, yf he had a seruaunt earynge or fedynge cattell, that wolde saye vnto him when he were come frome the felde: Go quyckly and syt downe to meate, and wolde not rather saye to him, make redye wherwith I maye sup, and gyrde vp thy selfe and serue me tyll I haue eaten and dronken, and afterwarde, eate thou, and drynke thou? Dothe he thanke that seruaunt bicause he did that was commaunded hym? I trowe not. So also ye C
when ye haue done all whiche are commaunded you, saye: we are vnprofytable seruauntes. We haue doone that whiche was oure dutye to do.

✠ And it befell as he wente to Jerusalem, he passed thorowe Samaria and Galile. And as he entred in to a certayne towne, there met hym ten men that were lepers. Whiche Ten lepers.
stode a farre of, and put forthe theyr voyces, and sayde: Jesu master, haue mercye on vs. When he sawe them, he sayde vnto them: Go and shewe your selues vnto the preestes.

And

D And it came to passe as they went, they were clensed. And one of them when he saw he was clensed, turned backe agayne, and with a loude voyce praysed God, and fell downe on his face at his fete, and gaue him thankes. And the same was a Samaritane. And Jesus answered and sayd: are there not ten clensed? But where are those nyne? There are not founde that returned agayne to gyue God prayse saue onely this straunger. And he sayde vnto him: aryse and go thy waye, thy fayth hath saued the. ✠

E ✠ When he was demaunded of the Pharysees when the kyngdome of God shulde come he answered them, and sayd: The kyngdome of God cōmeth not with wayting for. Neither shall men saye: Lo here, lo there. For beholde the kyngdome of God is within you.

And he sayde vnto the disciples: the dayes wyll come, when ye shall desyre to se one day of the sonne of man, and ye shall not se it. And they shall saye to you. Se here, Se there. Go ye not, nor folowe them/for as the lyghtnyng that appereth out of thone part of heuen, and shineth vnto the other part of heuē: ✠ So shal the sonne of man be in his daye. But fyrst must he suffre many thynges, and be refused of this nacion.

Math.xvi.c
Marc.viii.d.
Luke.xvii.e.

F As it happened in the tyme of Noe, so shall it be in the tyme of the sonne of man. They ate they dranke, they maried wyues, & were giuen in maryage, euen vnto that same day that Noe went in to the arke, and the floode came and destroyed them all. Lykewyse also, as it chaunced in the dayes of Lot. They ate, they dranke, they bought, they solde, they planted, they buylte. And euen the same daye that Lot went out of Sodom it rayned fyre and brymstone from heuen and destroyed them all. After these exemples shal it be in the daye when the sonne of man shall appere.

Gene.vii.b.
Geneli.xix.e.

G And that day, he that is on the house toppe and his vessels in the house, let him not come downe to take it out. And lykewyse let not him that is in the felde, turne backe agayne to that he lefte behynde. Remembre Lots wyfe. Who so euer wyll seke to saue his lyfe, shall lose it/and who so euer wyll lose his lyfe, shall saue it. I tell you, in that nyght there shall be two in one bed, the one shall be receyued, and thother forsaken. Two women shall be grynding togyther/thone shall be receyued, & the other forsaken. And they answered, and sayde to him: where Lorde? And he said vnto them: where so euer the body shall be, thyther wyll the Egles resorte.

Gene.xix.e

¶ He teacheth to be feruent in prayer. Pharisee and the publican. Christe answereth the ruler, and promyseth reward vnto such as suffre losse for his sake.

CAPI. XVIII.

A ✠ And he spake a parable vnto them, signifyinge that men ought alwayes to pray, and not to be wery, saying. There was a Judge in a certayne city, whiche feared not God, neither regarded man. And there was a certeyn wydow in the same city, which came vnto him, sayinge: reuenge me of myne aduersary. And he wolde not for a whyle. But afterwarde he sayde to him selfe: thoughe I feare not God, nor care for man, yet bycause this wydow troubleth me, I wyl reuenge her cause, lest at the last she come and bagge on me

B And the Lorde sayd: heare what the vnrighteous Judge sayth. And shall not God auenge his chosen, whiche crye daye and nyght vnto him, though he deferre them? I tel you he wyl

C auenge them and that quyckly ✠ Neuertheles when the sonne of man commeth, suppose ye he shall fynde fayth on the erth.

✠ And he spake this symilitude, vnto certayne whiche trusted in them selues that they were perfecte, and despysed other. Two men went vp in to the temple to praye: the one a Pharisey, and thother a Publican. The Pharisey stode and prayed thus with him self. God

L I thanke the that I am not as the rest of men, extortioners, vniust, aduoutrers, or as this publican. I fast twyse in the weke, I gyue tythe of al that I possesse. And the publican standing a farre of, wolde not lyft vp his eyes to heuen, but smote his brest, saying: God be mercyfull to me synner. I tel you this mā departed home to his house iustified more then the other, ✠ for Math.xxiii.
euery man that exalteth hym selfe, shall be lowlyed: And he that lowlyeth him selfe, shal be exalted. ✠

✠ They brought vnto him also babes, that

D he shulde touche them. When his disciples saw Math.xix.
that, they rebuked thē. But Jesus called them Marcke.x.
vnto him, and sayde: Suffre the chyldren to come vnto me, & forbyd them not. For of suche is the kyngdom of God. Verily, I say to you: who so euer receyueth not the kyngdome of God as a chylde: shall not entre therin.

And a certayne ruler asked hym, sayinge: good master: what ought I to do, to obtayne euerlastynge lyfe? Jesus sayde to hym: Why

Exodi.xx.d

calleſt thou me good? None is good, saue God onely. Thou knowest the commaundementes: Thou shalt not commyt aduoutry/thou shalt not kyll/thou shalt not steale/thou shalte not beare false wytnes. Honoure thy father and thy mother. And he sayd, all these haue I kept from my youthe. When Jesus herde that, he sayde vnto him: Yet lackest thou one thynge. Sell all that thou hast, and distribute it vnto the poore, and thou shalt haue treasure in heuen, and come folowe me. When he herd this

E he was heuy, for he was very ryche.

When Jesus sawe him mourne, he sayde: How hardly shall they that haue ryches enter in to the kyngdome of God: it is easyer for a camell to goo thorowe a nedles eye, then a ryche man to entre into the kyngdom of God. Then sayd they that herde that. And who shall then be saued? And he sayd: Those thinges that are impossible with men, are possible with God.

Then Peter sayd: Lo, we haue left all, and

F Math.xix.
haue folowed the. And he said vnto thē. ✠ We- Marcke.x.
rely I saye vnto you/ there is no man that leueth houle, eyther father and mother, eyther brethren, or wyfe, or chyldren for the kyngdome of God, whiche shall not receyue moche

more

more in this world, and in the worlde to come lyfe euerlastynge.

✠ He toke vnto him the twelue, and sayde vnto them. Beholde we go vp to Ierusalem, and all shall be fulfylled that are wrytten by the prophetes of the sonne of man. He shal be delyuered vnto the gentyles, & shal be mocked and shall be despytfully entreated, and shall be spetted on/ and when they haue scourged him they shall put him to deth, and the thyrd daye he shall aryse agayne. But they vnderstode none of these thynges. And this sayinge was hyd from them. Neither they perceyued the thinges whiche were spoken.

✠ And it came to passe as he approched nye vnto Hiericho, a certeyn blynde man sate by the way syde begging. And when he herd the people passe by, he asked what it meant. And they sayd vnto him, that Jesus of Nazareth passed by. And he cryed, sayinge: Jesus the sonne of Dauid, haue mercye on me. And they whiche went before rebuked him, that he shold be styl. But he cryed so moche the more, ✠ thou sonne of Dauid, haue mercye on me. So Jesus stode styl, and commaunded him to be brought vnto him. And whē he was come nere, he asked him saying: what wylt thou that I do vnto the? And he sayd, Lorde, ✠ I maye receyue my sight. Jesus sayde vnto him / receyue thy sighte, thy fayth hath saued the. And anone he sawe, & folowed him praysing God. And all the people when they sawe it, gaue prayse to God. ✠

¶ Of Zacheus, and the ten seruauntes to whome the talentes were delyuered. Christ rydeth to Ierusalem, and wepeth ouer it.

CAPI. XIX.

✠ And he entred and went thorow Hierico. And beholde there was a man named Zacheus, whiche was a ruler amonge the Publicans, and was ryche. And he sought to se Jesus, what he shold be: & could not for the preace, bycause he was lytle of stature. And runnynge before, clymed vp in to a wylde sygge tree to se him / for he sholde come that waye. And when Jesus came to the place, he loked vp, and sawe hym/ and sayd vnto him: Zache, haisten the downe, for to day I must abyde at thy house. And he came downe hastely, and receyued hym ioyfully. And when they sawe that, they all grudged, saying: He is gone in to tarye with a synfull man.

✠ And Zache stode forthe and sayde vnto the Lorde: Beholde Lorde, the halfe of my goodes I gyue to the poore / and yf I haue done any man wronge, I restore hym foure folde. And Jesus sayde to him: this daye is healthe come vnto this house, for as moche as he also is become the chylde of Abraham. ✠ For the sonne of man is come to seke and to saue the losse. ✠

As they herde these, he put to and spake: bycause he was nye to Hierusalem, and bycause they thoughte the kyngedome of God sholde shortly appeare. He sayde therefore: ✠ ✠ A certayne noble man wente in to a farre countrey, to receyue hym a kyngdome, and to come agayne. So he called his tenne seruauntes, and delyuered them tenne pounds, sayinge vnto them. Occupye tyll I come. But his citezyns hated hym, and sent a message after him, saying: we wyll not haue this man to reygne ouer vs. E

And it came to passe when he was come agayne and had receyued his kingdom, he commaunded his seruantes to be called vnto him (to whome he gaue his money) to wyt what euery man had marchaundysed. Then came the fyrst, sayinge: Lorde, thy pounde hath encreased ten poundes. And he sayde vnto hym. ✠ Well good seruaunt, bycause thou hast ben Math.xxv.b
faythfull in a very lytle thynge, haue thou auctoritie ouer ten cityes. And the seconde came, saying: Lorde, thy pound hath encreased fyue poundes. He sayde also to this: and be thou also ruler ouer fyue cityes.

And an other came and sayd: Lord beholde thy pounde, whiche I haue kepte in a napkyn, for I feared the bycause thou art a sterne man: thou takest vp that thou laydest not downe/ and reapest that thou sydest not sowe. And he sayd vnto him: ✠ Of thyne owne mouth iudge Math.xxv.c
I the, thou eupl seruaunt. Knewest thou that D
I am a sterne man/ takyng vp that I layde not downe, & reping that I syd not sowe. Wherfore then gauest not thou my money in to the banke, that at my commynge I myght haue requyred myne owne with gaynes?

And he sayd to them that stode by: take frō him that pounde, and gyue it hym that hathe ten poundes. And they sayd vnto him, Lorde he hath tenne poundes. I saye vnto you, that
vnto euery one that hathe, it shall be gyuen/ and from him that hath not, euē that he hath shal be taken from him. Moreouer those myne E
enemyes which wolde not I shold reigne ouer them, bringe hither, and sle them before me. Math.xxi.a
✠ And when he had thus spoken, he went be- Marcke.xi.a.
fore, goynge vp to Ierusalem. ✠

And it fortuned, when he was come nye to Bethphage and Bethany, besydes mount called Oliuet, he sent two of his disciples, sayinge: Go in to the towne ouer agaynste you. In whiche as soone as ye are come, ye shall fynde a colte tyed wheron yet neuer man sate. Loose hym and bringe hym hyther. And yf any man aske you, why do ye loose him/ thus ye shall saye vnto him, the Lorde hath nede of him.

They that were sent, went theyr way and founde euen as he had sayd vnto them. And as they were loosinge the colte, the owners of it sayd vnto them: why loose ye the colt? And they sayd, the Lorde hathe nede of him. And they brought him to Jesus. And castynge their F
rayment on the colte, they sate Jesus theron. And as he went, they spredde theyr clothes in the waye.

And when he nowe approched nere to the descente of the mounte Oliuet, the hole multytude of the disciples began to reioyse, and prayse God with a great voyce, for all the myracles that they hadde sene, sayinge: blessed be the kyng that commeth in the name of the

Lorde

Lorde: peax in heuen, and glozy in the highest. And some of the Phariſees of the trayne ſayd to him: Maſter, rebuke thy diſcypples. He anſwered and ſayd vnto them: I tell you if these ſholde hold your peaxe, the ſtones woulde crye.

✣ And when he was come nere, he beheilde the city, & wept on it ſayinge. Yf thou kneweſt alſo euen in this daye the thinges appteyning vnto thy peaxe. But nowe are they hyd frome thyne eyes. For the dayes ſhall come vpon the that thy enemyes ſhall caſt a banke about the and beſiege the, and kepe the in on euery ſyde, and make the euen with the ground, with thy thyldren which are in the. And they ſhall not leue in ỹ one ſtone vpon an other, bicauſe thou knoweſt not the tyme of thy viſitacion.

And he entred the temple, and began to caſt out them that ſoulde therin, and them that bought, ſayinge vnto them: it is wꝛytten, my houſe is the houſe of prayer, but ye haue made it a den of theues. And he taught dayly in the temple. ✣ The high prieſtes and the Scribes and the chiefe of the people went aboute to deſtroye him, but coulde not fynde what to do. For all the people did hange of his mouth hearynge him.

Eſaye.lvi.b. Hierem.vii.a Johan.vii.e Marcke.xi.b

¶ They aſke Chꝛyſte one queſtion, and he aſketh them an other. The parable of the vnpyard. Of tꝛybute to be gyuen vnto Ceſar, and how Chꝛyſt ſtoppeth the mouthes of the Sadduces.

CAPI. XX.

A ✣ And it befell in one of thoſe dayes as he taught the people in the temple and preached the goſpell, the chiefe prieſtes and Scrybes came with the elders, and ſpake vnto him, ſayinge: ✣ Tell vs by what auctoꝛitie thou doeſt theſe thynges? Either who is he that gaue the this auctoꝛitie? He anſwered and ſayde vnto them: I alſo wyll aſke you a woꝛd, and anſwere me. The baptiſme of Johñ was it frome heuē oꝛ of men? And they thought within them ſelues, ſayinge: yf we ſhall ſaye frome heuen: he wyll ſaye: why then bꝛleued ye him not? But yf we ſhall ſaye, of men, all the people wyl ſtone vs. For they be aſcertey-ned that Johñ is a Pꝛophet. And they anſwe-red, they coulde not tell whence it was. And Jeſus ſayde vnto them: neyther tell I you by what auctoꝛitie I do theſe.

Math.xxii.e. Marck.xi.d.

B Then began he to ſpeake to the people this parable. ✣ A certayne man planted a vyne-yarde, and let it foꝛth to huſbandmen, & went him ſelfe in to a ſtraunge countrey foꝛ a greate ſeaſon. And when the tyme was come, he ſent a ſeruant to the huſbandmen that they ſholde gyue him of the frutes of the vnpeyarde. And they dyd beat him, and ſent him away empty. And agayne he ſente yet an other ſeruaunte. But they dyd beate him, and foule entreated him alſo, and ſent him awaye emptye. He ſent the thyꝛde to, and him they wounded, and caſt C out. Then ſayd the Loꝛde of the vnpeyarde: What ſhal I do? I wyll ſende my dere ſonne, him peraduenture they wyll reuerence when they ſe him.

Math.xxii.c. Marck.xii.b.

But when the fermers ſawe him, they reaſoned within them ſelues ſayinge: this is the heyꝛe, come let vs kyll hym, that the inheri-taunce maye be ours. And they caſt him out of the vnpeyarde, and kylled him. Nowe, what ſhal the Loꝛde of the vnpeyarde do vnto them? He wyll come and deſtroye theſe fermers, and will let out his vnpeyarde to other. When they herde that, they ſayd: God foꝛbyd.

And he beheilde them, and ſaid: what meaneth this then that is wꝛytten: ✣ The ſtone that the buyilders refuſed, the ſame is made the heed coꝛner ſtone? Who ſo euer ſtomble at that ſtone ſhall be bꝛoken/ but on whom ſo euer it fall, it wyll grynde him to powder. And the byghe prieſtes and Scribes the ſame houꝛ went aboute to laye handes on hym/ but they feared the people. For they wyſt he ſpake this parable agaynſt them.

Plal.cx Math.xx Marck.x

And they watched hym, and ſente foꝛthe eſpyes, whiche ſholde fayne them ſelues per-fecte to take him in his woꝛdes, and to deliuer him vnto the power and auctoꝛitie of the ru-ler. And they aſked him, ſayinge: Maſter, we knowe that thou ſayeſt and teacheſt ryghtly/ neyther conſydereſt thou the perſon, but tea-cheſt the waye of God truly. Is it laufull foꝛ vs to gyue Ceſar tribute oꝛ no? He percey-ued their craftines, and ſayde vnto them: ✣ why tempte ye me? Shewe me a penye. Whoſe y-mage and ſuperſcripcion hathe it? They an-ſwered & ſayde, Ceſars. And he ſaid vnto them Gyue then vnto Ceſar that whiche belongeth vnto Ceſar, & to God that which pertayneth to god. And they could not reꝛproue his ſaying beſoꝛe the people. But they marueyled at his anſwere, and helde their peare.

D

Math.xxii. Marck.xii.

There came to him certayne of the Sadduces, whiche deny there is any reſurrection. And they aſked him, ſayinge: ✣ Maſter, Moſes wꝛote vnto vs: Yf any mans bꝛother dye hau-ynge a wyfe, and the ſame dye without iſſue, that then his bꝛother ſhold take his wyfe, and rayſe vp ſeed vnto his bꝛother. There were ſeuen bꝛethꝛen, and the fyꝛſt toke a wyfe, and dyed without iſſue. And the ſeconde toke the wyfe, and he dyed chyldleſſe. And the thyꝛde toke her / lykewyſe the reſydue of the ſeuen, and lefte no iſſue behynde them, and dyed. Laſt of all the woman died alſo. Now at the reſur-rection whoſe wyfe of them ſhall ſhe be? For ſeuen had her to wyfe.

E

Deute.xxv.

Jeſus anſwered and ſayde vnto them. The chyldꝛen of this woꝛlde mary wyues, and are gyuen to maryge, but they which ſhal be made woꝛthye foꝛ that woꝛlde, and foꝛ the reſurrec-tion from deth, neither marye wyues, ne are maryed, noꝛ can dye any moꝛe. For they are aungell lyke, and are the ſonnes of God, in as moche as they are the chyldꝛen of the reſur-rection. Now that the deed ſhall ryſe agayne, alſo Moſes ſignified beſydes the buſſhe, when he ſayde: ✣ the Loꝛde God of Abꝛaham, and the God of Iſaac, and the God of Jacob. But he is not the God of the deed, but of them which lyue. For all lyue in him. Then certeyn of the Phariſees anſwered and ſayd: Maſter, thou haſt well ſayde. And after that durſt they aſke him nothyng any moꝛe.

F

Exod.iii.

Then

Then sayd he vnto them: ✠ how say they that Christe is Dauids sonne? And Dauid him selfe saythe in the boke of the Psalmes: ✠ The Lorde sayd vnto my Lorde, syt on my ryght hande, tyll I make thyne ennempes thy fote stole. So Dauid calleth him Lorde: and how is he then his sonne?

Then in the audience of all the people, he sayde vnto his disciples: ✠ beware of the scribes, which wyll go in long clothyng/ and loue greetynges in the markets, and the hyest seates in thassemblies, & the chefe rowmes at feestes, which deuour wydowes houses, and that vnder pretence of longe prayinge/ these shall receyue greater damnacion.

¶ Christe commendeth the poore wyddow, telleth of the destruction of Jerusalem, of false teachers, of the tokens and troubles for to come, of the ende of the worlde, and of his owne commynge.

CAPI. XXI.

AS he beheld, he sawe the ryche men castynge in theyr offrynges in to the treasury, And he sawe also a certayne poore wydowe castynge in thyther two mytes. And he sayd: of a truthe I say vnto you, this poore wydowe hath put in more then they all. For they all haue of theyr superfluitte put to the gyftes of god, but this of her penury hath cast in all the substaunce that she had.

As some spake of the temple howe it was garnysshed with goodly stones and iewels, he sayde. ✠ The dayes wyll come, when of these whiche ye se/ shal not be lefte stone vpon stone that shall not be throwen downe. And they asked him, saying: Master when shal these be, and what signe is there when they shall come to passe.

And he said: take hede ye be not deceyued. For many shall come in my name, sayinge/ I am he: and the tyme approcheth. Folowe ye not them therfore. But when ye heare of warres and seditions, be not afrayde. For these muste fyrste come, but the ende folowyth not forthwith. Then sayd he vnto them: Nacion shal ryse agaynst nacion, and kyngdom against kyngdom, and great erthquakes shall be in all quarters, and honger, and pestilence, and fearfull thinges. And greate signes shall there be from heuen.

But before all these they shal lay their handes on you and pursue you, deliueryng you vp to thassemblies, and in to pryson/ and bryngе you before kynges and rulers for my name. And this shall chaunce you for a testimonye. Put therfore in your hertes, not to studye before what ye shall answere: For my selfe shal gyue you a mouthe and wysdome, whervnto all youre aduersaryes shall not be hable to gaynsaye or resist. Yea, ye shall be betrayed of poure fathers and mothers, and of poure brethren, and kynsmen, and louers/ and some of you shall they put to deth. And hated shall ye be of all men for my name. And an heare of your heed shall not perysshe. With your pacience possesse your soules.

And when ye se Jerusalem besieged with hostes/ then vnderstande, that the desolacion of it is nye. Then lette them whiche are in Jewrye, flee to the mountaynes. And let them whiche are in the myddes of it, departe out. And let not them that are in other countreys entre therin. For these be the dayes of vengeaunce, to fulfyll all that are wrytten. But woo to women with chylde, and to them that gyue sucke in those dayes: For there shall be greate trouble in the lande, and wrathe ouer all this people. And they shall fall on the edge of the swerde, and shall be lead captyue in to all nations. And Jerusalem shall be troden vnder fote of the Gentyles, tyll the tymes of the Gentyles be fulfylled.

✠ And there shall be sygnes in the sonne, and moone, and in sterres/ and vpon the erthe affliction of people, in despayre, the see and floode roryng, men consumyng for feare, and lokyng after those thynges which shall come on the erth. For the powers of the heuens shal moue. And then shall they se the sonne of man come in a cloude with power and great glory. When these thynges begyn to come to passe, then loke vp, and lyfte vp your heedes, for your redemption draweth nye.

And he spake to them a symilitude: Beholde the fygge tree and all other trees, when they shoote forthe they bud des, ye se and knowe of youre owne selues that sommer is nowe nere. So also ye (when ye se these come to passe) vnderstande, that the kyngdome of God is nye. Verily I saye vnto you, this generacion shall not passe, tyll all be fulfylled. Heuen and erthe shall passe, but my wordes shall not passe.

✠ Take hede to youre selues, leest youre hertes be greued with surfettyng and dronkennesse and cares of this worlde, and that day come sodeynly on you. For as a snare shall it come on all them that syt on the face of the erthe. Watche therfore continually, prayinge that he maye be hadde worthy to flee all this that shall come, and that ye may stande before the sonne of man.

In the daye tyme he taughte in the temple, and at nyghte he wente out and lodged in the mounte Olyuete. ✠ And all the people came in the mornyng to hym, in the temple, to heare hym. John. viii. a.

¶ Christ is betrayed. They eate the Ester lambe. They stryue who shall be greatest. He prayeth vpon the mount. They take him and bryngе him to the hygh prestes house. Peter denyeth him thryse.

CAPI. XXII.

THe feest of swete breed drewe nie, whiche is called Ester, and the high prestes and Scribes sought howe to kyll hym but they feared the people. Then entred Satan in to Judas, whose syr name was Iscariot (which was of the nombre of the twelue) and he wente and communed with the hygh prestes and rulers howe he myghte betraye hym to them. And they were gladde/ and Math. xxvi. a. Marc. xiiii. a.

couenaunted to gyue hym money. And he consented, and soughte opportunytie to betraye hym vnto them when the people were awaye.

Math.xxvi.b Marc.xiiii.a. ✻ Then came the day of swete breed when of necessitie the Ester lambe muste be offered. And he sente Peter and Johñ, sayinge: Go prepare the Ester lambe, that we maye eate. They sayd to him. Where wylte thou, that we prepare? And he sayd vnto them. Beholde when ye be entred in to the citye, there shall a man mete you bearynge a pytcher of water/ him folowe in to the same house that he entreth in, and saye vnto the housholder. The master saythe vnto the: where is the geste chambre, where I shal eate my Passouer with my disciples? And he shall shewe you a greate paloure paued. There make redye. And they went, and founde as he had sayde vnto them/ and made redy the Passouer.

And when the houre was come, he sate downe and the twelue apostles with him, and sayd vnto them: I haue desyrynglye desyred to eate this Ester lambe with you before that I suffre. For I saye vnto you henceforth I wyll not eate of it any more, tyl it be fulfylled in the Math.xxvi.c kyngdome of God. ✻ And he toke the cup, and Mark.xiiii.e gaue thankes and said. Take this, and deuyde 1.Corint.xi.c. it amonge you. For I saye vnto you, I wyll not drynke of the frute of the vyne, tyl þ kyngdome of God be come.

And takyng breed and gyuyng thankes, he brake and gaue it to them, sayinge: This is my body whiche is gyuen for you. This do for my remembraunce. Lykewyse also the cuppe when he had supped, sayinge: This cuppe is the newe testament in my bloode, whiche is shedde.

But loo, the hande of him that betrayeth me, is with me on the table. And the sonne of man goeth as is appoynted: But wo to that man by whom he is betrayed. And they began to enquyre among them selues, which of them it shulde be that shulde do that.

L Mat.xviii.a. Marcke.ix.e Luke.ix.f ✠ ✻ And there was a stryfe amonge them, which of them shulde be taken for the greatest. But he said vnto them/ the kynges of the gentyles reygne ouer them, and they that beare rule ouer them are called gracious lordes. Ye shall not be so. But the greater amonge you, shal be as the yonger/ & the chiefe, as the ministre. For whether is greater he that sytteth at the table, or he that serueth? Is not he þ sytteth at the table? But I am among you, as he that ministreth/ ye are they which haue abided with me in tẽtacions. And I dispose vnto you a kyngdom as my father hath disposed to me: that ye may eate and drynke at my table in my kyngdom, and syt on seates, and iudge the .xij. trybes of Israel. ✠

And the Lorde said: Simon, Simon, beholde Satan hath desyred you, to syft you as it were whete/ but I haue prayed for the, that thy fayth fayle not. And when thou art conuerted strengthen thy brethrẽ. But he sayd vnto him D Math.xxvi.c. ✻ Lorde I am redye to go with the in to pryson, and to deth. And he sayd: I tell the Peter Mark.xiiii.c. the cocke shall not crowe this daye, tyll thou haue thryse denyed that thou knowest me.

And he sayde vnto them: when I sent you without wallet and scrippe and shoes: lacked ye oughte? And they sayde, no. And he sayd to them: But nowe he that hath a wallet, let him take it vp, and lykewyse his scrypp. And he that hathe no swerde, let him sell his cote and bye one. For I saye vnto you, that yet that whiche is wrytten muste be performed in me: ✻ Euen with the wicked was he nombred. For those thynges which are of me, haue an ende. And they sayd: Lorde, beholde here are two swerdes. And he sayd vnto them: it is ynough.

Esaie.liii. Math.xxvi. Mark.xiiii. Johñ.xviii.

And he came out, and went as he was wont to mounte Oliuet. And the disciples folowed him. And when he came to the place, he said to them, praye, lest ye fall in to temptacion.

And he was drawen frome them aboute a stones cast, and kneled downe and prayed, sayinge: Father, if thou wylte, withdrawe this cup from me. Neuertheless, not my wyll, but E thyne be fulfylled. And there appered an aungell vnto him from heuen, comfortynge hym. And beinge in an agonye, he prayed somwhat longer. And his sweat was lyke droppes of bloode, tryckling downe to the grounde. And he arose vp from prayer and came to his disciples, and founde them sleppynge for heuynes. and said to them/ why slepe ye? Ryse & praye, lest ye fall in to temptacion.

Whyle he yet spake / beholde, there came a company, and that he was called Judas one of the twelue, went before them, and preased nye vnto Jesus to kysse him. And Jesus said vnto him. Judas betrayest thou the sonne of man w a kysse? When they whiche were aboute him sawe what wolde folowe, they said vnto him: F Lorde shall we smyte with the swerde. ✻ And Math.xxvi. Marke.xiiii. one of them smote a seruant of the hyest preest Johñ.xviii. and smote of his right eare. And Jesus answered and said, suffre ye thus farre forthe. And he touched his eare, and healed him.

Then Jesus sayde vnto the chiefe preestes and rulers of the temple, and thelders whiche were come to him. Be ye come out as vnto a thefe with swerdes and staues? When I was dayly with you in the temple, ye layde no handes vpon me. But this is your houre, and the power of darkenesse. Then toke they him, and ledde hym, and broughte him to the hyghe Preestes house. But Peter folowed afarre of.

When they had kyndled a fyre in the myddes of the palace, and were set downe togither ✻ Peter also sate downe amonge them. And a Math.xxvi. certayne damsell behelde him as he sate by Marc.xiiii. the fyre, and beholdyng him sayd: This was Johñ.xviii. also with him. Then he denyed him, sayinge woman I knowe him not. And after a lytle whyle, an other sawe him and said: thou arte also of them. And Peter sayd/ man, I am not. And about the distaunce of an houre, an other affyrmed saying: verily this felowe was with him, for he is of Galile/ and Peter sayd/ man, I wote not what thou sayest. And forthwith whyle he yet spake, the cocke crewe. And the Lorde turned abacke and loked vpon Peter.

And

And Peter remembred the wordes of the Lorde, how he said vnto him, before the cocke crowe, thou shalt denye me thrise. And Peter went out, and wepte bytterly.

And the men that held Iesus mocked him, smytynge and blyndfoldynge him, they strake him on his face. And asked him sayinge: arede who it is that smoote the? And many other thinges despitfully said they against him.

And as sone as it was daye, the elders of the people, and the high preestes and scribes came togither and led him in to their concile saying art thou very Christe? tell vs. And he sayde to them: yf I shall tell you, ye wyll not byleue. And yf also I aske you, ye wyll not answere me or let me go. Hereafter shall the sonne of man syt on the ryghte hande of the power of God. Then sayd they all: art thou then ye son of God? He sayd to them: ye saye that I am. Then sayde they: what nede we any further wytnes? We oure selues haue herde of his owne mouthe.

¶ Iesus is brought before Pilate and Herode. The wemen make lamentacion for him. He prayeth for his enemyes, forgyueth the theke vpon his ryght hande, and dyeth on the crosse, and is buryed.

CAPI. XXIII.

AND the hole multytude of them arose, and led him vnto Pilate. And they began to accuse him, sayinge: we haue founde this man peruertynge the people, and forbyddyng to paye tribute to Cesar: sayinge that he is Christ a kyng. And Pylate examined him, saying: art thou the kyng of the Iewes? He answered him and said: thou sayest. Then said Pilate to the hyghe preestes, & to the people: I fynde no faute in this man. And they were the more fearce, saying. He maketh commocions in the people, teachinge throughout Iury, and began at Galile, euen to this place.

When Pylate herde mencyon of Galile, he asked whether the mā were of Galile. And as sone as he knewe that he was of Herodes iurisdiction, he sent him to Herode, which was also at Ierusalem in those dayes. And when Herode sawe Iesus, he was excedyngly glad. For he was desyrous to se him of a longe season, bycause he hadde herde many thynges of him, and trusted to haue sene some myracle doone by him. Then questioned he with him of many thynges. But he answered him not one worde. The hyghe preestes and Scrybes stode and accused him sharpely. But Herode with his men of warre despysed hym, and after he had mocked him, arayed him in whyte, and sente hym agayne to Pylate. ✳ And the same daye Pylate and Herode were made frendes togyther. For before they were at bayraunce.

Pylate assembled the hyghe preestes, and rulers, and the people, and said vnto them: ye haue brought this man vnto me, as one that peruerted the people. And beholde I haue examined him before you, haue founde no faute in this man, of those thynges wherof ye accuse him. No nor yet Herode. For I sente you to him: and lo, nothynge worthy of deth is done to him. I wyll therfore chasten him, and let hym go. ✳ For of necessitie he muste haue let one lose vnto them at that feest.

Mat.xxvii.d Marck.xv.a John.xviii.a

And all the people cryed togyther, sayinge: awaye with him, and delyuer to vs Barrabas: whiche for insurrection made in the citye and murther, was cast in prison. Pylate spake agayne to them, wyllynge to dimysse Iesus. And they cryed, sayinge: Crucifye him, crucify him. He sayd vnto them the thyrd tyme. What euyll hath he done? I fynde no cause of dethe in him, I wyll therfore chasten hym, and let him lose. ✳ And they cryed with a loude voyce, and requyred that he myght be crucified. And the voyce of them and of the hyghe preestes preuayled.

Mat.xxvii.c Marck.xv.a John.xix.a

And Pylate gaue sentence that it sholde be as they requyred, and let lose vnto them, him that for insurrection and murther was caste in to prison, whome they desyred/and delyuered Iesus to do with him what they wolde. ✳ And as they led him awaye, they caught one Symon a Cyrenense commynge out of the felde, and on him layde they the crosse, to beare it after Iesus.

Mat.xxvii.d Marck.xv.a

And there folowed him a great company of people and of women, whiche women bewayled & lamented him. But Iesus turned backe vnto them, and sayde: Doughters of Ierusalem, wepe not for me, but wepe for your selues and for your chyldren. For beholde, the dayes be commynge when men shall saye: ✳ happy are the bareyn, and the wombes that neuer bare, and the brestes which neuer gaue sucke. Then shall they begyn to saye to the mountaynes, fall on vs/and to the hylles, couer vs. For yf they do this to a grene tree, what shall be done to the drye.

Esay.liiii.a Sapien.iii.c Galath.iiii.d

And there were two felons led with him to be slayne. ✳ And when they were come to the place called Caluary, there they crucifyed him, and the felons, one of the right hande, and an other on the left. Then said Iesus: father, forgyue them, for they wote not what they doo. And they parted his rayment, and cast lottes. And the people stode and beheld.

Mat.xxvii.d. Marcke.xv.c John.xix.d

Also the rulers mocked him with them sayinge/he holpe other, let him helpe him selfe/ yf he be Christe the chosen of God. The soudyours also mocked him, and came and gaue him vyneyger and said: Yf thou be that kyng of the Iewes, saue thy selfe. And his inscription was wrytten ouer him, in Greke, and Latyn, and Hebrue letters: This is the kyng of the Iewes.

Nowe, one of the felons whiche hanged, rayled on him, sayinge: Yf thou be Christe, saue thy selfe, and vs. The other answered and rebuked him, saying: Neither feareste thou God, bycause thou arte in the same damnacion? We are iustly punyshed, for we receyue accordynge to our dedes: But this man hath done nothynge amysse. And he sayd vnto Iesus: Lorde, remembre me when thou commeste in thy kyngdome. And Iesus sayde vnto him: Verely I saye vnto the, to daye shalt thou be with me in Paradyse.

It was aboute the sixte houre. And there came a darkenes ouer all the lande, tyll the .ix. houre, and the sonne was darkened. And the vayle of the temple dyd rent euen thorow the myddes. And Jesus cryed with a great voyce and sayd: Father, in to thy handes I cõmende my spyrete. And when he thus had sayd, he gaue vp the ghost. When the Centurion saw what had happened, he glorysied God, saying. Certaynly, this was a ryghtous man. And all the people that came togyther to that syght, beholdyng the thynges which were done, smote theyr brestes, and returned home. And all his acquaynteaunce, and the women that folowed hym from Galile stode afarre of beholdynge these thynges.

Plal.xxx.a

B

And lo, a man named Joseph, a counceyloure, beyng a good man and a iuste, who was not consentynge to the counceil and dede of them, whiche was of Aramathia, a cityе of the Jewes: whiche same also wayted for the kyngdom of god: this man went vnto Pilate and begged the bodye of Jesus, and toke it downe, and wrapped it in a lynnen clothe, and layde it in an hewen tombe, wherin was neuer man before layde. ✠ And it was the daye of preparynge, and the Saboth drue on. The women that folowed after whiche came with him from Galile, beheld the sepulcre, and how his bodye was layde. And they returned and prepared odours and oyntmentes, but rested the Saboth day, accordyng to the commaundement.

¶ The wemen come to the graue, Chryst appereth vnto the two disciples that go towarde Emaus, standeth in the myddest of all his disciples, openeth theyr vnderstandynge in the scryptures, gyueth the a charge, and ascendeth vp to heauen.

CAPI. XXIIII.

A

Math.xix.a
Marck.xvi.a
John.xx.a

On the morow after the Saboth, early in the morynge, they came vnto the tombe, and brought the spyces whiche they hadde prepared, and other women with them. And they founde the stone rolled away from the sepulcre, and went in, but founde not the body of the Lorde Jesu. And it happened as they were amased therat: Loo, two men stode by them in shynynge garmentes. ✠ And as they were afrayde, and bowed downe theyr faces to the erth, they sayd to them: why seke ye the lyuyng among the ded? He is not here, but is ryscn. Remembre howe he spake vnto you when he was yet with you in Galile, sayinge that the sonne of man must be delyuered in to the handes of synfull men, and be crucified, and the thyrde daye ryse agayne.

Mat.xxviii.a
Marck.xvi.b

☞

B

And they remembred his wordes, and returned from the sepulcre, and tolde all these vnto the eleuen, and to all the rest. ✠ It was Mary Magdaleyn, and Joanna, and Mary of James, and other that were with them, whiche tolde these thynges vnto thapostles/ and theyr wordes semed vnto them as a fable, neyther byleued they them. Then arose Peter, and ranne vnto the sepulcre, and stopynge downe sawe the lynnen clothes layde alone, and departed wondrynge in hym selfe at the thynge happened. ✠

Mat.xxviii.d
Marck.xvi.c

✠ And beholde, two of them went that same daye to a towne beynge frome Jerusalem aboute thre score fourlonges, called Emaus: and they talked togyther of all these thynges that had happened. And it chaunsed whyle they commoned togyther and reasoned, that Jesus hym selfe drewe nere, & wente with them. But theyr eyes were holden, that they coulde not knowe him. And he sayd vnto them: What communicacyons are these that ye haue one to an other as ye walke and are sadde? And one of them named Cleophas, answered and and sayd vnto hym: arte thou alone a straunger in Jerusalem, and haste not knowen that haue chaunsed therin, in these dayes? To whome he sayde, what thynges?

C

And they sayd vnto hym: of Jesu the Nazarene, whiche was a Prophete myghtye in dede and worde before God, and all the people. And howe the hygh preestes, and our rulers delyuered him to be condempned to deth: and haue crucifyed him. But we trusted that it hadde ben he, that sholde haue delyuered Israel. And as touchynge all these thynges, to daye is euen the thyrde daye, sythens they were done.

D

Yea, and certayne women of our companye made vs astonyed, which came early vnto the sepulcre, and founde not his bodye/ and came, sayinge, they hadde sene a vision of aungels, whiche sayd that he was alyue. And certayne of them whiche were with vs went to the sepulcre, and founde it euen so as the women had sayd: but him they sawe not.

And he sayd vnto them: O foles and slowe in hert to byleue all that the Prophetes haue spoken: Oughte not Chryste to haue suffered these thynges, and to entre in to his glorye? And he began at Moses, and at all the Prophetes, and interpreted vnto the in all the scryptures which were wrytten of him. And they approched the towne whiche they wente to. And he made as thoughe he wolde haue gone further. But they constrayned him sayinge, abyde with vs, for it drawerh towardes night, and the daye is farre passed. And he wente in to tarye with them.

E

And it came to passe, as he sate at table with them, he toke breed, blessed it, brake and gaue to them. And theyr eyes were opened, and they knewe him, and he vanysshed away from them. And they sayd bytwene them selues: Dyd not oure hertes burne within vs whyle he talked with vs by the way, & whyle he opened to vs the scriptures? And they rose vp the same houre, and returned to Jerusalem, and found the eleuen gathered togyther, and them that were with them, whiche sayd: the Lorde is ryscn in dede, and hath appeared to Symon. And they told what thynges was done in the waye, and howe they knewe hym in the breakynge of breed.

As they thus spake, ✠ Jesus hym selfe stode in myddes of them, and sayd vnto them:

F

peare

peace be with you. And they were abaſshed and afrayde, ſuppoſynge that they had ſene a ſpirite. And he ſayde vnto them: why are ye troubled, and why do thoughtes aryſe in your hertes? Beholde my handes and my fete, for it is euen my ſelfe. Handle me and ſe: for ſpirites haue not fleſshe and bones, as ye ſe me haue. And when he had thus ſpoken, he ſhewed them his handes and his feete. And whyle they yet byleued not for ioye and wondred, he ſayd vnto them: Haue ye here any meate? And they gaue him a pece of a broyled fyſshe, and of an hony combe. And he toke it, and ate it before them.

And he ſayd vnto them. Theſe are the wordes whiche I ſpake vnto you whyle I was yet with you, that all muſt be fulfylled whiche were wrytten of me in the law of Moſes, and in the prophetes, and in the pſalmes. ✠ Then opened he their mynde, that they myght vnderſtande the ſcriptures, and ſayd vnto them. Thus it is wrytten, & thus it behoued Chriſt to ſuffre, and to ryſe agayne frome deathe the thyrde daye, and that repentaunce and remiſſion of ſynnes ſholde be preached in his name amonge all nacions, ✠ begynnynge at Jeruſalem. Ye are wytneſſes of theſe thynges. And lo, I ſende the promyſe of my father vpon you. ✠ But tary ye in the citye of Jeruſalem, tyll ye be endued with power frome an hye. And he led them out in to Bethanye, and lyfte vp his handes and bleſſed them. ✠ And it came to paſſe, as he bleſſed them, he departed from them, and was borne vp in to heuen. And they worſhypped him, returned to Jeruſalē with great ioye, and were continually in the temple prayſinge and bleſſyng god. Amē.

¶ The ende of the Goſpell after S. Luke.

The Goſpell after S. Johñ.

¶ The euerlaſtynge byrth of Chriſte, and how he became man. The teſtimony of Johñ. The callynge of Andrew, Peter. &c.

CAPI. I. ✠

IN begynnynge was the worde, and the worde was with God / and the worde was God. This was in begynnynge with God. All were made by it, and without it was made nothing that was made. In it was lyfe, and the lyfe was the lyghte of men, and the lyghte ſhyneth in the darkenes, and the darkenes comprehended it not. a This worde is the ſeconde ꝑſon in Trinitye Jeſus Chriſte.

There was a man ſent frome God, whoſe name was Johñ. This came for a wytnes, to teſtifye of the lyghte, that all men thrughe him might byleue. He was not the lyght, but to beare wytnes of the lyght. That was the true lyght whiche lyghteth all men commyng in to the worlde. He was in the worlde, and the worlde was made by him, and the worlde knewe him not.

He came in to his owne, and his owne receyued him not. But as many as receyued him, to them he gaue power to be made the ſonnes of God, byleuynge on his name whiche were borne, not of bloode, nor of the wyll of the fleſshe, nor of the wyll of man, but of God. b

And the worde was made fleſshe, and dwelt amonge vs / and we ſawe the glorye of it, as the glorye of the onely begotten ſonne of the father, full of grace and trouthe. ✠

✠ Johñ wytneſſeth of him, and cryed ſayinge: This was he of whome I ſpake, he that cōmeth after me, was before me, becauſe he was fyrſt er I was. And of his fulnes haue all we receyued, and grace for grace. For the lawe was giuen by Moſes, but grace & trouth came by Jeſus Chriſt. No man hath ſene God at any time. The onely begotten ſonne, which is in the boſome of the father, he hath declared him. ✠ c

✠ And this is the recorde of Johñ: when the Jewes ſent preeſtes and Leuites from Jeruſalem, to aſke him, what arte thou? And he confeſſed and denyed not, and confeſſed I am not Chriſte. And they aſked him: what then? Arte thou Helye? And he ſayd: I am not. Arte thou the Prophet? And he anſwered no. Then ſayd they vnto him: what arte thou, that we may gyue an anſwere to them that ſente vs: What ſayeſt thou of thy ſelfe? He ſayd: I am a voyce of one cryinge in the wyldernes, make ſtrayte the waye of the Lorde, as ſayd the prophet Eſaie. Eſaye. xl.a

And they whiche were ſente, were of the Phariſees. And they aſked him, and ſaid vnto him: Why baptyſeſt thou then, yf thou be not Chriſte, nor Helye, neither the Prophete? Johñ anſwered them, ſayinge: I baptiſe with water: but one is come amonge you, whome ye knowe not / he it is that commeth after me, whiche was before me, whoſe ſhoo latchet I

am not worthy to vnlose. These thinges were done in Bethabara beyonde Jordane, where Johñ dyd baptyse.

✣ The nexte daye Johñ sawe Jesus commynge vnto him, and sayd: beholde the lambe of God, which taketh awaye the synne of the worlde. This is he of whome I sayd. After me commeth a man whiche was before me, for he was yer then I, and I knew him not, but that he shulde be declared to Israel/ therfore am I come baptisynge with water.

And Johñ wytnesed sayinge: I sawe the spyrete descende from heuen, lyke vnto a doue and abyde vpon him, and I knewe him not. But he that sent me to baptyse in water, he sayde vnto me, vpon whome thou shalt se the spyrete descende and tarye styll on hym, this is he whiche baptyseth with the holy ghoste. And I sawe and testifyed that this is the son of God. ✣

The nexte daye after, Johñ stode agayne, and two of his disciples. And he behelde Jesus as he walked by, and sayde: Beholde the lambe of God. And the two disciples herd him speake and folowed Jesus. And Jesus turned aboute, and sawe them folowe, and sayd vnto them: What seke ye? They said vnto him: Rabbi (whiche is by interpretacion, Master) where dwellest thou? He sayde vnto them/ come and se. They came and sawe where he dwelt, and abode with him that daye. For it was about the tenth houre.

One of the two whiche herde Johñ speake and folowed Jesus, was Andrew Symon Peters brother. This fyrste founde his brother Symon, and sayde vnto hym: we haue founde Messias, whiche is by interpretacion, annoynted / and broughte hym to Jesus. And Jesus behelde hym and sayde/ thou arte Symon the sonne of Jonas/ thou shalte be called Cephas, whiche is by interpretacion a stone.

The daye folowynge Jesus wolde go in to Galile, and founde Philip, and said vnto him: folowe me. Philip was of Bethsaida the cityе of Andrew and Peter. And Philip founde Nathanael, and sayd vnto hym. We haue founde him of whom Moses in the lawe and the prophetes dyd wryte, Jesus the sonne of Joseph, a Nazarene. And Nathanael sayde vnto him: can ther any good come out of Nazareth? Philip said to him: Come and se.

Jesus sawe Nathanael commynge to him/ and sayde of him. Beholde a ryght Israelyte, in whome is no gyle. Nathanael sayde vnto hym: where knewest thou me? Jesus answered, and sayde vnto him: Before that Philip called the, when thou wast vnder the fyg tree, I sawe the. Nathanael answered and sayde vnto him: Rabbi, thou art the sonne of God, thou art the kynge of Israel. Jesus answered and said vnto him: Bicause I sayd vnto the, I sawe the vnder the fygge tree, thou bileuest. Thou shalt se greater thynges then these. And he sayd vnto him: Verily, verily, I saye vnto you: hereafter shall ye se heuen open, and the aungels of God ascendynge and descendynge ouer the sonne of man.

Math.iii.d Marcke.i.b. Luke.iii.d

Messias.

¶ Christe turneth the water vnto wyne, and dryueth the byers and sellers out of the temple.

CAPI. II.

AND the thyrde daye, was there a maryage in Cana a cityе of Galile, and the mother of Jesus was there. And Jesus was bydden also & his disciples vnto the maryage. And when the wyne fayled, the mother of Jesus said vnto him/ they haue no wine. Jesus sayde vnto her: woman, what haue I to do with the? myne houre is not yet come. His mother sayd vnto the ministres: what so euer he sayth vnto you, do. And ther were standing there, fyue water pottes of stone, after the maner of the purifying of the Jewes, containyng two or three fyrkyns a pece.

water in wyne.

And Jesus said vnto them: fyll the water pottes with water. And they fylled them vp to the brym. And he said vnto them: draw out nowe, and beare vnto the gouernour of the feest. And they bare it. When the ruler of the feest had tasted of the water that was turned vnto wyne, and knewe not whence it was, (but the mynistres whiche drewe the water knewe) He called the brydegrome and sayde vnto him: all men at the begynnyng set forth good wyne, and when men were dronke, then that whiche is worse. But thou hast kepte backe the good wyne tyll now.

This begynnynge of myracles did Jesus in Cana of Galile, and shewed his glory, and his disciples bileued on him. ✣ After that he descended in to Capernaum, and his mother, and his brethren, and his disciples/ and there continued not many dayes.

✣ And the Jewes Ester was at hande, and Jesus went vp to Jerusalem, and founde syttynge in the temple those that solde oxen and shepe and dues, and chaungers of money. And he made a scourge of small cordes, and draue them al out of the temple, with the shepe and oxen, and powred out the chaungers money. and ouerthrew the tables, and said vnto them that solde doues: Awey with these thynges hēce, and make not my fathers house an house of marchaundyse. And his disciples remembred how that it was written: ✣ The zele of thyne house hath euen eaten me.

Psal.xlviii.b.

Then answered the Jewes, and sayd vnto him: What token shewest thou vnto vs, bycause thou doest these thinges? Jesus answered and said vnto them: ✣ destroye this temple, and in thre dayes I shal reare it vp agayn. Then said the Jewes. xlvj. yeres was this tēple a buyldynge, and wylt thou reare it vp in thre dayes? But he spake of the temple of his bodye. As sone therfore as he was rysen from deth agayne, his disciples remembred that he thus sayd. And they byleued the scripture, and the wordes whiche Jesus had sayd.

Math.xxvi. Marc.xiiii.

When he was at Jerusalem at Ester in the feest, many byleued on his name, when they sawe his myracles whiche he dyd. But Jesus put not hym selfe in their handes, bycause he knewe all men, and neded not that any shulde testifie of him. For he knewe what was in man. ✣

The

¶ The communycacion of Chryſt with Nycodemus The doctrine and baptiſme of Iohn, and what witneſſe he beareth of Chryſte.

CAPI. III.

A THere was a man of the Phariſes named Nycodemus, a rular amonge the Iewes. The ſame came to Ieſus by nyght, and ſayde vnto him. Rabbi, we know thou arte a teacher come frome God. For no man can do theſe ſygnes that thou weſt, except God were with. Ieſus aunſwered and ſayde vnto him: Verely, verely I ſay vnto the: onles a man be borne a newe, he can not ſe the kyngdome of God. Nicodemus ſayd vnto him how can a man be borne when he is olde? can he enter into his mothers wombe, & be borne agayne? Ieſus aunſwered: Verely, verely I ſaye vnto the: oneles a man be borne of water and ſpyrite, he can not enter in the kyngedome of God. That whiche is borne of the fleſhe is fleſhe: and that whiche is borne of the ſpyrite, is ſpyrite. Maruayle not that I ſayd to the, ye muſt be borne a newe. The ꝓ ſpirite breatheth where he lyſteth, and thou heareſt his ſounde: but canſt not tell whence he commeth, and whether he goeth. So is euery mā that is borne of the ſpirite.

And Nycodemus aunſwered and ſayde vnto hym: howe can theſe be? Ieſus aunſwered and ſayde vnto him: arte thou the maſter of Iſrael, and knoweſt not theſe thinges? Verely, verely I ſaye vnto the, we ſpeake that we knowe, and witneſſe that we haue ſene: and ye receyue not oure wytnes. If when I tell you earthly thinges, ye beleue not; how ſhulde ye beleue, yf I ſhall tell you heauenly thinges?

B And no man aſcendeth vp to heuen, but he that came downe frome heauen, the ſonne of man whiche is in heauen.

And as ✠ Moſes lyfted vp the ſerpent in ꝑ wyldernelle, euen ſo muſt the ſonne of man be lyfte vp, that none that beleueth in hym peryſhe: but haue eternall lyfe. ✠

✠ For God ſo loueth the worlde, that he hath gyuen his onely ſonne, that none that beleue in him, ſhulde peryſhe: but ſhuld haue euerlaſtinge lyfe. For God ſent not his ſonne into the worlde, to condemne the worlde: but that the worlde throughe him, might be ſaued. He that beleueth on him, ſhall not be condēned. But he that beleueth not, is condemned all redy, becaule he beleueth not in the name C of the only ſonne of God. And this is the cōdemnacion, that light is come into the world and the men loued darckenes more then light becaule their dedes were euyll. For euery mā that euyll doeth, hateth the lyghte: neyther commeth to lyght, leſt his dedes ſhoulde be reproued. But he that doeth trueth, commeth to the lyght ꝑ his dedes might be knowē, how that they are wrought in God. ✠

After theſe came Ieſus and his diſciples into the land of Iewry, and there he abode with them and baptiſed. And Iohn alſo baptyſed in Enon beſydes Salim, becauſe there was moche water there, and they came, and were baptyſed. For Iohn was not yet caſte in to pryſon.

✠ There aroſe a queſtion betwene Iohns D diſciples and the Iewes about purfyenge. And they came vnto Iohn, & ſayde vnto him: Rabbi, he that was with the beyonde Iordan, to whome thou bareſt wytnelle, beholde he baptyſeth, and all men come to hym. Iohn anſwered, and ſayde: A man can receyue nothinge, oneles it be gyuen him frome heauen. Ye your ſelues are witneſſes, that I ſayde: I am not Chriſt, but am ſent before him. He ꝑ hath the bryde, is the brydegrome. But the frende of the brydegrome, which ſtandeth by & heareth him, reioyſeth greately of the brydegromes voyce. This my ioye is fulfylled. He muſt increace: and I muſt abate.

He that commeth from an hyghe, is aboue all: He that is of the earthe, is earthly, and ſpeaketh of the earthe. He that commeth frō heauen, is aboue all, and what he hathe ſene and herde: that he teſtifieth: but no man receyueth his teſtimonye. He that hathe receyued his teſtimonye, hath ſet to his ſeale that God is true. For he whome God hathe ſent, ſpeaketh the wordes of God. For God gyueth not the ſpirite by meaſure. The father E loueth the ſonne, and hath gyuen all thinges into his hand. He that beleueth on the ſonne hath euerlaſtinge lyfe: & he that beleueth not the ſonne, ſhall not ſe lyfe, but the wrath of God abydeth on him. ✠

¶ The louynge communicacion of Chryſt with the woman of Samaria by the welles ſyde. How he healeth the rulars ſonne.

CAPI. IIII.

AS ſone as the Lorde had knowledge, howe the Phariſes had herde, that Ieſus made and baptyſed moo diſciples then Iohn (thoughe that Ieſus him ſelf baptyſed not: but his diſciples) he lefte Iewry, & departed agayne into Galile. And it behoued A him to go thorow Samaria. So came he to a cytie of Samaria called Sichar, beſydes the poſſeſſiō that Iacob gaue to his ſonne Ioſeph. And there was Iacobs well. Ieſus then wered in his iorney, ſate thus on the well. And it was about the ſixte houre: and there came a woman of Samaria to drawe water. And Ieſus ſayd vnto her: gyue me drynke. For his diſciples were gone awaye vnto the towne to bye meate. Then ſayde the woman of Samaria vnto him: howe is it, that thou beynge a Iewe, aſkeſt drincke of me, beynge a Samaritane? For the Iewes medle not with ꝑ Sa- B maritans. Ieſus anſwered and ſayd vnto her: Yf thou kneweſt the gyfte of God, and who it is that ſaythe to the gyue me drynke, thou woldeſt haue aſked of him, and he wold haue gyuen the, lyuinge water. The woman ſayd to hym. Syr thou haſt nothinge wherwith to drawe, and the well is depe: frome whence then haſt thou that water of lyfe? Arte thou greater then our father Iacob which gaue vs the well, and he him ſelfe dranke therof, and his children, and his catell?

Ieſus anſwered and ſayde vnto her: who-

ſoeuer

so euer drinketh of this water, shall thirste agayne. But who so euer shall drynke of the water that I shall gyue hym, shall neuer be more a thirste: but the water that I shal gyue him, shalbe in him a well of water, sprynging vp into euerlastinge lyfe. The woman sayde to him: Syr, gyue me of that water, that I thyrst not, neyther come hyther to drawe. Jesus sayde vnto her. Go and call thy husband, L and come hyther. And the woman answered, and sayde to him: I haue no husbande. Jesus sayde to her: Thou hast well sayd, I haue no husbande. For thou hast had fyue husbandes, and he whome thou now hast, is not thy husbande. That saydest thou truely.

The woman sayde vnto him: Syr, I perceyue, thou arte a Prophet. Our fathers worshypped in this mountayne: and ye saye that in Jerusalem is the place, where men oughte to worshyppe. Jesus sayde vnto her: woman beleue me, the houre is commynge, when ye shall neyther in this mountayne nor yet at Jerusalem, worshippe the father. Ye worshyppe ye wot not what: we knowe what we worshyppe. For helth commeth of the Jewes. But the houre commeth and nowe is, when the true worshyppers shall worshyppe the father in sprete, and trouthe. For suche also the father seketh to worshyp hym. God is a sprete and they that worshyp him, must worshyppe hym in sprete and trouthe.

The woman sayde vnto hym: I wot well that Messias shal come, which is called Christ When he is come, he will tell vs all. Jesus sayde to her: I that speake vnto the, am he. And euen with that came his disciples, & merueled that he talked with the woman. Yet no D man sayde vnto hym: What meanest thou, or why talkest thou with her? The woman the left her waterpot, and went her waye into ꝑ cytie, and sayde to the men. Come, se a man whiche tolde me all that euer I dyd. Is not he Christ? Then they went out of the cytie, & came to hym.

In the meane whyle, his disciples prayed him, sayenge: Master, eate. He sayde vnto them: I haue meate to eate, that ye knowe not of. Then sayde the disciples within them selues: hath any man brought him meat? Jesus sayde vnto them: my meate is to do ꝑ will of him that sent me. And to fynyshe his worke E haye not ye: there are yet foure monethes, & then commeth harueste? Beholde, I saye vnto you, lyfte vp your eyes, and loke on the regions: for they are whyte alredy vnto harueste. And he that repeth receyueth rewarde, & gathereth frute vnto lyfe eternall: that both he that soweth, and he that repeth, myghte reioyce togither. And herein is the sayenge true, that one soweth and an other repeth. I sente you to repe that wherin ye bestowed no labour. Other men laboured, and ye are entred into their labours.

Many of the Samaritans of that cytie be- F leued on him, for the sayenge of the woman / whiche testified: he tolde me all, that euer I dyd. Then when the Samaritans were come vnto hym they besought hym, that he wolde tary with them. And he abode there .ij. dayes. And many moo beleued, because of his owne wordes, and sayde vnto the woman: Now, we beleue not because of thy sayenge: for we haue herde him oure selues, and knowe that this is in dede Christe, the sauioure of the worlde. ✠

After two dayes, he departed thence, and went into Galile. ✠ And Jesus hym selfe testified that a Prophete hath none honoure in his owne countreye. Then as sone as he was come into Galile, the Galileās receyued him which had sene all that he dyd, at Jerusalem at the feast. For they went also vnto the feastfull daye. And Jesus came agayne into Cana of Galile, where he turned the water, into wyne. Math.xiij. Marcke vi. Luke.iiij.c

✠ And there was a certayne rular, whose sonne was sicke at Capernaum. This man as sone as he herde that Jesus was come oute of Jewry into Galile, wente vnto him, and besought him, that he wolde come downe, and heale his sonne. For he was at poynt of deth. Then sayde Jesus to hym: except ye se signes and wondres, ye can not beleue. The rular sayde vnto hym: Syr come away, or that my childe dye. Jesus sayde to him: Go thy waye thy sonne lyueth. And the man beleued the wordes that Jesus had spoken vnto him, and went his waye. And anone as he went on his waye, his seruauntes met him, and told him sayenge: thy child lyueth. Then enquyred he of them the houre when he began to amende. And they sayde vnto him: Yesterdaye the seuenth houre, the feuer left him. And the father knewe that it was the same houre, in whiche Jesus sayde vnto him: Thy sonne lyueth. And he beleued, and all his housholde. ✠ G

This is agayne the seconde myracle that Jesus dyd, after he was come oute of Jewry into Galile.

The healeth the man that was sick eyght and thirtye yere. The Jewes accuse him, he answereth for him selfe, and reproueth them.

CAPI. V.

After that, there was a feast of the Jewes, and Jesus went vp to Jerusalem And there is at Jerusalem, by the ✠ A

*The Greke hath shepe houle: a place where they kylled the beestes that were offred.

slaughterhouse, a pole called in the Ebrewe tongue, Bethseda, hauynge fyue porches. in whiche laye a great multitude of sicke folcke, of blynde, halte and wyddered, waytinge for the mouynge of the water. For an angell wet downe at a certayne season in to the pole, and troubled the water. Who so euer then fell after the sterynge of the water, wente downe, was made hole of what so euer dysease he had A certayne man was there, which hadde bene dyseased. xxxviij. yeres. When Jesus saw him lye, and knewe that he nowe longe tyme had bene dyseased, he sayde vnto hym. Wilt thou be made hole? The sicke man answered him. Syr, I haue no man when the water is trou- B bled, to put me into the pole. But in ꝑ meane tyme, whyle I am aboute to come, an other steppeth downe before me.

And Jesus sayde vnto hym: aryse, take vp thy

thy bedde and walke. And forthwith the man was made hole, and toke vp his bed, and walked. And the same daye was the Sabboth daye. The Iewes therefore sayde to hym that was made hole. It is the Sabboth daye, it is not lawfull for the, to take awaye thy bed. He answered them: he that made me hole, sayde vnto me: Take vp thy bed, and walke. Then asked they hym: What man is that, whiche sayde vnto the, take vp thy bed, and walke. But he that was healed, wist not who it was. For Iesus hadde gotten hym selfe awaye, because there was preace of people in the place.

C After that, Iesus founde hym in the temple, and sayde vnto him: Beholde, thou arte made hole, synne no more, lest a worse thinge happen vnto the. The man departed and told the Iewes that it was Iesus, whiche hadde made him hole. F

And therfore the Iewes dyd pursue Iesus, and sought to slee him, because he had done this on the Sabboth. And Iesus answered them: ✠ My father worketh hytherto, and I worke. Therefore the Iewes sought the more to kyll hym, not onely because he had broken the Saboth: but sayd also that God was his father, and made him selfe egall with God. D

Then answered Iesus, and sayde to them: Verely, verely I saye vnto you: the sonne can do nothinge of hym selfe, but that he seeth the father do. For what so euer he doeth, ỳ doeth the sonne also. For the father loueth ỳ sonne, and sheweth him all what so euer he doeth. And he will shewe hym greatter workes then these, so that ye shall maruayle. For as the father rayseth vp the deed, and quyckeneth the, so the sonne also quyckeneth whome he will. E Nether iudgeth the father any man: but hath gyuen all iudgement vnto the sonne, that all men shulde honour the sonne, as they honour the father. Who so honoureth not the sonne, honoureth not the father, whiche hathe sent hym. Verely, verely I say vnto you: He that heareth my wordes and beleueth on him that sent me, hath euerlastinge lyfe, and shall not come into damnation: but hath passed frome death vnto lyfe.

Verely, verely I saye vnto you: the howre is commynge, and now is, when the deed shal heare the voyce of the sonne of God. And they that heare, shall lyue. For as the father hath lyfe in him selfe, so hathe he gyuen the sonne, to haue lyfe in hym selfe: and hath gyuen him power also to iudge, in that he is the sonne of man. Maruayle not at this: the houre shall come, in whiche all that are in the graues, shal heare his voyce, and shall come forthe: they that haue done good, vnto the resurrection of lyfe: and they that haue done cuyll, vnto the resurrection of damnation. F

F ✠ I can of my selfe do nothing. As I heare I iudge, and my iudgement is iuste, because I seke not my wyll, but the wyll of the father whiche hathe sent me. If I beare wytnes of my selfe, my wytnesse is not true. There is an other that beareth wytnesse of me, and I am sure that the wytnesse, whiche he beareth of me, is true.

Ye sent vnto Johñ, and he bare wytnesse vnto the trouthe. But I receyue not the recorde of man. But these thinges I saye, that ye myght be safe. He was a burnynge, and a shynynge lyght, & ye wolde for a season haue reioyced in his light. But I haue greater wunesse then the wytnesse of Johñ. For the workes, whiche the father hathe gyuen me to fynysshe: the same workes that I do, beare wytnesse of me, that the father sent me. And the father hym selfe whiche hath sent me, beareth wytnesse of me. Ye haue not herde his voyce at any tyme nor ye haue sene his shape: And his wordes haue ye not abydinge in you For whome he hath sent: hym ye beleue not.

Searche the scriptures, for in thē ye thinke ye haue eternall lyfe: and they are they whiche testifye of me. And yet will ye not come to me, that ye myghte haue lyfe. I receyue not prayse of mē. But I know you, that ye haue not the loue of God in you. I am come in my fathers name, and ye receyue me not. Yf an other shall come in his owne name, hym wyll ye receyue. How can ye beleue which receyue glorye one of an other, and seke not the glory that commeth of God onely? G

Do not thinke that I will accuse you to my father. There is one that accuseth you: euen Moses in whome ye truste. For hadde ye beleued Moses, ye wolde haue beleued me: for he wrote of me. But yf ye beleue not his wrytynges: howe shoulde ye beleue my wordes? F

C Iesus feedeth fyue thousande men, departeth awaye, that they shulde not make hym kynge, and reproueth the fleshely hearers of his worde. The carnall are offended at hym.

CAPI. VI.

A ✠ Fter these Iesus went his way ouer A
the see of Galile nyghe to a cytte called Tiberias. And a great companye folowed hym, because they had sene his myracles which he dyd on the dyseased. And Iesus wēt vp into a mountayne, and there sate with his disciples. And Easter, a feaste of the Iewes, was nyghe. F

✠ ✶ Then Iesus lyft vp his eyes, and sawe Math. xiiii. b
a great company come vnto him, and sayd vn- Marcke. vi. c
to Philip: Whence shall we bye breed that Luke. ix. b
these might eate. This he sayde to proue him for him selfe knewe what he wolde do.

Philip answered him, two hundred penye worthe of bred are not sufficient for them, that euery one maye take a lytell. Then sayde vnto him one of his disciples, Andrewe Simon Peters brother. There is a ladde here, whiche hath fyue barley loaues and two fysshes: but what is that amonges so manye? And Iesus sayde: Make the people sit down: There was B
moche grasse in the place. And the men sate down, in nombre, about fyue thousand. Iesus toke the bred, and gyuynge thankes / gaue to the disciples / and his disciples / to theym that were set downe. And lykewyse of the fysshes /

as

as moche as they wolde.

When they had eate ynoughe he sayd vnto his disciples, gather vp the broken meate þ remayneth: that nothinge be lost. And they gathered it togither, and filled twelue baskettes with the fragmentes, of the fyue barly loaues: whiche remayned vnto them that had eaten. Then the men, when they hadde sene the myracle that Jesus dyd, sayde: this is doubtles the Prophete that shulde come into the worlde, ✠

When Jesus perceyued that they wolde come, and take him vp to make him kynge, ✠ he departed agayne into a mountayne, hym selfe alone.

Math .xiiii.c
Marcke.vi.f
Luke,vi.c

And when euen was come, his disciples went vnto the see, and entred into a shyppe & went ouer the see vnto Capernaum. And anone it was darcke, and Jesus was not come to them. And the see arose with a great wynd that blewe. Nowe, when they had rowen about. xxv. or. xxx. furlonges, they sawe Jesus walkynge on the see, & drawynge nyghe vnto the shyppe, and were afrayed. But he sayde vnto them: It is I, be not afrayde. Then wolde they haue receyued hym into the shyp, and the shyp was forthwith at the land whyther they went.

The daye folowynge, the people whiche stode on the other syde of the see, sawe that there was none other shyppe there, saue that one into which his disciples were entred, and that Jesus entred not with his disciples in þ shyppe: but that his disciples were gone awaye alone. Howe be it, there came other shyppes frome Tiberias nygh vnto the place, where they ate breed, when the Lorde hadde blessed. Then when the people sawe that Jesus was not there, neyther his disciples, they also toke shyppynge, and came to Capernaü, seekynge Jesus.

And when they hadde founde hym, on thother syde of the see, they sayde vnto hym: Rabbi, when camest thou hyther? Jesus aunswered them and sayde: Verely, verely I say vnto you: Ye seke me, not because ye sawe the myracles: but because ye dyd eate of the loaues, and were filled.

☞ ✠ Worke ye not the meate whiche perysheth, but that endureth, vnto euerlastynge lyfe, whiche the sonne of man shall gyue vnto you. For him hath God the father sealed.

Then sayde they vnto him: what shall we do that we myght worke the workes of God? Jesus aunswered and sayde vnto them. This is the worke of God, that ye beleue on hym, whome he hathe sent. They sayde vnto hym: what signe shewest thou then, that we maye se, and beleue the? What west thou worke? Oure fathers dyd eate Manna in the wyldernesse, as it is wryten: He gaue theym breed frome heauen to eate. Jesus sayde vnto thē: Verely, verely, I say vnto you: Moses gaue you not the breed frome heauen: but my father gyueth you the true breed frome heauen. For the breed of God is that commeth downe frome heauen, & gyueth lyfe vnto the worlde.

Exodi.xvi.c
Nume.xi.b
Psal.lxxviii.c

Then sayde they vnto hym: Lorde, euermore gyue vs this breed. And Jesus sayde vnto them: I am the breed of lyfe. Who commeth to me, shall not honger: and who beleueth in me shall neuer thurst. ✠

But I sayde vnto you: that ye haue sene me, and yet beleue not. All that the father gyueth me, shall come to me: and hym that cōmeth to me, I cast not to awai. For I came downe from heauen: not do myne owne will, but his will whiche hath sent me. And this is the fathers will whiche hath sent me, that of all whiche he hath gyuen me, I shulde lose nothinge: but shoulde rayse it vp agayne, at the last daye. And this is the wil of him that sent me: that euery man which seyth the sonne, & beleueth on hym, haue euerlastinge lyfe, and I will rayse hym vp at the last daye. The Jewes then murmured at him, because he sayd: I am the breed whiche is come downe frome heauen, and sayde: Is not this Jesus the son of Joseph, whose father & mother we knowe? Howe is it then that he sayth, I came downe frome heauen? Jesus aunswered, and sayde vnto theym. Murmure not, within youre selues. ✠ ✠ No man can come to me, oneles the father which hath sent me, draw him/ and I will rayse him vp at the last daye. It is wryten in the Prophetes, ✠ that they shalbe all taught of God. Euery man therfore that hath herde and hath lerned of the father, commeth vnto me, not that any man hathe sene the father, saue he whiche is of God, he hath sene the father.

Math.x.d
Luce.x.d
Hie.xxi.xxx
Esaye.liii.c

Verely, verely, I saye vnto you, who beleueth on me, hath euerlastynge lyfe. I am the breed of lyfe. Youre fathers dyd eate Manna in the wyldernesse and are deed? This is that breed which commeth frome heauen, that one shulde eate of it, and not dye. I am the lyuing breed whiche came downe frome heauen. If any man eate of this breed, he shall lyue for euer. And the breed that I wyll gyue is my flesshe, which I will gyue for the lyfe of the worlde. ✠

Then the Jewes stroue amonge them selues, sayenge: Howe can this man gyue his flesshe to eate? Jesus therfore sayde vnto thē: ✠ Verely, verely I saye vnto you, oneles ye eate the flesshe of the sonne of man, & drinke his bloude, ye haue not lyfe in you. Who so euer eateth my flesshe and drynketh my bloud hath eternall lyfe: and I shall rayse him vp at the last daye. ✠ For my flesshe is verely meat: and my bloude is verely drynke. Who eateth my flesshe and drynketh my bloude, dwelleth in me, and I in hym. As the lyuynge father hath sent me, and I lyue by my father: so he that eateth me, shall lyue by me. This is the breed which came from heauen: not as youre fathers haue eaten Manna and are deed. Who eateth of this breed, shall lyue euer. ✠

These sayde he in the Synagoge, as he taught in Capernaum. Many therfore of his disciples: when they hadde herde this, sayde: This is an harde sayenge: Who can heare hym? Jesus knewe in him selfe, that his disciples murmured at this, and sayde vnto them: Doth this offende you? What then yf ye shalse the sonne of man ascende vp where he was before

before? It is the spyrete that quyckeneth, the flesshe profyteth nothinge. The wordes that I speake vnto you, are spyrete and lyfe. But there are some of you that beleue not. For Iesus knewe from the begynnynge, which they were that beleued not, and who shulde betray him. And he sayd: therfore sayd I vnto you: that no man can come vnto me, onles it were gyuen vnto him of my father.

From that tyme many of his disciples wēt backe and walked no more with him. Then sayde Iesus to the twelue: will ye also go awaye? Simon Peter answered: Master, to whome shall we go? thou hast the wordes of eternall lyfe. ✳ And we beleue and know that thou arte Christ the sonne of the lyuyng God Iesus answered them: Haue not I chosen you twelue, and yet one of you is a ✳ deuyll? He spake it of Iudas Iscariot the sonne of Simon. For he it was that shulde betraye hym, and was one of the twelue. ✠

¶ Iesus cōmeth to Ierusalem at the feast, teacheth the Iewes, and reproueth them. There are diuerse opinions of him, amonge the people. The Phariſes rebuke the officers, because they haue not taken him, and chyde with Nycodemus, for takynge his parte.

CAP. VII.

A ✠ After that, Iesus walked aboute to Galile, and wolde not walke in Iewry for the Iewes sought to kyll hym. The Iewes tabernacle feast was at hande. His brethren therfore sayde vnto hym: get the hēce and go into Iewry that thy disciples maye se thy workes that thou west. For there is no man that weth any thinge secretly, & he hym selfe seketh to be knowen openly. If thou do suche thinges, shewe thy selfe to the worlde. For as yet his brethren beleued not in hym.

Then Iesus sayde vnto them: My tyme is not yet come: but your tyme is all way redy. The worlde can not hate you. But me it hateth: because I testify of it, that the workes of it are euyll. Go ye vp vnto this feast. I wil not go vp yet vnto this feaste, for my tyme is not yet full come. These wordes he sayde vnto them, and abode styll in Galile. But as sone as his brethren were gone vp, then wente he also vp vnto the feaste: not openly, but as it were preuely. Then sought him the Iewes at the feast, and sayde: Where is he. And moche murmurynge was there of hym amonge the people. Some sayde: He is good, others sayd naye, but he deceyueth the people. How be it no man spake openly of hym, for feare of the Iewes. ✠

✠ In the myddes of the feast, Iesus wente vp into the temple, & taughte. And the Iewes maruepled, sayenge: Howe knoweth he the scriptures, wheras he neuer lerned? Iesus answered them, and sayde: My doctrine is not myne: but his that sent me: Yf any man will doo his will, he shall knowe of the doctryne, whether it be of God, or whether I speake of my selfe. He that speaketh of him selfe, seketh his own prayse. But he that seketh his prayse that sent him, he is true, and no vnrighteousnesse is in hym.

Dyd not Moses gyue you a lawe, and yet none of you kepeth the lawe? Why goo ye about to kyll me. The people answered, and sayde: Thou hast a deuyll: who seketh to kyll the? Iesus answered and sayde to them: I haue doone one worke, and ye all maruayle. Moses therfore gaue vnto you circumcision, not because it is of Moses: but of the fathers: And yet ye on the Sabboth daye, circumcyse a man. Yf a man on the Saboth daye receyue circumcision without breakynge of the law of Moses: disdayne ye at me, because I haue healed an hole man on the Sabboth daye? Iudge not after the vtter apperaūce: but iudge ryghtwys iudgement. Gene.vii.b.

Then sayde some of them of Ierusalem: is not this he whome they seke to kyll? Beholde he speaketh boldely, and they saye nothinge to him. Whether do the rulers know certayn lye that this is verye Christe? Howbe it we knowe this man, whence he is: But when Christe commeth, no man knoweth, whence he is.

The cryed Iesus in the tēple as he taught sayenge: ye knowe me, and whence I am, ye knowe. And I am not come of my selfe, but he that sent me is true, whome ye know not. I knowe hym: for I am of him, and he hath sent me. Then they sought to take hym: but no man layde handes on hym / because his tyme was not yet come. Many of the people beleued on hym, and sayde: When Christ cōmeth, shall he do mo myracles then this man hath done?

The Phariſes herde that the people murmured this about hym. Wherfore the Phariſes and hyghe prestes sent ministers forthe to take hym. Iesus therfore sayde vnto theym: Yet am I a lytel whyle with you, and then go I vnto him that sent me. Ye shal seke me, and shall not fynde me: and where I am thyther can ye not come. Then sayd the Iewes to the selues: whyther shall he go, that we can not fynde hym? Will he go amonge the skatering of the Greakes, & teache the Greakes? What maner of sayeng is this that he sayde: Ye shal seke me, and shall not fynde me: and where I am, thyther can ye not come?

In the last daye, which was the great daye of the feaste, Iesus stode and cryed, sayenge: Yf any man thirst, let him come vnto me and drynke. ✳ He that beleueth on me, as sayeth the scripture, oute of his belly shall flowe ryuers of water of lyfe. This spake he of the spirite, whiche they that beleued on hym, shulde receyue. ✠ For the holy ghost was not yet there, because that Iesus was not yet glorifyed. Esaye.lv.a

✠ Many of the people, whē they herde this sayenge sayde: this is vndoutedly a prophet: other sayde, this is Christ: Some sayde: Cōmeth Christ out of Galile? ✳ Sayth not the Scripture that Christ shal come of the seed of Dauid: and oute of the towne of Bethleem where Dauid was? So was there dissencion amonge the people aboute him. And some of them wolde haue taken him: but no mā layd Mich v.a Mathew.ii.a

dan-

handes on him. Then came the mynisters to the hygh prestes and Pharises. And they sayd vnto them: Why haue ye not brought him? The ministers aunswered: neuer man spake as this man weth. Then answered them the Pharises: are ye also brought into errour? Doth any of the rulars or of the Pharises beleue on him? But this commune people whiche knowe not the lawe, are cursed. Nicodemus sayde vnto theym, he that came to Jesus by nyght, and was one of them. Doeth oure lawe iudge any man, before it heare him, and knowe what he hath done? They aunswered and sayde vnto hym: arte thou also a Galilean? Searche and loke, for out of Galile hath arysen no Prophete. And euery man went vnto his owne house.

¶ A woman is taken in aduoutry, Christe deliuereth her. The fredome of suche as folowe Christe, whome they accuse to haue the deuyl with him, and go about to stone him.

CAPI. VIII.

A Luce.xxi.g

Jesus went vp to the mount Olyuete, and early in the morning came agayne into the temple, and all the people came vnto him, and he sate downe and taught them. Nowe, the Scribes and Pharises brought him a woman taken in aduoutry, and settynge her in ꝑ myddes, sayde vnto him: Master, this woman was taken in aduoutry, euen as the dede was adoinge. ✠ Moses in the lawe commaũded vs that suche shulde be stoned. What sayst thou therfore? And this they sayde to tempte him: that they might haue, wherof to accuse him. Jesus stouped downe, and with his fynger wrote on the grounde. So whyle they cõtynued askynge him, he lyft him selfe vp, and sayde vnto them: The faulteles person of you, fyrst cast the stone at her. And agayne he stouped downe, and wrote on the grounde.

Luce.xx.b Leuitti.xx.

B And as sone as they herde that, they went out one by one, begynninge at the Elders. And Jesus was lefte alone, and the woman standinge in the myddes. When Jesus hadde lyft vp hym selfe, agayne, and sawe no man, but the woman, he sayde vnto her: woman where are those thyne accusars? Hath no man condemned the? She sayde: No man, Lorde. Jesus sayde: Neyther do I condemne the. Go / & synne no more. ✠

☞ Then spake Jesus agayne vnto them, sayenge: I am the lyghte of the worlde. He that foloweth me, shall not walke in darckenesse: but shall haue the lyght of lyfe. The Pharises sayde vnto hym: thou beareſt recorde of thy selfe, thy recorde is not true. Jesus answered and sayde vnto them: though I beare recorde of my selfe, yet my recorde is true: for I know whence I came, and whyther I goo. But ye can not tell whence I come, and whither I go. Ye iudge after the flesshe, I iudge no mã.

C And yf I iudge, my iudgement is true. For I am not alone: but I and the father that sent me. It is also wrytten in your lawe, that the testimony of two men is true. I am one that beare wytnes of my selfe, and the father that sent me, beareth wytnes of me. Then sayde they vnto hym: Where is thy father? Jesus answered: Ye neyther knowe me, nor yet my father. If ye had knowen me, ye shulde haue knowen my father also. These wordes spake Jesus in the tresury, as he taught in the temple, and no man layde handes on him, for his tyme was not yet come. ✠

Deute.xix.b Matt.xviii.b ii.Cor.xiii.a Ebrewes.x.e

Then sayde Jesus agayne vnto them: ✠ I go my waye, and ye shall seke me, and shall dye in youre synnes. Whyther I go, thyther can ye not come. Then sayde the Jewes: wyll he kyll him selfe / because he sayth: Whyther I go, thyther can ye not come? And he sayde vnto them: Ye are frome beneth, I am frome aboue. Ye are of this worlde, I am not of this worlde. I sayd therfore vnto you, that ye shal dye in your synnes. For oneles ye beleue that I am he, ye shall dye in your synnes.

D Then sayd they vnto hym, Who art thou? And Jesus sayde vnto them: First of all euen that I saye vnto you. I haue many thinges to saye, and to iudge of you. But he that sent me is true. And I speake in the worlde, those thinges which I haue herde of him. They vnderstode not that he spake vnto theym of his father. Then sayde Jesus vnto them: When ye haue lyft vp on hygh the sonne of man, then shall ye knowe that I am, and that I do nothing of my self: but as my father hath taught me, these I speake: and he that sent me, is with me. The father hath not left me alone, for I do alwayes those thynges that please him. ✠ As he spake these wordes, many beleued on hym.

✠ Jesus therfore sayde, to those Jewes, whiche beleued on hym. If ye continue in my wordes, then are ye my very disciples, & shall knowe the trouthe: and the trouthe shall enfraunchise you. They aunswered hym: We be Abrahams sede, and were neuer bonde to any man: Why sayest thou then, ye shall be made free.

Roman.vi. ii.Petri.ii.

Jesus aunswered them: verely, ✠ verely I saye vnto you, that who so euer committeth synne, is the seruaunte of synne. And the seruaunt abydeth not in the house for euer: But the sonne abydeth euer. If the sonne therfore shal enfraunchise you, so are ye truely franke, I knowe that ye are Abrahams sede: but ye seke to kyll me, because my sayenge taketh no holde in you. I speake that I haue sene with my father: and ye do that which ye haue sene with your father. They aunswered and sayde vnto him: Abraham is our father. Jesus sayd to theym. If ye were Abrahams children, ye wolde do the dedes of Abraham. But now ye go aboute to kyll me, a man that haue tolde you the trouth whiche I haue herde of God: this dyd not Abrahã. Ye do the dedes of your father. Then sayde they to hym: we were not borne of aduoutrye. We haue one father, euẽ God. Jesus sayde vnto theym: yf God were your father, so wolde ye loue me. For I proceded, and came frome God. Neyther came I of my selfe, but he sent me. Why do ye not knowe my speache? Euen because ye can not heare my wordes.

Ye are of youre father the deuell, and the

ſuches of youre father ye wyll do. He was a murtherer frome the begynnynge, and abode not in the trouthe, becauſe there is no trouthe in him. When he ſpeaketh a lye, he ſpeaketh of his owne. For he is a lyer, and the father therof. But I becauſe I tell you the trouthe, therfore ye beleue me not.

✠ Whiche of you chalengeth me of ſynne? Yf I ſaye the trouthe, why do not ye beleue me? ✠ He that is of God, heareth Gods wordes. ✠ Ye therfore heare them not, becauſe ye are not of God. Then answered the Iewes and ſayde vnto him: Saye we not well, that thou art a Samaritane, and haſt a deuyll? Ieſus answered: I haue no deuyll / but I honour my father, and ye haue dishonoured me. I ſeke not myne owne glory / but there is one that ſeketh and iudgeth.

Verily verily I ſay vnto you, yf a man kepe my worde, he ſhall neuer ſe deathe. Then ſaid the Iewes to hym. Nowe knowe we that thou haſt a deuyll. Abraham is deed, and the Prophetes: and thou ſayeſt: yf a man kepe my word, he ſhal neuer taſte of deth. Arte thou greater then our father Abraham, whiche is deed? and the prophetes are deed: Whome makeſt thou thy ſelfe?

Ieſus answered: Yf I glorifye my ſelfe my glorye is nothynge worthe. It is my father that glorifieth me, which ye ſaye is your God, and ye haue not knowen him: but I knowe him. And yf I ſholde ſaye I knowe him not, I ſholde be a lyer like vnto you. But I know hi and kepe his ſayinge.

Your father Abraham reioyſed to ſe my day, and he ſawe it, and reioyſed. Then ſayde the Iewes vnto him: thou art not yet fyfty yeres olde, and haſt thou ſene Abraham? Ieſus ſayde vnto them. Verily verily I ſaye vnto you: er Abraham was borne, I am. Then toke they vp ſtones to caſte at him. But Ieſus hyd him ſelfe, and went out of the temple. ✠

¶ Chriſte maketh the man to ſe, that was borne blynde.

CAPI. IX.

AND as Ieſus paſſed by, he ſawe a man blynde from his byrth. And his diſciples aſked him, ſayinge: Maiſter, who dyd ſynne: this man, or his parentes, that he was borne blynde? Ieſus answered: Neyther hath this man ſynned, nor yet his parentes: but that the workes of God ſholde be ſhewed in him. I muſt worke the workes of him that ſent me, whyle it is daye. ✠ The nyghte commeth when no man can worke. As longe as I am in the worlde, I am the light of the worlde.

As ſone as he hadde thus ſpoken, he ſpatte on the grounde, and made claye of the ſpettle, and rubbed the claye on the eyes of the blynde, and ſayde vnto hym: Goo waſſhe the in the pole of Syloe, which by interpretacion ſignifieth ſent. He wente his waye and waſſhed, and came agayne ſeynge. The neyghboures and they that had ſene him before howe that he was a begger, ſayde: Is not this he that ſate and begged? Some ſayde: this is he. Other ſayde: he is lyke hym.

Vnt he him ſelfe ſayd: I am euen he. They ſayd therfore vnto him. Howe are thyne eyes opened? He answered and ſayd. A man called Ieſus, made claye, and anoynted myne eyes, and ſayd vnto me. Go to the pole Syloe and waſſhe. And I wente and waſſhed, and receyued my ſyght. They ſayd vnto him: where is he? He ſayth: I can not tell.

They brynge hym to the Phariſees that a lytell before was blynde (for it was the Saboth daye when Ieſus made the claye and opened his eyes.) Then agayne the Phariſees alſo aſked him howe he had receyued his ſyght. He ſayd vnto them: He put clay vpon myne eyes, and I waſſhed, and I ſe. Then ſayde ſome of the Phariſees: this man is not of God, becauſe he kepeth not the Soboth daye. Other ſayde: howe can a man that is a ſynner, doo ſuche myracles? And there was ſtryfe among them. Then ſpake they vnto the blynde agayne: What ſayeſt thou of him, becauſe he hath opened thyne eyes? And he ſaid: He is a Prophete.

The Iewes therfore dyd not beleue of the felowe, that he was blynde, and receyued his ſyght, tyll they hadde called the parentes of him that hadde receyued ſyght. And they aſked them, ſaying: Is this your ſonne, whom ye ſaye was borne blynde? Howe dothe he nowe ſe then? His parentes answered them and ſayde: We wote well that this is oure ſonne, and that he was borne blynde: but how he now ſeeth we know not, or who hath opened his eyes, can we not tell. He is of age aſke him / let him anſwere for him ſelf. Suche wordes ſpake his parentes, becauſe they feared the Iewes. For the Iewes hadde nowe conſpyred, that yf any man dyd confeſſe that he was Chriſte, he ſholde be excommunicate. Therfore ſayd his parentes: he is of age, aſke him.

Then agayne called they the man that was blynde, and ſayde vnto him: Gyue God the prayſe: we knowe that this man is a ſynner. He answered and ſayd: Whether he be a ſynner or no, I can not tell: One thynge I am ſure of, that I was blynde, and nowe I ſe. Then ſayd they to him agayne. What dyd he to the? Howe opened he thyne eyes? He answered them: I tolde you euen nowe, and ye dyd not heare. Wherfore wolde ye heare it agayne? Wyll ye alſo be his diſcyples? Then rated they him, and ſayde: Be thou his diſcyple, we be Moſes diſciples. We are ſure that God ſpake vnto Moſes. This felow we knowe not from whence he is.

The man answered and ſayde vnto them: this is a meruelous thyng, that ye wote not whence he is / and yet he hathe opened myne eyes. For we be ſure that God heareth not ϕ ſynners. But yf any man be a worſhypper of God and do his wyll, him heareth he. Sithes the worlde began, was it not herde that any man opened the eyes of one that was borne blynd. Yf this mā were not of God, he coulde haue done nothynge. They answered and ſayd vnto him: thou art all togyther borne in ſynne,

ϕ God heareth no ſynners &c. that is, he heareth none that repent not neyther is not in mind to leaue their euyll lyfe,

synne, and doest thou teache vs? And they cast hym oute.

G Jesus herde that they had cast him out: and as sone as he had founde hym, he sayde vnto him: doest thou beleue on the sonne of God? He aunswered and sayde: Who is it Lorde, that I myght beleue on him? And Jesus sayd vnto hym: Thou hast hym, and he it is that talketh with the. And he sayde: Lorde, I beleue, and worshypped him. ☞ Jesus sayde: I am come vnto iudgemente into this worlde: that they whiche se not, myght se, and they whiche se, myght be made blynde. And some of the Pharises which were with hym, herde these wordes and sayde vnto him: are we the blynde? Jesus sayde vnto them: Yf ye were blynde, ye shoulde haue no synne. But nowe ye say, we se, therfore your synne remayneth.

¶ Christe is the true shepeherde, and the dore of the shepe. Because he telleth the truth, the Jewes take vp stones, to cast at him, call his preachyng blasphemy, and go about to take him.

CAPI. X.

☞ A. V ✠ Erely, verely I saye vnto you: He ✠ entreth not in, by the dore into the shepe folde, but clymeth vp some other waye he is a theefe, and a robber. He that goeth in by the dore, is the shepeherde of the shepe: to him the porter openeth, and the shepe heare his voyce, and he calleth his owne shepe, by name, and leadeth them oute. And when he hath sent forthe his owne shepe, he goeth before them, and the shepe folowe him: for they know his voyce. A straunger they will not folowe, but will flee frome him: because they B knowe not the voyce of straungers. This prouerbe spake Jesus vnto them. But they vnderstode not what thinges they were, whiche he spake vnto them. Then sayde Jesus vnto them agayne. Verely verely I saye vnto you: I am the dore of the shepe. All that euer came before me, are theues and robbers: but the shepe dyd not heare them. I am the dore: by me yf any man entreth, he shalbe saufe, & shall go in and oute, and fynde pasture. The theefe commeth not, but to steale, kyll and destroye. I am come that they myght haue lyfe, & haue it more aboundantly. ✠

C ✠ I am the good shepeherde. The good shepeherde gyueth his lyfe for the shepe. An hyred seruaunt, which is not the shepeherde, neyther the shepe are his own, seyth the wolf commynge, and leueth the shepe, and fleeth, and the wolfe catcheth them, and scattereth the shepe. The hyred seruaunt fleeth, because he is an hyred seruaunt, and careth not for the shepe. I am the good shepeherde, and knowe myne, and am knowen of myne. ✠ As my father knoweth me: euen so knowe I my father Mathæi.d Luke.x.d Math.xxv.d. And I gyue my lyfe, for the shepe: and other shepe I haue, whiche are not of this folde. D Them also muste I bryng, that they maye heare my voyce, and that there maye be one flocke and one shepeherde. ✠ Therfore weth my father loue me, because, I put my lyfe frō me, that I myght take it agayne. No man taketh it from me: but I put it away of my self. I haue power to put it from me, and haue power to take it agayne: This commaūdement haue I receyued of my father. Dissencion therfore was agayne amonge the Jewes for these sayinges/ and many of them sayde: He hathe a deuyll, and is madde: why heare ye hym? Other sayde, these are not the wordes of hym that hath a deuyll. Can a deuyll open the eyes of the blynde?

✠ It was at Jerusalem, the feest of the dedicacion of the temple, and it was winter, and Jesus walked in Salomons porche. Then E came the Jewes rounde aboute him, and sayde vnto him: How longe dost thou suspende our myndes? Yf thou be Christe, tell vs playnly. Jesus answered them: I tolde you, and ye beleue not. The workes that I do in my fathers name, they beare witnes of me. But ye beleue not, because ye are not of my shepe. As I sayd vnto you: My shepe heare my voyce/ and I knowe them, and they folowe me, and I gyue vnto them eternall lyfe, and they shall neuer perysshe, neither shall any man plucke them out of my hande. My father which gaue them F me, is greater then all, and no man is able to take them out of my fathers hand. And I and my father are one.

Then the Jewes agayne toke vp stones to stone hym. Jesus answered them: many good workes haue I shewed you frome my father, for which of them do ye stone me? The Jewes answered him, sayinge. For good workes we stone the not, but for blasphemye/ and because that thou beinge a man, makest thy selfe God. Jesus answered them. Is it not wryten Psalm.lxxxi in your lawe. ✠ I haue sayde, ye are Goddes? G Yf he called them Goddes vnto whome the worde of God was spoken (and the scripture can not be broken) saye ye then to him, whom the father hathe sanctifyed, and sente in to the worlde/ thou blasphemest, bycause I sayde I am the sonne of God? Yf I do not the workes of my father, bileue me not. But yf I do, then thoughe ye bileue not me, yet bileue the workes, that ye maye knowe and byleue that the father is in me, and I in hym. ✠

Agayne they went about to take hym/ but he escaped oute of their handes, and wente awaye agayne beyonde Jordan, into the place where Johñ before had baptised, and there abode. And many resorted vnto him, and sayd. Johñ dyd no myracle: but all thinges that Johñ spake of this man, are true. And manye beleued on him there.

¶ Christ rayseth Lazarus frome death. The hyghe prestes and pharyses, gather a councill agaynst him, he getteth him out of the waye.

CAPI. XI.

A ✠ Certayne man was sicke, named Lazarus of Bethania the towne of Mary A and her syster Martha. It was that Marye whiche annoynted Jesus with oyntmente, and wyped his feete with her heere, whose brother Lazarus was sycke, and his systers sent vnto him, sayinge. Lorde beholde, he whom

whō thou louest, is sicke. When Jesus herde that, he sayd: This infirmite is not vnto deth but for the glorye of God, that the sonne of God, myghte be glorysied by it. Jesus loued Martha, and her sister, and Lazarus. Then after he had herde that he was sycke, he abode
B two dayes styll in the same place.

After that, sayde he to his disciples: let vs go into Jewry agayne. His disciples sayd vnto him: Master, the Jewes lately sought to stone the, and wilt thou go thyther agayne? Jesus answered, are there not twelue houres in the daye? yf a man walke in the daye, he stombleth not, because he seyth the lyghte of this worlde. But yf a mā walke in the night he stombleth, because there is no lyght in him This sayde he, and after that, he sayde vnto them: our frende Lazarus sleepeth, but I goo to awake him. Then sayde his disciples: Lorde yf he slepe, he shall do well ynoughe. But Jesus spake of his death: whereas they thought that he had spoken of the sleppnge of slepe. Then sayde Jesus vnto theym playnly, Lazarus is deed, and I am glad for your sakes, that I was not there, because ye maye beleue. But go we vnto him. Then sayde Thomas called Didimus, vnto the disciples: Let vs
C also go, that we maye dye with him. So wēt Jesus, & founde that he had lyen in his graue foure dayes alredy. Bethany was nyghe vnto Jerusalem, aboute. xv. furlonges of, & many of the Jewes were come to Martha and Mary to comforte them ouer their brother. Martha as sone as she herde that Jesus was commynge, wente and met hym: but Mary sate styll in the house.

✠ Then sayde Martha vnto Jesus: Lorde yf thou haddest bene here, my brother had not bene deed: but also now I knowe that what so euer thou askest of God, God wyll gyue it the. Jesus sayde vnto her: Thy brother shall ryse agayne. Martha sayde vnto him: I knowe that he shal ryse agayne in the resurrection at
G the last daye. Jesus sayde vnto her: I am the resurrection and the lyfe: He that beleueth in me, thoughe he were deed, yet shall he lyue. And who so euer lyueth, and beleueth in me, shall neuer dye: Beleuest thou this? She sayd vnto him: ye Lorde, I beleue that thou arte Christ the sonne of God whiche shoulde come into the worlde. ✠
D And as sone as she had so sayde, she went & called Mary her sister secretly, sayenge: The master is come and calleth for the. And assone as she herde that, she arose quickly, and came vnto hym. Jesus was not yet come into the towne: but was in the place where Martha met hym. The Jewes then which were with her in the house, & comforted her, when they sawe Mary, that she rose vp hastely, and wēt out, folowed her, sayenge: She goeth vnto the graue, to wepe there.

Then when Mary was come where Jesus was and sawe hym, she fell downe at his fete, sayenge vnto him: Lorde yf thou haddest ben
E here, my brother hadde not bene deed. When Jesus sawe her wepe, & the Jewes also wepe, which came with her, he groned in the spirite, and was troubled in him self, & sayde: Where haue ye layd hym? They sayd vnto him: Lord come and se. And Jesus wept. Then sayd the Jewes: Beholde, howe he loued him. And some of theym sayde: Coulde not this man whiche opened the eyes of the blynde, haue made also, that this man shulde not haue dyed? Jesus agayne groned in hym selfe, & came to the graue. It was a caue and a stone was layde on it.

And Jesus sayde: Take awaye the stone. Martha the sister of him that was deed, sayd vnto him: Lorde by this tyme he stynketh. For he hath ben deed foure dayes: Jesus sayd vnto her: Sayd I not vnto the, that yf thou beleuedest, thou shouldest se the glory of God. Then they toke awaye the stone frome the place where the deed was layde. And Jesus lyfte vp his eyes, and sayde: Father I thanke the, because thou haste herde me. I wote that thou hearest me alwayes: but because of the people that stande by, I sayde it that they maye beleue that thou hast sent me.

And when he thus hadde spoken, he cryed with a loude voyce. Lazarus come forth. And F
he that was deed, came forth, bounde hande and fote, with graue bōdes, and his face was bounde with a napkin. Jesus sayde vnto thē: lowse hym, and let him go. Then many of the Jewes which came to Mary, and hadde sene the thynges whiche Jesus dyd, beleued on hym. ✠ But some of them went their wayes to the Pharises, and tolde them what Jesus had done.

✠ Then gathered the hyghe Prestes, and Pharises a concile, and sayde: What do we? This man doeth manye myracles. Yf we let hym escape thus, all men will beleue on hym and the Romayns shall come and take away our countrey and the people. But one of the named Cayphas beynge the hyghe preaste of that yere, sayde vnto them: Ye perceyue nothinge, nor yet consyder that it is expediēt for vs, that one man dye for the people, and not all the people perysshe. This spake he not of hym selfe, but beynge hyghe Preste that same yere, prophesyed that Jesus shulde dye for the people, and not for the people onely, but that he shulde gather togyther in one the children of God whiche were scattered abroade. ✠ Math. xxvi. a Marc. xiiii. a
Frome that daye forthe, they deuysed to put hym to deathe.

Jesus therfore walked no more openly amonge the Jewes: but wente thence vnto a countrey nyghe to the wylderneſſe, into a cytie called Ephraim, and there taryed with his disciples. ✠ Nowe, the Jewes Easter was G
nyghe, and many went oute of the countreye vp to Jerusalem before the Easter, to purifye them selues. Then sought they for Jesus, and spake betwene theym selues, as they stode in the temple: What thynke ye, that he commeth not to the feast. The hyghe Prestes and Pharises hadde gyuen a commaundement, that yf any man knewe where he were, he shoulde shewe it, that they myghte take hym. ✠ Math. xxvi. a Marc. xiiii. a Luke. xxii. a

¶ Mary anoynteth Chrystes fete. Judas murmureth, Chryst excuseth her, and rideth in to Jerusalem.

CAPI. XII.

A Math.xxvi.a Marc.xiiii.a Luke vii.f

THen Jesus, sixe dayes before Easter, came to Bethany, where Lazarus was which had bene dead, & whom Jesus had raysed from death. There they made him a supper, and Martha served: but Lazarus was one of them that sate at the table with hym. Then toke mary a pounde of oyntment called Nardus, pure and precious, and annoynted Jesus fete, and wypt his fete with her heer, the house was filled with the sauer of ꝑ oyntment. ✳ Then sayde one of his disciples, named Judas Iscariot, Simons sonne, whiche afterwarde betrayed hym: why was not this oyntment solde for thre hundred pence, & geuen to the poore? This sayde he, not that he cared for the poore: but because he was a theefe, and kept the bagge, & bare that whiche was geuen. Then sayde Jesus: Let her alone, against the daye of my buryenge she hath kept this. The poore alwayes ye haue with you, but me ye haue not alwayes.

Math.xxvi.a Marc.xiiii.a

B Moche people of the Jewes, hadde knowledge that he was there. And they came, not for Jesus sake onely, but that they myght se Lazarus also whom he had raysed from death. The hyghe Prestes therfore helde a councell, that they myghte put Lazarus to death also, because for his sake many of the Jewes went and beleued on Jesus. ✣

Math.xxi.a Marc.xiiii. a Luke.xix.f

✳ On the morow, moche people that were come to the feast, when they herde that Jesus shulde come to Jerusalem, toke braunches of palme trees, and went and met him, & cryed Hosanna, blessed is he that in the name of the Lorde, commeth kynge of Israel. And Jesus got a ponge asse and sate theron, accordynge to that which was wrytten: feare not daughter of Syon, beholde thy kynge commeth sittynge on asses colte. These vnderstode not his

zacharye.ix.b Esaye.lxij.b

C disciples at the first: but when Jesus was glorysyed, then remembred they that suche thinges were wrytten of him, and that suche thinges they had done vnto him. The people that was with hym when he called Lazarus oute of his graue, and rayled him from death, bare recorde. Therfore met hym the people, because they herde that he had done suche a myracle. The Pharises therfore sayde amonge the selues, perceyue ye how we preuayle nothinge? Beholde the worlde goeth awaye after him.

There were certayne Grekes amonge the, that came to praye at the feast: these came to Philip, whiche was of Bethsaida a cytie in Galile, and desyred him, sayenge: Syr, we wolde fayne se Jesus. Philip came and tolde Andrewe. And agayne Andrewe and Philip, tolde Jesus. And Jesus aunswered them sayenge: the houre is come, that the sonne of man must be glorifyed.

D ✣ Verely, verely I saye vnto you, oneles the wheate corne fall into the grounde & dye, it abydeth alone. Yf it dye, it bringeth forthe moche frute. He that loueth his lyfe shall destroye it: and he that hateth his lyfe, in this worlde, shall kepe it vnto lyfe euerlastinge. ꝑ any man minister vnto me, let him folow me, and where I am, there shall also my minister be. And yf any man minister vnto me, him shal my father honoure. ✣

E Now is my soule troubled, & what shall I saye? Father delyuer me from this houre: but therfore came I vnto this houre. Father glorysy thy name. Then came there a voyce from heauen: I haue glorysyed it, and will glorysy it agayne. Then sayd the people that stode by and herde: it thoundreth. Other sayd, an angell spake to hym. Jesus answered, & sayde: This voyce came not because of me, but for your sakes.

✣ Now is the iudgement of this worlde: now shal the prince of this worlde be cast out. And I, yf I were lyfte vp from the earth, will draw all men vnto me. This sayd Jesus, signifyenge what deathe he shulde dye. The people answered him: We haue herde out of the lawe that Christ abydeth euer, and how sayst thou then, that the sonne of man must be lyft vp? Who is that sonne of man? Then Jesus sayde vnto them: yet a lytell whyle is the lyght with you. Walke whyle ye haue lyght lest the darckenesse come on you. He that walketh in the darcke, wotteth not whyther he goeth. Whyle ye haue lyghte, beleue on the lyght, ꝑ ye maye be the children of ꝑ light. ✣

Psal.civ.a Esaie.ix.b Daniel.vii. Miche.v.

F These thinges spake Jesus and departed, and hyd hym selfe frome them. And thoughe he had done so many miracles before them, yet beleued not they on hym, that the sayenge of Esay the Prophet myght be fulfilled, that he spake. ✳ Lorde who beleueth oure sayenge? And to whome is the arme of the Lorde opened? Therfore could they not beleue, because that Esaye sayth agayne: he hathe blynded their eyes, & hardened their hertes, that they shulde not se with their eyes, and vnderstand with their hertes, and shulde be conuerted, & I shulde heale them. Suche thynges sayd Esay when he saw his glory, and spake of him. Neuertheless also amonge the chefe rulars, many beleued on him. But because of the pharises, they wolde not be aknowen of it, leaste they shuld be thrust out of the Synagoge. For they loued the prayse, that is geuen of men, more then the prayse that commeth of God.

Esaie.liii.c Esaye.vi.a Math.xiii.a Marck.iiii.a Luke.viii.a Iohn.xii.a

G But Jesus cryed and sayd: he that beleueth on me, beleueth not on me, but on him that sent me. And he that seyth me, seyth him that sent me. ✣ I am come a lyght into the world that who so euer beleueth on me, shulde not abyde in darckenes. And yf any man heare my wordes, and beleue not, I iudge hym not: for I came not to iudge the worlde: but to saue the worlde. He that refuseth me, and receyueth not my wordes, hathe one that iudgeth hym. The wordes that I haue spoken, they shall iudge him, in the last daye. For I haue not spoken of my selfe: but the father whiche sent me, he gaue me a commaundment what I shulde saye and what I shulde speake. And I knowe that this commaundement is lyfe euerlastinge. What so euer I speake therfore, euen as the father bad me, so I speake. ✣

¶ Christ

¶ Chryst washeth the disciples fete, telleth them of Judas the traytour, and commaundeth the earnestly to loue one a nother.

CAP. I. XIII.

A BEfore the feast of Easter, when Jesus knew his houre was come, that he shuld departe out of this worlde, vnto the father, where as he loued his, whiche were in the worlde, vnto the ende he loued them. And when supper was ended, after that the deuyll had put in the hert of Judas Iscariot Simõs sonne, to betraye him: Jesus knowyng, that the father had gyuen all thinges into his handes, and that he was come frome God, and went to God, ryseth frome supper, and layd a syde his vpper garmentes, and toke a towel, and gyrde hym selfe. After that, he powred water into a basyn, and began to washe his disciples fete, & to wype them with the towel wherwith he was gyrde.

Then came he to Simon Peter. And Peter sayde to hym: Lorde washest thou my fete? Jesus answered and sayde vnto him: What I do, thou wotest not nowe, but thou shalte knowe hereafter. Peter sayde vnto hym: thou shalt not washe my fete whyle the worlde stãdeth. Jesus answered hym: yf I wash the not, thou hast no part with me. Simon Peter sayde vnto him: Lorde, not my fete onely: but also my handes and my heed. Jesus sayde to him: He that is washed, needeth not saue to washe his fete, and is clene euery whit. And ye are cleane: but not all. For he knewe his betrayer. Therfore sayde he: Ye are not all cleane.

After he had washed their fete, and receyued his clothes, and was set downe agayne, he sayde vnto theym: Wote ye what I haue done to you? Ye call me master and Lorde, and ye say well, for so am I. Yf I then, your Lord & master haue washed your fete, ye also ought to washe one an others fete. For I haue gyuen you an exemple, that ye shulde do, as I haue done to you. ✠ Verely verely I saye vnto you, the seruaunt is not greatter then his master, neyther the ✠ Apostle greater then he that sent him.

Yf ye vnderstande these thinges, happy are ye, yf ye do theym. I speake not of you all, I knowe whome I haue chosen. But that the scripture be fulfilled: He that eateth breed with me, hath lyft vp his hele against me. Nowe tell I you, before it come: that whē it is come to passe, ye might beleue, that I am he. Verely verely I saye vnto you. He that receyueth whom so euer I sende, receyueth me. And he that receyueth me, receyueth him that sent me.

When Jesus had thus sayde, he was troubled in the spirite, and testified sayenge: verely verely I say vnto you, that one of you shal betraye me. And then the disciples loked one on an other doubtynge of whome he spake. There was one of his disciples, which leaned on Jesus bosome, whō Jesus loued. To him beckened Simon Peter, that he shuld aske who it was of whome he spake. He then as he leaned on Jesus brest, sayd vnto hym: Lord who is it? Jesus answered, he it is to whom I geue a soppe, when I haue dypte it. And he wet a soppe, and gaue it to Judas Iscariot, Simons sonne. And after the soppe, Satan entred into him. Then sayde Jesus vnto him That thou doest, do quyckely. That wist no man at the table, for what intent he spake vnto hym. Some of them thought, because Judas had the bagge, that Jesus had sayde vnto him, bye those thinges that we haue nede of, against the feaste: or that he shulde gyue some thinge to the poore. As sone then as he had receyued the soppe, he went out. And it was nyghte, when he was gone oute. Jesus sayde: now is the sonne of man glorified. And God is glorified by him. Yf God be glorified by him, God shal also glorify him in him self: and shall forthwith glorifye him.

✠ Deare chyldren, yet a lytell whyle, am I with you. Ye shall seke me, and as I sayd vnto the Jewes, whyther I goo, thyther can ye not come. And to you saye I now. A new cõmaundement gyue I vnto you, that ye loue together, as I haue loued you, that euen so ye loue one an other. By this, shall all men know that ye are my disciples, yf ye shal haue loue one to an other. Simon Peter sayd vnto him: Lorde whyther goest thou? Jesus answered hym: Whyther I go, thou canst not folow me now, but thou shalt folowe me afterwardes. ✠ Peter sayde vnto him: Lorde, why can not I folowe the now? I will gyue my lyfe for thy sake? Jesus answered him: wilt thou gyue thy lyfe for my sake? Verely, verely I saye vnto the, the cocke shall not crowe, tyll thou haue denyed me thryse.

¶ She armeth his disciples with consolacion agaynst trouble, and promyseth them the holy ghoste, the spirite of comforte.

CAP. I. XIIII.

AND he sayde vnto his disciples: Let not your hertes be troubled. Beleue in God, and beleue in me. In my fathers house are many dwellynges. Yf it were not so, I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you, I will come agayne, and receyue you euen vnto my selfe, that where I am, there maye ye be also. And whyther I go ye know, and the waye ye knowe.

Thomas sayd vnto him: Lorde, we know not whyther thou goest, and how is it possible for vs to knowe the waye? Jesus sayd vnto hym: I am the waye, and the trouth and the lyfe. And no man commeth vnto the father, but by me. Yf ye had knowen me, ye had knowen my father also. And nowe ye knowe him, and haue sene him.

Philip sayeth vnto hym: Lorde, shewe vs the father, and it sufficeth vs. Jesus sayd vnto him, haue I bene so longe tyme with you: & yet hast thou not knowen me? Philip, he ꝓ hath sene me, hath sene the father. And howe sayest thou then: shewe vs the father? Beleuest thou not that I am in the father, & the father in me? The wordes ꝓ I speake vnto you

I speake not of my selfe: but the father that dwelleth in me, is he that weth the workes. Beleue me that I am in the father, and the father in me. At the least, beleue me for the very workes sake.

Verely, verely I say vnto you, he that beleueth on me, the workes that I do, he shall also do, and greater workes then these, shall he do, because I go vnto my father. And what soeuer ye aske in my name, that will I doo, that the father, myght be glorified, by the sonne. Yf ye shall aske any thing in my name, I will do it. ✠

✠ Yf ye loue me, kepe my commaundmentes, and I will praye the father, and he shall giue you an other comforter, that he maye abyde with you euer: whiche is ✠ the spirite of trouthe, whome the worlde can not receyue, because the worlde seyth hym not, neither knoweth hym. But ye knowe hym. For he dwelleth with you, and shall be in you. I will not leaue you fatherles: but will come to you. *The holy ghost.

Yet a lytell whyle, and the worlde seeth me no more: but ye shall se me. For I lyue, and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you.

L Who that hath my commaundementes, & kepeth them, the same is he that loueth me. And who loueth me, shall be loued of my father: and I will loue hym, and open my selfe to hym. Judas sayde vnto hym (not Judas Iscariot) Lorde, what is the cause that thou wilt shewe thy selfe vnto vs, and not vnto ỹ worlde? Jesus answered and sayde vnto him: yf a man loue me, he wyll kepe my worde, and my father also will loue him, & we will come vnto hym, and dwell with hym. He that loueth me not, kepeth not my sayenges. And ỹ wordes whiche ye heare, are not myne, but ỹ fathers whiche sent me.

D This haue I spoken vnto you, beynge yet present with you. But that comforter the holy ghoste (whome my father wyll sende in my name) he shall teache you all, and bringe all to your remembraunce, what so euer I haue tolde you.

Peax I leaue with you, my peax I giue vnto you. Not as the worlde giueth, giue I vnto you. Let not youre hertes be greued, neyther feare ye. Ye haue herde, how I sayde vnto you: I go, and come agayne vnto you. Yf ye loued me, ye wolde verely reioyce, because I sayde, I go vnto the father. For the father is greater then I. And nowe haue I shewed you, before it come, that when it is come to passe, ye myght beleue. Here after will I not speake many wordes vnto you. For the rular of this worlde commeth, and hath nought in me. But that the worlde maye knowe that I loue the father: Therfore as the father gaue me commaundement, euen so do I. ✠ Aryse, go we hence.

¶ The true vyne, the husbandman, and the braunches. ✠ doctrine of loue, and a swete cõforte agaynst persecution.

I ✠ Am the true vyne, and my father is the husbandman. Euery braunche that beareth not frute in me, he wyll take awaye. And euerye braunche, that beareth frute, wyll he pourge, that it maye bringe more frute. Now are ye cleane, thorowe the wordes, whiche I haue spoken vnto you. Abyde in me, and let me abyde in you. As the braũche cannot beare frute of it selfe, except it abyde in the vyne: no more can ye, oneles ye abyde in me. I am the vyne, and ye are the braunches. Who abydeth in me, and I in him, the same bringeth forth moche frute. For without me, can ye do nothinge. Yf a man abyde not in me, he is cast forth as a braunche, and is wyddered: & men gather it, and cast it into the fyre, and it burneth. ✠ Yf ye abyde in me, and my wordes also abyde in you: what so euer ye wyll, ye shall aske, and it shalbe done to you. ✠ Herein is my father glorified, that ye beare moche frute, and be made my disciples. A B Math.xxi. I. Iohn.iii.

As the father hath loued me, so haue I loued you. ✠ Continue in my loue. Yf ye shall kepe my commaundementes, ye shall abyde in my loue, euen as I haue kept my fathers cõmaundementes, and abyde in his loue. These haue I spoken vnto you, that my ioye myght remayne in you, and your ioye myght be full. *Charite & loue.

✠ This is my commaundement: That ye loue togyther, as I haue loued you. A greater loue then this, hath no man, that a man bestowe his lyfe for his frendes. Ye are my frendes, yf ye do what so euer I commaunde you. Henceforthe call I you not seruauntes: for the seruaunt knoweth not what his lorde doeth. But you haue I called frendes: for all that I haue herde of my father, I haue opened to you. L

Ye haue not chosen me, but I haue chosen you, and ordeyned you, that ye go and bring forth frute, and that your frute remayne, that what so euer ye shall aske of the father, in my name, he shulde giue it you. ✠

✠ This commaunde I you, That ye loue togyther. Yf the worlde hate you, ye knowe that he hated me, before he hated you. Yf ye were of the worlde, the worlde wold loue his owne. Howe be it because ye are not of the world, but I haue chosen you out of the world therfore hateth you the world. Remember the sayenge that I sayde vnto you: The seruaũt is not greater then the Lord. ✠ Yf they haue persecuted me, so will they persecute you. Yf they haue kept my sayenges, so will they kepe youres. Math.x. Luke.xxi.c Marche.x.

But all these thinges will they do vnto you for my names sake, because they haue not knowen hym that sent me. Yf I hadde not come, and spoken vnto them, they shulde not haue had synne: but nowe haue they nothinge, to cloke their synne with all. He that hateth me hateth my father. Yf I had not done workes amonge them, whiche none other man dyd, they had not had synne. But now haue they sene, and yet haue hated bothe me and my father: euen ỹ the sayenge myght be fulfilled ỹ is wrpt- D

is wrytten in theyr law: they hated me without a cause. ✠ ✠ But when the comforter is come, whome I wyll sende vnto you frome the father, whiche is the spirite of trouthe, whiche procedeth of the father, he shall wytnesse of me. And ye shall beare wytnesse also, because ye haue ben with me frome the begynnynge.

¶ Consolacion agaynst trouble. Prayers are herde thorow Christe.

CAPI. XVI.

THese thynges haue I sayd vnto you, because ye shulde not be offended. They shall excommunicate you, yea the tyme shall come, that who so euer killeth you, wyll thynke that he dothe God seruyce. And suche thynges wyll they do vnto you, because they haue not knowen the father, neyther yet me. But these thynges haue I tolde you, that when that houre is come, ye myght remembre them that I tolde you so. ✠ These thynges sayd I not vnto you at the begynnynge, because I was present with you.

✠ But now I go awaye to him that sent me, and none of you asketh me: whither goest thou? But because I haue sayd suche thynges vnto you, your hertes are full of sorowe. But I tell you the trouthe, it is expedient for you that I go awaye. For yf I go not awaye, the comforter wyll not come vnto you. But yf I departe, I wyl sende hym vnto you. And when he is come, he shal rebuke the worlde of synne, and of ryghtoulnes, and of iudgement. ✠ Of synne, because they byleue not on me; of righteoulnes, because I go to my father, & ye shall se me no more; of iudgement, because the chiefe ruler of this worlde is iudged alredy.

I haue yet many thynges to saye vnto you: but ye can not beare them awaye nowe. Howbeit when he is come (I meane the spirite of trouthe) he wyll leade you in to all trouthe. He shall not speake of hym selfe, but what so euer he shall heare, that shall he speake, and he wyll shewe you thynges to come. He shall glorifye me, for he shall receyue of myne, and shall shewe vnto you. All thynges that the father hathe, are myne. Therfore sayde I vnto you, that he shall take of myne and shewe vnto you. ✠

✠ A whyle & ye se me not, agayne a whyle and ye shall se me, for I go to the father. Then sayd some of his disciples within them selues: What is this that he sayth vnto vs, a whyle and ye se me not, and agayne a whyle and ye shall se me, and that I go to the father. They sayde therfore: what is this that he sayth, a whyle? we can not tell what he sayth. Iesus perceyued that they wolde aske him, and sayd vnto them: This is it that ye enquyre of amonges your selues, that I sayde: a whyle and ye se me not, and agayne a whyle and ye shall se me. Verily verily I saye vnto you: ye shal wepe and lament, and the worlde shal reioyse: ye shall sorowe, but your sorow shall be turned to ioye.

A woman when she trauayleth, hathe sorowe, because her houre is come: but as soone as she is delyuered of the chylde, she remembreth no more the angupsshe, for ioye that a man is borne in to the worlde. And ye nowe are in sorowe, but I wyll se you agayne, and youre hertes shall reioyce, and your ioye shall no man take frome you. ✠ And in that daye shall ye aske me no question. ✠ Verily verily I saye vnto you, what so euer ye shal aske the father in my name, he wyll gyue it vnto you. Hytherto haue ye asked nothyng in my name. ✠ Aske and ye shall receyue it: that your ioye may be full. F Math. vii. a Luke. xi. d Iacobi. i. a

These thynges haue I spoken vnto you in prouerbes. The tyme shall come when I shall no more speke to you in prouerbes, but I shall shewe you playnly of my father. At that daye shall ye aske in my name. And I saye not vnto you that I wyll speke vnto my father for you. For the father him selfe loueth you, because ye haue loued me, and haue byleued that I came from God. I wente out from the father, and came in to the worlde, and I leue the worlde agayne, and go to the father.

His disciples sayd vnto him: lo, nowe speakest thou playnly, and thou vsest no prouerbe. Nowe knowe we that thou vnderstandest all thynges, and nedest not that any man shulde aske the any question. Therfore byleue we that thou camest from God. ✠ Iesus answered them: Now ye do byleue. ✠ Beholde the houre draweth nye, and is alredy come, that ye shall be scattered euery man his wayes, & shall leue me alone. And yet am I not alone. For the father is with me. Math. xxvi. e Mare. xiiii. e

These wordes haue I spoke vnto you, that in me ye myght haue peace. For in the worlde shall ye haue tribulacion, but be of good chere I haue ouercome the worlde.

¶ The moste harty and louynge prayer of Christe vnto his father, for all such as receyue the truth

CAPI. XVII.

✠ THese wordes spake Iesus and lyft vp his eyes to heuen, and sayd: father, the houre is come: glorifye thy sonne, that thy sonne maye glorifye the: as thou hast gyuen him power ouer all flesshe, that he shulde gyue euerlastyng lyfe to as many as thou hast gyuen him. This is lyfe euerlastyng, that they might knowe the, thonly true God, & whome thou hast sent Iesus Christ.

I haue glorifyed the on the erthe. I haue fynyshed the worke whiche thou gauest me to do. And now glorifye me thou father at thyne owne selfe, with the glory whiche I had with the, er the worlde was. I haue declared thy name vnto the men whiche thou gauest me of the worlde. Thyne they were, and thou gauest them me, and they haue kepte thy sayinges. Now they knowe that all what so euer thou hast gyuen me, are of the. For I haue gyuen vnto them the wordes which thou gauest me, and they haue receyued them, and know surely that I came frome the; and do byleue that thou dydest sende me.

✠ I pray for them, I pray not for the worlde, but

but for them whiche thou hast gyuen me, for they are thyne. And all myne are thyne, and thyne are myne/and I am glorifyed in them. And nowe am I no more in the worlde, but they are in the worlde, and come to the. ✠ Holy father kepe i thyne owne name them whiche thou hast gyuen me, that they may be one as we are. Whyle I was with them in the world, I kept them in thy name. Those that thou gauest me, haue I kept, and none of them is lost, saue that lost chylde, that the scripture myght be fulfylled.

C Now come I to the, & these wordes speake I in the worlde, that they might haue my ioye full in them. I haue gyuen them thy wordes, and the worlde hath hated them, bycause they are not of the worlde, lyke as I am not of the worlde. I desyre not that thou shouldest take them out of the worlde, but that thou kepe them from euyll. They are not of the worlde, like as I am not of the worlde. Sanctifie them with thy trouthe. Thy sayinge is trouthe. As thou diddest send me in to the worlde, so haue I sent them in to the worlde, & for their sakes sanctifye I my selfe, that they also mighte be sanctifyed thorowe the trouthe.

I praye not for them alone: but for them also whiche shall byleue on me thorowe theyr preachynge, that they all maye be one, as thou father art in me, and I in the/ that they maye be also one in vs, that the worlde may byleue that thou hast sente me. And that glorye that thou gauest me, I haue gyuen them/that they maye be one, as we are one. I in them, and thou in me, that they may be made perfecte in one/and that the worlde may know that thou hast sent me, and hast loued them, as thou hast loued me.

D Father, I wyll that they whiche thou hast gyuen me, be with me where I am/that they maye se my glorye whiche thou hast gyuen me. For thou louedest me before the makynge of the worlde. ✠ O ryghtous father, the worlde hathe not knowen the, but I haue knowen the/ and these haue knowen that thou haste sente me. And I haue declared vnto them thy name, and wyll declare it/ that the loue wherwith thou hast loued me, be in them/ and I in them. ✠

Math.x.d Luke.x.d

C Chryste is betrayed. The wordes of his mouth smyte the officers to the grounde. Peter smyteth of Malchus eare. Jesus is brought before Anna Cayphas, and Pilate.

CAPI. XVIII.

A ✠ When Jesus had spoken these wordes he went forth with his disciples ouer the broke Cedron, where was a garden in to whiche he entred with his disciples. Now Judas whiche betrayed him knewe the place, for Jesus oft tymes resorted thyther with his disciples. Judas then after he hadde receyued a bande of men, and ministres of the hygh preestes & Pharisees, came thither with lanterns and fyrebrandes, and weapens. Then Jesus knowing al thinges that sholde come on him, went forth and said vnto them: whom seke ye?

Math.xxvi.d Marc.xiiii.d. Luke.xxii.d

They answered him: Jesus of Nazareth. Jesus said vnto them: I am he. Judas also whiche betrayed him, stode with them. But as sone as he had sayde vnto them, I am he, they wente bakwardes and fell to the groundr. And he asked them agayne: whom seke ye? They sayd: Jesus of Nazareth. Jesus answered: I said vnto you, I am he/yf ye seke me, let these go their way. That the saying myght be fulfylled whiche he spake: of them whiche thou gauest me, haue I not lost one.

B Math.xxvi Marc.xiiii Luke.xxii

Simon Peter had a swerde, and drue it, and smote the hyghe preestes seruaunt, and cut of his ryghte eare. The seruauntes name was Malchus. Then sayd Jesus vnto Peter: put vp thy swerde in to the sweathe: shall I not drynke of the cup which my father hath gyuen me? Then the company and the captayne, and ministers of the Jewes toke Jesus and bounde him, and ledde him awaye to Anna fyrste/ for he was fatherelawe vnto Cayphas, whiche was the hye preest that same yere. Cayphas was he that gaue counsell to the Jewes, that it was expedient that one man sholde dye for the people.

C ✠ And Simon Peter folowed Jesus & another disciple, that disciple was knowen of the hye preest, & wēt in with Jesus in to the palace of the high preest. But Peter stode at the dore without. Then wente out that other disciple whiche was knowen vnto the hye preest, and spake to the damsell that kepte the dore, and brought in Peter. Then said the damsell that kept the dore vnto Peter: Art not thou one of this mans disciples? He said: I am not. The seruauntes and the ministers stode there, and had made a fyre of coles, for it was colde, and they warmed them selues. Peter also stode amonge them, and warmed him selfe.

Mat.xxvi Marc.xiiii Luke.xxii

A

D ✠ The hygh preest asked Jesus of his disciples & of his doctryne. Jesus answered him: I spake openly in the worlde. I euer taughte in the Synagoge, and in the temple whyther all the Jewes resorted, and in secrete haue I sayde nothynge: Why askest thou me? Aske them which herd me, what I said vnto them. Beholde, these can tell what I sayd. When he had thus spoken, one of the ministres whiche stode by smote Jesus on the face, sayinge: answerest thou the hygh preest so? Jesus answered him. Yf I haue euyll spoken, beare wytnes of the euyl: yf I haue wel spoken, why smytest thou me? And Annas sente him bounde vnto Cayphas the hygh preest.

Mat.xxvi Marc.xiiii Luke.xxii

E Symon Peter stode and warmed hym selfe. And they sayde vnto him: Art not thou also one of his disciples? He denyed it, and sayde: I am not. One of the seruauntes of the hyghe preestes (his cosyn whose eare Peter smote of) sayde vnto hym: Dyd not I se the in the garden with him? Peter denyed agayne/ and anone the cocke crewe. ✠ Then ledde they Jesus from Cayphas in to the hall of iudgemēt. It was in the morning, and they them selues went not in to the iudgement hall lest they sholde be defyled, but that they might eate the paschē. Pylate then wente out vnto them and sayde: What accusation bryngē ye

agaynst

agaynst this man? They answered and sayde vnto him. If he were not an euil wer, we wold not haue deliuered him vnto the. Then sayde Pilate vnto them: take ye him and iudge him after your lawe. Then the Iewes sayde vnto him. It is not lawfull for vs to put any man to dethe. That the wordes of Jesus myght be fulfylled, whiche he spake signifiynge what deth he sholde dye.

Then Pilate entred in to the iudgemente hall agayne, and called Jesus, and sayde vnto him: Arte thou the kynge of the Iewes? Jesus answered: sayest thou that of thy selfe, or dyd other tell it the of me? Pilate answered: Am I a Jewe? Thyne owne nacion and hye preestes haue delyuered the vnto me. What hast thou done? Jesus answered: My kyngdome is not of this worlde. If my kyngdome were of this worlde, then wolde my ministers surely fyght, that I sholde not be delyuered to the Iewes, but now is my kyngdom not from hence. Pilate said vnto him: Art thou a kynge then: Jesus answered, thou sayst that I am a kynge. For this cause was I borne, and for this cause came I in to the worlde, that I shold beare wytnesse vnto the trouthe. And all that are of the trouthe heare my voyce. Pilate said vnto him: what thing is trouthe? And when he had sayd that, he went out agayn vnto the Iewes, and sayde vnto them: I fynde in him no cause at al. Ye haue a custome that I sholde delyuer you one lose at Ester. Wyll ye that I lose vnto you the kynge of the Iewes? Then cryed they all agayne, sayinge: Not him, but Barrabas, that Barrabas was a robber.

¶ Christe is crucified, He commendeth his mother vnto Jhon, sheadeth his blonde, and is buryed.

CAPI. XIX.

Then Pylate toke Jesus and scourged him. ✳ And the souldyours wounde a crowne of thornes, & put it on his heed. And they dyd on him a purple garmente, and sayd, hayle kynge of the Iewes: & they smote him on the face. Pilate went forth agayn and sayd vnto them: Beholde I bringe him forth to you, that ye maye knowe that I fynde no faute in him. Then came Jesus forthe, wearynge a crowne of thorne, and a robe of purple. And Pilate sayd vnto them: beholde the man. ✳ When the hye preestes and ministers sawe him, they cryed, sayinge: Crucifye him, crucifye him. Pylate sayd vnto them. Take ye him and crucifye him, for I fynde no cause in him. The Iewes answered him. We haue a lawe, and by our lawe he ought to dye: bycause he made him selfe the sonne of God. When Pilate herde this sayinge, he was the more afrayde, and went agayn in to the iudgement hall, and sayd vnto Jesus: Whence art thou? But Jesus gaue him none answere. Then sayde Pilate vnto him. Speakest thou not vnto me? Knowest thow not that I haue power to crucifye the, and haue power to lose the? Jesus answered. Thou couldest haue no power at all agaynste me, onlesse it were gyuen the from above. Therfore he that deliuered me vnto the, is more in synne. ✳ And from thence forthe sought Pilate meanes to lose hym. But the Iewes cryed, sayinge, yf thou let him go, thou arte not Cesars frend. For who so euer maketh him selfe a kynge, is agaynst Cesar.

Mat.xxvii.d Marck.xv.c Luke.xxiii.e.

When Pilate herde this saying, he brought Jesus forth, and sate downe to gyue sentence, in a place called the pauement, but in the Hebrue tonge, Gabbatha. It was the Saboth euen, whiche falleth in the Ester feest, and aboute the syxte houre. And he sayde vnto the Iewes: beholde your kynge. They cryed, awaye with him, awaye with him, crucify him. Pilate sayde vnto them, shall I crucifye your kynge? The hye preestes answered: we haue no kyng but Cesar: ✳ Then deliuered he him vnto them, to be crucified.

Lithostrotus.

Mat.xxvii.d Marcke.xv.c Luke.xxiii.e.

And they toke Jesus, and ledde him awaye. And he bare his crosse, and wente forthe in to a place called the place of deed mens sculles, which is named in Hebrue, Golgotha. Where they crucified him, and two other with hym, on eyther syde one, and Jesus in the myddes. And Pilate wrote this tytle, and put it on the crosse. The wrytyng was: Jesus of Nazareth kynge of the Iewes. This title red many of the Iewes. For the place where Jesus was crucifyed, was nye to the city. And it was written, in Hebrue, Greke, and Latyn. Then sayd the high preestes of ỹ Iewes to Pilate, wryte not kyng of the Iewes, but that he sayd I am kynge of the Iewes. Pylate answered: what I haue wrytten, that haue I wrytten.

D Latuaria.

Then the souldiours when they had crucifyed Jesus, toke his garmentes and made foure partes, to euery souldiour a parte, and also his coote. The coote was without seme, wrought vpon thorowe out. And they sayd one to an other. Let vs not deuyde it, but cast lottes who shall haue it. That the scripture myght be fulfylled whiche sayth. ✳ They parted my rayment amonge them, and on my coote dyd caste lottes. And the souldiours dyd these thynges in dede.

E

Psalm.xxi.e

Then stode by the crosse of Jesus his mother, and his mothers systers, Mary the wyfe of Cleophas, and Mary Magdaleyn. When Jesus sawe his mother, and the disciple standynge whom he loued, he sayd to his mother: woman, beholde thy sonne. Then sayde he to the disciple: beholde thy mother. And frome that houre the disciple toke her for his owne.

After that, when Jesus perceyued that all thynges were perfourmed, that the scripture might be fulfylled, ✳ he sayd: I thurst. There stode a vessell full of vyneygre by. ✳ And they fylled a sponge with vineygre, and wounde it aboute with ysope, and put it to his mouthe. As sone as Jesus had receyued of the vineygre he sayde: It is fynished, and bowed his heed, and gaue vp the ghost. The Jewes then bycause it was the Saboth euē, that the bodyes shold not remayne vpon the crosse on the Saboth daye (for that Saboth daye was an hye day) besought Pilate that their legges might be broken, & that they might be taken downe.

F

Psal.lxviii. Mat.xxvii.f. Marcke.xv.d

Then

Then came the ſouldyours and brake the legges of the fyrſte and of the other whiche was crucifyed with Jeſus. But when they came to Jeſus, and ſawe that he was deed alredye, they brake not his legges: But one of the ſouldyours with a ſpeare thruſt hym in to the ſyde, and forthwith came there out bloode and water.

And he that ſawe it, bare recorde, and his recorde is true. And he knoweth that he ſayth true, that ye myghte byleue alſo. Theſe thynges were done that the ſcripture ſholde be fulfylled. ✶ Ye ſhall not breake a bone of hym. Exodi.xii g Nume.ix.b Zacha.xii.c And agayne an other ſcripture ſaythe: They ſhall loke on hym whome they pearſed. ✶ After that Joſeph of Aramathia (whiche was a diſciple of Jeſus: but ſecretly for feare of the Jewes) beſought Pylate that he myght take downe the bodye of Jeſus. And Pylate gaue him lycence. And there came alſo Nicodemus, whiche at the begynnynge came to Jeſus by nyght, and brought of myrre and aloes myngled togyther aboute an. C. pounde wayght. Then toke they the body of Jeſu, and wounde it in lynnen clothes with the odours, as the maner of the Jewes is to bury. And in the place where Jeſus was crucifyed, was a garden, and in the garden a newe ſepulcre, wherin was neuer man layde. There layd they Jeſus bicauſe of the Jewes Saboth euen, for the ſepulcre was nye at hande. ✠

B Mat.xxvii.g Marck.xv.d Luke.xxiii.g.

¶ The reſurrection of Chriſt, whiche appeareth to Mary Magdaleyn, and to all his diſciples, to their great comforte.

CAPI. XX.

A Mat.xxviii.a Luke.xxiiii.a Marck.xvi.a

✠ The morowe after the Saboth daye, came Mary Magdaleyn early, when it was yet darke, vnto the ſepulcre, and ſawe the ſtone taken awaye frome the graue, Then ſhe ranne, and came to Symon Peter and to thother diſcyple whome Jeſus loued, and ſayd vnto them. They haue taken awaye the Lorde out of the graue, & we can not tell where they haue layde him. Peter went forth and that other diſcyple, and came to the ſepulcre. They ranne bothe togyther, and that other diſciple dyd out runne Peter, & came fyrſt to the ſepulcre. And he ſtouped downe, & ſawe the lynnen clothes lyinge/ yet went he not in.

B Then came Symon Peter folowynge hym, and went in to the ſepulcre/ and ſawe the lynnen clothes lye, and the napkyn that was about his heed not lyinge with the lynnen cloth but wrapped togyther in a place by it ſelfe. Then went in alſo that other diſcyple whiche came fyrſt to the ſepulcre, and he ſawe and byleued. For as yet they knew not the ſcriptures that he ſholde ryſe agayne from deth. ✠ And the diſciples went awaye agayne vnto theyr owne home.

C ✠ Mary ſtode without at the ſepulcre weepynge. And as ſhe wepte, ſhe bowed her ſelfe in to the ſepulcre, and ſawe two aungelles in whyte ſyttynge, thone at the heed, and the other at the fete, where they had layde the bodye of Jeſus. And they ſaid vnto her: woman, why wepeſt thou? She ſayde vnto them/ for they haue taken awaye my Lorde, & I wote not where they haue layd him. When ſhe had thus ſayd, ſhe turned her ſelfe backe, and ſawe Jeſus ſtandynge, and knewe not that it was Jeſus. Jeſus ſayde vnto her: Woman, why wepeſt thou? Whome ſeekeſt thou? She ſuppoſynge he had ben a gardener, ſayd vnto him. Syr, yf thou haue borne him hence, tell me where thou haſt layd him, that I may fet him. Jeſus ſayd vnto her: Mayre. She turned her ſelfe, and ſayd vnto hym: Rabboni/ whyche is to ſaye, maſter. Jeſus ſayde vnto her, ✠ touche me not, for I am not yet aſcended to my father. But go to my brethren & ſaye vnto them: I aſcend to my father and youre father: to my God and youre God. Mary Magdaleyn came and tolde the diſciples that ſhe hadde ſene the Lorde, and that he had ſpoken ſuche thynges vnto her. ✠

D ✠ The ſame daye at nyght, which was the morowe after the Saboth, when the dores were ſhut where the diſciples were aſſembled for feare of the Jewes: came Jeſus and ſtode in the myddes, and ſayde to them: peax with you. And when he had ſo ſayd: he ſhewed vnto them his handes and his ſyde. Then were the diſcyples glad, when they ſawe the Lorde Then ſayde Jeſus to them agayne: peax be with you. As my father ſent me, ſo ſend I you. And when he had ſaid that, he brethed on the, and ſayd vnto them: Receyue the holy ghoſt. Who ſo euers ſynnes ye remytte, they are remytted vnto them. And who ſo euers ſynnes ye retayne, they are retayned. ✠

E ✠ But Thomas one of the twelue, called Didimus, was not with them when Jeſus came. Thother diſciples ſayde vnto hym: we haue ſene the Lorde. And he ſayde vnto them: Onleſſe I ſe in his handes the pryute of the naples, and thruſt my hande in to his ſyde/ I wyll not byleue. And after eyght dayes agayn his diſciples were within, and Thomas with them. Then came Jeſus when the dores were ſhut, and ſtode in the myddes, and ſayd: peax with you.

F After that ſayd he to Thomas: bynge thy fynger hyther, and ſe my handes / and bynge thy hande and thruſte in to my ſyde, and be not faythleſſe, but byleuynge. Thomas anſwered and ſayd vnto him: My Lorde, and my God. Jeſus ſayde vnto hym. Thomas, bycauſe thou haſt ſene me, therfore thou byleueſt: Happy are they that haue not ſene, and byleue. ✠

And many other ſygnes dyd Jeſus in the ſyghte of his diſcyples, whiche is not wrytten in this boke. Theſe are wrytten that ye myght byleue that Jeſus is Chryſt the ſonne of God/ and that in byleuyng, ye myght haue lyfe thorowe his name.

¶ He appeareth to his diſciples agayne by the ſee of Tiberias, and commaundeth Peter erneſtly to fede his ſhepe.

CAPI. XXI.

After

A ✠ Fter that Jesus shewed hym selfe a-
gayne, at the see of Tyberias. And on
this wyse shewed he him selfe. There
were togyther Symon Peter, Thomas cal-
led Didimus: and Nathanael of Cana a cite
of Galile, and the sonnes of Zebedei, & two
other of the disciples. Simon Peter sayth vn-
to them: I go a fyshynge. They sayde vnto
him: We also wyll go with the. They wente
theyr waye, and entred in to the shyppe forth-
with, and that nyght caught they nothynge.
But when the mornynge was now come, Je-
sus stode on the shore: neuertheles the disci-
ples knewe not that it was Jesus. Jesus sayde
vnto them: Chyldren, haue ye any meate?
They answered hym, no. And he sayde vnto
them: cast out the net on the ryght syde of the
shyp, and ye shall fynde. They cast out, and a-
none they were not able to drawe it vp, for
the multitude of fyshes.

Then sayd the disciple whom Jesus loued
vnto Peter: It is the Lorde. When Symon
Peter herde it was the Lorde, he gyrde his
mantell to him (for he was naked) and sprange
in to the see. The other disciples came by shyp,
for they were not farre frome lande, but as it
were two hundred cubites, and they drue the
nette with fyshes. When they were come to
to lande, they sawe hote coles and fyshes layde
theron, & breed: Jesus sayd vnto them: bring
of the fyshe which ye haue nowe caught. Sy-
mon Peter stepped forthe and drewe the nette
to lande full of greate fyshes, an hundred and
liij. And for al there was so many, yet was not
the net broken. Jesus sayde vnto them: come
and dyne. And none of the disciples durst aske
him: what art thou? For they knewe it was
the Lorde. Jesus then came and toke breed, and
gaue them, and fyshe lykewyse. And this is
nowe the thyrde tyme that Jesus appeared to
his disciples, after he was ryssen agayne frome
deathe. ✠

When they had dyned: Jesus sayd to Sy-
mon Peter: Simon Joanna, louest thou me
more then these? He sayde vnto hym: Yea
Lorde, thou knowest I loue the. He sayde to
him: fede my ✠ lambes. He said to him agayne
the seconde tyme: Simon Joanna louest thou
me? He sayd to him: Yea Lorde thou knowest
I loue the. He sayd vnto him: fede my shepe.
He sayde vnto him the thyrde tyme: Symon
Joanna louest thou me? And Peter sorowed
bycause he said to him the thyrde tyme, louest
thou me/and sayd vnto him: Lorde thou kno-
west all/thou knowest that I loue the. Jesus
sayd to hym: fede my shepe.

Verily verily I saye vnto the, when thou
wast yonge, thou gyrdest thy selfe, and wal-
kedst whyther thou woldest/ but when thou
arte olde, thou shalt stretche forth thy handes
and an other shal gyrde the, and lede the whi-
ther thou wylt not. That spake he, signifying
by what deth he sholde glorifye God.

And when he had sayd thus, he sayd to him
✠ folowe me. Peter turned about, and sawe
that disciple whome Jesus loued folowynge
whiche also lened on his brest at supper, and
sayde: Lorde, whiche is he that shall betraye
the. When Peter sawe him, he sayd to Jesus:
Lorde, but what shal this man do? Jesus said
vnto him: Yf I wyll haue hym tarye tyll I
come, what is ꝓ to the? folow thou me. Then
went this saying abrode amonge the brethren
that that disciple sholde not dye. Yet Jesus
sayd not to him, he shal not dye/but yf I wyll
that he tary tyll I come, what is that to the?
The same disciple is he whiche testifyeth of
these thynges, and wrote these thinges:
And we knowe that his testimonye
is true. ✠ There are also many
other thynges whiche Jesus
dyd, whiche yf they sholde
be wrytten euery one,
I suppose the
worlde
coulde not contayne the
bokes that sholde
be wrytten.

* He loueth Chryste that fedeth his lā-bes and shepe

Here endeth the Gospell after S. Johñ.

The Actes of the Apostles.

¶ The ascension of Christe, Mathias is chosen in the steade of Judas.

CAPI. I. ✠

A IN the former treatyse (dere frende Theophilus) I haue written of all that Jesus began to do and teache, tyll the day in which he was taken vp, after that he thorowe the holy ghost had gyuen commaundementes vnto the apostles, which he had chosen: to whome also he shewed him selfe alyue after his passion by many tokens, appearynge vnto them fourtye dayes, and speakyng of the kyngdome of God, and gathered them
Luke.xxiii.g together, ✠ and commaunded them that they sholde not departe frome Jerusalem, but wayte for the promesse of the father, whereof sayth he ye haue herde of me. For Johñ baptised with water: but ye shall be baptised with the holy ghoste, and that within this fewe dayes. When they were come together, they asked of hym, sayinge: Lorde wylte thou at this tyme restore agayne the kyngdome to Israel? And he sayde vnto them: It is not for you to knowe the tymes or the seasons, whiche the father hathe put in his owne power: but ye shall receyue power of holy ghoste, whiche shal come on you. And ye shall be witnesses vnto me in Jerusalem, and in all Jewrye, and in Samary, and euen vnto the worldes ende.

B
Marck.xvi.d ✠ And when he had spoken these thynges,
Lukexxiiii. f. whyle they beheilde, he was taken vp / and a cloude receyued him vp out of their syghte. And whyle they loked stedfastly vp to heuen, as he wente, beholde, two men stode by them in whyte apparell, whiche also sayd: ye men of Galile, why stande ye gasynge vp in to heuen. This same Jesus which is taken vp from you in to heuen, shall so come euen as ye haue sene him go in to heuen. ✠ Then returned they vnto Jerusalem frome mounte Oliuet, whiche is nye to Jerusalem, conteynynge a
✠ Sabboth dayes iourney ✠ Sabboth dayes iourneye. And when they were come in, they wente vp in to a parloure, where abode bothe Peter and James, Johñ and Andrew, Philip and Thomas, Bartlemew and Mathew, James the sonne of Alpheus, and Symon Zelotes, and Judas James sonne. These all contynued with one accorde in prayer and supplicacion with the women, and Mary the mother of Jesu, and with his brethren.

C ✠ And in those dayes Peter stode vp in the myddes of the disciples and sayd (the nombre of names that were together were aboute an hundred and twentye) Ye men and brethren, this scripture muste nedes haue ben fulfylled
Johñ.xviii.a whiche the holy ghost thorowe the mouthe of
Psal xl.e Dauid, spake before of Judas, whiche was gyde to them that toke Jesus. For he was nombred with vs, and hadde obteyned felowshyp in this ministracion. And the same hathe now possessed a plot of grounde w the rewarde of iniquite, and when he was hanged, brast a sonder in the myddes, and all his bowels gusshed out. And it is knowen vnto all the inhabiters of Jerusalem, in so moche that that felde is called in their mother tonge, Acheldama, that is to saye, the bloode felde.

It is wrytten in the boke of Psalmes: ✠ his habitacion be voyde, and no man be dwellyng therin: ✠ and his bysshoppycke let an other take. Wherfore of these men which haue companyed with vs all the tyme that the Lorde Jesus wente in and out amonge vs, begynnyng at the baptisme of Johñ vnto that same daye that he was taken vp from vs, muste one be ordeyned to beare wytnesse with vs of his resurrection.

And they appoynted two: Joseph called Barsabas (whose syr name was Justus) and Mathias. And they prayed sayinge: Thou Lorde, whiche knowest the hertes of all men, shewe whether of these two, thou hast chose, that the one may take the lotte of this ministracion and apostleshyp, from whiche Judas by transgression fell, that he myghte go to his owne place. And they gaue forth their lottes, and the lot fel on Mathias, and he was counted with the eleuen apostles. ✠

¶ The commynge of the holy ghost. The sermon of Peter before the congregacion at Jerusalem, and the increase of the faythful.

CAPI. II.

W ✠ Hen the daye of Pentecost was come, they were all with one accorde togyther in one place. And sodeynly there came a sounde from heuen, as it had ben the commynge of a myghty wynde / and it fylled all the house where they sat. And there appered vnto them clouen tonges, lyke as they had ben fyre, and it sate vpon eche of them: ✠ and they were all fylled with the holy ghost, and began to speke with other tonges, euen as the spirite gaue them vtteraunce,

And there were dwellyng at Jerusalem Jewes, deuoute men, which were of all nacions vnder heuen. When this rumour was buted the multitude came togyther and were astonyed, because euery man herde them speke his owne tonge. They wondred all, and merueyled, sayinge amonge them selues: beholde are not all these which speke of Galile? And how here we euery man his owne tonge, wherin we were borne? Parthians, Medes, and Elamites, and the inhabiters of Mesopotamia, of Jurye, and of Capadocia, of Ponthus and Asia, Phrygia, Pamphylia, and of Egypte, and of the partyes of Lybia, whiche is beside Cyrene, and straungers of Rome, Jewes, & ✠ conuertes, Grekes and Arabians: we haue herde them speke with our owne tonges the greate workes of God. ✠ They were all amased, and wondred, sayinge one to an other: what meaneth this? Other mocked them, sayinge: they are full of newe wyne.

✠ But Peter stepped forth with the eleuen and lyfte vp his voyce, and sayde vnto them: Ye men of Jurye, and all ye that inhabyte Jerusalem:

ruſalem: be this knowen vnto you and with youre eares heare my wordes. Theſe are not dronken, as ye ſuppoſe: for it is yet but the thyrde hour of the day. But this is that whiche was ſpoken by the Prophet Johel: ✠ It ſhalbe in the laſt dayes (ſaythe God) of my ſprete I will powre out vpon all fleſche. And youre ſonnes and youre daughters ſhall prophecye and youre yonge men ſhall ſe viſions, and youre olde men ſhall dreme dremes. And on my ſeruauntes, and on my hande maydens I will powre out of my ſprete in thoſe dayes, and they ſhall prophecye. And I will ſhewe wonders in heauen aboue, and tokens in the erthe beneth, bloude and fyre, and the vapour of ſmoke. ✠ The ſonne ſhalbe turned in to darknes, and the mone in to bloude before þ that greate & notable daye of the Lorde come. ✠ And it ſhalbe, that whoſoeuer ſhall call on the name of the Lorde, ſhalbe ſaued. ✠

✠ Ye men of Iſrael heare theſe wordes. Jeſus of Nazareth a man approued of God amonge you with myracles, wondres and ſygnes which God dyd by hym in the myddes of you, as ye youre ſelues knowe: hym haue ye taken by the handes of vnryghtewyſe perſones, after he was delyuered by the determinat counſell and fore knowledge of God, and haue crucifyed and ſlayne: whome God hathe rayſed vp lowſynge the ſorowes of death, becauſe it was impoſſyble that he ſhulde be holden of it. For Dauid ſpeketh of him. ✠ Afore hande I ſawe God alwayes before me: for he is on my ryghte hande, that I ſhulde not be moued. Therfore dyd my herte reioyce, and my tonge was glad. Moreouer alſo my fleſſhe ſhal reſt in hope, becauſe thou wylte not leaue my ſoule in hell, neyther wylt ſuffre thyn holy to ſe corruption. Thou haſte ſhewed me the wayes of lyfe, and ſhalte make me full of ioye with thy countenaunce. ✠

Men and brethren, for as moche as I may freely ſpeake vnto you of the Patriarke Dauid ✠ for he is both deed and buryed, and his ſepulchre remayneth with vs vnto this daye. Where as he then was a Prophet, and knew that God had ſworne with an othe to hym, that the frute of his loynes ſhulde ſyt on his ſeate (in that Chriſt ſhulde ryſe agayne in the fleſſhe) he ſawe before: and ſpake of the reſurrection of Chriſt, that his ſoule ſhulde not be left in hell: neyther his fleſſhe ſhoulde ſe corruption. This Jeſus hathe God rayſed vp, wherof we all are wytneſſes.

Sythens now that he by the ryght hand of God is exalted, and hathe receyued of the father the promyſe of the holy ghoſte, he hathe ſheed forth this whiche ye now ſe and heare. For Dauid is not aſcended into heauen: but he ſayde. ✠ The Lorde ſayde to my Lorde ſyt on my ryghte hande, tyll I make thyne ennemyes thy foote ſtole. Soo therfore let all the houſe of Iſrael know for a ſurete, that God hath made that ſame Jeſus / whome ye haue crucifyed, Lorde and Chriſt.

When they herde this, they were pricked in their hertes, and ſayde vnto Peter and the other Apoſtles: Ye men and brethren, what ſhall we do? Peter ſayde vnto them: repent and be baptyſed euery one of you in the name of Jeſus Chriſt, for the remiſſion of ſynnes, & ye ſhall receyue the gyft of the holy ghoſt: for the promyſe was made vnto you and to your children, and to all that are a farre, euen as many as the Lorde our God ſhall call. And with many other wordes bare he witnes and exhorted them, ſayeng: Saue your ſelues frō this croked generation. Then they that gladly receyued his preachinge, were baptyſed: & G the ſame daye, there were added vnto theym aboute thre thouſande ſoules.

And they continued in the apoſtles doctrine and felowſhyp, and in breakinge of breed, and in prayer. And feare came ouer euery ſoule. And many wondres and ſignes were ſhewed by the Apoſtles. And al that beleued kept the ſelues togither, and had all thinges comen, & ſolde their poſſeſſions and goodes, and departed them to all men, as euery man had nede. And they continued dayly with one accorde in the temple, and brake breed in euery houſe, & dyd eate their meate togither, with gladnes and ſynglenes of hert, prayſinge God, & had fauour with all the people. And the Lorde added to the congregacyon dayly ſuche as ſhuld be ſaued.

¶ The halte is reſtored to his fete. Peter preacheth Chriſt vnto the people.

CAPI. III

A PEter & Johñ wēt vp togither into the temple at the nynth houre of prayer. And there was a certayne man halt, from his mothers wombe, whom they brought & layd at the gate of the temple called beutyfull, to aſke almes of them that entred into the temple. Which ſame when he ſawe Peter & Johñ that they wolde entre into the temple, deſired to receyue an almes. And Peter ſtringe his eyes on him with Johñ, ſayde: Loke on vs. And he gaue hede vnto them, truſtynge to receyue ſome thinge of them. Then ſayd Peter: Syluer & golde haue I none, ſuche as I haue, W gyue I the. In the name of Jeſu Chriſt of Nazareth, ryſe vp and walke. And he toke him by the right hande, and lyft him vp. And anone his feete and ancledones receyued ſtrengthe. And he ſprange, ſtode and alſo walked, & entred with them into the temple, walkinge & leapinge, and prayſynge God.

And all the people ſaw him walke & prayſe God. And they knew him, þ it was he which ſate and begged at the beutyfull gate of the temple. And they wondred and were ſore aſtonyed at that which had happened vnto him. And as the halt which was healed, helde Peter and Johñ, all the people ran, amazed vnto them in Salomons porche.

When Peter ſawe that, he anſwered vnto the people. ✠ Ye men of Iſrael, why marueil ye at this, or why loke ye ſo ſtedfaſtly on vs, as though by our owne power or holynes we had made this man goo? The God of Abraham, Iſaac and Jacob, the God of our fathers hath glorified his ſonne Jeſus, whome

ye delyuered and denyed in the presence of Pylate, when he had iudged him to be loosed. But ye denied the holy and iust, and desyred a murtherer to be gyuen you, and kylled the Lorde of lyfe, whō god hath raysed from deth, of the which we ar witnesses. And his name throwgh the fayth of his name, hathe made this man sounde, whom ye se and knowe. And the fayth which is by him, hath gyuen to him this helth in the presence of you all:

And now brethren, I wot wel that throwgh ignorawnce ye dyd it, as dyd also your rulers. But those thinges which god before had shewed by the mouth of all his Prophetes, how that Christ shulde suffre, he hathe thus wyse fulfylled. Repent ye therfore and turne, that
D your synnes may be done awaye. ✠ When the tyme of refreshyng commeth, whiche we shall haue of the presence of the Lorde, & when God shall sende him, whiche before was preached vnto you, that is to wit, Jesus Christe, whiche must receyue heuen, tyll tyme all thinges whiche God had spoken by the mouth of al his holy Prophetes þ sithens the worlde began be restored agayne.

Deut.xviii.c. Actu.vii.e. For Moses sayd vnto the fathers: ✠ a Prophete shal the Lorde your God rayse vp vnto you, euen of your brethren lyke vnto me: him shal ye heare, in al things what so euer he shal saye vnto you. For the tyme shall come that euery soule whiche shall not heare that same Prophete, shall be destroyed out of the people. Also al the Prophetes from Samuel & thence forthe, as many as haue spoken haue in lykewyse tolde of these dayes.

(Testament) a couenaunt or promyse. Genesis.xii.a Ye are the chyldren of the prophetes and of the testament, whiche God hathe made vnto our fathers, sayinge to Abraham: ✠ Euen in thy seed shall all the kynredes of the earth be blessed. Fyrst vnto you hath god raysed vp his sonne Jesus, and him he hathe sente to blesse you, that euery one of you shulde turne from your wyckednesse. ✠

¶ The Apostles are taken and brought before the Councille. They are forbydden to preache, but they turne them vnto prayer, and are more obedient vnto God then vnto men.

CAP. IIII.

A AS they spake vnto the people, the preestes and the ruler of the temple, and the Sadduces came vpon them takynge it greuously that they taught the people & preached in Jesus the resurrection from deth. And they layde handes on them, and put them in holde tyl the nexte daye: for it was now euen tyde. How be it many of them which herde the wordes, bylued/and the nombre of the men was aboute fyue thousande,

And it chaunced on the morowe that their rulers, and elders, and Scribes, as Annas the chefe preest and Cayphas, and Johñ and Alexander, & as many as were of þ kynred of
B the hygh preestes gathered togyther at Jerusalem, and set the other before them, and asked by what power, or in what name haue ye done this? ✠ Then Peter full of holy ghost sayd vnto them: Ye rulers of the people, and elders of Israel, yf we this daye are examined of the good dede doone to the sycke man, by what meanes he is made hole: be it knowen vnto you all, and to the people of Israel, that in the name of Jesu Christe of Nazareth, whome ye crucified, and whom God raysed agayne from deathe: euen by him dothe this man stande here presente before you hole. ✠ This is the stone caste a syde of you buylders, which is set in the chefe place of the corner. Neither is ther saluacion in any other. For there is not any other name gyuen to men, wherin we must be saued. ✠ Matth.xxi. Marck.xi. Luke.xx. Psal.cxvii. C D

When they sawe the boldnes of Peter and Johñ, and vnderstode that they were vnlerned and lape people, they meruepled, and they knewe them, that they were with Jesu, and beholdynge also the man whiche was healed standynge with them, they coulde not saye agaynste it. But they commaunded them to go aside out of the concile, and coūseyled among them selues saying: what shall we do to these me? For a manifest signe is done by them, and is openly knowen to al them that dwel in Jerusalem, and we can not denye it. But that it be noysed no farther among the people, let vs threaten and charge them they speake henceforth to no man in this name.

And they called them, and commaunded D them that in no wyse they shulde speake or teache in the name of Jesu. But Peter & Johñ answered vnto them, and sayd: whether it be right in the sight of God, to obeye you more then God, iudge ye. For we can not, but speke that which we haue sene and herde. So threatned they them, and let theym goo, and founde nothynge howe to punysshe them, because of the people. For all men glorified God for the myracle whiche was doone, for the man was aboue fourty yere olde, on whome this myracle of healynge was shewed.

As soone as they were let go, they came to their felowes, and shewed all that the hyghe preestes & elders had sayd to them. And when E they herde that, they lyfte vp their voyces to God with one accorde, and sayd: Lorde, thou arte God whiche hast made heuen and erthe, the see and all that in them is, whiche by the mouth of thy seruant Dauid hast sayd: ✠ why Psal.ij.a dyd the hethen rage, and the people ymagen vayne thynges. The kynges of the erth stode vp, and the rulers came togither agaynste the Lorde, and agaynst his annoynted.

For of a trouth, agaynst thy holy sonne Jesus whom thou hast anoynted, bothe Herode and also Poncius Pylate, with the Gentiles and the people of Israel gathered them selues F togither to do what so euer thy hande and thy counsell determined before to be doone. And now Lorde, beholde their threatninges, & graūt vnto thy seruauntes þt all confydence to speke thy worde. So that thou stretche forthe thyne hande/that healyng, and signes and wonders be done by the name of thy holy sonne Jesus. And as soone as they had prayd, the place moued where they were assembled togyther, and they were all fylled with the holy ghoste, and they spake the worde of God boldly.

✠ And

G ✠ And the multitude of them that byleued were of one herte, and of one soule. And none of them sayde that any of the thynges whiche he possessed was his owne, but had al thynges commen. And with greate power the apostles gaue witnes of the resurrection of the Lorde Jesu. And greate grace was with them all. Neyther was there any among them, that lacked. For as many as were possessers of landes or houses, solde them and broughte the price of the thynges that were solde, and layde it downe at the apostles fete. And distribucion was made vnto euery man accordynge as he had nede. ✠

And Joses which was also called of the apostles, Barnabas (that is to saye the sonne of consolacion) being a Leuyte, and of the countrey of Cypers had lande, and solde it, and layd the price downe at the apostles fete.

¶ The dissemblynge of Ananias and Saphira is punyshed. Miracles are done by the apostles, which are taken, but the angell of God bryngeth them out of prison. The sentence of Gamaliel. The Apostles are beate, they reioyce in trouble.

CAPI. V.

A A certayne man named Ananias w Saphira his wyfe, solde a possession, and kepte awaye part of the price (his wife also beinge of counsell) and broughte a certayne part, and layd it downe at the apostles fete. The said Peter: Ananias, how is it that Sathan hath filled thyne hert, that thou shouldest lye vnto the holy ghost, & kepe away part of the lyueloode. Perrayned it not vnto the onely, and after it was soulde, was not the price in thyne owne power. Howe is it that thou hast put this thynge in thine hert? Thou hast not lyed vnto men, but vnto God. When B Ananias herd these wordes, he fell downe and gaue vp the ghost. And great feare came on all them that these thynges herde. And the yonge men rose vp, and put him aparte, and caryed him out, and buryed him.

And it fortuned, as it were aboute the space of .iij. houres after, that his wyfe came in, not knowynge what was done. And Peter sayd vnto her: Tell me, gaue ye the lande for so moche? And she sayd: yea, for so moche. Then Peter said vnto her: Why haue ye agreed together, to tempte the spyrete of the Lorde? Beholde the fete of them which haue buryed thy husbande, are at the doze / and shall carye thee out. Then she fel downe, forthwith at his fete and yelded vp the ghost. And the yonge men came in, and founde her deed, and caryed her out, and buried her by her husband. And great feare came on all the congregacion, and on as many as herde it.

C By the handes of the apostles were manye signes and wonders shewed amonge the people. And they were all togyther with one accorde in Salomons porche. And of other durst no man ioyne him selfe to them: neuertheles the people magnified them. The nōbre of them that beleued in the Lorde bothe of men and women grewe more & more, in so moche they brought the sicke in to the stretes, and layde them on beddes and palettes, that at the leest waye the shadowe of Peter when he came by, might shadow some of them. There came also a multitude out of the cities rounde about vnto Jerusalem, bryngynge sycke folkes, and them whiche were vexed with vncleane spyrets. And D they were healed euery one.

Then the chiefe preest rose vp, and all they that were with hym (which is the secte of the Sadduces) and were full of indignacion, and layde handes on the apostles, and put them in the comon prison. But the aungel of the lorde by nyght opened the prison doores, & broughte them forthe, and sayde: go, steppe forthe, and speake in the temple to the people all the wordes of this lyfe. When they herde that, they entred in to the temple erly in the morynge and taught. The chefe preest came, and they that were with him, and assembled the concile and hole order of the elders of the chyldren of Israel, & sent to the prison to fet them. When the ministres came, and found them not in the prison, they returned and tolde, sayinge: the prison found we shut as sure as was possible, and the kepers standynge without before the dores. But when we had opened, we found no man with in. When the chefe preest, and the E ruler of the temple, and the hye preestes herde these thynges, they doubted of them, wherunto this wolde growe.

But now came one, and shewed them: beholde the men that ye put in prison, stande in the temple, and teache the people. Then went the ruler of the temple with ministers, and brought them wout violence. For they feared the people, leest they sholde haue ben stoned. And when they had brought them, they set the before the counsell. And the chefe preest asked them, saying: Did not we straytly commaunde you ye sholde not teache in this name? And beholde ye haue fylled Jerusalem with youre doctryne, and ye intende to bryng this mans bloode vpon vs.

Peter and the other apostles answered and F sayde: ✠ We ought more to obey God, then Glene. xxvi.a men. The God of our fathers rayled vp Je- Exodi. xv.c sus, whom ye slewe and hanged on tree. Hym Deutero. xi.d hath God lyft vp with his ryght hande, to be a ruler and a sauyour, for to gyue repentaunce to Israel, and forgyuenes of synnes. And we are his recordes concernynge these thynges, and also the holy ghost, whome God hath gyuen to them that obey him. When they herde that, they claue asunder, and soughte to slee them. Then stode there vp one in the counsel, a Pharisey named Gamaliel, a doctour of law Gamaliel. hadde in auctorite amonge all the people, and commaunded to put the Apostles aside a lytell space, and sayde vnto them: men of Israel take hede to youre selues what ye entende to do as touchynge these men. Before these days rose vp one Theudas bostynge hym selfe, to G whome resorted a nombre of men, aboute a foure hundred which was slayne, and they all whiche byleued him were scattered abrode, and brought to nought. After this man, arose there vppe one Judas of Galile, in the tyme when tribute beganne, and drewe awaye

moche people after him. He also perished, and al euen as many as harkened to him, are scattered abrode.

And nowe I saye vnto you: refrayne youre selues from these men, let them alone. For yf this counsayle or worke be of men, it wil come to nought. But yf it be of God, ye can not destroye it, lest happyly ye be founde to stryue against God. Now to him they agreed, and called the apostles, and bet them, and commaunded that they shulde not speake in the name of Iesu, and let them go.

And they departed from the counsell reioysyng that they were counted worthy to suffre rebuke for his name. And dayly in the temple and in every house they ceased not, teachynge and preachinge Jesus Christ.

¶ Ministers (or deacons) are ordeyned in the congregacion to do seruice in necessary thinges of the body that the Apostles maye wayte onely vpon the worde of God. Steuen is accused.

CAPI. VI.

A IN those dayes, as the nombre of the disciples grew, there arose a grudge among the Gzekes against the Hebrues, bicause their wydowes were despised in ỳ dayly ministring.

Then the twelue called the multitude of the disciples togyther, & sayd: it is not mete that we shulde leaue the worde of God, and serue at tables. Wherfore brethren loke ye oute amonge you, seuen men of honest reporte, and full of the holy ghost and wysdome, which we may appoynt to this nedefull busines. But

B we wil gyue oure selues continually to prayer, and to the ministracion of the worde. And the sayinge pleased the hole multitude. And they chose Steuen, a man full of fayth, and of the holy ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, & Nicholas a conuerte of Antioche. Whiche they set before the apostles, and they prayed & layde their handes on them.

C And the worde of God encreased, and the nombre of the disciples multiplyed in Jerusalem greatly, and a greate companye of the preestes, were obedient to the fayth. ✝ And Steuen full of fayth and power, dyd greate wonders and myracles amonge the people. Nowe, there arose certayne of the Synagoge, whiche is called the Synagoge of the Libertynes and Syrenytes, and of Alexandria, and Cecilia, & Asia, and disputed with Steuē. And they coulde not resiste the wysdome and the spirite, with whiche he spake. Then sent they in men, which sayd: We haue herd him speke blasphemous wordes agaynst Moses, and agaynst God. And they moued the people and the elders, and the Scribes, & came vpon him

D and caught him, and brought him to the counsile, and brought forth false witnesses, whiche sayde. This man ceaseth not to speke blasphemous wordes against this holy place, and the lawe. For we herd him say: this Jesus of Nazareth shall destroy this place, and shal chaūge the ordinaunce whiche Moses gaue vs. And all that sate in the counsell, loked stedfastly on him, and sawe his face as it had ben the face of an aungell.

¶ Steuen maketh answere to his accusacion, rebuketh the harde necked Jewes, and is stoned vnto deathe.

CAPI. VII.

THen sayd the chefe preest: is it euen so? A And he said: ye men, brethren & fathers, harken to. The God of glorye appered vnto our father Abraham, while he was yet in Mesopotamia, before he dwelt in Charran, & said vnto him: ✝come out of thy countrey and *Gene.xij. from thy kynred, & come in to the lande which I shal shew the. Then came he out of the land of Caldey, & dwelt in Charran. And after that, as sone as his father was dead, he brought him in to this lande in whiche ye nowe dwell, and he gaue him none inheritaūce in it, no not the bredth of a fote: ✝but promised that he wold *Gene.xiij. gyue it to him to possesse, and to his seed after him, when as yet he had no chylde.

God verily spake on this wise, that his seed shulde be a dweller in a straunge lande, & that they shold kepe them in bondage, and intreate them euil. iiij. hundred yeres. But the nacion to whome they shall be in bondage wyll I iudge, sayd God. And after that shal they come forth and serue me in this place. ✝And he gaue him *Gen.xvij. the couenaunt of circumcision. And he begate B Isaac, and circumcised him the eight daye, and Isaac begat Jacob, and Jacob the. xij. Patriarkes. ✝And the Patriarkes hauing indignacion, solde Joseph in to Egypt. And God was with Gen.xxxvij. him, & deliuered him out of all his aduersities, and gaue him fauour and wisdom in the sight of Pharao king of Egypt, which made him gouerner of Egypt, and ouer all his housholde.

✝Then came there a derth ouer all the lande *Gene.xlij. of Egypt & Canaan, and great affliction, that our fathers founde no sustenaunce. But when Jacob herde that there was corne in Egypte, he sent oure fathers first. ✝And at the seconde *Gene.xlv. time Joseph was knowen of his brethren, and Josephs kinred was made knowen vnto Pharao. Then sente Joseph, and caused his father to be brought and al his kynne, thre score and xv. ✝soules. And Jacob descended in to Egypt *Soules are and dyed bothe he and oure fathers, and were men and wo- translated in to Sichem, and were put in the men. sepulcre that Abraham bought for money of the sonnes of Emor at Sichem.

When the tyme of the promes drewe nye C (which god had sworne to Abraham) the people grewe and multiplyed in Egypte, tyll an other kynge arose whiche knewe not Joseph. The same dealynge subtelly with our kynred euyll entreated oure fathers, and made them to caste oute their younge children, that they shold not remayne alyue. The same time was Moses borne, and was a proper chylde in the sight of God, whiche was nourysshed vp in his fathers house thre monethes. When he was cast out, Pharaos doughter toke him vp, and nourysshed him vp for her owne sonne. And Moses was lerned in all maner wysdom of the Egyptians, and was myghtye in dedes and in wordes.

And

And when he was full fortye yere olde, it came in to his herte to vysyte his brethren the chyldren of Israel. And when he sawe one of them suffre wronge, he defended him and auenged his quarell that had the harme doone to hym, and smote the Egyptian. For he supposed his brethren wolde haue vnderstande, how that god by hin handes sholde saue them. But they vnderstode not.

And the nexte daye he shewed him selfe vnto them as they stroue, and wolde haue sette them at one agayne, saying: Syrs, ye are brethren, why hurt ye one an other? But he that dyd his neyghbour wronge, thrust him away, sayinge: Who made the a ruler and a iudge amonge vs? What, wylte thou kyll me, as thou diddest the Egyptian yesterday? ✻Then fledde Moses at that saying, and was a straunger in the lande of Madian, where he begate two sonnes.

✻And when. xl. yeres was fulfilled, there appered to him in the wyldernesse of mounte Syna, an angell of the Lorde in a flame of fire in a bushe. When Moses sawe it, he wondred at the sight. And as he drewe nere to beholde, the voyce of the Lorde came vnto him: I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Moses trembled and durst not beholde. Then said the Lorde to him. ✻Put of thy shoes from thy fete, for the place where thou standest, is holy grounde. I haue perfectly sene the affliction of my people whiche is in Egypt, & I haue herde their gronynge, and am come downe to delyuer them. And now come, and I wyl sende the in to Egypte.

This Moses whom they forsoke, sayinge: Who made te a ruler and a iudge, God sent bothe a ruler and a delyuerer, by the handes of the angel, which appered to him in the bushe. And the same broughte them out, shewynge wonders and sygnes in Egypt, and in the red see, and in the wildernes. xl. yeres. This is that Moses, whiche sayde vnto the chyldren of Israel: ✻A Prophete shall the Lorde your God rayse vp vnto you of your brethren, lyke vnto me, him shall ye heare.

This is he that was in the congregacion in the wildernes with the aungell whiche spake to him in the mounte Syna, and with our fathers. This man receyued the worde of lyfe to giue vnto vs, to whom our fathers coulde not obey, but cast it from them, and in their hertes turned backe agayne in to Egypt, saying vnto Aaron: ✻make vs Goddes to go before vs, for this Moses that brought vs out of the lande of Egypt, we wote not what is becom of him. and they made a calfe in those dayes, and offered sacrifyce vnto the ymage, and reioysed in the workes of their owne handes.

Then God turned him selfe, and gaue them vp, that they sholde worshyp the sterres of the skye: as it is wrytten in the boke of the Prophetes. ✻O ye of the house of Israel, gaue ye to me sacrifyces and meat offrynges by ỹ space of fourty yeres in the wyldernes? And ye toke vnto you the tabernacle of Moloch, and the sterre of your God Remphan, figures whiche ye made to worshyp them. And I wyll translate you beyonde Babylon.

Our fathers had the tabernacle of wytnes in the wildernes, as he hadde appoynted them speaking vnto Moses, that he sholde make it according to the fassion that he had sene. Whiche tabernacle our fathers receyued, & brought it in with Josue in to the possession of the gentyles, whiche God draue out before the face of our fathers, vnto the tyme of Dauid. Whiche founde fauour before God, and wolde fayne haue made a tabernacle for the God of Jacob. But Salomon bylt him an house.

How be it he that is hyest of all, dwelleth not in temples made with handes, as sayethe the Prophete: Heuen is my seate, and erth is my foote stole: what house wyll ye buylde for me sayethe the Lorde? or what place is it that I sholde rest in? ha the not my hande made all these thynges? Esaye. xlvi. a

Ye stiffnecked, and vncircumcised hertz and eares, ye haue alway resysted the holy ghost: as your fathers dyd, so do ye. Whiche of the Prophetes haue not your fathers persecuted? And they haue slayne them which shewed before of the commynge of that rightous person whome ye haue nowe betrayed and murdred. And ye also haue receyued a lawe by the ordinaunce of aungels, and haue not kept it.

✻When they herde these thynges, their hertes claue a sunder, and they gnasshed on hym with their tethe. But he being full of the holy ghost, loked vp stedfastly with his eyes in to heuen, and sawe the glory of God, and Jesus standing on the right hand of God, and sayd: beholde, I se the heuens open, and the sonne of man standynge on the right hande of God. Then they gaue a shoute with a loude voyce, and stopped their eares, and ran vpon him with one accorde, and cast him out of the citye, and stoned him. And the wytnesses layde downe their clothes at a yonge mans fete named Saul. And they stoned Steuen, callynge on and sayinge: Lorde Jesu receyue my spyrete. And he kneled downe, and cryed with a loude voyce: Lorde, laye not this synne to their charge. And when he had thus spoken, he fell a slepe. ✻

¶ Saule persecuteth the Christen. The Apostles are scatered abrode. Philip commeth in to Samaria. Simon magus is baptysed, he dissembleth. Philip baptyseth the chamberlayne.

CAPI. VIII.

SAul was consentynge to his dethe. And at that tyme there was a great persecucion agaynst the congregacion whiche was at Jerusalem, & they were all scatered abrode thorowe out the regions of Jewrye and Samaria, excepte the apostles. Then deuout men dressed Steuen, and made greate lamentacion ouer him. But Saul made hauoke of the congregacion, and entred in to euery house, and drewe out bothe man and woman, and thrust theym in to prysion. How be it, they that were scattered abrode, wente euerye where preachynge the worde. Then came Philip in to a citye of Samaria, and preached Christe vnto

B them. And ꝑ people gaue hede vnto those thinges whiche Philip spake with one accorde in that they herde and sawe the myracles which he dyd. For vnclene spirites crying with loude voyce, came out of many that were possessed of them. And many taken with palsyes, and many that halted, were healed. And ther was great ioye in that citye. Now there was a certayne man called Symon, which before tyme in the same citye, vsed wytchecrafte, and bewytched the people of Samarie, sayinge that he was a man that coulde do greate thynges. Whom they regarded from the lest to the greatest, saying: this felowe is the great power of God. And him they set moche by, bicause that of long tyme he had mocked them with sorcery. But as sone as they byleued Philips preachyng of the kingdom of god, and of the name of Jesu Chryst, they were baptised bothe men and women. Then Symon him selfe bileued also, and was baptised / and continued with Philip, and wondred, beholdyng the myracles and signes whiche were shewed.

C

✠ When the apostles which were at Jerusalem, herde saye that Samaria had receyued the worde of God, they sent vnto them Peter and Johñ / which whē they were come prayed for them that they might receyue ꝑ holy ghost. For as yet he was come on none of them: but they were baptised only in the name of Chryst Jesu. Then layde they theyr handes on them, and they receyued the holy ghost. ✠

Simon Magus.

When Symon sawe, that thorow layinge on of ꝑ apostles hādes on them, the holy ghost was gyuen: he offered them money sayinge:

☞ gyue me also this power, that on whom so e-

D uer I put the handes, he may receyue the holy ghost. Then said Peter vnto him: thy money perysshe with the, bicause thou wenest that the gyfte of God maye be obteyned with money. Thou hast neyther parte nor felowshyp in this busynes. For thy herte is not ryghte in the sight of God. Repent therfore of this thy wyckednes, and praye God that the thought of thyne herte may be forgyuen the. For I perceyue that thou art full of bytter gall, & wrapped in wyckednes.

Then answered Simon and said: praye ye to the Lorde for me, that none of these thynges whiche ye haue spoken, fall on me. And they when they had testified and preached the worde of the Lorde, returned towarde Jerusalem, and preached the gospell in many cities of the Samaritans.

E ✠ Then the aungel of the Lorde spake vnto Philip, saying: aryse, & go towarde South, vnto the waye that goeth downe frome Jerusalem vnto Gaza, whiche is in the desert. And he arose and wente on. And beholde a man of Ethiopia, which was a chamberlayne, and of greate auctorite with Candace quene of the Ethiopians, & had the rule of all her treasure, came to Jerusalem for to praye. And as he returned home agayne syttyng in his charet, he red Esaie the prophete.

Then the spiryte said vnto Philip: go nere and ioyne thy selfe to yonder charet. And Philip ran to him, and herd him rede the Prophet

F Esaie, and sayd: Vnderstandest thou what thou redest? And he sayd: How can I, onlesse I had a guyde? And he desyred Philip that he wolde come vp & syt with hym. The tenour of the scrypture which he red, was this. He was Esaye.liij. ledde as a shepe to be slayne, and lyke a lambe domme before his sherer, so opened he not his mouth. Bicause of his humblenes, he was not estemed: who shall declare his generacion? for his lyfe is taken from the erth. The chamberlayne answered Philip, and sayd: I praye the, of whome speaketh the Prophete this? of him selfe, or of some other man?

And Philip opened his mouth, and began at the same scripture, and preached vnto hym Jesus. And as they went on theyr waye, they came vnto a certeyn water / and the chamberlayne sayde: Se, here is water / what shal let me to be baptysed? Philip sayd vnto him. Yf thou byleue with all thyne herte, thou mayst. He answered and sayde: I byleue that Jesus Chryst is the sonne of God. And he commaunded the charet to stande styll. And they wente downe both in to the water: both Philip and also the chamberlayne, and he baptised hym. And as sone as they were come out of the water, the spyrete of the Lorde caught awaye Philip, that the chamberlayne sawe him no more. And he went on his way reioysyng: but Philip was found at Azotus. And he walked thorowe out the countrey, preachynge in theyr cityes, tyll he came to Cesarea. ✠

¶ Paul is conuerted, and confoundeth the Jewes Peter rayseth Tabitha.

CAPI. IX.

A ✠ And Saul yet brethyng out thretninges and slaughter agaynst the disciples of the Lorde, went on to the high preest and desired of him letters to Damasco, to the synagoges: * that yf he founde any of this waye, whether they were men or women, he myght brynge them bounde vnto Jerusalem. But as he iourneyed & was come nye to Damasco, sodeynly there shyned round about him a light from heuen, and he fel to the erth, and herde a voyce, sayinge to him: * Saul, Saul, why persecutest thou me? And he sayd: what arte thou Lorde? And the Lorde sayd: I am Jesus whome thou persecutest, it is harde for the to kycke agaynst the prycke. And he bothe tremblynge and astonyed, sayd: Lorde, what wilt thou haue me to do? And the Lorde sayd vnto him: Aryse, and go in to the citye, and it shal be tolde the what thou shalt do.

A

*Actu. viij.

*Actu. xxvj.

Saul is conuerted.

B The men whiche iourneyed with him, stode amased, for they herde a voyce, but sawe no man. And Saul arose from the erth, and opened his eyes, but sawe no man. Then led they him by the hande, and brought him in to Damasco. And he was thre dayes without sight, and neyther ate nor dranke. Now there was a certeyn disciple at Damasco named Ananias, to hym sayd the Lorde in a vysion: Ananias? And he sayd: beholde, I am heare Lorde. And the Lorde sayde vnto him: aryse, and go in to

c strete called straight, and seke in the house Judas, after one called Saul of Tharsus.

For

For beholde he prayeth, and hath sene in a vi-
sion, a man named Ananias commynge into
him, and puttinge his handes on him, that he
myght receyue his sight.

L Then Ananias aunswered: Lorde, I haue
herde by many of this man, how moche euyll
he hath done to thy saynctes at Ierusalem: &
here he hath auctorite of the hyghe Prestes to
bynde all that call on thy name. The Lorde
☞ sayde vnto him: Go thy wayes, for he is a cho
sen vessell vnto me, to beare my name before
the gentyles and kynges, and the childzen of
Israel. For I will shew hym how great thin-
ges he must suffre for my name.

Ananias went his waye and entred into ỹ
house, and put his handes on him, and sayde:
brother Saul, the Lorde that appeared vnto
the in the waye as thou camest, hath sent me,
that thou myghtest receyue thy sight, and be
fylled with ỹ holy ghost. And forthwith there
fell frome his eyes as it had bene scales, and
he receyued syght, and arose, and was bapti-
sed, and receyued meate, and was comforted.

D Then was Saul a certayne dayes, with the
Disciples whyche were at Damasco. And
streight waye he preached Christ in the Syna-
goges, how that he was the sonne of God.
All that herde him, were amased, and sayde:
Is not this he, that spoyled them which cal-
led on this name in Ierusalem, and came hy-
ther for the entent that he shuld bringe them
bounde vnto the chiefe prestes? But Saul en
creased in strength, & confounded the Iewes
whiche dweite at Damasco, affirminge that
this was very Christ. ✠

And after a good whyle, the Iewes toke
counsell togither, to kyll him. But their lay-
enge awayt was knowen of Saul. And they
watched at the gates, daye and nyght, to kyl
him. ✠ Then the disciples toke hym by night
E and put him thorowe the wall, and let hym
downe in a basket.

And when Saul was come to Ierusalem,
he assayde to couple him selfe with the disci-
ples, and they were all afrayde of hym, and
beleued not that he was a disciple. But Bar
nabas toke him and brought him to the Apo-
stles, and declared to them, howe he had sene
the Lorde in the waye, and had spoken with
him: and how he had done boldely at Damas
co, in the name of Iesu. And he had his con-
uersacion with them at Ierusalem, and quite
him selfe boldely in the name of the Lorde Ie
su. And he spake and disputed with the Gre-
kes: and they wente aboute to slay him. But
when the brethrē knew of that, they brought
him to Cesarea, and sent him forth to Thar-
sus. Then had the congregacions rest thorow
out all Iewry and Galile, and Samary, and
were edified, and walked in the feare of the
Lorde, and multiplied by the comforte of the
F holy ghost.

And it chaunced as Peter walked through-
out al quarters, he came to the saynctes whi-
che dwelte at Lydda. And there he founde a
certayne man, named Eneas, which had kept
his bed. viij. yeres, sycke of the palsye. Then
sayde Peter vnto him: Eneas, Iesus Christ
make the hole: aryse and make thy bed. And
he arose forthwith. And all ỹ dwelt at Lydda
and Sarron, sawe hym, and tourned to the
Lorde.

There was at Ioppa a certayne woman/
(which was a disciple named Tabitha, whi-
che by interpretation is called Dorcas) the
same was full of good workes and almes de-
des, whiche she dyd. And it chaunced in those
dayes, that she was sycke, and dyed. When
they had washed her and layde her in a cham
ber: because Lydda was nyghe to Ioppa, &
the disciples had herde that Peter was there
they sent vnto him, desiring him that he wold
not be greued to come vnto them.

Peter arose and came with them. And whē
he was come, they brought him into ỹ chaum G
ber. And all the wydowes stode rounde about
him wepinge and shewinge the cotes and gar
mentes whiche Dorcas made, whyle she was
with them. And Peter put them al forth and
kneled downe and prayed, and turned hym to
the body, and sayde: Tabytha, aryse. And she
opened her eyes, and when she sawe Peter,
sate vp. And he gaue her the hande, and lyft
her vp, and called the saynctes and wydowes
and shewed her alyue. And it was knowen
thorowout all Ioppa, and many beleued on
the Lorde. And it fortuned that he tayed
many dayes in Ioppa, with one Symon, a
tanner.

Tabitha, Dorcas.

¶ The vision that Peter sawe. Howe he was sent to Cornelius. The heythen also receyue the spyrte, and are baptysed.

CAPI. X.

THere was a certayne man in Cesarea A
called Cornelius, a captayne of the sou
diers of Italy, a deuoute man, and one
that feared God with all his housholde, whi-
che gaue moche almes to the people, & prayde
God alwayes. The same sawe in a vysion e-
uidently aboute the nynthe houre of the daye
an Aungell of God commynge in, to him, &
sayenge vnto hym: Cornelius. When he lo-
ked on him, he was afrayde and sayde: What
is it Lorde? He sayde vnto him. Thy prayers
& thy almes are come vp into remembraūce C
before God. And now sende men to Ioppa, &
cal for one Simon named also Peter. He lod
geth with one Symon a tanner, whose house
is by the see syde. He shal tell the, what thou
oughtest to doo. When the Aungell whiche
spake vnto Cornelius, was departed, he cal-
led two of his housholde seruauntes, and a
deuout soudyer of them that wayted on him,
and tolde them all the matter, and sent them
to Ioppa.

On the morowe as they went on their iour- B
ney, & drewe nyghe vnto the cytie, Peter wēt
vp vpō the toppe of the house to praye, about
the sixt houre. Then wared he an hongred, &
wolde haue eaten. But whyle they made re-
dy, he fell into a traunce, and sawe heauen o-
pened, and a certayne vessell come downe vn-
to him, as it had bene a great shete, knyt at
the. iiij. corners, and was let downe to the
earthe

earthe, where in were all maner of. iiij. foted beastes of the earth, and vermen and wormes and foules of ꝑ ayer. And there came a voyce to him: aryse Peter, kyll, and eate. But Peter sayde: God forbyd Lorde, for I haue neuer eatē any thinge that is comen or vncleane. And the voyce spake vnto him agayne the seconde tyme: What God hathe clensed, that make thou not comen. This was done thryse and the vessell was receyued vp agayne into heauen.

Whyle Peter mused in him self what this vysion whiche he had sene, meant: Beholde, the men whiche were sent frome Cornelius, had made enquyrie for Simons house, & stode before the dore. And called out one and asked whether Simon whiche was also called Peter were lodged there. Whyle Peter thought on this vysion, the spyrete sayde vnto him: beholde, men seke the: aryse therfore, get the downe, and go with theym, and doubte not: for I haue sent them. Peter went downe to ꝑ men whiche were sent vnto him, frome Cornelius, and sayde. Beholde, I am he whome ye seke, what is the cause wherfore ye are come? And they sayde vnto him: Cornelius ꝑ captayne, a iust man, & one that feareth God, and of good reaporte amonge al the people of the Iewes, was warned by an holy Aungell, to sende for the into his house, and to heare wordes of the. Then called he theym in, and lodged them.

And on the morow Peter went away with them, and certayne brethren frome Joppa accompanyed hym. And the thirde daye entred they into Cesaria. And Cornelius wayted for them, and had called togyther his kynsmen, & speciall frendes. And as it chaunced Peter to come in, Cornelius met him, and fell downe at his fete, and worshypped him. But Peter toke him vp, sayeng: stand vp: for euen I my selfe am a man. And as he talked with hym, he came in, and founde many that were come togither. And he sayde vnto them: Ye knowe how that it is an vnlawfull thinge for a man that is a Iewe, to companye or come vnto a straunger: but God hathe shewed me that I shulde not call any man commen or vncleane: therfore came I vnto you, without sayenge naye, as sone as I was sent for. I aske therfore, for what intent haue ye sent for me?

And Cornelius sayde: This daye now. iiij. dayes I fasted, and at the. ix. houre I prayde in my house: and beholde, a man stode before me in bright clothinge, and sayde: Cornelius thy prayer is herde, and thyne almes dedes are had in remembraunce in the sight of God. Sende therfore to Joppa, and call for Simō whiche is also called Peter. He is lodged in the house of one Symon, a tanner by the see syde, who as sone as he is come, shall speake vnto the. Then sent I for the immediately: and thou haste well done for to come. Nowe are we all here present before God, to heare all thynges that are commaunded vnto the, of God.

Then Peter opened his mouth, and sayde: Of a trouth, I perceyue that God is not partiall: but in all people, he that feareth hym, and worketh rightwysnesse, is accepted with hym.

Ye knowe the preachynge that God sente vnto the children of Israell, preachinge peax by Jesu Christ, which is Lorde ouer all: ✠ Which preachinge was publyshed thorowe out all Jewry, and began in Galile, after the baptysme whiche Johū preached, howe God had annoynted Jesus of Nazareth, with the holy ghoste, and with power. Whiche Jesus went aboute doynge good, and healynge all that were oppressed of the deuyls, for God was with him. And we are wytnesses, of all thynges whiche he dyd in the lande of the Iewes, and at Jerusalem: whome they slewe & honge on tree. Him God reysed vp the thirde daye, and shewed him openly, not to all the people, but vnto vs witnesses chosen before of God, whiche ate and dronke with him, after he arose frome deathe. ✠ And he cōmaunded vs to preache vnto the people and testify, that it is he that is ordened of God, a iudge of quycke and deed. To him gyue all the prophetes witnesse, that thorowe his name, all that beleue in him, shall receyue remission of synnes. ✠

Whyle Peter yet spake these wordes, the holy ghost fell on all theym whiche herde the preachinge. And they of the circumcision whiche beleued, were astonyed, as many as came with Peter, because that on the Gentyls also was shed out the gyfte of the holy ghoste. For they herde them speake with tonges and magnifye God. Then aunswered Peter: can any man forbyd, that these shulde not be baptysed with water, whiche haue receyued the holy ghost as well as we? And he commaunded theym to be baptised, in the name of the Lorde. ✠ Then prayd they hym to tary a few dayes.

They of the circumcision, that is to say, the Iewes.

Peter sheweth the cause wherfore he went to the Heythen. Barnabas and Paule preach vnto the Heythen. Agabus prophecieth derth for to come.

CAPI. XI.

AND the Apostles and the brethren that were thorowout Jewry, herde say that the Heythen had also receyued ꝑ word of God. And when Peter was come vp to Jerusalem, they of the circumcision reasoned wt him, sayenge: Thou wentest in to men vncircumcised, and atest with them.

Then Peter began, & expounded the thynge in order to them, sayenge: I was in the cytie of Joppa, prayenge: and in a traunce I saw a vysion, a certayne vessell descende, as it had bene a large lynnen clothe, let downe frome heauen, by the foure corners, and it came to me. Into the whiche when I hadde fastened myne eyes, I consydered and saw foureforted beastes of the earth, and vermen and wormes and foules of the ayze. And I herde a voyce sayenge vnto me: Aryse Peter, sley, and eate. And I sayde: God forbyd Lorde, for nothing ✠ commen or vncleane, hath at any tyme entred into my mouth. But the voyce answered me

✠ The Iewes called the

me agayne frome heauen, counte not thou those thinges commen, whiche God hathe clenſed. And this was done thre tymes. And all were taken vp agayne into heauen.

And beholde, anone there were three men come vnto the houſe where I was, ſente frome Ceſarea vnto me. And the ſpriete ſayde vnto me, that I ſhulde go with them, without doubtinge. Theſe ſixe brethren accompanyed me: and we entred into the mans houſe. And he ſhewed vs, howe he had ſene an Aungell in his houſe, which ſtode and ſayd to him ſende men to Joppa, and call for Simon, named alſoo Peter: He ſhall tell the, wordes, whereby both thou and all thyne houſe ſhall C be ſaued. And as I began to preache, the holy ghoſt fell on them, as he dyd on vs at the begynnynge. Then came to my remembraūce the wordes of the Lorde, how he ſayde: ✱ Johñ baptiſed with water, but ye ſhalbe baptyſed with the holy ghoſt. For as moche then as God gaue them lyke gyftes, as he dyd vnto vs, when we beleued on the Lorde, Jeſu Chriſte: What was I, that I ſhoulde haue withſtande God? When they herde this, they helde their peax and glorifyed God, ſayenge: then hath God alſo to the gentyls graunted repentaunce vnto lyfe.

They whiche were ſcatred abrode, thorow the affliction that aroſe about Steuen, walked thorowe oute, tyll they came vnto Phenices and Cypers and Antioche, preachynge the worde to no man, but vnto the Jewes only. Some of them were men of Cypers, and Cyrene, which when they were come into Antioche, ſpake vnto the Grekes, and preached the Lorde Jeſus. And the hande of the Lord was with them, and a greate noumbre beleued and turned vnto the Lorde. D

Tydinges of theſe thinges came vnto the eares of the congregation, whiche was in Jeruſalem. And they ſent forth Barnabas that he ſhulde go vnto Antioche. Which when he was come, and hadde ſene the grace of God, was glad, and exhorted theym all, that with purpoſe of hert, they wold cōtinually cleaue vnto the Lorde. For he was a good man, and full of the holy ghoſt and of faith: and moch people was added vnto the Lorde. Then departed Barnabas to Tharſus, for to ſeke Saul. And when he had foūd him, he brought him vnto Antioche. And it chaunſed that a hole yere, they hadde their conuerſacion with the congregation there, & taught moche people: in ſo moche that the diſciples of Antioche were the firſt that were called Chriſten.

✱ In thoſe dayes came Prophetes frome Jeruſalem vnto Antioche. And there ſtode vp one of them named Agabus, and ſignifyed by the ſpriete, that there ſhoulde be great derthe throughe oute all the worlde, whiche came to paſſe in the Emperour Claudius dayes. Then the diſciples euery man accordinge to his habilite, purpoſed to ſende ſocoure vnto the brethren which dwelt in Jewry. Which thinge they alſo dyd, and ſent it to the elders, by the handes of Barnabas and Saul.

Herod perſecuteth the Chriſten, kylleth James, and putteth Peter in prypſon, whom the Lord deliuereth by an aungell. The ſhamtul death of Herod.

CAP. XII.

IN that tyme Herode the kynge ſtretched A forth his handes to vexe certayne of the cōgregacion. And he kylled James the brother of Johñ with the ſwerde, and becauſe he ſawe that it pleaſed the Jewes, he proceded further, and toke Peter alſo. Then were the dayes of ſwete bred. And when he had caught him, he put him in prypſon, and delyuered him to. iiij. ✱ quaternions of ſoudiers to be kept, entendinge after Eaſter to bringe him forthe to the people. The was Peter kept in prypſon. But prayer was made without ceaſynge of þ congregacion, vnto God for him. And when Herode wolde haue brought him oute vnto the people, þ ſame night ſlept Peter betwene two ſouldyers, bounde with two chaynes/ and the kepers before the dooze, kepte the prypſon. ✱ Quaternion is foure.

And beholde the aungell of the Lorde was there preſent, and a lyght ſhyned in the lodge. And he ſmote Peter on the ſyde, and ſtyrd him vp, ſayenge: aryſe vp quickely. And his cheynes fell of frome his handes. And the aungell ſayde vnto him: gyrde thy ſelfe and bynde on thy ✱ Handales. And ſo he dyd. And he ſayde vnto him: caſt thy mantle about the, & folowe me. And he came oute, and folowed him, and wiſt not, that it was truthe whiche was done by the aungel, but thought he had ſene a viſyon. When they were paſt the firſte and the ſeconde watche, they came vnto the yron gate, that ledeth vnto the cytie, whiche openned to theym by the owne accorde. And they went oute and paſſed thorowe one ſtrete and by and by, the Aungell departed frome hym. ✱ Sandales are ſoles to be bound vnder the fete. B

And when Peter was come to hym ſelfe/ he ſayde: nowe I knowe of a ſuretie, that the Lorde hath ſent his Aungell, and hathe delyuered me out of the hande of Herode, & from all the layenge awayte of the people of the Jewes. ✠

✠ And as he conſydred the thynge, he came to the houſe of Mary the mother of one ✱ Johñ, whiche was called Marke alſo, where many where gathered togither in prayer. As Peter knocked at the entrey dooze, a damſell came forthe to herken, named Rhoda. And when ſhe knew Peters voyce, ſhe opened not the entrey for gladnes, but ran in, and tolde howe Peter ſtode before the entrey. And they ſayde vnto her: thou arte mad. And ſhe bare them downe that it was euen ſo. Then ſayde they: it is his Aungell. But Peter continued knockinge: and when they hadde opened the doze, and ſawe him, they were aſtonyed. And he beckened vnto thē with the hande, to hold their peax, and tolde them by what meanes þ Lorde had brought him oute of the prypſon. ✠ And he ſayde: goo ſhewe theſe thinges vnto James, and to the brethren. And he departed and went into an other place. C ✱ This Johñ is the ſame Marke that wrot the Goſpell of Marke.

Aſſone as it was daye, there was no lytle

a do among the ſouldyers, what was become of Peter. When Herode had called for hym, and founde hym not, he examined the kepers, and commaunded them to departe. And he deſcended frome Jewry to Ceſarea, and there abode. Herode was displeased with theym of Tyre and Sydon. And they came al togyther and made intercession vnto Blastus the kynges chamberlen, & desyred peax, because their countrey was norysshed by the kynges lande. And vpon a daye appointed, Herode arayed him in royal apparel, and set him in his seate, and made an oracion vnto them. And the people gaue a shoute, sayenge: it is the voyce of a God, and not of a man. And immediately the aungel of the Lorde * smote him, because he gaue not God the honoure, & he was eaten of wormes, and gaue vp the ghoste. And the worde of God grewe and multiplyed. And Barnabas and Paul returned to Jerusalē, when they hadde fulfylled their office, and toke with theym Johñ, whiche was also called Marcus.

* Herode is slayne and eaten of wormes.

¶ Paule and Barnabas are called to preache amonge the Heythen. Of Sergius Paulus and Elymas the sorcerar. Paule preacheth at Antioche.

CAPI. XIII.

THere were at Antioche, in the congregacion certayne prophetes and teachers as Barnabas and Simon called Niger and Lucius of Cyrene and Manahen Herode the Tetrarkes norysselowe, & Saul. As they ministred to the Lorde and fasted, the holye ghost sayd: separate me Barnabas and Saul to the worke where vnto I haue called them. Then fasted they and prayed, and put their handes on them, and let theym go. And they after they were sent of the holy ghoste, came vnto Seleucia, and frome thence they sayled to Cyprus. And when they were come to Salamine, they shewed the worde of God in the synagoges of the Jewes. And they had Johñ to their ministre.

When they had gone thorow oute the Yle vnto the cytie of Paphos, they founde a certayne sorcerer, a false prophete whiche was a Jewe, named Barjesu, whiche was with the rular of the countrey one Sergius Paulus a prudēt man. The same rular called vnto him Barnabas and Saul, and desyred to heare ꝑ worde of God. But Elymas the sorcerer (for so was his name by interpretation) withstode theym, and sought to turne awaye the rular frome the faithe. Then Saul whiche also is called Paul beynge full of the holy ghost, set his eyes on him, and sayde: O full of all subtelte and disceyfulnesse, the childe of the deuyll, and the enemye of al ryghtousnes, thou ceasest not to peruerte the straight wayes of the Lorde. And now beholde the hande of the Lorde is vpon the, and thou shalt be blynde, and not se the sunne for a season. And forthwith there fell on him a myst and a darcknes, and he went aboute sekinge them that shuld leade hym by the hande. Then the rular whē he sawe what had happened, beleued, & wondred at the doctrine of the Lorde.

When they that were with Paule, were departed by shyppe frome Paphos, they came to Perga a cytie of Pamphylia: & there Johñ departed frome them, and returned to Jerusalem. But they wandred thorowe the countreyes frome Perga to Antioche a cytie of the countrey of Pisidia, and went into the synagoge on the Sabboth daye and sate downe. And after the lawe and the Prophetes were redde, the rulars of the Synagoge sent vnto theym, sayenge: Ye men and brethren, yf ye haue any sermon to exhort the people, say on.

Then Paul stode vp, and beckened with ꝑ hande, and sayde: Men of Israel, and ye that feare God, gyue audience. The God of this people chose oure fathers, and exalted the people when they dwelt as straūgers in the land of Egypt, and with a myghty arme brought them out of it, and about the tyme of. xl. yeares suffred he their maners in the wyldernes. And he destroyed. vij. nations in the lande of Canaan, and diuided their lande to theym by Lot. And after he gaue vnto theym iudges about the space of. * iiij. C. and fyftye yeres, vnto the tyme of Samuel the Prophete. And after that, they desyred a kynge, & God gaue vnto them Saul the sonne of Cis, a man of the tribe of Benjamin, by the space of fourty yeres. And after he had put him downe, he set vp Dauid to be their kynge, of whome he reaported, sayenge: I haue found Dauid the sonne of Jesse, a man after myne owne hert, he shall fulfyll all my will.

* Foure hundred and fyftye yeares. Their yeres must ye reken from their commynge forthe of Egypte Exod. xij. and not frō the fyrste Judge Judic. i.

Of this mans seed hath God (accordynge to his promyse) brought forthe to the people of Israel, a sauyoure, one Jesus, when Johñ had firste preached before his commynge ꝑ baptisme of repentaunce, to Israel. And when Johñ had fulfylled his course, he sayd: whō ye thynke that I am, the same am I not. * But beholde, there commeth one after me, whose showes of his fete I am not worthye to lowse.

Math. iij. b

✝ Ye men and brethren, children of the generacion of Abraham, and who so euer amōg you feareth God, to you is the worde of saluation sent. The inhabyters of Jerusalem, & their rulers, because they knew him not, nor yet the voyces of the prophetes which are red euery Sabboth daye, they haue fulfylled thē in condēpninge him. * And when they found no cause of deathe in him, yet desyred they Pilate to kyll hym. And when they had fulfylled al that were writen of him, they toke him downe frome the tree, and put him in a sepulchre. But God rayled hym agayne from deth and he was sene many dayes of them whiche came with him frome Galile to Jerusalem. Which are his wytnesses vnto the people.

Mat. xxvij. c
Luke xxiij. c

And we declare vnto you, howe that the promyse made vnto the fathers, God hathe fulfylled vnto vs their children, in that he reysed vp Jesus agayne ✝ euen as it is wrytten in the firste Psalme: * Thou art my sonne, this same daye begate I the. As concerninge that he reysed him vp frome deathe, now no more to returne to corruption, he sayde on this wyse

Psalm. ij. b
Hebreo. v. b

wyse: The holy promyses made to Dauid, I will gyue them faithfully to you. Wherfore he sayth also in an other place. ✠Thou shalt not suffre thyne holy to se corruption. Howe be it Dauid after he had in his tyme fulfilled the wyll of God, slepte, and was layde with his fathers, and sawe corruption. But he whome God reysed agayne, sawe no corrupcyon.

Be it knowne vnto you therfore, ye men & brethren, that thorowe this man is preached vnto you the forgyuenes of synnes, and that by him, all that beleue, are iustifyed from al thinges, frome whiche ye coulde not be iustifyed by the lawe of Moses. Beware therfore lest that fall on you, whiche is spoken of in the Prophetes: Beholde ye despisers & wonder, and perysshe ye: for I wo a worke in your dayes, whiche ye shall not beleue, yf a man wolde declare it you.

When they were come oute of the Synagoge of the Jewes, the Gentyles besoughte that they wolde preache the worde to theym betwene the Sabboth dayes. When the congregation was broken vp, manye of the Jewes and vertuous conuertes folowed Paul and Barnabas, whyche spake to theym and exhorted theym, to continue in the grace of God.

✠ And the nexte Sabboth daye came almoost the hole cytye togyther, to heare the worde of God. When the Jewes saw the people, they were full of indignacion, and spake against those thinges whiche were spoken of Paule, speking against it, and raylinge on it.

Then Paule and Barnabas waxed bolde, & sayde: It was mete that the worde of God shulde fyrste haue bene preached to you. But seynge ye put it frome you, and thinke youre selues vnworthy of euerlastinge lyfe: Lo, we turne to the Gentyles: For so hath the Lord commaunded vs ✠I haue made the a lyght to the Gentyles, that thou be saluacion vnto the ende of the worlde.

The Gentyles herde, and were glad, and glorifyed the worde of the Lorde, and beleued: euen as many as were ordeyned vnto eternall lyfe. And the worde of the Lorde was publysshed thorow out all the region. But the Jewes moued the worshypfull and honorable wemen, and the chiefe men of the cytie, & reysed persecution against Paule and Barnabas and expelled them oute of their costes. ✠ And they shouke of the dust of their fete against them, and came vnto Iconium. And the disciples were fylled with ioye and with the holy ghost.

¶ Paule and Barnabas preache at Iconium, some beleue, some stere vp sedicion. At Lystra they wolde do sacrifyce to Barnabas and Paule, whiche refuse it, and exhorte the people to worshippe the true God, Paule is stoned, after that commeth he to Derba, Lystra, Iconium, and to Antioche.

CAPI. XIIII

AND it fortuned in Iconium that they went both togyther into the Synagoge of the Jewes, and so spake, that a great multitude both of the Jewes and also of the Grekes beleued. But the vnbeleuinge Jewes, stered vp and disquieted the myndes of the Gentyles against the brethren. Longe tyme abode they there, and quyte them selues boldely with the helpe of the Lorde, whiche gaue testimony vnto the worde of his grace, & caused signes and wonders to be done by their handes. The people of the cytie were deuided and parte helde with the Jewes, and parte wt the Apostles.

When there was a saulte made bothe of ye Gentyles and also of the Jewes, with their rulars, to put theym to shame / and to stone them, they were ware of it, and fled vnto Lystra and Derba, cyties of Lycaonia, and vnto the region that lyeth rounde aboute, & there preached the Gospel. And there sate a certayn man at Lystra weake in his fete, beynge creple frome his mothers wombe, & neuer walked. The same herde Paul preache. Whiche beheldе him, and perceyued that he had faith to be hole, and sayde with a lowde voyce: stand vpright on thy fete. And he sterte vp, & walked. And when the people sawe what Paul had done, they lyfte vp their voyces, sayenge in the speche of Lycaonia: Goddes are come downe to vs in ye lykenes of men. And they called Barnabas, Jupiter: and Paul Mercurius, because he was the preacher. Then Jupiters preste, whiche dwelte before their cytie, brought oxen and garlandes vnto the churche porche, and wolde haue doone sacrifice with the people.

Paule and Barnabas abhorre to haue oxen and garlandes offred vnto them.

But when the Apostles, Barnabas and Paul herde that, they rent theyr clothes, and ran in amonge the people, cryinge and sayenge: Syrs, why do ye this? We are mortal men lyke vnto you, and preache vnto you, that ye shulde turne frome these vanities vnto the lyuynge God, which made heauen and earthe, and the see, and all that in theym is: whiche in tymes passe suffered all nacyons to walke in their owne wayes. Neuertheles he left not hym selfe without wytnesse, in that he shewed his benefytes, in gyuinge vs rayne frome heauen and frutefull seasons, fyllinge oure hertes with fode, and gladnesse. And with these sayenges, scace restrayned they the people, that they had not done sacrifice vnto theym.

Thyther came certayne Jewes frome Antioche and Iconium, and obtayned the peoples consent, and stoned Paul, and drew him oute of the cytie, supposynge, he had bene dede. How be it as the disciples stode rounde about him, he arose vp, and came into the cytie. And the next daye he departed with Barnabas to Derba. After they had preached to that cytie, and had taught many, they returned to Lystra, and to Iconium and Antioche, and strengthed the disciples soules, exhortyng them to continue in the faith, affirmyng that we must thorow moche tribulacion, entre into the kyngdome of God. And they ordeyned them

them elders by election in euery congregacion, and prayed and fasted, and cõmended them to God on whome they beleued. And they went thorow out Pisidia and came to Pamphilia, and when they had preached the worde of God in Perga, they descended into Attalia, and thence departed by shippe to Antioche, frome whence they were delyuered vnto the grace of God, to the worke whiche they had fulfylled. When they were come and had gathered the congregacion togyther, they rehersed all that God had done by them, and how he had opened the dore of faith vnto the gentyles. And there they abode longe tyme with the disciples.

¶ Variaunce about circumcision. The apostles pacyfye the matter at Jerusalem. Paule and Barnabas preache at Antyoche.

CAP. XV.

A Galath. v. a

THen came certayne frome Jewrye, and taught the brethren * excepte ye be circumcysed after the maner of Moses, ye can not be saued. And when there was rysen dissencion and disputynge not a lytell vnto Paul and Barnabas against them, they determyned that Paul and Barnabas, and certayne other of them, shulde go vp to Jerusalem, to the Apostles and elders, aboute this questiõ. And after they were brought on their waye by the congregacion, they passed ouer Phenices and Samaria, declarynge the conuersion of the Gentyles, and they brought great ioye vnto all the brethren. And when they were come to Jerusalem, they were receyued of the congregacion, and of the Apostles and elders. And they declared what thinges God hadde done by them. Then arose vp certayne of the secte of the Pharises, whyche dyd beleue, sayenge: that it was nedefull to circumcyse theym, and to enioyne theym, to kepe the lawe of Moses. And the Apostles, and elderes, came to gyther to reasone of this matter.

B

And when ther was moche disputyng, Peter rose vp and sayde vnto them: Ye men and brethren, ye knowe how that a good whyle agoo, God chose amonge vs that the Gentyls by my mouthe shulde heare the worde of the Gospel and beleue. And God which knoweth the herte, bare them wytnes, and gaue vnto them the holy ghost, euen as he dyd vnto vs, and he put no difference betwene the and vs, but with fayth purifyed theyr hertes. Nowe therfore why tempte ye God, that ye wolde put a yoke on the disciples neckes, which neyther our fathers nor we were hable to beare. But we beleue that thorowe the grace of the Lorde Jesu Christe, we shalbe saued, as they do. Then all the multytude was apeased and gaue audience to Barnabas and Paul, which tolde what sygnes and wonders God hade shewed amonge the Gentyles by them.

C

D

And when they helde theyr peax James answered saying: Men and brethren hertken vnto me. Simeon tolde how God at the begynnunge dyd vysyte the Gentyls, and receyued of them, people vnto his name. And to this, agreith the wordes of the Prophetes, as it is wrytten. After this I wyll returne, and wyll buyld agayne the tabernacle of Dauid which is fallen downe and the decayed of it, wyll I buylde agayne, and I wyll set it vp that the residue of men myghte seke after the Lorde, and also the Gentyls vpon whome my name is called on sayth the Lorde, whiche doth all these thynges: Known vnto God are all his workes frome the begynninge of the worlde. Wherfore my sentence is that we trouble not them whiche from amonge the Gentyls, are turned to God: but that we wryt vnto them, that they absteyne them selues frome fylthynes of ymages frome fornycacyon, from strangled and frome bloude. For Moses of olde tyme hath in euery cite that preach him, and is red in the synagoges euery Sabboth daye. Amos. ix.

D

Then pleased it the Apostles and elders with the hole congregacyon, to sende chosen men of their own company to Antioche with Paul and Barnabas. They sent Judas called also Barsabas, and Silas, whiche were chiefe men amonge the brethren, & gaue them letters in their handes after this forme.

Letters of Apostles.

The Apostles, elders and brethren send gretinges vnto the brethren which are of the gentyls in Antioche, Syria and Cylicia. For as moche as we haue herde that certayne which departed frome vs, haue troubled you with wordes, and combred youre myndes, sayeng: Ye must be circumcysed and kepe the lawe, to whome we gaue no suche commaundement: we thought good, when we were come togither with one accorde, to sende chosen men vnto you, with our beloued Barnabas & Paul, men that haue iesparded their lyues, for the name of our Lord Jesu Christ. We haue sent therfore Judas and Silas, whiche shall also tell you the same thinges by mouth. For it semed good to the holy ghost and to vs, to put no greuous thinge vpon you, more then these necessary thinges: that is to saye, that ye absteyne frome thinges offred to ymages, frome bloude, frome strangled and fornication. Frõ which yf ye kepe your selues, ye shall do wel. Fare ye well.

E

When they were departed, they came to Antioche, and gathered the multytude togyther, and delyuered the Epistle. When they had red it, they reioyced of that consolacion. And Judas and Sylas beinge Prophetes, exhorted the brethren with moche preachinge, & strengthed them. And after they hadde taryed there a space, they were let goo in peax of the brethren vnto the Apostles. Notwithstanding it pleased Sylas to abyde there still. Paul & Barnabas continued in Antioche teachinge & preachinge the worde of the Lord with other many.

F

But after a certayne space, Paul sayd vnto Barnabas: Let vs go agayne and vysyte oure brethren in euerye cyte where we haue shewed the worde of the Lorde, and se howe they do. And Barnabas gaue counsell to take with theym Johñ, called also Marcke. But Paul thoughte it not mete to take hym vnto

G

their

theyr company which departed from them at Pamphilia, and went not with them to the worcke. And the dissencion was so sharpe betwene them, that they departed a sunder one from ꝯ other: so that Barnabas toke Marcke and sayled vnto Cypers. And Paul chose Silas and departed, betaken of the brethren vnto the grace of God. And he went thorow all Cyria and Cilicia, stablysshynge the congregacions.

¶ Timothe is circumcised. Paul preacheth at Philippos, and there is put in prison.

CAPI. XVI.

A THen came he to Derba and to Lystra. And beholde, a certayne disciple was there named Timotheus, a womans sone whiche was a Jewesse and beleued: but his father was a Greke. Of whome reaported well, the brethren of Lystra, and of Iconium. The same, Paul wolde that he shulde go forth with hym, and toke and circumcysed him because of the Iewes which were in those quarters: for they knewe all, that his father was a Greke. As they went thorowe the cyties, they delyuered theym the decrees for to kepe, ordeyned of the Apostles & elders, whiche were at Jerusalem. And so were the congregacions stablysshed in the faithe, and encreased in noumbre dayly.

B When they had gone thorowe oute Phrygia, and the region of Galacia, and were forbydden of the holy ghost to preache the word in Asia, they came to Mysia, and sought to go into Bethynia. But the spirite suffered them not. Then they went ouer Mysia, and came downe to Troada. And a vysion appeared to Paul in the nyght. There stode a man of Macedonia and prayed him, sayenge: come into

C Macedonia, and helpe vs. After he had sene the vysion, immediatly we prepared to go into Macedonia, certyfyed that the Lorde had called vs, for to preache the Gospell vnto theym. Then sayled we forthe frome Troada, and with a strayght course came to Samothracia, and the next daye to Neapoli, and frome thence / to Philippos, whiche is the chiefe cytie in the partes of Macedonia, and a free cytie.

We were in that cytie abydinge a certayne dayes. And on the Sabboth dayes we wente oute of the cytie, besydes a ryuer, where men were wont to praye. And we sate downe and spake vnto the wemen, whiche resorted thyther. And a certayne woman named Lidya a sellar of purple, of the cytie of Thyatira, whiche worshypped God, gaue vs audience.

D Whose hert the Lorde opened that she attended vnto the thinges, whiche Paul spake. When she was baptysed and her housholde, she besought vs, sayenge: If ye thinke that I beleue on the Lorde, come into my house, and abyde there. And she constrayned vs.

* And it fortuned as we went to prayer, a certayne dāsell possessed with a spirite of south sayenge, met vs, which brought her master & mastres moche gaynes with Prophesyenge.

The same, folowed Paul and vs, and cryed, sayenge: These men are the seruauntes of the hyghest God, which shewe vnto vs the waye of saluacyon. And this dyd she many dayes. But Paule not content, tourned aboute and sayde to the spirite. I commaunde the in the name of Jesu Christe, that thou come oute of her. And he came out the same houre.

And when her master and mastres, sawe that the hope of their gaynes was gone, they caught Paul and Sylas, and drue theym into the market place, vnto the rulars, and E brought them to the officers, sayenge: These men trouble our cytie, which are Jewes, and preache ordinaunces, which are not lawfull for vs to receyue, neyther to obserue, sithens we are Romayns. And the people ranne on them, and the officers rent theyr clothes, and commaunded them to be beaten with roddes. And when they had beaten them sore, they cast them into prison, cōmaundyng the iayler to kepe them surely. Who when he had receyued suche commaundement, thrust theym in to the inner prison, and made theyr fete faste in the stockes.

F At mydnyghte Paule and Silas prayed, and praysed God. And the prysoners hearde them. And sodenly there was a greate erthquake, so that the foundacion of the prison was shaken, and anone all the dores opened, and euery manes bandes were lowsed. When the keper of the prison waked out of slepe and sawe the prison dores open, he drewe out his sweard and wolde haue kylled him selfe, supposynge the prysoners had bene flede. But Paule cryed with aloude voyce, sayng: do thy selfe no harme, for we are all heare. Then he called for a lyghte and sprange in and came tremblynge, and fell doune before Paul and Silas, and brought them out and sayd. Sirs, what muste I do to be saued? And they sayde: beleue on the Lorde Jesus, and thou shalt be G saued and thy housholde And they preached vnto him the worde of the Lorde, and to all that were in his house. And he toke them the same houre of the nyghte and washed theyr woundes, and was baptysed with all that belonged vnto him strayght way. When he had brought them in to his house, he sete meate before them, and ioyed that he with all his housholde, beleued on God.

And when it was daye, the officers sent the ministers, saying: let those men go. The keper of the prison tolde this sayinge to Paule, the officers haue sente worde to louse you. Nowe therfore gete you hence and go in peax. Then sayde Paule vnto them: they haue beaten vs openly vncondempned, wheras we are Romayns, and haue cast vs in to prison: and now wolde they sende vs awaye preuely? Nay, not so, but let them come them selues, and fet vs out. When the ministers tolde these wordes vnto the officers, they feared when they herde that they were Romayns, and came and besought them, and brought them out. and desyred them to departe out of the citie. So they went out of the prison and entred in to the house of Lidia, and when they had sene the

bzethzen, they comfozted them and departed.

¶ Paule commeth to Theſſalonica, where the Jewes let the cytye on a roze. Paule eſcapeth, and commeth to Athens, where he pzeacheth the true and vnknowne God.

CAPI. XVII.

A AS they made theyz iozney thozow Amphipolis, and Apolonia, they came to Theſſalonica where was a Synagoge of the Jewes. And Paule (as his maner was) went in vnto them, and thze ſaboth dayes declared fozth of the ſcrypture vnto them, ✝ openynge and alegynge that Chzyſt muſt nedes haue ſuffred and rysen agayne frome deathe, and that this Jeſus was Chzyſt, whom (ſayd he) I pzeache to you. And ſome of them beleued and came and companyed with Paul and Silas: alſo of the deuoute Grekes a greate multitude and of the cheſe wemen not a fewe.

Luke.xxiiii.g

B But the Jewes whiche beleued not, hauinge indignacion, toke vnto them euyll men which were vacabondes, and gathered a company, and ſet all the cytye on a roze, and made aſſaute vnto the houſe of Jaſon, and ſoughte to bzynge them out to the people. But when thy founde them not, they dzewe Jaſon and certayne bzethzen vnto the heedes of the cytie, cryng: theſe that trouble þ woꝛld are come hyther alſo, whiche Jaſon hath receyued pzeuely. ✝ And theſe all do contrary to the decrees of Ceſar, affirmynge an other kynge, one Jeſus. And they troubled the people and the officers of the cytie, when they herde theſe thyngꝫ And when they were ſufficiently anſwered of Jaſon and of the other, they let them go.

✝ John.xix.c

C And the bzethzen fozthwith ſente awaye Paule and Sylas by nyghte vnto Berrea/ Whiche when they were come thyther, they entred in to the Synagoge of þ Jewes. Theſe were the nobleſte of byzthe amonge them of Theſſalonia, whiche receyued the wozde with all diligence of mynde, and ſearched the ſcryptures daply whether thoſe thinges were euen ſo. And many of thē beleued: alſo of wozſhipfull wemen whiche were Grekes, and of men not a feawe. When the Jewes of Theſſalonica had knowlege that the wozde of God was pzeached of Paule at Berrea, they came and moued the people there. And then fozthwith the bzethzen ſent away Paul to go as it were to the ſee: but Silas and Thimothe abode

D there ſtyl. But they that gyded Paul, bzought him vnto Athens, and receyued a commāndement vnto Silas and Timothe foz to come to him fozthwith and came theyz waye. Whyle Paul wayted foz theym at Athens, his ſprete was moued in him, to ſe the cytye gyuen to wozſhyppyng of ymages. Then he diſputed in the Synagoge with the Jewes, & with the deuout perſonnes, and in the market daply with them that came vnto him. Certayne Philoſophers of the Epicures and of the Stoykes, diſputed with him. And ſome ther were which ſayde: What will this babler ſaye? Other

E ſayde: he ſemeth to be a ſhewer of ſtraunge goddes, þ Straunge þ becauſe he pzeached vnto thē Jeſus and the reſurreccion. And they toke hym, and bzought him in to Marce ſtrete, ſayinge: may we not know what this new doctrine wherof thou ſpeakeſt, is? Foz thou bzyngeſt ſtraunge newes to our eares. We wolde know therfoze what theſe thynges meane. Foz all the Athenians and ſtrangers which where there, gaue them ſelues to nothyng els, but eyther to tell oz to heare newes.

goddes) Greke

Paul ſtode in the myddes of Marce ſtrete, and ſayde: ye men of Athens I pzeceyue that in all thynges ye are to ſuperſtitious. Foz as I paſſed by and behelde the maner how ye wozſhip youre goddes, I founde an aultare wherin was wzitte: vnto the vnknowē God. Whom ye then ignozauntly wozſhyp, him ſhew I vnto you: ✝ God that made the wozlde and all that are in it, ſeinge that he is Lozde of heuen and erthe dwelleth not in temples made with handes, neyther is wozſhypped with mennes handes, as though he neded of any thing, ſeing he him ſelfe gyueth lyke and bzeeth to all men euery where and hath made of one bloude all nations of men, foz to dwell on all the face of the erth. and hath aſſygned befoze, how longe tyme, and alſo the endes of theyz inhabytacio, that they ſhulde ſeke God, yf they myght fele and fynde him, though he be not farre frome euery one of vs. Foz in him we lyue, moue and haue oure beinge / as certayne of youre owne Poetes ſayd. Foz we are alſo his generacion. Foz as moche then as we are the generacion of God, we oughte not to thynke that the Godhed is lyke vnto golde, ſyluer oz ſtone, grauen by craft and ymagination of man.

The ozac of preachy of Paule

✝ Actu.xiii

He meaneth there Aratus the poet. G

And the tyme of this ignozaunce God regarded not. But nowe he byddeth all men euery wheare repent, becauſe he hath appoynted a daye, in whiche he will iudge the wozld accozdynge to ryghtewyſenelle, by that man whome he hath appoynted, and hathe offred faith to all men, after that he had rayſed him frome deathe.

When they herde of the reſurrection frome deathe, ſome mocked, and other ſayde: We wyll heare the agayne of this matter. So Paul departed frome them. Howe be it certayne men claue vnto Paul and beleued, amonge whiche was Dionyſius a iudge, and a woman named Damaris, and other with theym.

¶ Paul pzeacheth at Cozinthum, continuyng there a pere and a halfe, goeth agayne in to Siria, commeth to Epheſus, Ceſarea and Antioche. Of Apollos, Aquila and Priſcilla.

CAPI. XVIII.

A AFter that Paul departed from Athens and came to Cozynthum, and founde a certayne Jewe named Aquila bozne in Ponthus, lately come frome Italy with his wyfe Priſcilla (becauſe that the Emperour Claudius hadde commaunded all Jewes to departe frome Rome) and he dzewe vnto thē. And becauſe he was of þ ſame crafte, he abode with them and wzought: their crafte was to make tentes. And he pzeached in the Synagoge

goge euery Sabboth daye, and exhorted the Jewes and the gentyls.

When Silas and Timotheus were come from Macedonia, Paul was constrayned by the spyrite to testyfye to the Jewes that Jesus was very Christ. But when they sayd contrary and blasphemed, he shoke his rayment and sayde vnto them: youre bloude vpon youre owne heddes, and from hensforth I go blamles vnto the gentyls. And he departed thence and entred in to a certayne mannes house named Justus a worshypper of God, whose house ioyned harde to the synagoge. Now he it one Crispus the chefe ruler of the synagoge beleued on the Lorde with all his housholde, and many of the Corinthians gaue audience, and beleued and were baptysed.

Then spake the Lorde to Paule in the nyght by a vysion. Be not afrayd, but speake, & holde not thy peace: for I am with the, & no man shall inuade the that shall hurte the. For I haue moche people in this citie. And he contynued there a yeare and sixe monethes, and taught them the worde of God.

When Gallio was ruler of the countre of Achaia. the Jewes made insurrectiō with one accorde agaynste Paule, and brought him to the iudgment seate, sayinge: this felow counseleth men to worshippe God, contrary to the lawe. And as Paule was aboute to open his mouthe Gallio sayde vnto the Jewes: yf it were a matter of wrong, or an euyll dede (O ye Jewes) reason wolde that I shulde beare you: but yf it be a question of wordes, or of names. or of youre lawe, loke ye to it youre selues. For I wyl be no iudge in suche maters, and he draue them frome the seate. Then toke al the Greckes Sosthenes the chefe ruler of the Synagoge, and smote him before the iudges seate. And Gallio cared for noone of those thynges.

Paule after this, tarryed there yet a good whyle, and then toke his leaue of the brethren and sayled thence in to Syria, Priscilla and Aquila accompanying him. And he shore his heed in Cenchrea, for he had a vowe And he came to Ephesus and left them there: but he him selfe entred in to the Synagoge, and reasoned with the Jewes. When they desyred him to tary longer tyme with them, he consented not. but bade them fare well sayinge. I muste nedes at this feaste that commeth, be in Jerusalem: but I wyll returne agayne vnto you. yf God wil. And he departed frome Ephesus and came vnto Cesarea: and ascended and saluted the congregacion, and departed vnto Antioche, and when he had tarryed there a whyle, he departed. And wente ouer all the cōutre of Galacia & Phrygia by order, strengthinge all the disciples.

And a certayn Jewe named Appollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. The same was informed in the waye of the Lorde, and he spake feruently in the spyrite, and taughte diligētly the thynges of the Lorde, and knew but the baptisme of Johñ only. And the same began to speake boldly in the Synagoge. And when Aquila and Priscilla hadde herde hym, they toke him vnto them and expouned vnto him the waye of God more perfectly.

And when he was disposed to go in to Achaia the brethren wrote, exhortynge the disciples to receyue him. After he was come thyther, he holpe them moche whiche hadde beleued thorow grace. And mightely he ouercame the Jewes, and that openly, shewynge by the scriptures that Jesus was Christe.

¶ Of the.xij. men whom Paule baptysed at Ephesus and what miracles were done by him. Demetrius moueth sedition in the cyte.

CAPI. XIX.

IT fortuned whyle Apollo was at Corinthum, that Paul passed thorow the vpper coostes and came to Ephesus, and found certayne disciples, and sayde vnto them: haue ye receyued the holy ghoste sithens ye beleued? And they sayde vnto him: no, we ha e not hearde whether there be any holy ghost or no. And he sayde vnto them: wherewith were ye then baptysed? And they sayd: With Johns baptysme. Then sayde Paule: Johñ baptysed with the baptisme of repentaunce, saying vnto the people that they shulde beleue on him, which shuld come after him: that is on Christ Jesus. When they herde that, they were baptised in the name of the Lord Jesu. And Paul layde his handes vpon them, and the holy ghost came on them, and they spake with tonges, and prophesyed, and all the men were aboute twelue.

And he went in to the synagoge, and behaued him selfe boldely for the space of thre monethes, disputynge and gyuynge them exhortacions of the kyngdome of God. ✠ When dyuers wexed harde herted and beleued not, but spake euyll of the waye, and that before the multytude: he departed from them and seperated the disciples. And he disputed dayly in the scole of one called Tyrannus. And this contynued by the space of .ij. yeares so that all they whiche dwelte in Asia, herde the worde of the Lorde Jesu, both Jewes and Greckes. And God wrought no small myracles by the handes of Paul: so that frome his body, were brought vnto the sycke, napkyns or partelettes, and the dyseases departed frō them, and the euyll spretes went oute of them.

Then certayne of the vagabounde Jewes exorcistes, toke vpon them to call ouer them whiche had euyll spretes, the name of ỳ Lord Jesus sayenge: We conjure you by Jesu whō Paul preacheth. And there were seuen sonnes of one Sceua a Jewe and chefe of the prestes whiche dyd so. And the euyll spyrete answered and sayde: Jesu I know, and Paul I know: but who are ye? And the man in whome the euyll spyrete was, ran on them, and ouercame them. and preuayled against them, so that they fleade out of that house naked and wounded. And this was knowen to all the Jewes, and Greckes also, whiche dwelt at Ephesus,

and feare came on them all, and they magnified the name of the Lorde Jesus.

And many that beleued, came and confessed and shewed theyr workes. Many of them whiche vsed curious craftes, brought theyr bookes and burned them before all men, and they counted the prece of them, and founde it fyfty thousande syluerlynges. So myghtely grewe the worde of God, and preuayled. After these thinges were ended, Paul purposed in the spirite, to passe ouer Macedonia and Achaia, and to go to Jerusalem, sayenge: After I haue bene there, I must also se Rome. So sent he into Macedonia two of the that ministred vnto him, Timotheus and Erastus but he hym selfe remayned in Asia for a season.

E The same tyme there arose no lytell a doo about that waye. For a certayne man named Demetrius, a siluersmyth, which made siluer shrynes for Diana, was not a lytell benefice all vnto the craftes men. Which he called together with the workemen of lyke occupation and sayde: Syrs, ye knowe that by this craft we haue gaynes, And ye se and heare that not alone at Ephesus, but almost thorowout all Asia, this Paul hath perswaded and turned awaye moche people, sayeng that they be not Goddes whiche are made with handes. So that not onely this our craft commeth into parell to be set at nought: but also that the temple of the greate Goddesse Diana shoulde be despysed, and her magnificence shoulde be destroyed, whiche all Asia and the worlde worshypped.

When they herde these sayinges, they were full of wrath, and cryed out sayenge: Greate is Diana of the Ephesians. And all the cytie was on a rooze, & they rushed into the comen hall with one assent, and caught Gayus and Aristarcus, men of Macedonia, Pauls companyons. When Paul wolde haue entred in vnto the people, the disciples suffred him not.

F Certayne also of the chefe of Asia which were his frendes, sent vnto him, desyringe him that he wolde not preace into ꝑ comen hall. Some cryed one thinge and some an other, and the congregacion was all oute of quyet, and the moare parte knewe not wherfore they were come togither.

Some of the company drue forthe Alexander, the Jewes thrustynge hym forwardes. Alexander beckened with the hande, and wolde haue gyuen the people an aunswere. When they knewe that he was a Jewe, there arose a shoute almost for the space of two houres, of all men cryenge: great is Diana of the Ephesians.

When the towne clarcke hadde ceased the people, he sayde: Ye men of Ephesus, what man is it that knoweth not, how the cytie of the Ephesians is a worshypper of the greate Goddesse Diana, and of the ymage whiche

G came frome heauen. Seynge then no man sayth here against, ye oughte to be content, & to do nothinge rashely: for ye haue broughte hyther these men whiche are neyther robbers of churches, ne despysers of your Goddes. Wherfore yf Demetrius and the craftes men which are with him, haue any sayenge to any man, the lawe is open, and there are rulers, let them accuse one an other. Yf ye go aboute any other thynge, it maye be determyned in a lawfull congregacyon. For we are in perell to be accused of this dayes dulynesse: for as moche as there is no cause wherby we may gyue a rekeninge of this concourse of people. And when he had thus spoken he let the congregation departe.

¶ Paule goeth in to Macedonia and in to Greece. At Troas he rayseth vp a deed body. At Ephesus he calleth the elders of the congregacion togyther, commytteth the keppynge of Goddes flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth to shyppe.

CAPI. XX.

A

AFter the rage was ceased, Paul called the disciples vnto him, and toke his leaue of them, and departed to go into Macedonia. And when he hadde gone ouer those parties, and gyuen them large exhortations, he came into Greece, and there abode three monethes. And when the Jewes layde awayte for him as he was aboute to sayle into Syria, he purposed to returne thorow Macedonia. There accompanied him into Asia, Sopater of Berrhea, and of Thessalonia, Aristarcus and Secundus, and Gayus of Derba, and Timotheus: and out of Asia, Tichicus and Trophimos. These went before, and taryed vs at Troas. And we sayled away frō Philippos after the Eester holydayes, & came vnto them to Troas in fyue dayes, where we abode seuen dayes.

B

And on the morow after the Saboth day, C the disciples came togither for to breake bred, and Paul preached vnto them (redy to depart on the morowe) and continued the preaching vnto mydnight. And there were manye lightes in the chaumber where they were gathered togither, and there sate in a wyndowe a certayne ponge man named Eutichus, fallen Eutichus.
into a depe sleepe. And as Paul declared, he was the moare ouercome with slepe, and fell D
downe frome the thyrde lofte, and was taken iii. Reg. xvii.
vp deed. ✠ Paul went downe and fel on him iiij. Reg. iiij.
and embraced him, and sayde: make nothing a doo, for his lyfe is in hym. When he was come vp agayne, he brake bred, and talked, & comened a longe whyle, euen tyll the morynge, and so departed. And they brought the younge man a lyue, and were not a lytell cōforted.

And we went afore to shyp, and sayled vnto Asson, there to receyue Paule. For so had he appointed, & wolde him selfe go a fote. When he was come vnto vs to Asso, we toke him in, and came to Mytilenes. And we sayled thence and came the next dayoueragainst Chios. And the next day we arriued at Samos, and taryed at Trogilon. The next day we came to Myleton: for Paul had determined to leaue Ephesus as they sayled, because he wolde not spende the tyme in Asia. For he hasted to be

(yf

(yf he coulde possible) at Jerusalem at the day
D of Pentecost. Wherfore frome Mylete he
sente to Ephesus, and called the elders of the
congregacion. And when they were come to
him, he sayd vnto them: Ye knowe from the
fyrste daye that I came in to Asia, after what
maner I haue bene with you at all seasons,
seruynge the Lorde with all humblenes of
mynde, and with many teares, and temptac-
ons, whiche happened vnto me by the layn-
ges awayte of the Jewes/ and howe I kepte
backe nothyng that was profitable, but that
I haue shewed you and taughte you openly
and at home in your houses, witnesyng bothe
to the Jewes, and also to the Grekes, the re-
pentaunce towarde God, and fayth towarde
our Lorde Jesus.

And now beholde, I go bounde in the spyrite
E vnto Jerusalem, and knowe not what shall
come on me there, but that the holy ghost wit
nesseth in euery citye, saying: that bandes and
trouble abyde me. But none of those thynges
☞ moue me, neither is my lyfe dere vnto my self,
that I myght fulfyll my course with ioye, and
the ministracion which I haue receyued of the
Lorde Jesu, to testifie the gospell of the grace
of God.

And nowe beholde, I am sure that hence
forth ye all (those whom I haue gone preа-
chynge the kyngdome of God) shall se my
F face no more. ✳ Wherfore I take you to re-
corde this same day, that I am pure from the
bloude of all men. For I haue kepte nothing
backe, but haue shewed you all the counsell
of God. Take hede therfore vnto your selues
and to all the flocke, wherof the holy ghoste
hathe made you ouerseers, to rule the congre-
gacion of God, whiche he hathe purchased
with his bloude. ✳ For I am sure of this,
that after my departynge, shall greuous wol-
ues entre in amonge you, whiche wyll not
spare the flocke. And of youre owne selues
shall men aryse, speakynge peruerse thynges
☞ to drawe disciples after them. Therfore a-
wake, and remembre that by the space of thre
yeres, I ceased not to warne euery one of you
bothe nyght and daye with teares.

And nowe brethren, I commende you to
God, and to the worde of his grace, whiche
is able to buylde further, and to gyue you
an inheritaunce, amonge all them whiche are
sanctyfyed. I haue desyred no mannes syluer,
G golde or vesture. Ye knowe well that these
handes haue mynistred vnto my necessityes,
and to them that were with me. I haue she-
wed you all thynges, how that so labouryng
☞ ye oughte to receyue the weyke, and to re-
membre the wordes of the Lorde Jesu, howe
he sayde: It is more blessed to gyue, then to
receyue.

When he hadde thus spoken, he kneled
downe and prayed with them all. And they
wepte haboundantly, and fell on Paules
necke, and kyssed him, sorowynge most of all
for the wordes whiche he spake, that they
sholde se his face no more. And they accompa-
nyed him vnto the shyppe.

¶ Paules Iorney by shyppe. Of Philyppe the Euangelist, and Agabus the prophet, which warned Paul not to go to Jerusalem. He remayned stedfast in his purpose, and is taken in the temple.

CAPI. XXI.

AND it chaunsed that as sone as we had A
launched forth, and were departed from
them, we came with a strayghte course
vnto Choon, and the day folowyng vnto the
Rhodes, and from thence vnto Patara. And
we founde a shyppe redye to sayle vnto Phe-
nices, and went a borde and set forthe. Then
appeared vnto vs Cyprus, and we lefte it on
the lefte hande, and sayled vnto Syria, and
came vnto Tyre. For there the shyp vnladed
her burthen. And when he had founde brethre
we tarryed there seuen dayes. And they tolde
Paule thorowe the spirite, that he sholde not
go vp to Jerusalem. And when the days were
ended, we departed and went our wayes, and
they all brought vs on our waye, with theyr
wyues and chyldren, tyll we were come oute
of the city. And we kneled downe in the shore B
and prayed. And wen we had taken our leaue
one of an other, we toke shyp, and they retur-
ned home agayne.

When we had full ended the course from
Tyre we aryued at Ptolomaida, and saluted
the brethren, and abode with them one daye.
The nexte daye, we that were of Paules com
panye departed and came vnto Cesarea. And
we entred in to the house of Philip the E-
uangelyst, whiche was one of the seuen dea-
cons, and abode with him. The same man
hadde foure doughters virgyns, whiche dyd
prophesye. ✳ And as we tarryed there a good C
meyny of dayes, there came a certayne Pro- Iectu.ii.d
phete frome Jurye, named Agabus. When Agabus.
he was come vnto vs, he toke Paules gyrdel,
and bounde his handes and feete, and sayde:
Thus sayth the holy ghost, so shal the Jewes
at Jerusalem bynde the man that oweth this
gyrdell, and shal delyuer him in to the handes
of the Gentyles.

When we herde this, both we and other of
the same place, besoughte him that he wolde
not go vp to Jerusalem. Then Paule an-
swered and sayde: What doo ye, weppnge
and breakynge myne herte? I am redye not
to be bounde onely, but also to dye at Jeru-
salem for the name of the Lorde Jesu. When
we coulde not turne his mynde, we ceased/ D
sayinge: the wyll of the Lorde be fulfylled.
After those dayes we made our selues redye,
and went vp to Jerusalem. There went with
vs also certayne of the disciples of Cesarea,
and broughte with them one Mnason of Cy-
prus, an olde disciple with whome we sholde
lodge. And when we were come to Jerusa-
lem, the brethren receyued vs gladly. And on
the morow, Paule went in with vs vnto Ja-
mes, and all the elders came togyther. And
when he hadde saluted them, he tolde by ord-
re all thynges that God had wrought amonge
the Gentyles by his ministracion. And when
they herde it they glorifyed the Lorde, and

sayde vnto him: Thou seest brother, how ma ny thousande Jewes there are whiche beleue, and they are all zelous ouer the lawe. And they are informed of the, that thou teachest all the Jewes which are amonge the gentils, to forsake Moses, and sayest that they ought not to circumcyse their children, neyther to lyue after the customes. What is it therfore? The multitude must nedes come togither. For they shall heare that thou art come. Do therfore this, that we saye to the.

Numer. vi. a.

E * We haue foure men, which haue a vowe on them. Them take, and purifye thy selfe with theym, and doo coste on them, that they maye shaue their heddes, and all shall know that those thinges whiche they haue herde cõcernynge the, are nothynge: but that thou thy selfe also walkest and kepest the lawe. For as touchinge the gentyls whiche beleue, we haue written and concluded, that they obserue no suche thynges: but that they kepe themselues frome thynges offred to ydoles, frome bloude, frome strangled, and from fornication. Then the nexte daye Paul toke the men, and purifyed him selfe with them, and entred into the temple, declarynge that he obserued the dayes of the purification, tyll that an offringe shoulde be offred for euerye one of theym.

And as the seuen dayes shulde haue bene ended, the Jewes whiche were of Asia, when they sawe hym in the temple, they moued all the people, and layde handes on hym, cryng:

F men of Israel, helpe. This is the man that teacheth all men euery where against the people and the lawe, and this place. Moreouer he hath brought Grekes into the temple, and hath defyled this holy place. For they sawe one Trophimus an Ephesian with him in the cytie. Him they supposed Paul had brought into the temple. And al the cytie was moued and the people swarmed togyther. And they toke Paul and drue him out of the temple, & forthwith the dores were shut.

As they went about to kyll hym, tydinges came vnto the chief captayne of the Souldyers, that all Jerusalem was moued. Whiche immediately toke Souldyers and vndercaptaynes, and ran downe vnto theym. When they sawe the Captayne and the Souldyers, they lefte smytinge of Paul. Then the Cap-

G tayne came nere and toke him, and commaũded him to be bounde with two chaynes, and demaunded what he was, and what he had done. And one cryed this, an other that amõg the people. And when he coulde not knowe ꝑ certaynte for the rage, he commaunded hym to be caryed into the castel. And whẽ he came vnto ꝑ Greces, it fortuned that he was borne of the Souldyers for the violence of the people. For the multitude of the people folowed after, cryenge: awaye with him.

And as Paul shulde haue bene caryed into the castel, he sayde vnto the Captayne: maye I speake vnto the? Which sayd: Canst thou speke Greke? Arte not thou that Egyptian, whiche before these dayes made an vproure, & led out into the wyldernesse foure thousande men that were murtherers? But Paul sayde I am a man whiche am a Jewe of Tharsus a cytie in Cycill, a Cytesen of no vyle cytie, I beseche the / suffre me to speake vnto the people. When he had gyuen him lycence, Paule stode on the steppes, and beckened with ꝑ hãd vnto the people, and there was made a great sylence. And he spake vnto them in the Ebrew tongue, sayenge:

¶ Paule answereth the Jewes, is scourged, and layde in pryson agayne.

CAPI. XXII.

YE men brethren & fathers, heare myne aunswere which I make vnto you. A

When they hearde that he spake in the Ebrewe tongue to them, they kepte the more sylence. And he sayde: I am verely a man, whiche am a Jewe borne in Tharsus, a cytie in Cycill: neuertheles brought vp in this cytie, at the fete of Gamaliel, and informed diligently in the lawe of the fathers, and was feruent mynded to God warde, as ye all are this same daye, and * I persecuted this way Iectus. viii. a. and. xv. a

vnto the death, byndynge and delyuerynge into pryson bothe men and wemen, as the chief preest dothe beare me wytnesse, and all the el-

B ders of whome also I receyued letters vnto the brethren, and went to Damasco to bringe them whiche were there bounde vnto Jerusalem for to be punyshed.

And it fortuned, as I made my iourney, & was come nyghe vnto Damasco about none, sodeynly there shone frome heauen a greate lyghte rounde aboute me, and I fell vnto the earthe, and hearde a voyce, sayenge vnto me. Iectu. viii. a

* Saul, Saul, why persecutest thou me? And I aunswered: What arte thou Lorde? And he sayde to me: I am Jesus of Nazareth whome thou persecutest. And they that were with me sawe a lyght and were afrayde: but they heard not the voyce of him that spake with me. And I sayde: What shall I doo

C Lorde? And the Lorde sayde vnto me: Aryse, and go in to Damasco and there it shalbe told the of all thinges which are appointed the to do. And when I sawe nothing for the brightnes of the lyght, I was ledde by the hande of them that were with me, and came into Damasco.

And one Ananias a perfect man, and as per taynynge to the lawe haynge good reporte of all the Jewes whiche there dwelte, came

D vnto me, and stode and sayde vnto me: Brother Saule, loke vp. And that same houre I receyued my sight and sawe him. And he sayd the God of our fathers hath ordeyned the before, that thou shuldest knowe his will, and shuldest se that which is rightfull, & shuldest heare the voyce of his mouth: for thou shalt be his witnes vnto all men of those thinges whiche thou hast sene and hearde. And nowe: why taryest thou? Aryse and be baptysed, and washe awaye thy synnes, callynge on the name of the Lorde. And it fortuned, when I was come agayne to Jerusalem / and prayde

in the

in the temple, that I was in a traunce, and
E sawe him, sayinge vnto me. Make haste, and
get the quyckly out of Ierusalē/for they wyll
not receyue thy wytnesse that thou bearest of
me. And I sayde: Lorde they knowe that I
pysoned and bet in euery synagoge them that
dyleued on the. And when the bloode of thy
wytnesse Steuen was shed, I also stode by, &
consented vnto his deth, and kept the rayment
of them that slewe him. And he sayd vnto me:
departe, for I wyll sende the a farre hence vn-
to the Gentyles.

They gaue him audience vnto his worde,
and then lyfte vp theyr voyces, and sayde: a-
F waye with suche a felowe frome the erth: it
is pitye that he sholde lyue. And as they cryed
and cast of theyr clothes, and threwe dust in to
the ayre, the captayne bad him be broughte in
to the castel, and commaunded him to be scour
ged, and to be examined/that he might know
wherfore they cryed on hym. And as they
bounde him with thonges, Paule sayde vnto
the Centurion that stode by: Is it laufull for
you to scourge a man that is a Romayne, and
vncondemned? When the Centurion herde
that, he went and tolde the captayne, sayinge:
G What intendest thou to do? This man is a
Romayne.

Then the captayne came, and sayde to him:
Tell me, art thou a Romayne? He sayde: Ye.
And the captayne answered: With a greate
somme obteyned I this fredome. And Paule
sayde: I was free borne. Then forthwith de-
parted from him they which sholde haue ex-
amined him. And the captayne also was afrayd
after he knewe that he was a Romayne: be-
cause he had bounde him.

On the morowe, because he wolde haue
knowen the certaynte, wherfore he was ac-
cused of the Iewes, he losed him from his bon
des, and commaunded the chefe preestes, and
all the concile to come togyther, and brought
Paule, and set him before them.

¶ Paule commeth before the counsell. Debate aryseth among the people. The captayn deliuereth him/ God comforteth him.

CAPI. XXIII.

A PAule beheldē the counsel and sayd: Men
and brethren, I haue lyued in al good con
science before God ✳ tyll this daye. The
hye preest Ananias commaunded them þ stode
B by to smyte him on the mouthe. Then sayde
Paule to him: God smyte the thou paynted
wall. Syttest thou & iudgest me after the law,
and commaundest me to be smytten contrarye
to the lawe? And they that stode by sayde: re-
uilest thou Gods hye preest? Then said Paul:
I wist not, brethren, that he was the hye preest.
For it is wrytten: ✳ thou shalte not curse the
B ruler of thy people.

When Paule perceyued that the one parte
were Sadduces, and the other Pharisees, he
cryed out in the counsell. Men and brethren,
✳ I am a Pharisey, the sonne of a Pharisey.
Of the hope and resurrection frome dethe, I
am iudged. And when he had so sayde, there
arose a debate betwene the Pharisees and the
Sadduces/and the multitude was deuyded.
✳ For the Sadduces saye there is no resurrec-
tion, neither aungel ne spirite. But the Pha- Math.xxij.c
risees graunte bothe. And there arose a greate
crye, and the Scribes which was of the Pha-
risees parte, arose and stroue, saying: we fynde
none euyll in this man. Though a spyrete or an
aungell hath appered to him, let vs not stryue
agaynst God.

And when there arose greate debate, the
captayne fearynge, lest Paule sholde haue ben C
pluckt asonder of them, commaunded the soul-
dyers to go downe, and to take hym frome
them, and to bringe him in to the castell. The
night folowynge, God stode by him and sayd: D
be of good chere Paule, for as thou hast testi-
fyed of me in Ierusalem, so muste thou beare
wytnes at Rome. When daye was come, cer-
tayne of the Iewes gathered them selues to-
gyther, and made a bowe, sayinge: that they
wolde neither eate nor drynke, tyll they had
kylled Paule. They were about .xl. which had
made this conspiracte. And they came to the
chefe preest & elders, and said: we haue bound
our selues with a bowe, that we wyl eate no-
thynge, tyll we haue slayne Paule. Nowe D
therfore gyue ye knowlege to the captayne
and to the counsell, that he bringe him forthe
vnto vs to morow, as though we wold know
some thyng more perfectly of hym. But we (or
euer he come neare) are redy in the meane sea-
son to kyll hym.

When Paules systers sonne herde of theyr
layinge awayte, he wente and entred in to the
castel, and tolde Paule. And paule called one
of the vnder captaynes vnto hym, and sayde:
bringe this ponge man vnto the hye capteyn:
for he hathe a certayne thynge to shewe him.
And he toke him, and brought him to the cap-
tayne, and sayd: Paule the prysoner called me
vnto him, and prayed me to bryng this ponge
man vnto the, whiche hath a certayne matter
to shewe the.

The hye captayne toke him by the hande, E
and wente aparte with him out of the waye:
and asked him, what hast thou to say vnto me?
And he sayd: the Iewes are determined to de-
syre the that thou woldest bringe forth Paule
to morowe in to the counsell, as though they
wold enquire somwhat of him more perfectly:
But folow not theyr mynde: for there lye in
wayte for him of them mo then .xl. men, which
haue bounde them selues with a bowe, that
they wyl neither eate ne drinke tyl they haue
kylled him. And now are they redye, and loke
for thy promyse.

The captayne let the ponge man departe,
and charged hym: See thou tell no man that F
thou hast shewed these thynges to me. And he
called vnto him two vnder captaynes, saying:
make redye two hundred souldyers to go to
Cesarea, and horsemen three score and ten, and
speare men two hundred, at the thyrde houre
of the nyghte. And delyuer them beestes that
they maye put Paule on, and bringe him safe
vnto Felix the deputye, and wrote a letter in
this maner.

Claudius

Claudius Lyſias vnto the moſt myghtye ruler Felix ſendeth greetynge. This man was taken of the Jewes, and ſholde haue ben kylled of them. Then came I with ſouldiers, and reſcued him, and perceyued that he was a Romayne. And when I wolde haue knowen the cauſe wherfore they accuſed him, I broughte him forth in to theyr counſell. There perceyued I that he was accuſed of queſtions of their lawe: but was not gylty of any thynge worthye of death or of bondes. And when it was ſhewed me howe the Jewes layde wayte for the man, I ſent him ſtreyght waye to the, and gaue commaundement to his accuſers, yf they hadde oughte agaynſte him, to tell it vnto the: fare well. The ſouldiers as it was commaunded them, toke Paule, and broughte him by nyghte to Antipatras. On the morowe they left the horſe men to go with him, and returned vnto the caſtell. Whiche when they came to Ceſarea, delyuered the epiſtle to the deputye, and preſented Paule before him. When the deputie hadde redde the letter, he aſked of what countreye he was. And when he vnderſtode that he was of Cicill, I wyll heare the (ſayde he) when thyne accuſers are come alſo: and commaunded him to be kepte in Herodes iudgement houſe.

¶ Paule is accuſed before Felix, he anſwereth for him ſelfe.

CAPI. XXIIII.

A After fyue dayes, Ananias the high preſt deſcended with the elders, and with a certeyn oratour named Tertullus, and enformed the ruler of Paule. When Paule was called forthe, Tertullus began to accuſe him, ſayinge: where as we lyue in greate quietnes by the meanes of the, and many good thinges are done vnto this nacion through thy prouidence: that alowe we euer and in all places moſt myghty Felix with al thankes. Not withſtandyng that I be not tedious vnto the I praye the that thou woldeſt heare vs of thy curteſye a fewe wordes.

B We haue founde this man a ✠ peſtilent felowe, and a mouer of debate vnto all the Jewes thorowe out the worlde, and a mayntayner of the ſecte of Nazarytes, and hathe alſo enforced to pollute the temple. Whome we toke and wolde haue iudged accordyng to our lawe, but the hye captayne Lyſias came vpon vs, and with greate violence toke him awaye out of our handes, commaundynge his accuſers to come to the. Of whome thou mayſte (yf thou wylte enquyre) knowe of all theſe thynges wherof we accuſe him. The Jewes C lykewyſe affirmed, ſaying that it was euen ſo.

Then Paule (after that the ruler him ſelfe had beckened vnto him that he ſholde ſpeake) anſwered: I ſhall with a more quiet mynde anſwere for my ſelfe, for as moche as I vnderſtande, that thou haſt ben of many yeres a iudge vnto this people, becauſe yͤ thou mayſte knowe that there are yet but twelue dayes ſithens I wente vp to Jeruſalem for to praye, D and they neither found me in the temple diſputynge with any man, either raiſynge vp the people, neyther in the Synagoges, nor in the cite. Neither can they proue the thinges wherof they accuſe me.

But this I confeſſe vnto the, that after that waye (whiche they call hereſye) ſo worſhyp I the God of my fathers, beleuynge all thinges whiche are wrytten in the lawe and the Prophetes, and haue hope towardes God, that the ſame reſurrection of the deed (which they them ſelues loke for alſo) ſhall be both of iuſt and vniuſte. And therfore ſtudye I to haue a clere conſciencie towarde God, and towarde man alſo.

But after many yeres, I came and broughte almes to my people, & offeringes in the whiche they founde me purified in the temple, neither with multitude, nor yet with vnquietnes, how be it there were certayne Jewes oute of Aſia, whiche oughte to be here preſente before the, and accuſe me, yf they had ought agaynſte me: E or elles let theſe ſame here ſaye, yf they haue founde any cuyll doyng in me, whyle I ſtande here in the counſell: excepte it be for this one voyce that I cryed ſtandynge amonge them, of the reſurrection of the deed, am I iudged of you this daye.

When Felix herde theſe thynges, he referred them, for he knewe very wel of that way, and ſayd: when Lyſias the capteyn is come, I wyll knowe the vtmoſt of your matters. And he commaunded an vnder captayne to kepe Paule, and that he ſhold haue reſt, and that he F ſholde forbyd none of his acqueyntaunce to miniſter vnto him, and to come vnto him.

And after a certayne dayes, came Felix and his wyfe Druſilla, whiche was a Jewe, and called forth Paule, and herde him of the faith whiche is towarde Chryſt, and as he preached of righteouſnes, temperaunce, and iudgement to come, Felix trembled and anſwered: thou G haſte doone ynoughe at this tyme, departe/ when I haue conuenient tyme, I wyll ſende for the. He hoped alſo that money ſholde haue ben gyuen him of Paule, that he myght looſe him: wherfore he called him the oftener, and commoned with him. But after two yere, Feſtus Porcius came in to Felix rowme. And Felix wyllynge to ſhewe the Jewes a pleaſure, lefte Paule in priſon bounde.

¶ The Jewes accuſe Paule before Feſtus, he appeleth vnto the Emperoure, and is ſent vnto Rome.

CAPI. XXV.

When Feſtus was come in to the prouynce, after thre dayes he aſcended from A Ceſarea vnto Jeruſalem. Then enformed him the hyghe preeſtes, and the chiefe of the Jewes of Paule. And they beſought hym and deſyred fauour againſt him, that he wolde ſende for him to Jeruſalem: and layd awayt for him in the way to kyll him. Feſtus anſwered that Paul ſholde be kepte at Ceſarea, but that he hym ſelfe wolde ſhortly departe thyther. Let them therfore (ſayde he) whiche among you are hable to wit, come downe with

by

Prioner. xvii. and. xxix. b.

vs and accuse him, yf there be any faute in the man.

B When he had taryed there more then tenne dayes, he departed vnto Cesarea, and the next daye sate downe in the iudgement seate, and commaunded Paule to be brought. When he was come, the Iewes whiche were come from Ierusalem, came aboute him, and layde many and greuous complaynte agaynste Paule, whiche they coulde not proue as longe as he answered for him selfe, that he had neither agaynst the lawe of the Iewes, neither against the temple, nor yet agaynste Cesar offended any thynge at all.

Festus wyllyng to do the Iewes a pleasure C answered Paule and sayde: wylt thou go to Ierusalem, and there be iudged of these thynges before me? Then sayde Paule: I stande at Cesars iudgement seate, where I ought to be iudged. To the Iewes haue I no harme done, as thou beste well knowest. Yf I haue hurte them, or commyted any thynge worthy of dethe, I refuse not to dye. Yf none of these thynges are, wherof they accuse me, no man ought to delyuer me to them. I appeale vnto Cesar. Then spake Festus with deliberacion, and answered. Thou hast appealed vnto Cesar: vnto Cesar shalt thou go.

D After a certayne dayes, kynge Agrippa, and Bernice came vnto Cesarea to salute Festus. And when they hadde ben there a good season, Festus rehersed Paules cause vnto the kynge, sayinge: there is a certayne man lefte in prysō of Felix, aboute whome when I came to Ierusalem the hye preestes and elders of the Iewes enformed me, & desyred to haue iudgement agaynst him. To whom I answered: It E is not the maner of the Romayns to delyuer any man that he sholde perisshe, before that he whiche is accused, haue ỹ accusars before him, and haue lycence to answere for him selfe, concernyng the cryme layde agaynste hym: when they were come hyther without delaye on the morowe I sate to gyue iudgement, and commaunded the man to be brought forthe. Agaynste whome when the accusers stode vp, they broughte none accusacion of suche thynges as I supposed: but hadde certayne questions agaynste him of theyr owne superstition, and of one Iesus whiche was deed, whome Paule affirmed to be alyue. And bycause I doubted of suche maner questyons, I asked him whether he wolde go to Ierusalem, and there be iudged of these matters. Then when Paule hadde appealed to be kepte vnto the F knowlege of Cesar, I commaunded him to be kepte tyll I myghte sende him to Cesar. Agrippa sayd vnto Festus: I wolde also heare the man my selfe. To morowe (sayd he) thou shalte heare him. And on the morowe when Agrippa was come and Bernice with greate pompe, & were entred in to the counsell house with the capitaynes and chiefe men of the cyte, at Festus commaundement Paule was broughte forthe. And Festus sayd: kynge Agrippa, and all men whiche are heare presente G with vs: ye se this man aboute whom all the multitude of the Iewes haue ben with me, bothe at Ierusalem, and also here, cryinge that he oughte not to lyue any longer: Yet founde I nothynge worthy of dethe, that he had commyted. Neuertheles sythens that he hathe appealed to Cesar, I haue determyned to sende him. Of whome I haue no certayne thyng to wryte vnto my Lorde. Wherfore I haue brought him to you, and specially vnto the, kynge Agrippa, that after examinacion had, I might haue somwhat to write. For me thinketh it vnreasonable for to sende a prisoner, and not to shewe the causes whiche are layde agaynst him.

¶ Kynge Agrippa heareth Paule, whiche telleth him his callynge frome the begynnynge.

CAPI. XXVI.

AGrippa sayde vnto Paule: thou arte permytted to speke for thy selfe. Then A Paule stretched forthe the hande, and answered for him selfe. I thinke my selfe happy kynge Agrippa, bicause I shal answere this daye before the, of all the thynges wherof I am accused of the Iewes, namely bicause thou art expert in al costomes and questions, which are amonge the Iewes. Wherfore I beseche B the to heare me pacyently.

My lyuynge of a chylde, which was at the fyrste amonge myne owne nacion at Ierusalem, knowe all the Iewes, whiche knewe me from the begynnyng, yf they wolde testifie it. For after the moost straytest secte of our laye, lyued I a Pharisey. And nowe I stande and am iudged, for the hope of the promyse made of God vnto oure fathers: vnto whiche promyse our twelue trybes instantly seruyng god daye and nyghte, hope to come. For whiche C hopes sake, kynge Agrippa, am I accused of the Iewes. Why sholde it be thought a thing incredible vnto you, that God sholde rayse agayne the deed? I also verely thoughte in my selfe, that I ought to do many contrary thinges, clene agaynst the name of Iesus of Nazareth: whiche thynge I also dyd in Ierusalem. Where many of the sayntes I shut vp in prysō, and had receyued auctorite of the hye preestes. And when they were put to dethe, I gaue the sentence. And I punyshed them ofte in euery synagoge, and compelled them to blaspheme: and was yet more madde vpon them, and persecuted them euen vnto straūge cityes. About the whiche thynges as I went to Damasco with auctoritie and lycence of the hygh preestes, euen at myddaye (o kynge) I sawe in the way a light from heuen, aboue the brightnes of the sonne, shyne rounde about me, and them whiche iourneyed with me.

When we were all fallen to the earthe, I herde a voyce speakynge vnto me, and sayinge in the Hebrewe tonge: * Saul, Saul, why persecutest thou me? It is harde for the to kycke agaynst the prycke. And I sayde: Who arte thou Lorde? And he sayde: I am Iesus whom thou persecutest, but ryse and stand vp on thy fete. For I haue appeared vnto the for this purpose, to make the a minister & a wytnesse, E Actu. 9. a and 22. b

nesse bothe of those thinges whiche thou hast sene, and of those thynges in whiche I will appeare vnto the, deliuering the from the people, and from the Gentyles, to whome now I sende the, to open their eyes, that they myght turne from darckenesse to lyght, and from the power of Satan vnto God, that they may receyue forgyuenesse of synnes and inheritaunce amonge them, which are sanctified by faith in me.

F Wherfore kynge Agrippa, I was not disobedient vnto the heauenly vysion: but shewed fyrste vnto them of Damasco, and at Jerusalem, and thorow out all the costes of Jewry, and to the Gentyles, that they shulde repent, and tourne to God, and do ryght workes of repentaunce. For this cause, the Jewes caught me in the temple, and went about to kyll me. Neuertheles I obtayned helpe of God, and continewe vnto this daye, witnessinge bothe to small and great, sayenge none other thynges, then those whyche the Prophetes and Moses dyd saye, shulde come, that B Christe shoulde suffre, and that he shoulde be the fyrste that shoulde ryse from deathe, and shoulde shewe lyght vnto the people, and to the Gentyles. As he thus aunswered for him selfe: Festus sayde with a lowde voyce. Paul, thou arte beydes thy selfe. Moche learninge hath made the mad. And Paule sayde: I am not mad, moste dere Festus: but speake the wordes of truthe and sobrenelle. The kynge knoweth of these thynges, before whome I speake freely: Neyther thynke I that any of these thynges are hydden from him: For this thinge was not doone in a corner. Kynge Agrippa, beleuest thou the Prophetes? I wote well thou beleuest. Agrippa sayd vnto Paul: Somwhat thou bryngest me in mynde for to become a Christen. And Paul sayde: I wolde to God, that not onely thou: but also al that heare me to daye, were, not somewhat onely, but all togyther, suche as I am, excepte these bondes. And when he hadde thus spoken, the kynge rose vp, and the deputie, and Bernice, and they that sate with them. And when they were gone a parte, they talked betwene them selues / sayenge: This man doeth nothynge worthy of deathe, nor of bondes. Then sayd Agrippa vnto Festus: This man myght haue bene lowsed, yf he hadde not appealed vnto Cesar.

¶ Paule shippinge towarde Rome, Julius the Captayne intreateth him curteously, at the laste they suffre shipwrake.

CAP. XXVII.

A When it was concluded that we shoulde sayle into Italye, they delyuered Paule and certayne other prysoners, vnto one named Julius, an vnder Captayne of Cesars Soudyers. And we entred into a shyppe of Adrampcium, and lowsed from lande, appoynted to sayle by the costes of Asia, one Aristarcus oute of Macedonia, of the countrey of Thessalia beynge with vs. And the nexte daye we came to Sidon. And Julius courteously entreated Paul, and gaue him lybertie to go vnto his frendes, and to refreshe hym selfe. And from thence launched we, and sayled harde by Cypers, because ỹ wyndes were contrarye. Then sayled we ouer the see of Cylicia, and Pamphilia, and came to Myra B cytie in Lycia.

And there the vndercaptayne founde a shyp of Alexander, redye to sayle into Italye, and put vs therin. And when we had sayled slowly many dayes, and scace were come ouer against Gnydon (because the wynde withstode vs,) we sayled harde by the costes of Candy, ouer against Salmo, and with moch worke sayled beyonde it, and came vnto a place called Goodpoorte. Nyghe whervnto was a cytie called Lasea. When moch tyme was spēt and saylynge was now ieoperdeous, because also that we hadde ouerlonge fasted, Paule put theym in remembraunce, and sayde vnto them. Syrs, I perceyue that this vyage will C be with hurt and moche dommage, not of the ladynge and shyppe onely: but also of oure lyues. Neuertheles the vnder Captayne beleued the gouernoure and the maister, better then tho thinges, which were spokē of Paul. And because the hauen was not commodious to wynter in, manye toke counsell to departe thence, yf by any meanes they myght attayne to Phenices, & there to wynter, whiche is an hauen of Candy, & seruyth to the southwest, and northwest wynde. Whē the southwynde blewe, they supposynge to obtayne their purpose lowsed vnto Asson, and sayled paste all Candy.

But anone after, there arose against their purpose, a flawe of wynde oute of the northeast. And when the shyppe was caughte, and coulde not resiste the wynde, we let her go, & D drawe with the wether. And we came vnto an yle named Clauda, and hadde moche worke to come by a bote, whyche they toke vp, and vsed helpe, vndergerdynge the shyp, fearinge least we shulde haue fallen into Syrtes, and we let downe a vessell, and so were caryed. The next daye when we were tossed with an exceadynge tempest, they lyghtened the shyp, and the thirde daye we cast out with our own handes, the tackelynge of the shyppe. When at the laste neyther sunne nor starre in many dayes appeared, and no small tempest laye vpon vs, all hope that we shuld be saued, was then taken awaye. Then after longe abstynence, Paul stode forth in the myddes of thē and sayde: Syrs ye shulde haue harkened to me, and not haue lowsed from Candy, neyther to haue brought vnto vs this harme and losse. And nowe I exhorte you to be of good chere. For there shall be no losse of any mans lyfe amonge you, saue of the shyppe onely. For there stode by me this nyght the Aungell of God, whose I am, and whome I serue, sayenge: Feare not Paule, for thou muste be brought before Cesar. And lo, God hath gyuen vnto the, all that sayle with the. Wher- E fore Syrs be of good chere: for I beleue god, that it shalbe euen as it was tolde me. How be it we muste be cast into a certayne ylonde.

But

But when the fourtenth nyght was come, as we were caryed in Adria about mydnyght, the shypmen demed that there appered some countrey vnto them: and sounded, and found it twentye faddoms. And when they hadde gone a lytell further, they sounded agayne/ and founde fyften faddoms. Then fearynge least they shoulde haue fallen on some rocke/ they caste foure ancres oute of the sterne, and wyshed for the daye.

As the shyppemen were aboute to flee oute of the shyppe, and hadde let downe the bote into the see, vnder a couloure as though they wolde haue cast ancres out of the forshyppe: Paul sayde vnto the vnder captayne and the F Souldiers: excepte these abyde in the shyppe, ye can not be safe. Then the Souldiers cut of the rope of the bote, and let it fall awaye.

And in the meane tyme, betwene that and daye, Paul besought them all to take meate, sayenge: This is the fourtenth daye that ye haue taryed and contynued fastinge, receyuinge nothinge at all. Wherfore I praye you take meate: for this noo doubte, is for youre helthe: for there shall not an heare fall from the heed of any of you

And when he had thus spoken, he toke bred and gaue thankes to God, in presence of the all, and brake it, and beganne to eate. Then were they all of good chere, & they also toke meate. We were all togyther in the shyppe, two hundred three score and syxtene soules. And when they had eaten ynough, they lightened the shyppe, and cast out the wheate into the see. G

When it was daye, they knewe not the lande, but they espyed a certayne hauen with a banke into the which they were mynded (yf it were possible) to thruste in the shyppe. And when they hadde taken vp the ancres, they commytted them selues vnto the see, and lowsed the rudder bondes, & hoysed vp the mayne sayle to the wynde, and drew to lande. But they chaunced on a place, whiche had the see on both the sydes, and thrust in the shyp. And the foore parte stucke fast, and moued not, but the hynder brake with the violence of the waues.

The Souldyers counsell, was to kyll the prysoners, least any of them, when he hadde swome oute shoulde flee awaye. But the vnder captayne, wyllynge to saue Paule, kepte them frome their purpose, and commaunded that they that coulde swymme, shoulde caste theym selues firste into the see, and scape to lande. And the other he commaunded to goo, some on bordes, and some on broken peces of the shyppe. And so it came to passe, that they came all safe to Lande.

¶ The viper hurteth not Pauls hande / he healeth Publius father/ and preacheth Christ at Rome.

CAPI. XXVIII.

AND when they were escaped, then they A knewe that the yle was called Milete And the people of the countrey shewed vs no lytell kyndnes: for they kyndled a fire and receyued vs euery one, because of the present rayne, and because of the colde. And whe Paul hadde gathered a bondel of styckes, and put theym in to the fyre, there came a viper oute of the heat, and lept on his hande. Whe the men of the countreye sawe the worme hange on his hande, they sayde amonge them selues: This man must nedes be a murtherer: Whome (thoughe he haue escaped the see) yet B vengeaunce suffereth not to lyue. But he shouke of the vermen into the fyre, and felte no harme. But they wayted, when he shulde haue swollen, or fallen downe dead sodeynly. So after they hadde loked a greate whyle / and sawe no harme come to hym, then they chaunged their myndes, and sayde that he was a God.

In the same places, the chiefe man of the yle, whose name was Publius, hadde a lordshyp: the same receyued vs, & lodged vs thre dayes courteously. And it fortuned that the father of Publius laye sycke of a feuer, and of a bluddy flixe. To whome Paul entred in, and prayde, and layd his handes on him/ and healed him. When this was doue, other also C which had dyseases in the yle, came and were healed. And they dyd vs great honoure. And when we departed, they laded vs with thinges necessary.

After thre monethes we departed in a shyp of Alexandre, whiche hadde wyntred in the yle, whose badge was Castor and Pollux. And when we came to Syracusa, we taryed there three dayes. And frome thence we fet a compasse, and came to Regium. And after one daye the southwynde blew, and we came the nexte daye to Putiolus: where we found bre thren, and were desyred to tary with them seuen dayes, and so came to Rome. And frome thence, when the brethren herde of vs, they D came against vs to Appiforum, and to ye thre tauernes. When Paul sawe them, he thanked God, & wexed bolde. And when he came to Rome, the vnder Captayne delyuered the prysoners to the chiefe Captayne of the host: but Paul was suffred to dwell by him selfe w one Souldyer that kept him.

And it fortuned after thre dayes, that Paul called the chiefe of the Jewes togyther. And when they were come, he sayde vnto them. Men and brethren, thoughe I haue committed nothinge againste the people or lawes of oure fathers: yet was I delyuered prysoner, frome Jerusalem, into the handes of the Romayns. Whyche when they hadde examyned me, wolde haue let me go, because they found no cause of deathe in me. But when the Jewes cryed contrarye, I was constrayned to E appeale vnto Cesar: not because I had ought to accuse my people of. For this cause haue I called for you, euen to se you, and to speake with you: because that for the hope of Israel, I am bounde with this chayne.

And

And they sayde vnto him: We neyther receyued lettres out of Jewrye pertayninge vnto the, neyther came any of the brethren that shewed or spake anye harme of the. But we will heare of the what thou thinkest. For we haue herde of this secte, that euery where it is spoken againste. And when they had appointed him a daye, there came many vnto him into his lodgynge. To whom he expouned and testified the kyngdome of God, and preached vnto them of Jesu: bothe out of the lawe of Moses, and also out of the Prophetes, euen frome morynge to nyght. And some beleued the thinges which were spoken, and some beleued not.

When they agreed not amonge theym selues they departed, after that Paul hadde spoken one worde. Well spake the holy ghost by Esay the Prophete vnto our fathers, sayeng:

Esaie.vi.c
Math.xiii.b.
Marck.iiii.b
Luke.viii.b.
John.xii.f

✠ Go vnto this people and saye: with youre eares shall ye heare, and shal not vnderstand: and with youre eyes shall ye se, and not perceyue.

For the hert of this people is wexed grosse, and their eares were thicke of hearynge, and their eyes haue they closed: lest they shulde se with their eyes, and heare with their eares, & vnderstande with their hertes, and shulde be conuerted, and I shoulde heale theym. Be it knowen therfore vnto you, that this saluacio of God is sent to the Gentyls, and they shal heare it. And when he had sayde that, the Jewes departed, and had greate altercation amonge them selues.

And Paul dwelt two yeres full in his lodgynge / and receyued all that came to hym, preachynge the kyngdome of God, and teachynge thole thynges, whiche concerned the Lorde Jesus with all confydence, vnforbodden.

? ✠ ¿

THere endeth the Actes of the Apostles.

¶ The Epistle of the Apostle S. Paule to the Romayns.

¶ Paule declareth his loue towarde the Romayns sheweth what the Gospell is with the frute therof, and rebuketh the beestlynes of the flesshe.

CAPI. I. ✠

A

Paul the seruaunt of Jesu Christe called to be an Apostle, put apart to preache the gospel of god which he promised afore by his ꝓphetes in the holy scriptures ꝯ make mẽcion of his sonne, begotten of the seed of Dauid, as pertaynynge to the flesshe: and declared to be the sonne of God, with power of the holy ghoste that sanctifieth, sithens the tyme that Jesus Christ our Lorde rose agayne from deathe, by whome we haue receyued grace and Apostleshyp, to bringe all maner hethen people vnto the obedience of the faith, that is in his name: of whiche are ye a parte also, whiche are Jesus Christes by callynge. ✠

To all you of Rome beloued of God, and sayntes by callyng. Grace w̃ you, and peace frõ god our father, & from the Lorde Jesu Christ.

B

Fyrst I thanke my god thorow Jesu Christ for you all, bicause your faythe is publysshed throughout al the worlde. For god is my witnes, whom I serue with my spyrete in the gospel of his sonne, that without ceasing I make mencion of you alwayes in my prayers, beseechyng that ones at last, a prosperous iourney by the wyl of god) might fortune me, to come vnto you. For I longe to se you, that I might bestowe amonges you some ghostly gyfte to strengthe you with/that is, that I mighte be comforted togyther with you, throughe the common fayth, which both ye and I haue.

I wolde ye sholde knowe brethren that I haue often tymes purposed to come vnto you (but haue ben let hytherto) to haue some frute amonge you, as I haue amonge other of the Gentyles. For I am detter both to the Grekes, and to them whiche are no Grekes, vnto the lerned, and also vnto the vnlerned. Lykewyse as moche as in me is, I am redy to preache the gospell to you of Rome also. For I am not ashamed of the gospell of Christ, bicause it is the power of god for saluacion to all that byleue, namely to the Jewe, and also to the hethen. For by it the ryghtousnes of god is opened from ꝓ fayth to fayth. As it is wrytten: ✠ the iust shall lyue by fayth.

C

For the wrath of god appereth from heuen agaynste all vngodlynes and vnryghtousnes of men, whiche witholde the truth in vnrighteousnes / for as moche as what maye be knowen of god, that same is manifest amonge the. For god dyd shewe it vnto them. So that his inuisible thynges: that is to saye, his eternal power and godhed, are vnderstande and sene by the workes from the creacion of the worlde So that they are without excuse, in as moche as when they knewe god, they glorified hym not as god, neither were thankfull, but waxed full of vanities in theyr ymaginacions, and theyr folysshe hertes were blynded. When they counted them selues wyse, they became foles, and turned the glorye of the immortall god, vnto the symilitude of the ymage of mortal man, and of byrdes, and four foted beestes, and of serpentes. Wherfore god likewise gaue them vp vnto theyr hertes lustes, vnto vnclennesse, to defyle theyr owne bodyes betwene them selues: whiche turned his trouthe vnto a lye, and worshypped and serued the creatures more then the maker, whiche is blessed for euer. Amen. For this cause god gaue them vp

D

vnto shamefull lustes. For euen theyr women dyd chaunge the naturall vse vnto the vnnaturall. And lykewyse also the men lefte the naturall vse of the woman, and brent in their lustes one to an other. And man with man wroughte fylthynesse, and receyued in them selues the rewarde of theyr errour, as was accordynge.

And as it semed not good vnto them to be a knowen of god, euen so god deliuered them vp vnto a leude mynde, that they sholde do tho thynges whiche were not comly, beynge full of all vnrighteous doynge, of fornicacion, wyckednesse, couetousnesse, malicyousnes, full of enuye, murther, debate, disceyte, euyll condycioned, whysperers, backbiters, haters of god, doers of wronge, proude, bosters, bryngers vp of euyll thynges, disobedient to father & mother, without vnderstanding, couenaunt breakers, vnloynge, trucebreakers, and merciles. Whiche men thoughe they knewe the ryghtousnesse of god, howe that they whiche commyt suche thynges are worthy of deth, yet not Oske. vii. a

onely do the same, but also haue pleasure in them that do them.

¶ He rebuketh the Jewes, which as touching sinne are like the Heythen, yea worse then they.

CAPI. II.

A

THerfore art thou inexcusable, o man, who so euer thou be that ꝓiudgest. For in that thou iudgest an other, thou condemnest thy selfe. For thou that iudgest, doest euen the same. But we are sure that the iudgement of god is according to the trouth, against them whiche commit suche thinges. Thynkest thou this, o thou mã that iudgest them which do suche thinges, and yet doest the verye same, that thou shalt escape the iudgement of god? Eyther despysest thou the ryches of his goodnes, patience, and longe sufferaunce? and remembrest not howe that the kyndnes of God leadeth the to repentaunce?

ꝓ To Judge, here (as in many other places) signifieth to condemne other & esteeme thy selfe righteous.

But thou after thyne harde herte ꝯ can not

B

repente, heapest the togyther the treasure of wrath agaynst the daye of vengeaunce, when shal be opened the rightous iudgemẽt of god,

Psal.lxii. whiche wyll reward euery man accordyng to his dedes, that is to saye, prayse, honour, and immortalitie to them which continue in good doynge, and seke eternal lyfe. But vnto them that are rebellious and disobey the truth, and folow iniquite, shal come indignacion & wrath, tribulacion and angusth vpō the soule of euery man that dothe euyl: of the Jewe fyrst, and also of the Gentyle. To euery man that doth good, shall come prayse, honour, and peax: to the Jewe fyrst, & also to the Gentyle. For there is no parcialitie with God. But who so euer hath synned without lawe, shal perisshe without lawe. And as many as haue synned vnder the lawe, shall be iudged by the lawe. For before God they are not righteous which heare the lawe: but the doers of the lawe shall be iustified. For yf the Gentyles which haue no lawe, do of nature those thynges conteyned in the lawe: then they haupnge no lawe, are a lawe vnto them selues, which shewe the dede of the lawe wrytten in their hertes: whyle C their conscience beareth wytnes vnto them, and also their thoughtes, accusynge one an other, or excusynge at the day when God shall iudge the secretes of men by Jesu Christ, according to my glad tidynges.

Beholde, thou art called a Jewe, & trustest in the lawe, and reioycest in god, and knowest his wyll, and hast experience of good & bad, in that thou art informed by the lawe, & diseuest that thou thy self art a guyde vnto the blynde, a light to them whiche are in darcknes, an informer of them whiche lacke discrecion, a teacher of vnlerned, which hast the forme of that which ought to be knowen, and of the trouth in the lawe. But thou which teachest an other teachest not thy selfe. Thou preachest a man shulde not steale, and yet thou stealest. Thou D sayest, a man shold not commit aduoutry, and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honour. Thou reioycest in the lawe, and thorow breakyng the lawe, dishonourest God/for the name of God is euyll spoken of amonge the Gentyles thorow you: as it is wrytten.

Esays.lvii.a. Ezec.xxxvi.d. Circumcision verily auayleth yf thou kepe the lawe. But yf thou breake the lawe, thy circumcision is made vncircumcision. Therfore if the vncircumcised kepe the right thinges conteyned in the lawe: shal not his vncircumcision be counted for circumcision? And shall not vncircumcision whiche is by nature (yf it kepe the lawe) iudge the, whiche beinge vnder the letter & circumcision, dost transgresse the law? For he is not a Jewe, whiche is a Jewe outwarde. Neither is that thing circūcision which is outwarde in the flesshe. But he is a Jewe whiche is hyd within, and the circumcision of the herte is the true circumcision, which is in spirite, and not in the letter, whose prayse is not of men, but of God.

¶ Sheweth what preferment the Jewes haue, and that both the Jewes and Gentyles are vnder synne, and are iustified only by the grace of God in Christe.

CAPI. III.

WHat preferment then hathe the Jewe? A
eyther what auauntageth circumcision?
surely very moche. Fyrst vnto them was
cōmitted the word of god. What then though
some of them dyd not bylcue? shall their vn-
bylefe make the promyse of God without ef-
fect? God forbyd. Let God be true, & all men Psalm.cxv.
lyars, as it is wrytte: ℣ thou mightest be iusti- Psalmo.l.a
fied in thy saying, and shouldest ouercome when
thou arte iudged.

Yf our vnrighteousnes make the righteous- B
nesse of God more excellent: what shall we
saye? Is God vnrighteous, whiche taketh
vengeaunce? I speake after the maner of men.
God forbyd. For how then shal god iudge the
worlde? Yf the veritie of God appeare more
excellent thorowe my lye vnto his prayse, why
am I henforth iudged as a synner? and saye
not rather (as men euyll speake of vs, and as
some affyrme that we say) let vs do euyl, that
good maye come therof: Whose damnacion
is iuste.

What say we then? Are we better then they? C
No, in no wise/ for we haue alredy proued how
that bothe Jewes and Gentyles are all vnder
synne, as it is written: there is none righteous,
no not one: there is none that vnderstandeth,
there is none that seketh after God, they are Psal.xiii.a
al gone out of the waye, they are all vnprofi- and v.a
table/ there is none that dothe good, no not
one. ✠ Their throte is an open sepulcre, with Psalm.v.
their tonges they haue discepued: the poyson
of aspes is vnder their lyppes. Whose mou- Psa.cxxxix
thes are full of cursynge and bitternes. Their Psalmo.ix.
fete are swyft to shed bloode. Destruction and Prophet.
wretchednes are in their wayes. And the way Esay.lix.a
of peax they haue not knowen. There is no Psal.xxxv.
feare of God before their eyes.

✠ We knowe that what so euer the lawe
sayth, he sayth it to them which are vnder the
lawe. That all mouthes may be stopped, and
al the worlde be subdued to God, bicause that
by the dedes of the lawe shall no flesshe be iu-
stifyed in the syghte of God. For by the lawe
commeth the knowlege of synne.

Nowe the righteousnes that commeth of
God, is declared without the fulfyllynge of
the lawe, haupnge wytnesse of the lawe, and
of the Prophetes. The righteousnes no doubte
whiche is good before God, commeth by the
faythe, of Jesus Christe, vnto all and vpon al
that bylcue.

There is no difference: for all haue syn- D
ned, and lacke the glorye of God: but are iu-
stifyed freely by his grace, thorowghe the re-
dempcion that is in Christe Jesu, to whome
God hathe made a seate of mercye, thorowe Exodi.xxv.a
faythe in his bloude, to shewe the righteousnes
whiche before him is of valour, in that he for-
gyueth the synnes that are past, whiche God
dyd suffre to shewe at this tyme the righteous-
nes that is allowed of hym, that he myghte
be counted iust, and a iustifier of him which bi-
leueth on Jesus. ✠

Where is then thy reioycynge? It is exclu- A
ded. By what lawe? by the lawe of workes?
Naye, but by the lawe of faythe.

Therfore we holde that a man is iustified
by

by fayth without the dedes of the lawe. Is he the God of the Jewes onely? Is he not also the God of the Gentyles? yes of the Gentyles also? For it is God onely, whiche shall iustifye circumcision of fayth, and vncircumcision thorow fayth. Do we then destroye the lawe thorowe fayth? God forbyd. But we rather establysshe the lawe.

¶ He declareth by the example of Abraham, that fayth iustifieth, & not the law nor the workes therof.

CAPI. IIII.

A WHat shal we say then that Abraham oure father as pertaynynge to the flesshe, dyd fynde? Yf Abraham were iustified by dedes, then hathe he wherin to reioyce, but not before God. For what sayth the scripture? Abraham bileued God, and it was counted vnto him for ryghtousnes. To him that worketh is the rewarde not reckened of fauour, but of duty. To him that worketh not, but byleueth on him that iustifieth the vngodly, his fayth is counted for ryghtousnes. Euen as Dauid describeth the blessednesse of the man, vnto whome God ascribeth ryghtousnes without dedes. * Blessed are they, whose vnryghtousnes are forgyuen, and whose synnes are couered. Blessed is that man to whome the Lorde imputeth not synne.

B Came this blessednes then vpon the circumcised, or vpon the vncircumcised? We saye verily how that faith was reckened to Abraham for ryghtousnes. How was it reckened? in the tyme of circumcision? or in the tyme before he was circumcised? Not in the tyme of circumcision: but when he was yet vncircumcised. And he receyued the signe of circumcision as a seale of the ryghtousnes whiche is by fayth, which fayth he had yet beynge vncircumcised: that he shulde be the father of al them that bileue, though they be not circumcised, that ryghtousnes myght be imputed to them also: and that he might be the father of the circumcised, not bycause they are circumcised onely, but bicause they walke also in the steppes of ỹ faith that was in oure father Abraham, before the tyme of circumcision.

C For the promesse that he shulde be the heyre of the worlde, was not gyuen to Abraham, or to his seed thorow the lawe: but thorow the ryghtousnes of fayth. For yf they whiche are of the law, be heyres, then is fayth but vayne, and the promesse of none effecte, bycause the lawe causeth wrathe / for where no lawe is, there is no transgression. Therfore by faith is the inheritaunce gyuen, that it myght come of fauour, and the promyse myghte be sure to all the seed. Not to them onely whiche are of the lawe, but also to them which are of the fayth of Abraham, whiche is the father of vs all. As it is written: I haue made the a father to many nations, euen before God whom thou hast byleued whiche quickeneth the deed, and calleth those thynges whiche be not, as though they were.

D Which Abraham contrary to hope, bileued in hope, that he shulde be the father of many nations, according to that which was spoken: So shal thy seed be. And he fainted not in the faith, nor yet considered his owne body whi. h was now deed, euen when he was almost an hundred yere olde: ne yet that Sara was past childe bearynge. He staggered not at the promesse of God thorow vnbyefe, but was made strong in the fayth, and gaue honour to God, full certified, that what he had promised, that he was able to make good. And therfore was it reckened to him for righteousnes. Genesis.xv.a

It is not wrytten for him only, that it was reckened to him for ryghtousnes, but also for vs, to whom it shall be counted for righteousnes, so that we byleue on him that rayled vp Jesus our Lorde from deth: Whiche was gyuen for our synnes, and rose agayne for to iustifye vs.

¶ The power of fayth, hope & loue: and how death raygned frome Adam vnto Christe, by whom onely we haue forgyuenes of synnes.

CAPI. V.

BYcause therfore we are iustified by faith, we are at peace with God thorowe our Lorde Jesu Christ, by whom we haue a waye in thorow fayth, vnto his grace, wherin we stande & reioyce in hope of the prayse that shal be giuen of God: Neither w we so onely: but also we reioyce in tribulacion. Knowyng that tribulacion bringeth pacience, pacience experience, experience bringeth hope. And hope maketh not ashamed, for the loue of God is shed abrode in our hertes by the holy ghoste, whiche is gyuen vnto vs. A

For when we were yet weyke accordynge to the tyme: Christe dyed for vs whiche were vngodly, yet scace wyl any man dye for a righteous man. Peraduenture for a good man durst a man dye. + But God setteth out his loue B that he hath to vs, for asmoche as whyle we were yet synners, Christe dyed for vs. Moche more then now (beyng iustified in his bloode) shal we be saued from wrath thorow him.

For yf when we were ennempes, we were reconcyled to God by the dethe of his sonne: moche more seyng we are reconcyled, we shall be preserued by his lyfe. Not onely so, but we also ioye in God by our Lorde Jesus Christ, by whome we haue receyued the attonement.

Wherfore as by one man synne entred in to C the worlde, and dethe by synne. And so dethe wente ouer all men, in so moche that all men synned. For euen vnto ỹ tyme of the law was synne in the worlde, but synne was not regarded as long as there was no lawe: neuertheles deth raygned from Adam to Moses, euen ouer thē also that synned not, with like transgression as dyd Adam: whiche is the figure of him that is to come.

But the gyfte is not lyke as the synne. For yf thorow the syn of one, many be deed: moche more plenteous vpon many was the grace of God and gyfte by grace, which grace was gyuen by one man Jesus Christ.

And the gyfte is not ouer one synne, as deth came thorow one synne of one that synned / for damnacion came of one synne vnto condemnation: but the gyfte came to iustifye frome many synnes. Adams disobedience dāned vs all er we our selues wrought euil. And Christes obedience saueth vs all, er we our selues worke any good.

D nyp ſynnes. For yf by the ſynne of one, deathe
reygned by the meanes of one: moche more
ſhal they whiche receyue abundance of grace
and of the gyft of ryghtouſnes, reygne in life
by the meanes of one (that is to ſaye) Jeſus
Chryſte.

Lykewiſe then as by the ſynne of one, con-
demnacion came on all men: euen ſo by the iu-
ſtifieng of one commeth the ryghtouſnes that
bringeth life vpon al men. For as by one mās
diſobedience many became ſynners: ſo by the
obedience of one, ſhal many be made righteous.
But the lawe in the meane tyme entred in,
that ſynne ſhold increaſe. Neuertheles where
aboundaunce of ſynne was, there was more
plenteouſnes of grace: to thintent ꝑ as ſynne
had reygned vnto dethe, euen ſo myght grace
reygne throwe ryghtouſnes vnto eternall
lyfe, by the helpe of Jeſu Chryſt.

¶ For as moche as we be deliuered throw Chriſt
frome ſynne, we muſte faſſion our ſelues to lyue as
the ſeruantes of God, and not after our own luſtes.
The vnlyke reward of ryghtouſnes and ſynne.

CAPI. VI.

A What ſhall we ſaye then? Shall we con-
tinue in ſynne, that there maye be abun-
dance of grace? God forbyd. How ſhall
we that are deed as touchyng ſynne, lyue any
longer therin? ✣ Remembre ye not that al
we whiche are baptyſed in the name of Je-
ſu Chryſte, are baptiſed to dye with hym?
We are buryed with him by baptyſme for to
dye, that lykewyſe as Chryſte was rayſed vp
from deth by the glory of the father, euen ſo
we alſo ſholde walke in a newe lyfe. For yf we
be grafte in deth lyke vnto him: euen ſo muſt
we be in the reſurrection. This we muſte re-
membre, that oure olde man is crucified with
him alſo, that the body of ſynne myght vtter-
ly be deſtroyed, that henceforth we ſholde not
B be ſeruauntes of ſynne. For he that is deed, is
iuſtifyed from ſynne.

Wherfore yf we be deed with Chriſt, we bi-
leue that we ſhal liue with him: remembring
that Chryſt, beynge ones rayſed from deth, dy-
eth no more. Deth hathe no more power ouer
hym. For as touchynge that he dyed, he dyed
concernynge ſynne, ones. And as touchynge
that he lyueth, he liueth vnto God. Likewiſe
ymagen ye alſo, that ye are ϕ deed concernyng
ſynne, but are alyue vnto God throwe Jeſu
Chryſte our Lorde. ✣ Let not ſynne reygne
therfore in your mortal bodyes, that ye ſholde
thervnto obey in the luſtes of it. Neither giue
ye your membres as inſtrumentes of vnrigh-
touſnes vnto ſynne, but gyue your ſelues vn-
to God, as they that are alyue from deth. And
gyue your membres as inſtrumentes of ryght-
ouſnes vnto God. Let not ſinne haue power
ouer you: for ye are not vnder the lawe, but
vnder grace.

What then? Shall we ſynne, bycauſe we
are not vnder the lawe, but vnder grace? God
forbyd. ✣ Remembre ye not that to whome
ſo euer ye commyt your ſelues as ſeruauntes
to obey, his ſeruauntes ye are to whome ye o-
bey: whether it be of ſynne vnto deth, or of o-
bedience vnto righteouſnes? God be thanked,
that where as ye were the ſeruantes of ſynne, D
ye haue now obeyed with hert vnto the forme
of doctryne whervnto ye were delyuered. Ye
are then made free from ſynne, and are become
ſeruauntes of ryghtouſnes. ✣

✣ I ſpeke after mans faſſion, bicauſe of the
infirmitie of your fleſhe. For as ye haue giuen
your membres, ſeruauntes to vnclennes and
to wickednes, runninge out of one wickednes
in to an other: euen ſo nowe gyue your mem-
bres ſeruantes vnto rigdtouſnes, that ye may
be ſanctifyed. For when ye were the ſeruantes
of ſyn, ye were not vnder ryghtouſnes. What
frute hadde ye then, in tho thynges wherof ye
are nowe aſhamed? For the ende of them is
deth. But now beynge delyuered from ſynne,
and made the ſeruantes of God: ye haue your
frute to be ſanctified, and the ende euerlaſting
lyfe, for the rewarde of ſynne is dethe: but e-
ternall ✣ lyfe is the gyfte of God, throwe
Jeſu Chryſt our Lorde.

Eternall lyfe is the deter-uyng of chriſt

¶ Chryſte hath delyuered vs fromſe the lawe and
death. Paule ſheweth what the fleſſhe and out-
warde man is, and calleth it the lawe of the mem-
bres.

CAPI. VII.

R Emembre ye not bretheren (I ſpeake to g
them that knowe the lawe) howe that
the law hath power ouer a mā as long
as it endureth? For the woman, which is ſub-
iect to an huſbande, is bounde by the lawe to
the man as longe as he lyueth. Yf the man be
deed, ſhe is looſed from the power of the man.
So then, yf whyle the man lyueth ſhe couple
her ſelfe with an other man, ſhe ſhall be coun-
ted wedlocke breaker. But yf the man be deed
ſhe is free from the lawe, ſo that ſhe is no wed
locke breaker, though ſhe couple her ſelf with
an other man.

Euen ſo ye my bretheren, are deed concerning
the lawe by the body of Chryſt, that ye ſholde
be coupled to an other (I meane to him that
is ryſen agayne frome dethe) that we ſholde
bringe forthe frute vnto God. For when we B
were in the fleſhe, the luſtes of ſynne whiche
were ſtyred vp by the lawe, reigned in our mē-
bres, to bring forth frute vnto deth. But now
are we deliuered from the lawe, and dyed from
that whervnto we were in bondage, that we
ſholde ſerue in newnes of ſpirryte, and not in
oldnes of the letter.

What ſhal we ſay then? is the lawe ſynne?
God forbid, but I knew not what ſynne ment,
but by the law. For I had not knowen what
luſt had ment, onleſſe the law had ſaid, ✣ thou Exodi.xx.c
ſhalt not luſt. But ſynne takynge an occaſion Deut.v.b
by the cōmaundement wrought in me all ma-
ner of concupiſcence. For without the law, ſyn
was deed. I lyued without lawe. But when
the commaundement came, ſynne reuiued, and
I was deed. And the very ſame cōmaundement L
whiche was ordeyned vnto lyfe, was founde
to be with me an occaſion of dethe. For ſynne
toke occaſion by the meanes of the commaūde-
ment, and ſo diſceyued me, ϕ by the ſame ſlew
me.

ϕ To dye vn-to ſynne is, not to obey the de-ſyres and con-cupiſcēces of ſynne.

me. Wherfore the lawe is holy, and the commaundement holy, iust, and good.

Was that then whiche in good made deth vnto me? God forbyd. Naye, synne was dethe vnto me, that it myghte appeare howe that synne by that whiche is good, hadde wrought deathe in me: to thintent that synne thrugh the commaundement, myghte be out of measure synfull. For we knowe that the lawe is spirituall, but I am carnal, solde ✣ vnder synne, bycause I wote not what I do. For what I wolde, that do I not: but what I hate, that do I. Yf I do nowe that whiche I wolde not, I graunt to the law that it is good. So then nowe, it is not I that doo it, but synne that dwelleth in me. For I know that in me (that is to saye in my flesh) dwelleth no good thing. For, to will, is present with me: but to performe that whiche is good, I fynde not. For I do not that good thyng which I wolde, but that euyll do I, whiche I wolde not. So yf I do that I wold not, then is it not I that do it, but synne that dwelleth in me. I fynde then by the lawe, that when I wolde do good, euil is at hande. For I delyte in the lawe of God, concernynge the inwarde man. But I se an other lawe in my membres, rebellynge agaynst the lawe of my mynde, and subduynge me vnto the law of synne, which is in my membres. O wretched man that I am, who shal delyuer me from this body of deth? I thanke god thorow Iesu Christ our Lorde. So then the selfe same I in my mynde serue the lawe of God, and in my flesshe the lawe of synne.

¶ The lawe of the spirite geueth lyfe. The spirite of God maketh vs Goddes children and heyres with Christe. The aboundaunt loue of God can not be seperated.

CAPI. VIII.

THere is then no damnacyon to them which are in Christ Iesu, whiche walke not after the flesshe, but after the spirite. For the lawe of the spirite that bringeth lyfe thorow Iesu Christe, hathe enfraunchised me from the law of synne and deth. For what the lawe coulde not doo, in as moche as it was weyke bicause of the flesh: that performed god, & sent his sonne in the likenes of synfull flesshe, and by ϕ synne damned synne in the flesh, that the rightousnes whiche is requyred of the lawe might be fulfylled in vs, which walke not after the flesshe, but after the spirite.

For they that are flesshly, are flesshly mynded. But they that are gostly, are gostly mynded. For to be carnally mynded, is deth. But to be spiritually mynded is lyfe and peace. ✣ Bycause that ϕ flesshly mynde is enmitie againste God, for it is not obedient to the lawe of god neither can be. Now, they that are in the flesh can not please God,

But ye are not gruen to the flesshe, but to the spirite: yf so be the spirite of God dwell in you. Yf there be any man that hath not the spirite of Christe, the same is none of his. yf Christ be in you, the bodye is deed bycause of synne, but the spirite is lyfe for yghtousnesse sake. Wherfore yf the spirite of him that raysed vp Iesu from deth, dwell in you: euen he that rayled vp Christ from deth, shal quicken your mortall bodyes, bicause that his spirite dwelleth in you.

✣ Therfore brethren we are nowe detters, not to the flesshe, to liue after the flesshe. For yf ye lyue after the flesshe, ye muste dye. But yf ye mortifye the dedes of the bodye, by the helpe of the spirite ye shall lyue. For as many as are led by the spirite of God, are the sonnes of God. For ye haue not receyued the spirite of bondage to feare any more, but ye haue receyued the spirite of ϕ adopcion, wherby we crye Abba father. The same spirite certifieth our spirite, that we are the sonnes of god. yf we be sonnes, we are also heyres, the heyres I meane of God, and heyres togyther with Christ, if so be we suffre togither, that we may be glorified togither. ✣

✣ For I suppose that the afflictions of this life, are not worthy of the glory which shal be shewed vpon vs. For the feruent desyre of the creature, abydeth lokyng when the sonnes of God shall appere, bicause the creature is subdued to vanite not wyllyngly, but for his wil which subdueth it in hope. For the verye creature shall be delyuered frome the bondage of corruption in to the glorious libertie of the sonnes of God. For we know that euery creature groneth with vs also, and trauayleth in payne, euen vnto this tyme.

Not it onely, but euen we also whiche haue the fyrste frutes of the spirite, mourne in oure selues, waytynge for the adopcyon the delyueraunce of our bodyes. ✣ ✣ For we are saued by hope. But hope that is sene is no hope. For how can a man hope for that whiche he seeth? But yf we hope for that we se not, then do we with pacience abyde for it.

Lykewyse the spirite also helpeth oure infirmytyes / for we knowe not what to desyre as we ought, but the spirite maketh intercession mygtyly for vs with gronynges, whiche can not be expressed with tonge. And he that sercheth the hertes, knoweth what is the meanyng of the spirite: for he maketh intercession for the sayntes accordynge to the pleasure of God. ✣

✣ For we know that all thinges worke for ϕ best vnto them that loue god, which also are called ϕ of purpose. For those whiche he knew before, he also ordeyned before that they shold be a like fashioned vnto the shape of his sonne, that he myght be the fyrste begotten sonne amonge many brethren. And whom he appoynted before, them also he called. And which he called, them also he iustified, which he iustified them he also glorified.

What shall we then saye to these thinges? if God be on our syde: who can be against vs? whiche spared not his owne sonne, but gaue hym for vs all: howe shall he not with hym gyue vs all thynges also? Who shal laye any thyng to the charge of Gods chosen? it is god that iustifyeth: who then shall condempne? it is Christ whiche is deed, yea rather whiche is rysen agayne, whiche is also on the ryghte

ϕ (Adoption ϕ is the inheryteaunce promised by grace.

ϕ God choseth of hys owne goodnes and mercy calleth thorowe the Gospell: iustifieth thorow fayth and glorifyeth thorow good workes.

hande of God, and maketh intercession for vs.

Who shal seperat vs from the loue of God? shall tribulacion? shall anguysshe? shall persecucion? shall honger? shall nakednesse? shall perell, shall the swerde? As it is wrytten: for
Psal.xliij.d thy sake are we kylled all daye longe, and are counted as shepe appoynted to be slayne. Neuertheles, in all these thynges we ouercome strongly thorowe his helpe that loued vs. For I am sure, that neyther deth neither lyfe, neither aungels, nor rule, ne power, neither thinges present, ne thynges to come, neither highth neither lowth, neither any other creature shal be hable to parte vs frome the loue of God, whiche is in Christ Jesu our Lorde. F

¶ Paul complayneth vpon the harde hertes of the Jewes that wolde not receyue Christe, and howe the Heythen are chosen in theyr stede.

CAPI. IX.

A I Saye the truthe in Christe, and lye not, in that wherof my conscience beareth me wit-
nes in the holy ghost that I haue great be-
uynes, and continuall sorowe in my herte. For
Note here ỹ exceding charite of Saint Paule which wold him selfe be damned to sane his bre-thren. I haue wyshed my selfe to be cursed frome Christ, for my brethren and my kynsmen pertey-
nynge to the flesshe, whiche are the Israe-
lytes. To whom perteyneth the adopcion, and glory, and the couenauntes, and the law that was gyuen, and the seruyce of God, and the promyses: whose also are the fathers, and of whome (as concernynge the flesshe) Christe came, whiche is God ouer all, blessed for euer. Amen.

I speke not of these thynges as though the worde of God had take none effecte. For they
B are not all Israelytes whiche came of Israel:
Gene.xxi.b neyther are they all chyldren, because they are the seed of Abraham. But in Isaac shall thy seed be called: that is, they which are the chil-
dren of the flesshe, are not the chyldren of god. But the chyldren of promelle are counted
Gene.xviij.b. thy seed. For this is a worde of promyse: ✠ a-
boute this tyme wyll I come, and Sara shall haue a sonne.

Neyther was it so with her onely, but also
C when Rebecca was wt chylde by one, I meane
by our father Isaac, er the chyldre were borne, when they had neither wne good ne bad (that the purpose of god, which is by election, might stande) it was sayd vnto her, not by the reason of workes, but by grace of the caller: the el-
der shall serue the yonger. As it is wrytten:
Gene.xxv.c. Jacob he loued, but Esau he hated. What shal
Exo.xxxiij.d. we saye then? Is there any vnrygh tousnes wt God. No, not so. For he sayth to Moses: I wil shewe mercy, to whome I shewe mercye: and
☞ wyll haue compassion on whome I haue com-
passion. So lieth it not then in a mans wyl or
Exod.ix.d rennyng, but in the mercy of God. For the scrip-
ture sayth vnto Pharao, euen for this same purpose haue I stered the vp, to shewe my po-
wer on the, and that my name myght be decla-
red thorowoute all the worlde. So hath he mercy on whom he woll, and whom he woll, he maketh harde herted.

Thou wylt saye then vnto me: why then blameth he vs yet? For who can resiste his wyll? But O man, what arte thou which dis-
D putest with God? Shall the worke say to the worke man: why haste thou made me on this fassion? Hath not the potter power ouer the clay, euen of the same lompe to make one ves-
sell vnto honoure, and an other vnto dishono-
noure? That if God willynge to shew his wrath, and to make his power knowen suffe-
red with longe patience the vessels of wrath ordeyned to damnacion, that he myght decla-
re the ryches of his glorye on the vessels of mercye, whiche he had prepared vnto glorye: that is to saye, vs whiche he called, not of the
E Jewes onely, but also of the gentyls. As he
Osee.ij.d sayth in Osee: I wyll call them my people
i.Pet.ij.a whiche were not my people: and her beloued whiche was not beloued. And it shall come to passe in the place where it was sayde vnto the, ye are not my people: that there shalbe called the chyldren of the lyuynge God.

But Esaye cryeth for Israel, thoughe the
Esaye.x.c nombre of the chyldren of Israel be as the sande of the see yet shall but a remnaunte be saued. He fynisheth the worde verely, and maketh it shorte in ryghtwysnes. For a shorte worde wyl God make on erth. And as Esaye
F Esaye.i.c sayde before: onles the Lord of Saboth had lefte vs seede, we had bene made as Sodoma and hadde bene lykened to Gomorra.

What shall we saye then? We say the gen-
G tyles whiche folowed not ryghtwysnes haue ouertaken ryghtwysnes: I meane the ryght-
wisnes whiche commeth of fayth. But Israel whiche folowed the lawe of ryghtewysnes, coulde not attayne vnto the lawe of ryghte-
wysnes. And wherfore? Because they soughte it not by fayth: but as it were by the workes of the lawe. For they haue stombled at the
Esaye.viij.c. and xxviij. stomblynge stone. As it is wrytten: Beholde
i.Petri.ij.a. I put in Sion a stombynge stone, and a rocke whiche shall make men fall. And none that beleue on him, shalbe ashamed.

¶ The vnfaythfulnes of the Jewes. Two maner of ryghtoulnes.

CAPI. X.

A Brethren, my hertes desyre and prayer to God for Israel, is, that they myghte be saued. For I beare the recorde they haue a feruent mynde towardes God, but not ac-
cordynge to knowledge. For beyng ignorant of the ryghtousnes whiche is alowed before God, and goynge aboute to stablysshe their owne ryghtousnes they are not obedient vn-
to the ryghtousnes whiche is of value before God. For Christe is the ende of the lawe, to iustyfye all that beleue.

Moses describeth the ryghtousnes which
Leui.xviij. commeth of the lawe, that the man whiche
Ezech.xx. doth the thinges of the lawe, shal lyue therin.
Deute.xxx. But the rightousnes which cometh of fayth,
B speaketh on this wyse: Say not in thine hert, who shall ascende in to heauen (that is no-
thynge els then to fetche Christ downe) Ey-
ther who shal descende in to the depe? (that is nothynge elles but to fetche vp Christ frome deathe.) But what sayth the scrypture? The
worde

wozde is nyghe the, euen in thy mouth and in thyne herte.

This wozde is the wozde of faithe whiche we preache. For if thou shalt knowlege with thy mouth that Jesus is the Lozde, and shalt beleue with thyne hert, that God rayfed him vp frome deathe thou shalt be safe. ✠ For ꝑ beleefe of the hert iuſtifieth, and to knowlege with the mouth, maketh a man safe. For the scripture saith: Who so euer beleueth on him shall not be ashamed.

C There is no difference betwene the Jewe & the Gentyle. For one is Lozde ouer all, whiche is ryche vnto al that cal on him. For who so euer shall call on the name of the Lozde, shalbe safe. But how shall they call on hym, on whome they beleued not? how shall they beleue on him, of whom they haue not herde? how shal they heare without a preacher? And how shall they preache ✶ except they be sent? As it is written: ✶ Howe beautyfull are the fete of them, whiche brynge glad tydinges of peax, and brynge glad tydinges of good thinges. But they haue not all obeyed the Gospell. For Esay sayth: ✶ Lozde who shall beleue oure sayenges? So then faith commeth by hearynge, and hearynge, by the wozde of God. But I aske: haue they not herde? ✶ No doubte, their sounde wente oute into all landes: and their wozdes into the endes of ꝑ wozlde. ✠

But I demaunde / whether Israell dyd knowe or not? First Moses sayth: ✶ I will prouoke you to enuy, by them that are no people, and by a folyshe nation I wil anger you. Esay after that, is bolde, and sayth: ✶ I am founde of them that sought me not, and haue appered to theym, that asked not after me. And againſt Israel he sayth: ✶ All daye longe haue I stretched forth my handes vnto a people that beleueth not, but speaketh againſte me.

All the Jewes are not cast awaye, therfore Paul warneth the Gentyls that be called, not to be hygh minded nor to despise the Jewes, for the iudgmentes of God are depe and secrete.

CAPI. XI.

A I Saye then: Hath God cast awaye his people? God forbyd. For euen I am an Israelite, of the seed of Abraham, & of the tribe of Benjamin, God hath not cast awaye his people whiche he knewe before. Eyther wote ye not what the scripture sayth by the mouth of Helias, how he maketh intercessiõ to God againſte Israel, sayenge? ✶ Lozde they haue kylled thy Prophetes, & dygged downe thyne altars: and I am left onely, and they seke my lyfe. But what sayth the aunswere of God to hym agayne? I haue reserued vnto me seuen thousande men, whiche haue not bowed the knee to Baal. Euẽ so at this tyme is there a remnaunt lefte thorow the electiõ of grace. If it be of ✶ grace, then is it not of wozkes. For then were grace no moze grace. If it be of wozkes, then is it no moze grace. For then B were deseruynge no lenger deseruynge. What then? Israel hath not obtayned ꝑ he sought. No but yet the election hathe obtayned it. The remnaunt are blynded, accozdynge as it is wzitten: ✶ God hath gyuen thẽ the spzete of vnquietnes: eyes that they shoulde not se, and eares that they shulde not heare, euen vnto this daye. ✶ And Dauid sayth: Let their table be made a snare to take theym with all, and an occasion to faule, and a rewarde vnto them. Let their eyes be blynded that they se not: and euen bowe wwne their backes.

Esay.vi.c Math.xiij. John.xii.f Actus.xxviij. ✶Ps.lxxxviij

I saye then: haue they therfore stombled, that they shoulde but faule onely? God forbyd: but thorow their faule is saluation happened vnto the gentyls, to prouoke the with. Wherfore yf the faule of them, be the riches of the wozlde: and the mynyſshynge of them the ryches of the gentyles: How moch moze shulde it be so, yf they all beleued. I speake to you Gentyles, in as moche as I am the Apostle of the Gentyles, I wil magnifie myne office, that I might prouoke them which are my flesshe, and myght saue some of them. For yf the castynge awaye of them, be the reconcilynge of the wozlde: what shall the receyuynge of them be, but lyfe agayne from deth? For yf the begynnynges be holy, ꝑ hole heepe is holy. And yf the rote be holy, the braunches are holy also. D

Thoughe some of the braunches be broken of, and thou beynge a wylde olyue tree, arte graft in amonge them, and made partaker of the rote and fatnesse of the Olyue tree, boste not thy selfe againſte the braunches. For yf thou boste thy selfe, remember that thou bearest not the rote, but the rote the. Thou wilt saye then: the braunches are broken of, that I might be grafte in. Thou sayeste well: because of vnbeleefe they are broken of, & thou standest stedfast in faith. Be not of an haulte mynde, but feare sythe God spared not the naturall braunches, leaſt haply he also spare not the. E

Beholde the kyndnesse and rygorousnes of God: on them which fell, rygorousnes: but towardes the, kyndnes: yf thou continue in his kyndnesse. Or elles thou shalt be hewen of, and they yf they abyde not styll in vnbeleefe, shalbe grafted in agayne. For God is of power to graffe them in agayne. For yf thou wast cut out of a naturall wilde olyue tree, & wast grafted contrary to nature in a true Olyue tree: how moche moze shall the natural braunches be grafted in their owne olyue tree agayne F

I wolde not that this mysterye shoulde be hyd frome you my brethren, leaſt ye shulde be wyse in your owne conceytes, for as moche as blyndnesse is partely happened in Israel, tyll the fulnes of the Gentyles be come in: and so all Israel shalbe saued. As it is wzitten: ✶ There shall come out of Syon he that weth delyuer, and shall turne awaye the vngodlynesse of Jacob. And this is my promyse vnto them, when I shall take awaye their synnes. As concernyng the Gospel they are ennemies for your sakes: but as touchynge the election they are loued for the fathers sakes. D Esay.lix.d

For

For the gyftes & callynge of God are suche that it can not repent him of them: for as ye in tyme past have not beleued God, yet have now obtayned mercy thorow their vnbeleue: euen so now have they not beleued the mercy whiche is happened vnto you, that they also maye obtayne mercy. God hath wrapped all nacyons in vnbeleue, that he might have mercy on all.

O the depenes of the ryches and wysdome, and knowledge of God: howe vnsercheable are his iudgementes, and his wayes vntraceable? For who hath knowen the mynde of ỹ Lorde? Or who was his counsellour? either who hath gyuen vnto him fyrst, that he might be recompensed agayne? For of him, and thorow him, and for him are al thinges. To him be glory for euer Amen.

¶ The swete conuersacion, loue, and workes of suche as beleue in Christ.

CAPI. XII.

A Philip. iiii. c.

I ✣ Beseche you therfore brethren, by the mercyes of God, that ye make your bodies a quycke sacrifice, holy acceptable to God: ỹ your reasonable sacrifice, and do not fassion your selues vnto this worlde: but be ye trãsfourmed, by the renuynge of youre wyttes, ỹ ye maye fele what is the good, the acceptable and perfaicte will of God. For I saye (thorowe the grace gyuen vnto me) to euery man amonge you, that no man esteme of him selfe more then becommeth him to esteme, but that he discretly iudge of him selfe, accordynge as God hath parted to euerye man the measure of faith.

ϕ The pleasaũt sacrifyce to god, is not in kyllynge ỹ vnreasonable bestes: but in offrynge the pure body, of the reasonable man.

B

As we have many membres in one body, & all membres have not one office: so we beinge many, are one body in Christ, and euery man amonge our selues, one an others mẽbers. ✣ Seynge that we have dyuers gyftes accordinge to the grace that is gyuen vs: yf anye man have the gyft of Prophesy, let him have it that it be agreinge vnto the faith. Let him that hathe an office, wayte on his office. Let him that teacheth, take hede to his doctrine. Let him that exhorteth, gyue attendaunce to his exhortation. Yf any man gyue, let him do it with singlenes. Let him that ruleth, do it with dyligence. Yf any man shewe mercy, let him do it with cheerfulnesse. Let loue be vnfayned. Hate that is euyll, and cleaue vnto that is good. Be kynde one to an other with brotherly loue. In geuynge ϕ honour, preuẽt one an other. Let not that busynesse which ye have in hande be tedious to you. Be feruente in the spyrete. Applye your selues to the tyme. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the holy, and be redy to harboure. Blesse them whiche persecute you: blesse but curse not. Be mery with them that are mery. Wepe with them that wepe. Be of lyke affection one to an other. Be not hyghe mynded but make youre selues egall, to theym of the lower sorte. ✣ Be not wyse in youre owne opinions. Recompence to no man euyll for euyll. Prouyde afore hande thinges honeste in the sight of all men. Yf it be possible, how be it, of youre parte have peax with all men. Derly beloued auenge not youre selues, but gyue place to wrathe. For it is written: ✱ Vengeaunce is myne, I will acquyte, sayth the Lorde.

1. Cor. xiii. b. Ephes. iiii. b.

C

Amos. v Ephes. iiii. a. c. Petri. v. b.

ϕ Erasm⁹ writeth ỹ honour is taken here for relief, succour, or help, For so are we also bounde, to honor oure parentes.

D

Therfore yf thyne enemy honger, fede him: yf he thurst gyue him drynke. For in so doinge thou shalt heape ✱ coles of fyre on his heed. Be not ouercome of euyll: but ouercome euil with good. ✣

Deut. xxxii. c Hebre. x. c

✱ Coles, that is thou shalte kyndle him, & make him to loue

¶ The obedience of men vnto theyr rulars. Loue fulfylleth the lawe. It is nowe no tyme to folowe the workes of darcknes.

CAPI. XIII.

LEt euery soule submit him selfe vnto the auctorite of the hyer powers. For there is no power but of God. The powers that be, are ordeyned of God. Who so euer therfore resisteth power, resisteth the ordinaunce of God. And they that resiste, shal receyue to thẽ selfes damnacion. For rulars are not to be feared for good workes, but for euil. Wilt thou be without feare of the power? Do well then: and so shalt thou be prayed of the same. For he is the minister of God, for thy welthe. But yf thou do euyll, then feare: for he beareth not a swerde for nought, but is the minister of God, to take vengeaunce on them that do euyll. Wherfore ye must nedes obaye not for feare of vengeaunce onelye: but also because of conscience. And euen for this cause paye ye tribute. For they are Gods ministers, seruinge for the same purpose.

A

B

Gyue to euery man therfore his duetie: tribute to whome tribute belongeth: custome to whome custome is due: feare to whome feare belongeth: honoure to whome honoure pertayneth.

✣ Owe nothynge to any man: but to loue one an other. For he that loueth an other, fulfilleth the lawe. For these commaundmentes ✱ Thou shalt not commit aduoutrye: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false wytnes: Thou shalt not desyre and so forth (yf there be any other commaundemente) they are all comprehended in this sayenge: ϕ Loue thyn neyghbour as thy selfe. Loue hurteth not his neyghbour. Therfore is loue the fulfyllynge of the lawe. ✣

C

Exodi. xx. c

Loue, is the fulfyllyng of the lawe.

D

✣ This also we knowe, I meane the season, how that it is tyme, that we shuld nowe awake out of slepe. For now is our saluacyon nearer then when we beleued. The nyghte is passed / and the daye is come nyghe. Let vs therfore cast awaye the dedes of darckenesse, & let vs put on, the armoure of lyghte. Let vs walke honestely as it were in the daye lyght: not in eatynge and drynkynge: neyther in chamburynge and wantonnes, nether in strife and enuyenge: but put ye on the Lorde Iesus Christ. ✣ And make not prouysyon for ỹ flesh, to fulfill the lustes of it.

¶ The

¶ The weake oughte not to be despised. No man shulde offende anothers conscience. Agayne, for outwarde thynges shulde no man condemne an other.

CAPI. XIIII.

A HIm that is weake in the faithe, receyue vnto you, not in disputinge and troublinge his conscience. One beleueth ꝑ he maye eate all thinge. An other whiche is weake, eateth hearbes. Let not him that eateth, despise him that eateth not. And let not him which eateth not, iudge him that eateth. For God hath receyued him. What art thou that iudgest an other mans seruaunt? Whether he stande or falle, that pertayneth vnto his master: yea, he shall stande. For God is

☞ hable to make him stande.

This man putteth difference betwene daye and daye. An other man counteth all dayes a lyke. He that no man wauer in his owne

B meanynge. He that obserueth one daye more then an other, wth it for the Lordes pleasure. And he that obserueth not one daye more the another, wth it to please the Lorde also. He that eateth, doeth it to please the Lorde, for he geueth God thankes. And he that eateth not, eateth not, to please the Lorde withall, and gyueth God thankes. For none of vs lyueth his owne seruaunt: neyther wth any of vs dye his owne seruaunte. Yf we lyue, we lyue to be at the Lordes will. And yf we dye, we dye at the Lordes will. Whether we lyue therfore or dye, we are the Lordes. For Christ therfore dyed and rose agayne, and reuyued that he myghte be Lorde, bothe of dred and quycke.

But why dost thou then iuge thy brother? Other why dost thou despise thy brother?

C We shalbe all brought before the iudgement seate of Christ. For it is written: ✳ As truly as I lyue, saythe the Lorde, all knees shall bowe to me, and al tongues shal gyue knowledge to God. So shall euery one of vs gyue accomptes of him selfe / to God. Let vs not therfore iudge one an other any more.

But iudge this rather, that no man put a stomblynge blocke or an occasion, to fall in his brothers waye. For I know and am full certyfyed in the Lorde Iesu, that there is nothynge comen of it selfe: but vnto him that iudgeth it to be comen: to him is it comen.

D Yf thy brother be greued with thy meat, now walkest thou not charitablye. Destrope not him with thy meat, for whome Christ dyed. Cause not your ꝓ treasure to be euyll spoken of. For the kyngdome of God is not meate & drynke: but ryghtwysnesse, peax, and ioye in the holy ghost. For who so euer in these thinges serueth Christ, pleased well God, and is commended of men.

Let vs folowe the thinges which make for peax, and thinges wherwith one maye edifye an other. Destrope not the worke of God for a lytle meates sake. All thinges are pure: but it is euyll for that man, whiche eateth with hurte of his conscience. It is good neyther to eate flesche, neyther to drynke wyne, neyther any thynge, wherby thy brother stombleth, either falleth, or is made weake. Haste thou faith? haue it with thy self before God. Happy is he that condemneth not him self in that thinge whiche he alloweth. For he that maketh conscience, is damned yf he eate: because he doth it not of faith. Now, what so euer is not of faith, is synne.

To w against conscience is dãnable. And all that is not of fayth is synne.

¶ The infirmite and fraylnes of the weake oughte to be borne with all loue and kyndnes, after the exemple of Christe.

CAPI. XV.

WE whiche are stronge, ought to beare ꝑ fraylne of them whiche are weake, and A not to stonde in our owne cõceytes. Let euerye man please his neyghboure vnto his welth and edifyenge. Christ pleased not him selfe: but as it is wrytten. ✳ The rebukes of them which rebuked the, fel on me. ✝ What so euer thinges are written afore tyme, are written for our lerninge, that we thorow pacyence and comforte of the scripture, mighte haue hope.

He is stronge that cã beare another mãs weakenes. Psal lxviii.b

The God of pacyence and consolatiõ, gyue vnto euery one of you, that ye be lyke mynded one towardes an other after the exemple of Christ Iesu: that ye all agreynge togither, maye with one mouth prayse God the father of our Lorde Iesu. Wherfore receyue ye one an other as Christe receyued vs, to the prayse of God. But this I say that Jesus Christ was a minister of the circumcision for the trouthe of God, to conferme the promyses made vnto the fathers. And let the gentyles prayse God for his mercy, as it is writ: ✳ For this cause I will prayse the amonge the Gentyles, and synge in thy name. And agayne he sayth: reioyse ye gentyls with his people. And agayn: Prayse the Lorde all ye gentyles, and laude him all nacions. And in an other place Esaye sayth: ✳ There shall be the rote of Jesse, and he that shall ryse to raygne ouer the gentyls: in him shall the gentyles trusle. The God of hope fyll you with all ioye and peax in beleuinge: that ye maye be ryche in hope, thorow the power of the holy ghost. ✝

B

C Psal.xviii. d. ii.Reg.xxii.d. Psal.cxvi. a.

✳ Esaye.xi.c.

I my selfe am full certified of you my brethren, that ye your selues are full of goodnes and fylled with al knowledge, and are hable to exhorte one an other. Neuertheles, brethren, I haue somewhat bolde ly writte vnto you, as one that putteth you in remembraunce, thorowe the grace that is gyuen me of God: that I shulde be the minister of Jesu Christ amonge the gentyls, and shuld minister the glad tydinges of God, that the gẽtyls myght be an acceptable offeringe, sanctified by the holy ghost. I haue therfore wherof I maye reioyse in Christ Iesu, in tho thinges which pertayne to god. For I dare not speake of any of tho thinges which Christ hathe not wrought by me, to make the gentyls obedient with worde and dede, in mighty signes & wonders, by the power of the spirete of God: so ꝑ frome Jerusalem and the costes round aboute vnto Illyricum, I haue fylled all countreyes with the glad tydinges of Christ.

D

So

E So haue I enforsed my selfe to preache the Gospell, not where Christ was named, least I shulde haue buylt on an other mans foundacion: but as it is wrytten: *To whom he was not spoken of, they shall se: and they that herde not, shall vnderstande. For this cause I haue bene oft let, to come vnto you: but now for as moche as I haue no more to do in these countreyes, and also haue bene desyrous many yeares to come vnto you, when I shal take my iourney into Spayne, I wil come to you. I truste to se you in my iourneye, and to be brought on my way thytherwarde by you, after that I haue somewhat reioysed in you.

Esay.liij.d

F Nowe goo I vnto Ierusalem, and minister vnto the saynctes. For it hath pleased theym of Macedonia and Achata to make a certayne distribucion vpon the poore of saynctes whiche are at Ierusalem. It hath pleased them verely, and their detters are they. For yf the gentyles be made partetakers of their spirituall thinges, their duety is to minister vnto them in carnall thinges. When I haue performed this, and haue brought them this frute sealed I wil come backe agayn by you into Spayne. And I am sure whē I come, that I shal come with aboundance of the blessinge of the Gospell of Christ. I beseche you brethren for our Lorde Jesu Christes sake, and for the loue of the spirete, that ye helpe me in my busynesse w̄ your prayers to God for me, that I maye be delyuered frome them whiche beleue not, in Jewry, and that this my seruyce, whiche I haue to Ierusalem, maye be accepted of the Saynctes, that I maye come vnto you with ioye, by the wyll of God, and maye with you be refreshed. The God of peace be with you: Amen.

of The scripture call all kepthful persons saynctes.

☞

G I chapter of salutacions. He warneth them to beware of mens doctryne, and commendeth vnto thē certayne godly men, that were louers and brethren in the trouth.

CAPI. XVI.

A I cōmende vnto you Phebe our syster (whiche is a minister of the congregation of Cēchrea) that ye receyue her in the Lorde, as it becommeth saynctes, and that ye assiste her in what so euer busynes, she nedeth of youre ayde. For she hath suckered many, and myne owne selfe. Greete Prisca and Aquila my helpers in Christ Jesu, which haue for my lyfe layde downe their owne neckes. Unto which not I onely gyue thankes, but also the congregacion of the Gentyles. Lykewyse greete the congregation that is in their house. Salute my welbeloued Epenetes, which is the

B *First frute: that is yfyrst that was conuerted to god

* first frute amonge theym of Achata. Greete Mary which bestowed moche labour on vs. Salute Andronycus & Junia my cosyns, whiche were pryseners with me also, whiche are well taken amonge the Apostles, and were in Christ before me. Greete Ampitas my beloued in the Lorde. Salute Urban oure helper in Christ, and Stachis my beloued. Salute Appelles approued in Christ. Salute them whiche are of Aristobolus houshold. Salute Herodion my kynsman. Greete them of the houshold of Narcillus, which are in the Lorde. Salute Tryphena and Tryphosa, which women dyd labour in the Lorde. Salute the beloued Persis, whiche laboured moche in the Lorde. Salute Rufus chosen in the Lorde, & his mother & myne. Greete Asyncritus, Phlegon, Hermas, Patrobas, Hermen, and the brethren which are with them. Salute Philologus and Julia, Nereus and his syster, & Olympha, and all the saynctes whiche are w̄ them. Salute one an other with an holy kisse. The congregacions of Christ salute you.

C

I beseche you brethren, marke them which cause diuision, and gyue occasions of euyll, contrary to the doctryne which ye haue lerned and auoyde theym. For they that are suche, serue not the Lorde Jesus Christe: but their owne bellyes, and with swete preachinges & flatterynge wordes, deceyue the hertes of the innocentes. For your obedience extendeth all mē. I am glad surely of you. But yet I wold

D haue you wyse vnto that which is good, and to be innocent as concernyng euyl. The God of peace treade Satan vnder your feete shortly. The grace of oure Lorde Jesu Christe, be with you.

Timotheus my worke felowe, and Lucius and Jason, and Sopater my kynsmen, salute you, I Tertius salute you, which wrote this Epistle in the Lorde. Gayus myne hoste, and the hoste of all the congregacions, saluteth you. Erastus the chamberlayne of the cyte saluteth you. And Quartus a brother saluteth you. The grace of our Lorde Jesu Christe, be with you all: Amen.

To him that is of power to establyshe you accordynge to my Gospell and preachynge of Jesus Christ in vtterynge of the mystery whiche was kept secret sythens the world began, but nowe is opened by the scriptures of Prophesy at the commaundemente of the euerlastynge God, to stere vp obedyence to the faith publyshed among all nacyons: To the same God, which alone is wyse, be prayse thorowe Jesu Christ, for euer. AMEN.

¶ To the Romayns.

¶ Sent from Corinthum by Phebe she that was the minister vnto the congregacion at Cenchrea.

¶ The fyrst Epystle of S. Paul the Apostle, to the Corinthians.

¶ He commendeth the Corinthians, exhorteth them to be of one mynde, and rebuketh the deuision that was amonges them, worldly wysdome is folyshnes before God, yea there is no wysdome but in the despysed crosse of God.

CAPI. I.

PAule by vocacion an Apostle of Jesu Christ thorowe the will of God, and brother Sosthenes.

Vnto the congregacion of God which is at Corinthe.

To theym that are sanctified in Christe Jesu, saynctes by callynge, with all that call on ꝑ name of our Lorde Jesu Christ in euery place both of theirs and of oures.

Grace be with you, and peace frome God our father, and frome the Lorde Jesu Christ.

✠ I thanke my God alwayes on your behalfe, for the grace of God gyuen you by Jesu Christ, that in al thinges ye are made ryche by him, in all lernynge and in all knowlege, euen as the testimony of Jesu Christ was confermed in you, so that ye are behynde in no gyfte, and wayte for the appearynge of oure Lord Jesus Christ which shal strengthen you vnto the ende, that ye maye be blamelesse in the daye of our Lorde Jesu Christ. ✠ For God is faithfull, by whome ye are called vnto the felowshyp of his sonne Jesu Christ our Lord

1 Thessal. v. B

I beseche you brethren, in the name of oure Lord Jesu Christ, that ye al speake one thing, and that there be no dissencion amonges you: but be knytte togither in one mynde and in one meanynge: It is shewed me (my brethrē) of you, by them that are of the house of Cloe that there is stryfe amonge you. I meane this that commenlye amonge you, one saythe: I holde of Paul: another I holde of Apollo: the thirde, I holde of Cephas: the fourth I hold of Christ. Is Christ deuyded? Was Paul crucyfyed for you? Eyther were ye baptysed in the name of Paul? I thanke God that I baptysed none of you, but Crispus and Gayus, least any shoulde saye that I had baptised in myne owne name. I baptised also the house of Stephana. Furthermore know I not, whether I baptised any man or no. C

For Christe sente me not to baptise, but to preache the gospel, not with wysdome of wordes, least the crosse of Christ shulde haue bene made of none effect. For the preachinge of the ϕ crosse, is to them that perysshe, folyshnesse: but vnto vs whiche are saued it is the power of God. For it is written: ✠ I will destroye the wysdome of the wyse, and will cast awaye the vnderstandinge of the prudente. Where is the wyse? Where is the scribe? Where is the searcher of this worlde? Hath not God made the wysdome of this worlde, folyshnes?

For when the worlde, thorowe wysdome knewe not God, in the wysdome of God: it pleased God thorow folyshnes of preachinge to saue them that beleue. For the Jewes require a signe, & ꝑ Grekes seke after wysdome. But we preache Christ crucified, vnto the Jewes an occasion of fallynge, & vnto the Grekes folyshnes: but vnto them which are called both of the Jewes and Grekes, we preach Christ, the power of God, and the wysdome of God. For the folyshnes of God, is wyser then men: and the weakenes of God is stronger then men. Brethren loke on your calling, how that not many wyse men after the flesh, not many myghty, not many of hyghe degre, are called: But God hath chosen the folyshe thinges of the worlde, to cōfounde the wyse. And God hathe chosen the weake thinges of the worlde, to confounde thinges whiche are myghty. And vyle thinges of the worlde, and thinges whiche are despysed, hathe God chosen, yea and thinges of no reputation, for to bringe to nought thinges of reputacion, that no flesshe shulde reioyce in his his presence. And vnto him pertayne ye, in Christe Jesu, which of God is made vnto vs wysdom, and also ryghtwysnes, and sanctifienge and redēction. That accordynge as it is written: ✠ he which reioyseth, shulde reioyce in the Lorde. D

Hiere. ix. g

¶ It is not eloquence and glorious painted wordes of worldly wysdome, that can edefye and conuerte soules vnto Christe: but the playne wordes of the scrypture for they make mencyon of him and his Crosse.

CAPI. II.

AND I brethren when I came to you, came not in gloriousnes of wordes, or of wysdome, shewynge vnto you the testimonye of God. Neyther shewed I my selfe, that I knewe any thinge amonge you saue Jesu Christ, euen the same that was crucyfyed. And I was amonge you in weakenes, and in feare, and in moche tremblynge. And my wordes, and my preachynge, was not wt entysynge wordes of mans wysdome: but in shewing of the spryte and of power that your faith shulde not stande in the wysdome of mē but in the power of God. A

That we speake of, is wysdome amonge them that are ϕ perfecte: not the wysdome of this world, neyther of ꝑ rulars of this world (whiche go to nought) but we speake the wysdome of God, which is in mysterye and lyerly hyd, whiche God ordeyned before the worde vnto our glory: which wysdome none of the rulars of this worlde knewe. For hadde they knowen it, they wolde not haue crucyfyed ꝑ Lorde of glory. But as it is written: ✠ The eye hathe not sene, and the eare hath not herd neyther haue entred into the hert of man, the thinges which God hath prepared for theym that loue him. B

ϕ Perfect are they that vnderstande the lawe, fayth & workes truly and professe them.

Esaye. lxiiii. b

But God hath opened thē vnto vs, by his spirite. For the spryte searcheth all thinges, yea the botome of Gods secretes. For what man knoweth the thinges of a man: saue the spryte of a man which is within him. Euen so C

the

the thinges of God knoweth no man, but the
spyete of God. Now, we haue not receyued ỹ
spyete of the worlde: but the spyete which cō-
meth of God, for to knowe the thinges that
are gyuen to vs of God, whiche thinges also
D we speake, not in the connyng wordes of mās
wysdome, but with the connynge wordes of
the holy ghost, makynge spirituall compari-
sons of spirituall thinges. For the naturall
man perceyueth not the thinges of the spyete
of God. For they are but folyshnes to him.
Neyther can he perceyue theym, because they
are spiritually discerned. But he that is spiri-
tuall, discusseth all thinges: yet he him selfe
Esaye.lx.d is iudged of no man. ✳ For who knoweth the
Rom.xi.d mynde of the Lorde, eyther who shal informe
hym? But we vnderstand the mynde of Christ.

¶ Paule rebuketh the sectes and authors therof. Christe is the foundacion of his churche. No man ought to reioyce in men, but in God.

CAPI. III.

A AND I could not speake vnto you bre-
thren, as vnto spirituall: but as vnto
carnall, euen as it were vnto babes in
Christe. I gaue you mylke to drinke, and not
meate. For ye then were not stronge, no ney-
ther yet are. For ye are yet carnalle. For as
longe as there is amonge you, enuyeng, strife
and dissencion: are ye not carnall, and walke
after the maner of men? As long as one saith
I holde of Paul: and another, I am of Apol-
lo, are ye not carnall? What is Paul? What
thinge is Apollo? Onely mynisters are they,
B by whom ye beleued, euen as the Lorde gaue
euery man grace. I haue planted, Apollo wa-
tred: but God gaue the encrease. So then,
neyther is he that planteth any thinge, ney-
ther he that watreth, but God that gaue the
encrease. He that planteth / and he that wa-
treth, are neyther better then other. Euerye
man yet shall receyue his rewarde, accordyng
to his labour. We are Gods labourers / ye
are Gods husbandry, ye are Gods buylding.
Accordinge to the grace of God, gyuen vnto
me, as a wyse buylder haue I layde the foun-
dacion. And an other buylte thereon. But let
euery man take hede how he buyldeth vpon.
C For other foundacion can no man laye, then
that whiche is layde, which is Jesus Christ.
Yf any man buylde on this foundacion, gold,
siluer, precious stones: tymber, haye or stoble:
euery mans worke shall appeare. For the day
shall declare it, and it shalbe shewed in fyre.
And the fyre shall trye euerye mannes worke
what it is. Yf any mans worke that he hathe
buylt vpon abyde, he shal receyue a rewarde.
Yf any mans worke burne, he shal suffre losse,
but he shalbe safe him selfe: neuertheles yet
as it were thorow fyre.

✠ Are ye not ware that ye are the temple
of God, and that the spyete of God dwelleth
in you? Yf any man defyle the temple of god
hym shall God destroye. For the temple of
D God is holye, whiche temple ye are. Let no
man deceyue him selfe. Yf any man seme wyse
☞ amonges you, let him be a fole in this worlde,
that he maye be wyse. For the wysdome of
this worlde is folyshenesse with God. For it
is written: ✳ he compaseth the wyse in their
craftynesse. And agayne: ✳ God knoweth the
thoughtes of the wyse that they be vayne.
Therfore let no man reioyce in men. For all
thinges are yours, whether it be Paul, either
Apollo, eyther Cephas: Whether it be the
worlde, either lyfe, eyther deathe, whether
they be present thinges or thinges to come: al
are yours: and ye are Christes, and Christ is
Gods. ✠

✳ Job.v.c
Psal.xciij.b

¶ The preachers are but ministers. Judgement belongeth only vnto God.

CAPI. IIII.

L ✠ Et men in this wyse esteme vs, euē as
A The apostles are ministers
the ministers of Christ, and disposers of
the secretes of God. Furthermore it is
required of the disposers that they be founde
faythfull. With me is it but a very smal thing
that I shuld be iuged of you, eyther of (mās
Mans daye is mans wisdom.
daye) No I iuge not myne owne self. I know
nought by my selfe: yet am I not thereby iu-
stified. It is the Lorde that iugeth me. Ther-
fore iudge nothinge before the tyme, tyll the
Lorde come, which will lighten thinges that
are hyd in darckenesse, and open the counsels
of the hertes. And then shall euery man haue
prayse of god. ✠
B These thinges (brethren) I haue described
in myne owne person and Apollos, for youre
sakes, that ye myght lerne by vs, that no mā
thinke of him selfe beyonde that whiche is a-
boue written: that one swell not against an
other, for any mās cause. For who preferreth
D the? What haste thou, that thou hast not re-
ceyued? Yf thou haue receyued, why reioyest
thou, as thoughe thou hadest not receyued
it? Now ye are full: now ye are made ryche:
ye raygne as kynges without vs: and I wold
to god ye dyd raigne, that we might raygne
with you.

Me thinketh that god hathe set forthe vs,
whiche are Apostles, for the lowest of all, as
it were men appointed to death. For we are a
gasynge stocke vnto the worlde, and to the
Aungels, and to men. We are foles for Chris-
tes sake, and ye are wyse thorow Christ. We
C The fassion of true Apostles.
Actu.xx.g
i.Thess.ii.b
ii.Thess.iii.
are weake, and ye are stronge. Ye are hono-
rable, & we are despised. Euen vnto this daye
we honger and thirst, and are naked, and are
bofetted with fystes, & haue no certayn dwel-
lynge place, and labour, worckynge with our
owne handes. We are reuyled, and yet we
blesse. We are persecuted, and suffer it. We
are euyll spoken of, and we praye. We are
made as it were the fylthynes of the worlde,
the of scowringe of al thinges, euen vnto this
tyme.

I wryte not these thynges to shame you:
D but as my beloued sonnes I warne you. For
thoughe ye haue ten thousand instructours in
Christe: yet haue ye not manye fathers. In
Christ Jesu, I haue begotten you thorow the
gospell. Wherfore I desire you to folow me.

For

For this cause haue I sent vnto you Timothe whiche is my dere sonne and faythfull in the Lorde, who shall put you in remembraunce of my wayes whiche I haue in Christ, euen as I teache euery where in al cõgregacions. Some swel as though I wolde come no more at you. But I will come to you shortly, yf God will: and will knowe, not the wordes of them whi che swel, but the power: for the kyngdome of God is not in wordes, but in power. What will ye? Shal I come vnto you with a rod, or els in loue, and in the spirite of meknes?

¶ After what manner Paul curseth the man, that had cõmitted fornication with his mother in lawe.

CAPI. V.

A cation.

THere goeth a commen saying that there is fornication amonge you, and such fornication, as is not ones named amonge the Gentiles: that one shold haue his fathers wyfe. And ye swell, and haue not rather sorowed, that he which haue donc this dede might be put forth of your company. For I verily as absent in body, euen so present in spirite, haue determined alredy (as though I were present) B of him that hathe done this dede, in the name of our Lord Jesu Christ, when ye are gathered togither, and my spirite, with the power of the Lorde Jesus Christe, to delyuer hym vnto ✠Sathan, for the destruction of the flesshe, that the spirite maye be saued in the daye of the Lorde Jesu.

Your reioysyng is not good: knowe ye not that a lytle leuen, sowreth the hole lompe of dowe. ✠ Pourge ye therfore the olde leuen that ye maye be newe dowe, as ye are swete breed. For Christ our Esterlambe is offered vp for vs. Therfore let vs kepe holy daye, not w olde leuen, neither with the leuen of malyce and wyckednes: but with the swete breed of purenes and trouthe. ✠

D I wrote vnto you in an Epistle, þ ye sholde not accõpany w fornicatours. And I ment not at all of the fornicatours of this worlde, either of the couetous, or of extorcioners, either of the ydolaters: for then muste ye nedes haue gone out of the worlde. But now I write vnto you that ye company not togither, if any þ is called a brother, be a fornicatour, or couetous, or a worshypper of Images, eyther a rayler, eyther a dronckerd, or an extorcioner: with him that is suche, se ye eat not. For what haue I to do, to iudge them which are without? Do ye not iudge them that are within? Them that are without, God shal iudge. Put away from you that cupil person.

¶ Her ebuketh them for goynge to lawe togyther before the Heythen, and reproueth vncleannesse.

CAPI. VI.

A lawe

HOw dare one of you, hauynge busynes with an other go to lawe vnder the wicked, and not rather vnder the sayntes? Do ye not knowe that the sayntes shall iudge the worlde? If the worlde shall be iudged by you: are ye vnworthye to iudge small tryfles: knowe ye not that we shal iudge the aungels? How moche more may we iudge thinges that pertcyne to the lyfe? If ye haue iudgementes of worldly maters, take them which are despised in the congregacion, & make them iudges. B This I saye to your shame. Is there no wyse man amonge you? What, not one at all, that can iudge betwene brother & brother, but one brother goeth to law with an other: and that vnder the vnbyleuers?

Now therfore there is vtterly a faute amonge you, because ye go to lawe one with an other. Why rather suffre ye not wronge? why rather suffre ye not youre selues to be robbed? naye, ye your selues do wronge, and rob: and that the brethren. Do ye not remembre that the vnrygh tous shall not inherite the kyngdome of God? Be not disceyued. For neither fornicatours, neither worshyppers of ymages neyther whoremongers, neither tenderlynges neither abusers of them selues with the male kynde, neither theues, neither couetous, neyther dronkerdes, neither cursed speakers, neither pylers, shall inherite the kyngdome of God. And such were ye verily: but ye are washed: ye are ✠sanctified: ye are iustifyed by the the name of the Lorde Jesu, and by the spirite of our God. C ✠Vnryghtyfynge and iustifynge come by Christe & his spyryte.

All thynges are lawfull vnto me: but all thinges are not profitable. I may do all thinges, but I wyl be brought vnder no mans power. Meates are ordeined for the bely, and the bely for meates: but God shall destorye both it & the. Let not the body be applied vnto fornication, but vnto the Lorde, and the Lorde vnto the body. God hathe rayled vp the Lorde, and shall rayse vs vp by his power. ✠ Either remẽbre ye not, that your bodies are the ✠ mẽbres of Christ? shall I now take the membres of Christe and make the membres of an harlot? God forbyd. Do ye not vnderstande, that he which coupleth him selfe with an harlot, is become one body? For two (sayethe he) shall be one flesshe. But he that is ioyned vnto the Lorde, is one spirite. D ✠Our bodies are the membres of christ.

Genesis. ii.b.

Flie fornication. Al synnes that a man doth, are without the bodye. But he that is a fornicatour, synneth agaynste his owne bodye. Eyther knowe ye not that your bodyes are the tẽple of the holy ghost, whiche is in you, whom ye haue of God, and howe ye are not youre owne? For ye are derely boughte. Therfore glorifye ye God in youre bodyes, and in your spirites, for they are Gods. ✠

¶ Of mariage, virginite and wyddowheade.

CAPI. VII.

A

A ✠S concernyng the thinges whereof ye wrote vnto me: it is good for a mã not to touche a woman. Neuertheles to auoyde fornication, lette euery man haue his wife, and let euery woman haue her husband. Lette the man gyue vnto the wyfe due beniuolence. Lykewyse also the wyfe vnto the man. The wife hath not power ouer her owne

bodye: but the husbande. And lyke wyse the husbande hath not power ouer his owne bodye, but the wyfe. Withdrawe not your selues one from an other, onelesse it be with consent for a tyme, to gyue your selues to fasting and prayer. And afterwarde come agayne to the same thynge, lest Sathan tempte you for your incontinencie. ✠

B This I saye of fauoure, and not of commaundement. For I wolde that al men were as I my selfe am: but euerye man hathe his proper gyft of God, one after this maner, an other after that. I saye vnto the vnmaryed mē and wydowes: it is good for them if they
☞ abyde euen as I do. But yf they can not abstayne, let them mary. For it is better to mary then to burne.

Unto the maryed cōmaunde not I, but the Lorde: that the wife seperate not her selfe frō the man. Yf she seperate her selfe, let her remayne vnmaryed, or be reconcyled vnto her husbande agayne. And let not the husbande put awaye his wyfe from him.

To the remnaunt speke I, & not the Lorde.
C Yf any brother haue a wyfe that byleueth not, yf she be content to dwell with him, let him not put her awaye. And the woman whiche hathe to her husbande an infydell, yf he consent to dwell with her, let her not put him awaye. For the vnbyleuynge husbande is sanctifyed by the wyfe, and the vnbyleuyng wife is sanctified by the husbande. Or elles were your children vnclene, but now are they pure. But yf the vnbyleuynge departe, let him departe A brother or a syster is not in subiection to suche. God hathe called vs in peace. For how knowest thou (o woman) whether thou shalt saue that man or no? Eyther how knowest thou (o man) whether thou shalte saue that woman or no? but euen as God hath distributed to euery man.

As the Lorde hathe called euery person, so let him walke/and so ordeyn I in al congrega
D cions. Yf any man be called being circumcised let him adde nothyng therto. Yf any be called vncircumcised, let him not be circumcised. Circumcision
☞ is nothynge/ vncircumcision is nothynge, but the keppynge of the commaundementes of God is all togyther.

✠ Let euery man abyde in the same state wherin he was called. Arte thou called a seruaunt? care not for it. Neuertheles yf thou maist be fre, vse it rather. For he that is called in the Lorde beinge a seruaunt, is the Lordes freman. Lykewise he that is called being fre,
E is Chrystes seruaunt. Ye are derely bought, be not mens seruantes. Brethren, let euery man wherin he is called, therin abyde w̄ God? ✠ As concernyng virgyns, I haue no cōmaundement of the Lorde, yet gyue I counsel, as one that hath obteyned mercy of the Lorde, to be faithful. I suppose that it is good for the present necessitie. For it is good for a mā so to be. Art thou bounde vnto a wyfe? seke not to be losed. Arte thou losed from a wyfe? seke not a wyfe. But yf thou take a wyfe, thou synnest not. Lykewise yf a virgyn marye, she synneth not. Neuertheles, suche shall haue trouble in theyr flesche, but I fauour you.

This saye I brethren, the tyme is shorte. It remayneth that they whiche haue wyues, be as though they had none/and they that wepe be as thoughe they wepte not/ and they that reioyce, be as thoughe they reioyced not: and they that bye, be as though they possessed not: and they that vse this worlde, be as thoughe they vsed it not. For the fassion of this worlde goeth awaye. I wolde haue you without care. The syngle man careth for the thynges F
of the Lorde, howe he may please the Lorde. But he that hath maried, careth for the thinges of the worlde, howe he maye please his wyfe. There is difference betwene a virgin and a wife. The syngle woman careth for the thynges of the Lorde, that she maye be pure bothe in body, and also in spirite. But she that is maryed, careth for ꝑ thinges of the worlde, how she may please her husbande. This speke I for your ꝓfite, not to entāgle you in a snare but for that whiche is honest and comly vnto you, and that ye maye quyetly cleue vnto the Lorde without seperation.

Yf any man thynke it vncomly for his virgyn, yf she passe the tyme of maryage, and yf so nede requyre, let him do what he lysteth, he
G synneth not: let them be coupled in mariage. Neuertheles he that purposeth surely in his herte, haupnge none nede: but hath power ouer his owne wyll: and hath so decreed in his hert, that he wyll kepe his virgyn, doth wel. So then he that ioyneth his virgyn in maryage, dothe well. But he that ioyneth not his virgyn in marpage, doth better. The wyfe is bounde to the lawe, as longe as her husband lyueth. Yf her husband slepe, she is at lyberte to marye with whome she wyll, onely in the Lorde, but she is happier yf she so abyde in my iudgement. And I thynke verely that I haue the spirite of God.

The rebuketh them that vse theyr lyberte to the sclaunder of other, and sheweth how men oughte to behaue them towarde suche as be weake.

CAPI. VIII.

TO speake of thynges dedicate vnto A
ydols, we are sure that we al haue know a lytle loue
lege. Knowlege maketh a mā swell, but is better th
loue edifieth. yf any man thinke that he knoweth any thynge, he knoweth nothyng yet as he ought to know. But if any man loue god, the same is knowen of him.

To speke of meat dedicate vnto ydols, we are sure there is none ydoll in the worlde, and that there is none other God but one. And thoughe there be that are called goddes, whether in heuen, or in earthe (as there be Goddes manye, and Lordes manye) yet vnto vs is there but one God, whiche is the father, of B
whom are all thynges, & we in him/ and one Lorde Jesus Chryste, by whom are all thynges, and we by him. But euery man hath not knowlege, for some suppose that there is an ydole tyll this houre, and eate as a thynge offered vnto the ydole, and so theyr cōsciences

beynge

beynge yet weyke, are defyled. Meate maketh vs not acceptable to God. Neither yf we eate are we the better, neyther yf we eate not are we the wozse.

But take hede that your lyberte cause not the weyke to fall. For if some man se the, whi che hast knowlege syt at meat in the ydolles temple, shal not the conscience of him whiche is weyke, be boldened to eate those thynges which are offered to the ydole? And so thorow thy knowlege, shall the weake brother perish for whom Christe dyed. When ye synne so agaynst the brethren, and wounde theyr weyke consciences, ye synne agaynst Christe. Wherfore yf meat hurte my brother, I wyll eate no flesshe whyle the worlde standeth, bycause I wyll not hurte my brother.

¶ Loue forbeareth the thinge that she maye do by the law. He exhorteth them to runne forth in ꝑ course that they haue begon.

CAPI. IX.

AM I not an Apostle? am I not free? haue I not sene Jesus Christ our lorde? Are ye not my worke in the Lorde? Yf I be not an Apostle vnto other, yet am I vnto you. For the seale of myne apostleshyp are ye in the Lorde. Myne answer to them that aske me, is this. Haue we not power to eate and to drynke? Eyther haue we not power to lede aboute a syster to wyfe, as well as other apostles, and as the brethren of the Lorde & Cephas? Eyther onely I and Barnabas haue not power this to do? Who goeth a warfare any tyme at his owne coste? Who planteth a vyneyarde, and eateth not of the frute? Who fedeth a flocke, and eateth not of the mylke?

Saye I these thynges after the maner of men? Or saythe not the lawe the same also? For it is written in the lawe of Moses. Thou shalte not mosell the mouthe of the oxe that treadeth out ꝑ corne. Doth God take thought for oxen? Eyther sayth he it not all together for our sakes? For our sakes vnwoubtedly this is wrytten that he whiche eareth sholde eare in hope: and that he which threshyth in hope sholde be partaker of this hope. Yf we sowe vnto you spirituall thinges: is it a great thing yf we repe your carnall thynges? Yf other be partakers of this power ouer you, wherfore are not we rather?

Neuertheles we haue not vsed this power, but suffre al thynges, lest we shold hynder the Gospell of Christe. Do ye not vnderstande, that they which minister in the temple haue theyr kyndynge of the temple? And they which wayt at the aulter, are partakers with the aulter. Euen so also did the Lorde ordeyn, that they whiche preache the gospell, sholde lyue of the gospell. But I haue vsed none of these thynges.

Neyther wrote I these thynges that it shoulde be so done vnto me, for it were better for me to dye, then that any man sholde take this reioysyng from me. In that I preache the gospell, I haue nothynge to reioyse of. For necessitie is put vnto me. Wo is it vnto me yf I preache not the gospell. Yf I do it with a good wyll, I haue rewarde. But yf I do it agaynst my wyll, an office is committed vnto me. What is my rewarde then? Verely that when I preache the gospell, I make the gospell of Christ free, that I mysuse not myne auctorite in the gospell.

He that worketh of loue to his neyghbour hath his rewarde.

For though I be free from all men, yet haue I made my selfe seruaunte vnto all men, that I myght wynne the moo. Vnto the Jewes, I became as a Jewe, to wynne the Jewes. To them that were vnder the lawe, was I made as though I had ben vnder the lawe, to wyn them that were vnder the law. To them that were without lawe, became I as thoughe I hadde bene without lawe (when I was not without lawe, as pertaynynge to God, but vnder a lawe as concernynge Christ) to wyn them that were without law. To the weyke became I as weyke, to wynne the weyke. In all thynges I fassyoned my selfe to all men, to saue at the leestwaye, some. And this I doo for the gospels sake, that I myght haue my parte therof.

✠ Perceyue ye not that they which runne in a course, runne all, yet but one receyueth the rewarde. So runne, that ye maye obtaine. Euery man that prouyth maisteryes, absteyneth frome all thinges. And they do it to obtayne a corruptible crowne: but we to obteyn an vncorruptible crown. I therfore runne, not as at an vncertayne thynge. So fyghte I, not as one that beateth the ayer: but I tame my body, and bringe it in to subiection, leest after that I haue preached to other, I my self shuld be a caste awaye. ✠

¶ She teacheth them with the exemples of the olde testament, and exhorteth them to a godly conuersacion.

CAPI. X.

BRethren I wolde not ye shulde be ignoraunte of this, howe oure fathers were all vnder a cloud, and all passed thorow the see, and were all baptised vnder Moses, in the cloude and in the see: and dyd all eate of one spyrituall meate, and dyd ✠ all dryncke of one maner of spirituall drynche. And they dranche of that spirituall rocke that folowed them, which rocke was Christ. ✠ But in many of them had God no delyte. For they were ouerthrowen in the wyldernes.

These are exemples to vs ✠ that we shulde not luste after euyll thynges, as they lusted. Neyther be ye worshyppers of ymages as were some of them accordynge as it is wrytten: ✠ The people sate downe to eate and drynche, and rose vp agayn to playe. Neither let vs commyte fornycacion ✠ as some of them commyted fornicacion, and were destroyed in one day. xxiij. thousande. Neither let vs tempte Christe, as some of them tempted, and were distroied of serpentes. Neither murmure ye as some of them murmured and were destroyed of the destroyer.

L All these thinges happened vnto theym for exemples, and were written / to put vs in remembraunce, on whō the endes of the worlde are come. Wherfore let him that thinketh he standeth, take hede least he fall. There hath none other temtation taken you, but such as followeth the nature of mā. But god is faithfull, which shall not suffer you to be tempted aboue your strength: but shall in the myddes of the temptacion make a waye to escape out.

myra ✠ Wherfore my deare beloued flee from worshyppynge of ydoles.

D I speake as vnto them whiche haue discrecion, iudge ye what I saye. Is not the ✠ Cup of blessynge which we blesse, partakynge of the bloude of Christ? Is not the ✠ Bred which we breake, partetakynge of the body of Christ? because that we (thoughe we be many) yet are one bred and one body, in asmoche as we all are partetakers of one bred. Beholde Israel which walketh carnally. Are not they which eate of the sacrifice, partetakers of the aulter?

✠ Cup.

✠ Bred.

E What saye I then? that the ymage is any thinge? or that it which is offred to ymages is any thinge? Naye but I saye, that these thinges which the Gentyls offer, they offer to deuyls, and not to God.

✠ And I wolde not that ye shulde haue felowshyp with the deuyls. Ye can not drynke of the Cuppe of the Lorde, and of the Cuppe of dyuelles. Ye can not be partetakers of the Lordes table, and of the table of dyuelles

Eccles. xxxvi. Eyther shall we prouoke the Lorde? Or are we stronger then he? All thynges are lawfull vnto me, but all thynges are not expedient.

F All thynges are lawfull to me, but all thynges edyfye not. Lette no man seke his owne profyte: but let euerye man seke an others welthe.

What so euer is solde in the market, that eate, and aske no questions for cōscience sake. For the earthe is the Lordes, & all that therin is. Yf any of them which beleue not, byd you to a feast, & yf ye be disposed to go, what so euer is sette before you: eate, askynge no

G question for conscience sake. But yf any man saye vnto you: this is dedicate vnto ydoles, eate not of it for his sake that shewed it, and for hurtynge of conscience. The earthe is the Lordes, and all that therin is. Conscience I saye, not thyne: but the conscience of that other. For why shulde my lyberte be iudged of an other mannes conscience. For yf I take my parte with thankes: Why am I euyll spoken of for that thynge wherfore I gyue thankes.

Whether therfore ye eate or drynke, or what so euer ye doo, do all to the prayse of God. ✠

Se ye gyue none occasion of euyll, neyther to the Iewes, nor yet to the Gentyles, neyther to the congregation of God: euen as I

Loue seketh hyr neyghbours profit please all men in al thinges, not sekyng myne owne profyte, but the profyte of many, that they might be saued.

The rebuketh thē for the abuse and misorder that they had aboute the Sacramente of the bodye and bloude of Chryst, and bryngeth them agayne to the fyrste institucion.

CAPI. XI.

BE ye followers of me, as I am the folower of Christ. I prayse you brethren that ye remember me in al thinges, and kepe the ordinaunces euen as I deliuered them to you. I wolde ye knewe that Christe is ✠ heed of euerye man: And the man is the womans heed. And God is Christes heed. Euerye man prayenge or prophesynge hauing any thinge on his heed, shameth his heed. Euery woman that prayeth or prophesieth bare hedded, dishonesteth her heed. For it is all one, and the same thinge, as thoughe she were shaven. Yf the woman be not couered, let her also be shorn. Yf it be shame for a woman to be shorn or shaven, let her couer her heed.

A

B

A man ought not to couer his heed, forasmoche as he is the ymage and glory of God. The woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neyther was the man created for ✠ womans sake: but the woman for the mans sake. For this cause ought the womā to haue power on her heed, for the aungels sakes. Neuertheless neyther is the man, without the woman, neyther the woman without the mā in the Lorde. For as the woman is of the mā, euen so is the man by the woman: but all is of God.

C

Judge in your selues, whether it be comly that a woman prayse vnto God bare heeded. Or doeth not nature teache you, that it is a shame for a man, yf he haue longe heere: and a prayse to a woman, yf she haue longe heere? For her heere is gyuen her to couer her with. Yf there be anye man amonges you, that lusteth to stryue, let him knowe that we haue no suche custome, neyther the congregacions of God.

This I warne you of, & commēde not that ye come togyther: not after a better maner, but after a worse. ✠ First of all whē ye come togither in the congregacion, I heare there is dissencion amonges you: & I partly beleue it. For there muste be sectes amonge you, ✠ they which are perfect amonge you, might be knowen. When ye come together, a man can not eate the Lordes supper. For euery man begynneth afore to eate his own supper. And one is hongry, & an other is droncken. Haue ye not houses to eate & to drincke in? Or els despyse ye the congregacion of God, & shame them ✠ haue not? What shall I saye vnto you? shall I prayse you? In this, prayse I you not. ✠

D

✠ The Lordes supper.

✠ That which I deliuered vnto you I receyued of the Lorde. For the Lorde Jesus the same nyght in whiche he was betrayed, toke bread: and thanked & brake, and sayde. Take ye, and eate ye: this is my body which is broken for you. ✠ This doo ye in remembraunce of me. After the same maner he toke the cup, when supper was done, saying: This cup is the newe testament in my bloude: This doo as oft as ye drinke it, in the remembraunce of me.

E

Math. xxvi. Marck. xiiii. Luke. xxii.

✠ The institucion of ✠ Sacrament.

For

F For as often as ye shall eate this breed, and drinke this cup, ye shal shew the Lordes deth, tyll he come. Wherfore who so euer shal eate of this bred, or drinke of the cup unworthely, shall be gyltie of the body and blonde of the Lorde. Let a man therfore examen him selfe, and so let him eate of the bred, and drinke of the cup. For he that eateth or drinketh unworthely, eateth and drynketh his owne damnacion, because he maketh no difference of the Lordes bodye. ✠ For this cause, many are
G weake and sycke amonges you, & many slepe. For yf we had iudged our selues, we shoulde not haue bene iudged. But when we are iudged of the Lorde, we are chastened, because we shulde not be damned with the worlde. Wherfore my brethren, when ye come together to eate, tarye one an other. Yf any man höger, let him eate at home, that ye come not together unto condemnacion. Other thinges will I set in order when I come.

¶ The diuersite of the gyftes of the holy ghost, gyuen to the confort and edyfynge of one another, as the members of a mans body serue one an other.

CAPI. XII.

A IN spirituall thinges (brethren) I wolde not haue you ignorant. ✠ Ye know that ye were Gentyles, and went youre wayes unto dombe ydoles, euen as ye were ledde. Wherfore I declare unto you, that no man speakinge in the spyryte of God, defyeth Jesus. Also no man can saye that Jesus is the Lorde: but the holy ghost. There are dyuersites of gyftes, ♁ yet but one spyrete. And there are differences of admynystrations, and yet but ○ one Lorde. And there are dyuers maners of operations, and yet but ✣ one God, which worketh al thinges that are wrought, in all creatures. The gyftes of the spyrete are gyuen to euery man, to profyte the congregacion. To one is gyuen thorow the spyrete, the utteraunce of wysdome. To an other is gyue the utteraunce of knowledge, by the same spirite. To an other faith, by the same spyrete.
B To an other the gyftes of healynge, by the same spyrete. To an other power to do myracles. To an other prophely. To an other iudgement of spyretes. To an other dyuers tongues. To an other the interpretation of tongues. And these all worketh the selfe same spyrete, deuydinge to euerye man seuerall gyftes, euen as he will. ✠

For as the body is one, and hath many membres, and al the membres of one body though they be many, yet are but one body: so is Christe. For in one spyrete are we all baptysed to make one body, whether we be Jewes or gétyls, whether we be bonde or free, and haue all dronke of one spyrete. For the body is not
C one membre, but many. Yf the foote saye: I am not the hande, therfore I am not of the body: is he therfore not of the body? And yf the eare say, I am not the eye: therfore I am not of the body: is he therfore not of the body? Yf all the body were an eye, where were then the eare? Yf all were hearynge: where were the smellynge? But now hath God dysposed the membres euery one of them in the body, at his owne pleasure. Yf they were all one member: where were the body? Now are there many membres, yet but one bodye. And the eye can not say unto the hande, I haue no nede of the: nor the heed also to the feete, I haue no nede of you. Yea rather those membres of the body, which seme to be most feble, are moste necessary. And upon those membres of the body, which we repute least honest, put we moste honestye. And our ungoodly partyes, haue moste beautye. For our honest membres nede it not. But God hathe so dysposed
D the body, and hath gyuen moost honoure to that parte which lacked, least there shulde be any stryfe in the body: but that the membres shulde indifferently care one for an other. And yf one member suffer, all suffer with him: yf one member be hadde in honour, all membres be glad also.

Ye are the bodye of Christe, and membres one of an other. And God hath also ordeyned in the congregacion, fyrste the Apostles, secondarely Prophetes, thirdely Teachers, Then them that do myracles: after that, the gyftes of healynge, helpers, gouernors, diuersite of tongues.

Are all Apostles? Are all Prophetes? Are all Teachers? Are all doars of Myracles? Haue all ye gyftes of healyng? Do all speake with tongues? Do all interprete? Couet the best gyftes. And yet shew I unto you a more excellent waye.

¶ The nature and condycions of charitye or loue.

CAPI. XIII.

THough I spake with the tongues of A
men and aungels, and yet had no Charitie, I were euen a soundynge brasse: or as a tynklynge Cymball. And thoughe I coulde prophely, and understande all secretes & all knowledge: yea, yf I had all faith, so ye I coulde moue mountaynes out of their places, and yet had no loue, I were nothynge. And though I bestowed al my goodes to fede the poore, and thoughe I gaue my body euen that I burned, and yet had no loue, it profyteth me nothinge.

Loue suffreth longe, is curteous. Loue enuyeth not. Loue doth not frowardely, swelleth not, dealeth not dishonestely, seketh not her owne, is not prouoked to anger, thinketh not euyll, reioyseth not in wyckednesse: but reioyseth in the trouthe, suffreth all thinges, beleueth all thinges, hopeth all thinges, endureth in all thinges. Though that prophe- C
syenge fayle, other tongues shall cease, or knowledge vanyshe awaye, yet loue falleth neuer away.

For our knowledge is unperfecte and oure prophesyenge is unperfecte. But when that whiche is perfect, is come, then that which is unperfect, shall be done awaye. When I was a chylde, I spake as a chylde, I understode as a chylde, I ymagyned as a chylde.

D But allone as I was a man, I put away childishnesse. Nowe we se in a glasse, euen in a darcke speakinge: but then shall we se face to face. Now I knowe vnperfectly: but thē shal I knowe, euen as I am knowen. Now abydeth faithe, hope, and loue, euen these three: but the chiefe of these is loue. F

¶ Paule sheweth that the gifte of prophesye, interpretyng or preachyng, excelleth the gyfte of tongues and howe they both ought to be vsed.

CAPI. XIIII.

A LAbour for loue and couet spirituall gyftes: and chiefly for to prophesye. For he that speaketh with tongues, speaketh not vnto men, but vnto God. For no man heareth him. How be it in the spirete he speaketh mysteries. But he that prophesyeth, speaketh vnto men, to edifienge, to exhortation & to comfort. He that speaketh with tongues, profiteth him selfe: he that prophesyeth, edifieth the congregacion. I wolde ye all spake with tongues: but rather that ye prophesied. For greater is he that prophesieth, then he þ speaketh with tongues, onlesse he expoune it
B also: that the congregacion maye haue edifyenge. Now brethren, yf I come vnto you speakynge with tongues: What shall I profyte you, except I speake to you, eyther by reuelacion, or knowledge, or prophesyenge, or doctrine.

Moreouer whē thinges without lyfe: gyue sounde: whether it be a pype or an harpe: onles they make a distinctiō in the sounds: how shall it be knowen what is pyped or harped? And also yf the trompe gyue an vncertayne voyce, who shall prepare hym selfe to batell? Euen so lykewyse when ye speake with tongues, excepte ye speake wordes, that haue signyfycation, howe shall it be vnderstande what is spoken? For ye shall but speake in the ayer.

C Many kyndes of voyces are in the worlde, and none of them are without signification. Yf I knowe not what the voyce meaneth, I shalbe vnto him that speaketh, an alien, and he that speaketh shall be an alien vnto me. Euen so ye (for almoche as ye couet spirituall gyftes) seke that ye may haue plentie vnto þ edifienge of the congregacion.

Wherfore let him that speaketh with tongues, praye that he maye interprete also. Yf I praye with tongues, my spirete prayeth: but my mynde is without frute. What is it then? I will praye with the φ spirete, and will praye with the mynde also. I will synge with the spirete, and will singe with the mynde also.

For els when thou blessest with the spirete, how shal he that occupieth the rowme of the vnlerned, saye Amen, at thy gruynge of thākes, sythe he vnderstandeth not what thou sayst. Thou verely gyuest thankes well, but the other is not edified. I thanke my God, I speake with tongues, more then ye all. Yet had I leuer in the congregaciō, to speake fyue wordes with my mynde to the informacion of other, rather then ten thousand wordes with the tongue.

Brethren, be not childre in wytte, but in malice, be childre, and in wytte be perfecte. In the lawe it is written, * with other tongues, and with other lyppes, will I speake vnto this people, and yet not so, wil they not heare me, sayeth the Lorde. Wherfore, tongues are for a sygne, not to them that beleue: but to them that beleue not. Contrarywyse, prophesyeng serueth not for them that beleue not: but for them which beleue. Esay. xxviii.

Yf therfore when all the congregacion is come together, and all speake with tongues, there come in they that are vnlerned, or they which beleue not: will they not saye that ye are out of your wyttes? But yf all prophesy, and there come in one that beleueth not, or E one vnlerned, he is rebuked of al men, and is iudged of euery man: and so are the secretes of his hert opened, and so falleth he downe on his face, and worshyppeth God, and sayeth þ God is with you in dede.

Howe is it then brethren? When ye come together, euery man hath his songe, hath his doctrine, hath his tongue, hath his reuelaciō, hathe his interpretation. Let all thinges be done vnto edyfyenge. Yf any man speake with tongues, let it be two attonce, or at the most thre attonce, and that by course, and let an F other interprete it. But yf there be no interpreter, let him kepe silence in the congregacion, and let him speake to him selfe and to God.

Let the prophetes speake two attonce, or thre attonce, and let the other iudge. Yf any reuelacion be made to an other that sitteth by let the first kepe silence. For ye maye all prophesye one by one, that all maye learne, and all maye haue comforte. For the spretes of þ prophetes, are in the power of the prophetes. For God is not cauſer of stryfe: but of peax, as he is in all other congregacions of þ sayntes.

Let your wyues kepe silence in the congregacions. For it is not permitted vnto them to speake: but let theym be vnder obedience, as sayth the lawe. Yf they wyl learne any thing, let them aske their husbandes at home. For it is a shame for wemen to speake in the congregation. Spryng the worde of God from you? Eyther came it vnto you onely? Yf any man thynke hym selfe a Prophet, eyther spiritual: let him vnderstande, what thinges I write vnto you. For they are the commaundementes of the Lorde. But yf any man be ignoraunte, let him be ignoraunt. Wherfore (brethren) couet to prophesye, and forbyd not to speake with tongues. Let al thinges be done honestly and in order. wyues. G Gene. iii. c. The woman must be in subiection to her husbande.

¶ The resurrection of the deed.

CAPI. XV.

A BRethren as touchinge the gospel whiche I preached vnto you, whiche ye haue also accepted, and in which ye continue, by which also ye are saued: I wo you to vnderstand, after what maner I preached vnto you yf ye kepe it, onles ye haue beleued in vayne.

For

φ To speake with tongues, or with þ spirite is to speke that other vnderstonde not as prestes say theyr seruice. To speake & the mynde is to speke that other vnderstonde, as when the preacher preacheth. D

For fyrst of al I delyuered vnto you ꝓ which I receyued, how that Christ dyed for our synnes, agreing to the scriptures: & that he was buryed, & that he arose agayne the thyrde day accordinge to the scriptures, and that he was sene of Cephas, then of the.xij. After that he was sene of mo then.v.C. brethren atonce, of whiche many remayne vnto this day, and many are fallen a slepe. After that appeared he to James, then to all thapostles.

Last of al he was sene of me, as of one that was borne out of due tyme. For I am the lest of all the apostles, whiche am not worthy to be called an apostle, bicause I persecuted the congregacion of god. But by the grace of god I am that I am. And his grace whiche is in me, was not in vaine: ✠ but I laboured more abũdantly then they all/ yet not I, but the grace of god which is with me. Whether it were I or they, so we preache, and so haue ye byleued.

✠ Yf Christ be preached that he rose from the deed: how say some that are amõges you, that there is no resurrection of the deed? Yf there be no rysynge agayne of the deed, then is Christ not risen. Yf Christ be not rysen, then is our preachynge vayne, and your fayth is also in vayne. Yea, and we are founde false witnesses of God. For we haue testifyed of God, how that he raysed vp Christ, whom he raised not vp, if it be so that the deed rise not agayn. For yf the deed rise not agayne, then is Christ not rysen agayne. Yf it be so that Christe rose not, then is your fayth in vayne, and yet are ye in your synnes. And therto they which are fallen a slepe in Christe, are perysshed. yf in this lyfe onely we byleue on Christe, then are we of all men the moost miserable.

But now is Christ rysen from the deed, and is become the fyrst frutes of them that slept. For by a man came dethe, and by a man came the resurrection of the deed. For as by Adam all dye: euen so by Christ, shall all be made alyue, & euery man in his owne order. ✠ The first is Christ, then they that are Christes, at his commyng. Then commeth the ende, when he hathe delyuered vp the kyngdome to God the father, when he hath put downe all rule, auctorite and power. For he must reygne tyll he haue put all his ennemyes vnder his fete. The last ennemy that shal be destroyed, is deth ✳ For he hath put all thynges vnder his fete. But when he sayth, all thynges are put vnder him, it is manifest that he is excepted, whiche did put all thinges vnder him. When al thinges are subdued vnto him, then shall the sonne also him self be subiect vnto him that put thinges vnder him, that God may be in al thinges. Either els what do they whiche are baptised ouer the deed, yf the deed rise not at all? Why are they then ꝓbaptised ouer the deed? ye, and why stande we in ieoperdye euery houre? By your reioysynge, whiche I haue in Christ Jesu our Lorde, I dye dayly. That I haue fought with beestes at Ephesus, after the maner of men, what auauntageth it me, yf the deed rise not agayne? Let vs eate and drynke, to morow we shal dye. Be not disceyued: euyl speakynges corrupte good maners. Awake truly out of slepe, & syn not. For some haue not the knowlege of god. I speke this to your rebuke.

But some men wyll saye: howe aryse the deed? with what bodyes come they in? Thou fole, that which thou sowest is not quyckened excepte it dye. And what sowest thou? Thou sowest not that bodye that shall be: but bare corne (I meane eyther of whete, or of some other) and God gyueth it a bodye at his pleasure, to euery seed a seuerall bodye.

✠ All flesshe is not one maner of flesshe, but there is one maner flesh of men, an other maner flesshe of beestes, an other maner flesshe of fyshes, and an other of byrdes. There are heuenly bodyes, and ther are erthly bodyes. But the glory of the heuenly is one, and the glorye of the erthly is an other. There is one maner glory of the sonne, and an other glorye of the moone, and an other glorye of the sterres. For one sterre differeth from an other in glory. So is the resurrection of the deed. It is sowen in corrupcion, and ryseth in incorrupcion. It is sowen in dishonour, and ryseth in honour. It is sowen in weyknes, and ryseth in power. It is sowen a naturall bodye, and ryseth a spirituall bodye. There is a naturall bodye, and there is a spirituall body, as it is wrytten: the first man Adam was made a lyuyng soule, and the last Adam was made a quickenyng spirite. How be it, that is not fyrst which is spirituall: but that whiche is naturall, and then that whiche is spirituall. ✠ The fyrste man is of the erth, erthly: the seconde man is ꝓ Lorde from heuen. As is the erthly, suche are they that are heuenly. And as we haue borne the ymage of the erthly, so shall we beare the ymage of the heuenly.

This saye I brethren, that flesshe & blonde can not inherite the kyngdome of God. Neyther dothe corrupcion inherite vncorrupcion. Beholde, I shewe you a mistery. We shall not all slepe, but we shall all be chaunged, & that in a moment, and in the twynckling of an eye, at the sound of the last trompe. For the tromp shall blowe, and the deed shall rise incorruptible, and we shall be chaunged. For this corruptible must put on incorruptibilite: and this mortall must put on immortalitie.

Whē this corruptible hath put on incorruptibilitie, and this mortal, hath put on immortalite: then shal be brought to passe the saying that is writtē: Deth is consumed in to victory. Deth where is thy stynge? Hell where is thy victory? The stynge of deth is synne: and the strength of synne is the lawe. But thankes be vnto God whiche hath giuen vs victory thorow our Lorde Jesu Christ. Therfore (my dere brethren) be ye stedfast & vnmouable, alwayes ryche in the workes of the Lorde/ for asmoche as ye knowe howe that youre labour is not in vayne in the Lorde.

the same deed mē shulde rise agayne.

Gene.ii.b

Ose.xiii.b

The putteth them in remembraunce of the gatherynge for the poore Christen at Jerusalem, and concludeth his Epystle with the salutacions of certayne louynge brethren.

CAPI. XVI.

Of the

A OF the gatherynge for the sayntes as I haue ordeyned in the congregacions of Galacia, euen so do ye. Upon some sondaye let euery one of you put aside at home & laye vp what so euer he thynketh mete, that there be no gatherynges when I come. When I am come, who so euer ye shal allow by your letters, them wyl I sende to brynge your liberalite vnto Jerusalem. And yf it be mete that
B I go, they shall go with me. I wyll come vnto you after I haue gone ouer Macedonia. For I wyll go thorow out Macedonia. With you peraduenture I wil abyde, or also kepe my winter, that ye may bringe me on my waye whyther so euer I go.

I wyll not se you nowe in my passage: but I trust to abyde a while with you, if God shal suffre me. I wyll tary at Ephesus tyll whitsontyde. For a great dore and frutefull is opened vnto me: and there are many aduersaryes. Yf
C Timothe come, se he be without feare with you. For he worketh the worke of the Lorde as I do. Let no man despyse him, but conuey him forth in peax, that he may come vnto me. For I loke for him with the brethren.

To speake of brother Apollo, I greatly desired him to come vnto you with the brethren, but his mynde was not all to come at this tyme, howe be it he wyll come when he shall haue conuenient time. Watche ye, stand fast in the fayth, quite you lyke men, and be stronge.
D Let all your busynes be done in charite.

Brethren, ye know the house of Stephana, howe they are the fyrst frutes of Achaia, and that they haue appoynted them selues to minister vnto the sayntes: I beseche you that ye be obedient vnto such, and to al that help and labour. I am glad of the commynge of Stephana, Fortunatus, and Achaicus: for that whiche was lackynge on youre behalfe, they haue supplyed. They haue comforted my spirite and youres. Loke therfore that ye knowe them that are suche.

The congregacions of Asia salute you. Aquila, and Priscilla salute you moche in the Lorde, and so doth the congregacion that is in theyr house. All the brethren grete you. Grete ye ons an other with an holye kysse. The salutacion of me Paul with myne owne hande. Yf any man loue not the Lorde Jesus Chryste, φ the same be Anathema maranatha. The grace of the Lorde Jesu Chryst be with you all. My loue be with you all in Chryste Jesu. A M E N.

φ The same be accursed at the Lordes comynge. Or as some wylle he same be excōmunicate and accursed to death.

¶ The ende of the fyrst Epystle to the Corinthyans.

¶ Sente frome Philippos, by Stephana, and Fortunatus, and Achaicus, and Timotheus.
(?)

¶ The seconde Epystle of S. Paul the Apostle, to the Corinthians.

¶ The consolacion of God in trouble. The loue of Paul towarde the Corynthians, and his excuse that he came not vnto them.

CAPI. I.

PAule Apostle of Jesu Chryste by the wyll of God, and brother Timotheus. A

Unto the congregacion of God, whiche is at Corynthen with all the sayntes whiche are in all Achaia. Grace with you, and peax frome God our father, and frome the Lorde Jesu Chryste.

Blessed be God the father of our Lorde Jesu Chryst, the father of mercy, and the God of all comforte, whiche comforteth vs in all our tribulacion, in so moche that we are able to comforte them whiche are troubled, in what so euer trouble it be, with the same comforte wherwith we oure selues are comforted of God. For as the φ afflictions of Chryste are plenteous in vs, euen so is oure consolacyon plenteous by Chryst.

φ Afflictions or passions of Chryste are suche sufferynges as Chryst suffered.

Whether we be troubled for your consolacion, and saluacion, whiche saluacion sheweth her power, in that ye suffre the same afflictions, whiche we also suffre: or whether we be comforted for youre consolacion and saluacion: yet our hope is stedfast for you, in asmoche as we knowe that as ye haue youre parte in afflictions, so shall ye be partakers of consolacion. B

Brethren, I wolde not haue you ignorannt of our trouble, which happened vnto vs in Asia. For we were greued out of measure, passing strength, so greatly, that we dispayred eue of lyfe. Yea, we receyued an answere of deth in oure selues, and that because we shulde not put our trust in our selues, but in God, which rayseth the deed to lyfe agayne, and which deliuered vs frome so great a deth, and doth delyuer. On whome we trust, that yet hereafter he wyl deliuer, by the helpe of your prayer for vs, that by the meanes of many occasions, thākes may be gyuen of many on our behalfe, for the grace gyuen vnto vs.

Our reioysynge is this, the testimony of our conscience, that in synglenes and godly purenes, and not in fleshly wysdome, but by the grace of God, we haue had our conuersacion in the worlde, and moost of all towardes you. we wryte none other thynges vnto you, then that ye rede, and also knowe. Yea and I trust ye shall fynde vs vnto thende, euen as ye haue found vs in parte: for we are your reioysing, euen as ye are ours, in the daye of the Lorde Jesus. C Conscience.

And in this confydence was I mynded the other tyme to haue come vnto you, þ ye might haue hadde yet one pleasure more, and to haue passed by you in to Macedonia, and to haue

haue come agayne oute of Macedonia vnto
D you, and to haue ben led forth to Jury warde
of you. When J thus wyse was mynded: dyd
J vse lyghtnes? Or thynke J eamally thoſe
thinges whith J thynke? that with me ſholde
be ϕ ye ye, and naye naye. God is faythful, for
our preachynge to you, was not ye and naye.
For Gods ſonne Jeſus Chryſte whiche was
preached amonge you by vs (that is to ſaye, by
me and Sylvanus and Timotheus) was not
ye and naye: but in him it was ye. For all the
promyſes of God, in him are ye, & are in hym,
Amen, vnto the laude of God thorow vs. For
it is God whiche ſtablyſſheth vs and you in
Chryſt, and hathe anoynted vs, whiche hathe
alſo ſealed vs, and hathe gyuen the erneſt of
the ſpirytе in to our hertes. J call God for a
recorde vnto my ſoule, that for to fauour you
withall J came not any more vnto Corynthe.
Not that we be lordes ouer your faythe: but
helpers of your ioye. For by fayth ye ſtande.

The sheweth the cauſe of his abſence and exhorteth them to forgyue the man that was fallen, and to receyue him agayne with loue.

CAPI. II.

A BVt J determined this in my ſelfe, that
J wolde not come agayne to you in he-
vynes. For yf J make you ſorye, who is
it that ſholde make me gladde, but the ſame
whiche is made ſorye by me? And J wrote
this ſame epyſtle vnto you, leeſt yf J came, J
ſholde take heuynelle of them, of whome J
oughte to reioyce. Certaynly this confydence
haue J in you all, that my ioye is the ioye of
you all. For in greate affliction and anguyſhe
of herte J wrote vnto you with many teares:
not to make you ſorye, but that ye myght per-
ceyue the loue whiche J haue moſt ſpecially
vnto you.

B If any man hathe cauſed ſorowe, the ſame
hathe not made me ſorye, but in parte: leeſt J
ſholde greue you all. It is ſufficient vnto the
ſame man, that he was rebuked of many. So
that nowe contrarye wyſe, ye oughte to for-
gyue him, and comforte him, leſt that ſame per-
ſon ſholde be ſwalowed vp with ouer moche
heuynes. Wherfore J exhorte you that loue
maye haue ſtrengthe ouer him. For this cauſe
verily dyd J wrote, that J myght knowe the
proofe of you, whether ye ſholde be obedient
in al thinges. To whom ye forgyue any thing
J forgyue alſo. For alſo yf J forgaue any
thynge, to whom J forgaue it, for your ſakes
forgaue J it, in the ſyght of Chryſt, leſt Satan
ſholde preuent vs. For his thoughtes are not
C vnknowen vnto vs.

When J was come to Troada for Chriſtes
goſpels ſake (and a greate doore was opened
vnto me of the Lorde) J hadde no reſte in my
ſpirite, bycauſe J founde not Titus my bro-
ther: but toke my leaue of them, and went a-
waye in to Macedonia. Thankes be vnto
God, whiche alwayes gyueth vs the victorye
D in Chryſt, and openeth the ſauer of his know-
lege by vs in euery place. For we are vnto god
the ſwete ſauour of Chryſt, bothe among them
that are ſaued, and alſo amonge them whiche
peryſſhe. To the one parte are we the ſauour
of dethe vnto dethe. And vnto the other parte
are we the ſauour of lyfe vnto lyfe. And who E
is mete vnto theſe thynges? For we are not
as many are, whiche chop and chaunge with
the worde of God, but euen oute of purenes
and by the power of God, and in the ſyght of
God, ſo ſpeake we in Chryſt.

The prayſeth the preachynge of the Goſpell aboue the preachynge of the lawe.

CAPI. III.

WE begyn to prayſe oure ſelues agayne, A
Nede we as ſome other Epyſtles of re-
commendacion vnto you? or letters of
recommendacion from you? Ye are our Epiſtle
wrytten in our hertes, whiche is vnderſtande
and red of all men, in that ye are knowen that
ye are the Epiſtle of Chryſt, miniſtred by vs &
written, not with ynke, but with the ſpirite of
the lyuynge God, not in tables of ſtone, but in
flefſhly tables of the herte.

ϕ Suche truſt haue we thorowe Chryſt to E
Godwarde, not that we are ſufficient of oure B
ſelues to thynke any thynge as it were of our
ſelues, but oure hablenes commeth of God,
whiche hathe made vs hable to miniſtre the
newe teſtament, not of the letter, but of the
ſpirыte. For the letter kylleth, but the ſpirыte
gyueth lyfe.

Yf the miniſtracion of dеathe thorowe
the letters fygured in ſtones was gloryous,
ſo that the chyldren of Iſrael coulde not be-
holde the face of Moſes for the glorye of his
countenaunce (whiche glorye neuertheleſſe
is done awaye) why ſhall not the miniſtraci-
on of the ſpirit be moche more glorious? For
yf the myniſtrynge of condemnacion be glory-
ous: moche more dothe the myniſtracion of
ryghtouſnes excede in glory. ϕ For no doubt
that whiche was there glorifyed, is not at all
glorifyed in reſpecte of this excedynge glorye.
Then yf that whiche is deſtroyed was glory-
ous, moche more ſhall that whiche remayneth
be glorыous.

Seynge then we haue ſuche truſte, we
vſe greate boldenes, and doo not as Moſes, Exodi. iii. D
whiche put a vayle ouer his face, that the
chyldren of Iſrael ſhoulde not ſe for what
purpoſe that ſerued whiche is put awaye.
But theyr myndes were blynded. For vn-
tyll this daye remayneth the ſame couerynge
vntaken awaye in the olde teſtament, when
they rede it, whiche in Chryſte is put awaye.
But euen vnto this daye when Moſes is
redde, the vayle hangeth before theyr hertes. D
Neuertheleſſe when they ſhall returne to the
Lorde, the vayle ſhall be taken awaye. The
Lorde no doubte is a ſpirыte. And where the
ſpirыte of the Lorde is, there is libertie. But
we all beholde the glory of ϕ Lorde, with vis
face open, and are chaunged vnto the ſame ſi-
militude, frome glorye to glorye euen of the
ſpirыte of the Lorde.

Therfore

¶ A true preacher is diligent, he corrupteth not the worde of God, he preacheth not him selfe, but seketh the honoure of Christe yea though it be with the perell of his lyfe.

CAPI. IIII.

A Therfore sythe we haue suche an office, euen as mercye is come on vs, we faynt not, but haue caste frome vs the clokes of vnhonestie, and walke not in craftynes, neither corrupt we the worde of god, but in open trouth, reapoynte our selues to euery mans conscience in the sight of God. Yf our gospell be yet hyd, it is hydde amonge them that are lost, in whom the God of this worlde hath blinded the myndes of them which bleue not, lest the lyght of the glorious gospell of Christ which is the ymage of God, sholde shyne vnto them.

B ✣ For we preache not our selues, but Christ Iesu to be the Lorde, and our selues your seruantes for Iesus sake. For it is God that commaunded the lyght to shyne out of darknes, whiche hath shyned in our hertes, for to giue the light of the knowlege of the glory of God in the face of Iesus Christ.

But we haue this treasure in erthen vesselss, that the excellent power of it myght appere to be of God, and not of vs. We are troubled on euery syde, yet are we not withoute fyfte. We are in pouertie: but not vtterly C without somwhat. We are persecuted, but are not forsaken. We are cast downe, neuertheleslle we perisshe not. And we always beare in our bodyes the dyinge of the Lorde Iesus, that the lyfe of Iesu myghte appeare in oure bodyes. ✣

For we whiche lyue alwayes are delyuered vnto deathe for Iesus sake, that the lyfe also of Iesu, myghte appere in our mortall flesshe. So then deth worketh in vs, and lyfe in you.

✣ Seynge then we haue the same spirite of faythe, accordynge as it is wrytten: I dyleued, and therfore haue I spoken. We also bPsal.cxv.a leue, and therfore speake. For we knowe that D he whiche rayled vp the Lorde Iesus, shall rayse vp vs also by the meanes of Iesus, and shall set vs with you. For all thinges do I for your sakes, that the plenteous grace by thankes gyuen of many, may redounde to the prayse of God.

Wherfore we are not wery, but though ☞ our outwarde man perysshe, yet the inwarde man is renewed daye by daye. For our excedynge tribulacion, whiche is momentany and lyght, prepareth an excedenge and an eternall wayght of glory vnto vs, whyle we loke not on the thynges which are sene, but on ♄ thynges whiche are not sene. For thynges whiche are sene, are temporall: but thynges whiche are not sene, are euerlastynge. ✣

¶ The rewarde for suffrynge trouble.

CAPI. V.

A We knowe surely yf our erthly mancyon wherin we nowe dwell were destroyed that we haue a buyldynge ordeyned of God, an habitacion not made with hãdes, but eternall in heuen. And therfore sygh we, desyrynge to be clothed with our mansion, which is frome heuen: so yet yf we be founde clothed, and not naked. For as longe as we are in this tabernacle we sigh and are greued, for we wolde not be vnclothed, but wolde be clothed vpon, that mortalite myght be swalowed vp of lyfe. He that hathe ordeyned vs for this thing, is God: whiche very same hath gyuen vnto vs the ernest of the spirite.

Therfore we are alwaye of good chere, and knowe well that as longe as we are at home in the body, we are absent from God. For we walke in faythe and se not. Neuertheless we are of good comforte, and had leuer be absent from the bodye, and presente with the Lorde. B Wherfore, whether we be at home, or frome home, we endeuour our selues to please hym. For we must all appere before the iudgement seate of Christe, that euery man maye receyue the workes of his body accordynge to that he hath done, whether it be good or bad.

✣ Seynge then that we knowe, howe the Lorde is to be feared, ♀ we fare fayre with men. For we are knowen well ynoughe vnto God. I truste also that we are knowen in your consciences.

♀ We fare fayre & me That is, playe not t tyrauntes curlinges a excommunicat ons.

We praise not our selues agayne vnto you, but gyue you an occasion to reioyse of vs, that ye maye haue somwhat agaynst them, whiche reioyce in the face, and not in the hert. For yf we be to feruent, to God are we to feruent. Yf we kepe measure, for your cause kepe we measure. For the loue of Christe constrayneth vs, bycause we thus iudge, yf one be deed for all, that then are all deed/and that he dyed for al, that they whiche lyue, sholde not hence forthe lyue vnto them selues, but vnto him, whiche dyed for them, and rose agayne.

Wherfore hencefoyth know we no man after the flesshe. Ju so moche thoughe we haue knowen Christe after the flesshe, nowe hencefoyth knowe we hym so no more. Therfore yf any man be in Christe, he is a newe creature. Olde thynges are passed awaye, beholde all thynges are made new. Neuertheles, al thynges are of God, which hath reconcyled vs vnto him selfe by Jesus Christ, and hathe gyuen vnto vs the office to preache the attonement. For God was in Christe, and made agreement betwene the worlde and hym selfe, and imputed not theyr synnes vnto them: and hath cõmitted to vs the preaching of the attonement. Nowe then are we messengers in the rowme of Christ, euen as though God did beseche you thorow vs. So praye we you in Christes stede, that ye be atone with God: for he hath made him to be synne for vs, which knewe no synne, that we by that meanes sholde be that righteousnes whiche before God is alowed.

D In newe creature.

♀ To be synne for vs, that is to saye, to be the sacrifyce for our lyfe synne in ♄ scripture is sometyme taken for ♄ sacrifice of sinne.

¶ An exhortacion to receyue the word of God with thankfulnesse and amendement of lyfe. The dilygence of Paule in the Gospell, and how he warneth them to exchue the company of the hethen.

CAPI. VI.

A WE as helpers therfore exhorte you that ye receyue not the grace of god in vayne.
For he sayth: I haue herde the in a time accepted, and in the daye of saluacion haue I succoured the. Beholde nowe is that well accepted tyme: beholde now is that daye of saluacion. Let vs gyue no man occasion of euyl, that in our office be founde no faute, but in al thynges let vs behaue our selues as the mynisters of God.

B In moche pacience, in afflictions, in necessitie, in angyshe, in strypes, in imprysonmēt, in stryfe, in labour, in watchynge, in fastynge, in purenes, in knowlege, in longe sufferynge, in kyndnes, in the holy ghoste, in loue vnfayned, in the wordes of trouthe, in the power of God, by the ✠ armour of ryghtousnes of the ryght hande and on the lefte, in honoure and dishonour, in euyll reapporte and good reapporte, as disceyuers and yet true, as vnknowē and yet knowen: as dyinge, and beholde yet lyue: chastened, and not kylled: as sorowynge, and yet alwaye mery: as poore, and yet make many ryche: as haynge nothynge, and yet possessynge all thynges. ✠

C O ye Corinthyans, our mouth is open vnto you. Our herte is made large: ye are in no straytes in vs, but are in a strayte in youre owne bowelles: I promyse you lyke rewarde with me, as to my chyldren. Set youre selues therfore at large, and ✠ beare not a straunges yoke with the vnbeleuers. For what felowshyp hath rightousnes with vnrygh-tousnes? What company hathe lyght with darknes? What concorde hath Chryste with Belial? Eyther what parte hath he that byleueth with an infydell? How agreeth the temple of God with ymages? For ye are the temple of the lyuynge God, as sayde God. ✠ I wyll dwell amonge them, and walke among them, and wyll be theyr God. and they shall be my people. Wherfore come out from the myddes of them, and seperate youre selues (sayethe the Lorde) and touche none vncleane thynge: so wyll I receyue you, and wyll be a father vnto you, & ye shall be my sonnes and doughters sayth the Lorde almyghty.

¶ He exhorteth them to receyue the promyses of God thankfully. The Corynthians are commended for theyr obedience and loue toward Paule.

CAPI. VII.

A FOrasmoche as we haue suche promyses (derely beloued) let vs clense oure selues from all fylthynes of the flesshe and spirite, and growe vp to full holynesse in the feare of God. Understande vs, we haue hurt no man, we haue corrupte no man: we haue defrauded no man. I speake not this to condemne you: for I haue shewed you before, that ye are in our hertes to dye and lyue with you. I am verye bolde ouer you, and reioyce greatly in you. I am filled with comforte and
B am exceadynge ioyous in all our tribulations. For when we were come into Macedonia, our flesshe hadde no reste, but we were troubled on euery syde. Without was fyghtynge, within was feare. Neuertheles God ✠ comforteth the abiecte, comforted vs at the commynge of Titus.

And not with his commynge onely, but also with the consolacion wherwith he was cōforted of you. For he tolde vs your desyre, your mournyng, your feruent mynde towardes me: so that I nowe reioyse the more. Wherfore C
thoughe I made you sory with a letter, I repent not, thoughe I dyd repente. For I perceyue that the same Epystle made you sorye, thoughe it were but for a season. But I now reioyce, not that ye were sorye, but that ye so sorowed that ye repented. For ye sorowed i. Petri. ii.
godly, so that in nothyng ye were hurt by vs. ✠
For godly sorowe causeth repentaunce vnto saluacion not to be repented of: where as worldly sorowe causeth deth.

Beholde what diligence this godly sorowe that ye toke hath wrought in you: yea it caused you to cleare youre selues. It caused indignacion, it caused feare, it caused desyre, it caused a feruent mynde, it caused punishment. For in all thynges ye haue shewed youre selues that ye were clere in that matter. Wherfore though I wrote vnto you, I did it not for his cause that did hurt: neyther for his cause that was hurte: but that our good mynde whiche we haue towarde you in the syghte of God, myght appere vnto you.

Therfore we are comforted because ye are D
comforted: ye, and exceadyngly the more ioyed we for the ioye that Titus hadde: because his spirite was refreshed in you all. I am therfore not now ashamed, thoughe I bosted my selfe to him of you. For as all thynges whiche I preached vnto you are true, euen so is our bostynge that I bosted my selfe to Titus withall, founde true. And now is his inwarde affection more aboundaunt towarde you, when he remembreth the obedience of euery one of you: how with feare & trembling ye receyued him. I reioyce that I may be bolde ouer you in all thynges.

¶ He putteth them in remembraunce to helpe the poore sayntes at Jerusalem, accordinge as the Macedonians dyd.

CAPI. VIII.

I Do you to wyt (brethren) of the grace of God which is gyuen in the congregacions A
of Macedonia, how that the aboundance of theyr reioysyng is, that they are tryed with moche tribulacion. And therto thoughe they were exceadyng poore, yet haue they gruen exceadyng rychely, and that in synglenes. For to theyr powers (I beare recorde) ye, and beyonde their power, they were willing of their owne mocion, and prayed vs with greate instaunce, that we wolde receyue their benefyte, & suffre them to be partakers wt other in ministring to the sayntes. And this they dyd, not as we lo-
B ked for: but gaue theyr owne selues fyrste to the Lorde, and after vnto vs by the wyll of God: so that we coulde not but desyre Titus

to

to accomplysshe the same beniuolence among
you also, euen as he had begon.

Now therfore as ye are ryche in all parties
in fayth, in worde, in knowlege, in all feruẽt-
nes, and in loue, which ye haue to vs: so se ye
be plenteous in this beniuolence. This saye I
not as commaundynge, but bycause other are
so feruent, therfore proue I your charite, whe
ther it be perfect or no. Ye know the liberalite
of our Lorde Iesus Christ, whiche though he
were ryche, yet for your sakes he became pore,
that ye thorowe his powertie myght be made
ryche.

And I gyue counsell here to. For this is ex-
pedient for you, which began not to do onely:
but also to wyl a yere ago. Now therfore per-
forme the dede: that as there was in you a re-
dynesse to wyll, euen so ye maye performe the
dede, of that whiche ye haue. For yf there be
fyrst a wyllyng mynde, it is accepted accordyng
to that a man hath, and not accordyng to that
he hath not.

It is not my mynde that other be set at ease
and ye brought in to combraunce, but þ there
be egalnes now at this tyme, that your abun
dance succour theyr lacke, that their abundãce
may supply your lacke: that there maye be e-
qualite, agreynge to that whiche is wrytten.
Exodi.xvi ✠ He that gathered moche, had neuer þ more
abundance, & he that gathered lytell, had ne-
uertheles. Thankes be vnto god, which put
in the hert of Titus, the same good mynde to-
warde you. For he accepted the request, yea ra-
ther he was so well wyllynge, þ of his owne
accorde came vnto you.

We haue sent with him that brother, whose
prayse is in the gospel thorow out all the cõ-
gregacions/and not so onely, but is also chose
of the congregacions to be a felowe with vs
in our iourney concernynge this beniuolence
that is ministred by vs vnto the prayse of the
Lorde, and to stere vp your prompt mynde.

For this we eschewe, that any man sholde
rebuke vs in this plenteous distribucion that
is ministred by vs, and therfore make prouis-
on for honest thinges, not in the sight of God
onely, but also in the syght of men.

We haue sent with them a brother of ours
whom we haue oft tymes proued diligent in
many thinges, but now moche more diligent.
The great confydence whiche I haue in you,
hathe caused me this to do: partly for Titus
sake, which is my felow and helper as concer-
nyng you, partly bicause of other whiche are
our brethren and þ messengers of the cõgrega-
cions, and the glory of Christ. Wherfore shew
vnto them a profe of your loue, and of the re-
ioysyng that we haue of you, that the congre-
gacions may se it.

¶ In this Chapter dothe he the same that he dyd in
the Chapter goynge before, that is, moueth them to
helpe the poore brethren at Ierusalem.

CAPI. IX.

A OF the ministring to the sayntes, it is but
superfluous for me to wryte vnto you/
for I knowe youre redynes of mynde,
wherof I bost my selfe vnto them of Mace-
donia, and say that Achaia, was prepared a yere
ago, and your feruentnes hath prouoked ma-
ny. Neuertheles, yet haue I sent these brethre
lest our reioysyng ouer you sholde be in vayne
in this behalfe, and that ye (as I haue sayde)
prepare youre selues, lest happely yf they of
Macedonia come with me, and fynde you vn-
prepared: the boost that I made in this mater
sholde be a shame to vs, I saye not vnto you. B

Wherfore I thought it necessary to exhorte
the brethren to come before hande vnto you
for to prepare your good blessyng promised a-
fore, that it might be redy: so that it be a bles-
syng, and not a defraudyng. ✠ This yet reme-
bre, how that he which soweth litel, shal repe
lytell, and he that soweth plenteously, shall
repe plenteously. And let euery man do accor-
dynge as he hathe purposed in his herte, not Eccle.xxxv
grudgyngly, or of necessitie. For God loueth
a cherefull gyuer. C

God is able to make you ryche in al grace
that ye in all thynges hauyng sufficient vnto
the vttermost, may be ryche vnto all manner
good workes, as it is writte. ✠ He hath spar-
sed abrode and hathe gyuen to the poore, his Psalm. cxi
rightousnes remayneth for euer. He that fyn-
deth the sower seed, shall mynyster breed for
fode, and shal multiply your seed and increace
the frutes of your rightousnes ✠ that on all
parties, ye may be made ryche in all singlenes,
whiche causeth thorow vs, thankes geuynge
vnto God. D

For the office of this ministracion, not on-
ly supplyeth the nede of the sayntes: but al-
so is aboundaunte herein, that for this lauda-
ble ministrynge, thankes myghte be gyuen to
God of many, which prayse God, for the obe-
dience of youre professynge the Gospell of
Christe, and for youre singlenes in distribu-
tynge to them and to all men: and in theyr
prayers to God for you, longe after you, for
the aboundaunte grace of God gyuen vnto
you. Thankes be vnto God for his vnspeaka-
ble gyfte.

¶ He toucheth the false Apostles, and defendeth his
auctorite and callynge.

CAPI. X.

I Paul my selfe beseche you by the mekenes A
and softnes of Christe whiche when I am
present amonge you am of no reputacion,
but am bold towarde you being absent. I be-
seche you that I nede not to be bolde when I
am present (with that same confidence, wher-
with I am supposed to be bold, agaynst some
which repute vs as though we walked carnal
ly. Neuertheless though we walke compassed
with the flesshe, yet we warre not flesshly.
For the weapens of oure warre are not car-
nall thinges, but thynges myghty in God, to B
caste downe stronge holdes wherwith we o-
uerthrow ymaginacions, and euery hyghe
thing that exalteth it self against the know-
ledge of God and bryngeth in to captyuite all
vnderstandynge to the obedience of Christe, &
are redye to take vengeaunce on all disobedi-
ence, whē your obedience is fulfilled. Loke ye
on thynges after the vtter appearaunce.

Yf any man treust in him self that he is Christes, let the same also consider of him selfe that
L as he is Christes, euen so are we Christes. And thoughe I sholde bost my selfe somwhat more of our auctorite which the Lorde hath geuen vs to edifye, and not to destroye you, it sholde not be to my shame. This saye I, lest I sholde seme as though I wente aboute to make you afrayde with letters. For the epistles (saith he) are stronge, but his bodyly presence is weyke, and his speche is rude. Let him that is suche, thynke on this wyse, that as we are in wordes by letters when we are absent, suche are we in
D dedes when we are present.

For we can not bynde in our hertes to make our selues of the nombre of them, or to cõpare our selues to them which prayse them selues, neuertheles whyle they measure them selues with them selues, and compare them selues with them selues, they vnderstande noughte. But we wyll not reioyce aboue measure: but accordyng to the quantite of the measure wht the God hath distributed vnto vs, a measure that reacheth euen to you. For we stretche not out oure selues beyonde measure, as thoughe we had not reached vnto you For euen to you haue we come with the gospell of Christ. and we bost not our selues out of measure in other mens labours. Yea, and we hope when youre fayth is increased among you, to be magnified according to our measure, more largely, and to preache the gospell in those regions which are beyonde you, and not to reioyce of that whiche is by an other mans measure prepared alredy.
G Let him that reioyseth, reioyse in the Lorde. For he that prayseth him selfe, is not alowed, but he whom the Lorde prayseth.

¶ Paul (vnder sufferaunce) commendeth him selfe, & defendeth his auctorite agaynst the false prophetes

CAPI. XI.

A Wolde God ye couldе suffre me a litle in my folysshnes: ye, and I praye you forbeare me. For I am gelous ouer you wt Godly gelowsye. For I coupled you to one man, to make you a chaste virgyn to Christe. But I feare leest as the serpent begyled Eue thorowe his subtelte, euen so youre wyttes sholde be corrupte from the synglenes that is in Christ. For yf he that commeth preache an other Jesus then him whom we preached: or yf ye receyue an other spirite then whiche ye
B haue receyued, either an other gospel then ye haue receyued, ye might right well haue suffered. I suppose I was not behynde the chefe Apostles. Though I be rude in speakynge, yet I am not so in knowlege. How be it amonge you we are knowē to the vttermost what we are in all thinges. Dyd I therin synne, bicause I submitted my self, that ye might be exalted, and bicause I preached to you the gospell of God freely? I robbed other congregacions, and toke wages of them to do you seruice. And
C when I was present with you, and had nede, I was greuous to no mā: for that which was lackynge vnto me, the brethren whiche came from Macedonia supplyed: and in al thynges I kepte my selfe that I sholde not be greuous to you: and so wyll I kepe my selfe.

Yf the trouth of Christ be in me, this reioysyng shall not be taken from me in the regions of Achaia. Wherfore? Bicause I loue you not? God knoweth, Neuertheless, what I do, that wyll I do, to cut awaye occasion frome them which desire occasion, that they might be found lyke vnto vs in that wherin they reioyce. For
D these false Apostles are disceptfull workers, and fashion them selues lyke vnto the apostles of Christ, and no mervayle, for Sathan hym selfe is chaunged in to the fassyon of an aungell of lyght. Therfore it is no greate thynge thoughe his ministers fashion them selues as thoughe they were the ministers of ryghtousnes: whose ende shall be accordynge to theyr dedes.

I saye agayne, lest eny man thynke that I am folysshe: or els euē now take me as a fole, that I may bost my self a litel. That I speake I speake it not after the wayes of the Lorde but as it were folysshly, whyle we are nowe come to bostynge. Seinge that many reioyce
E after the flesshe, I wyll reioyce also. ✣ For ye suffre foles gladly, because ye your selues are wise. For ye suffre euen yf a man bringe you in to bondage: yf a man deuoure: yf a man take: if a man exalte him self: yf a mā smite you on the face. I speake as concernynge rebuke, as though we hade bene weake.

Howe be it wherin soeuer eny man dare be bold (I speke folysshly) I dare be bolde also They are Ebreues, so am I: They are Israelites, euē so am I. They are the seed of Abraham, euen so am I. They are the ministers of Christe (I speake as a fole) I am more: In
F laboures more aboundaūt: In stripes aboue measure: In prysō more plenteously: In deathe ofte. Of the Jewes fyue tymes receyued I euery tyme .xl. stryppes saue one. Thryse was I beten with roddes. I was ones stoned I suffred thryse shypwrake. Nyghte and daye haue I bene in the depe of the see. In iorneynge often: in perels of waters: in perels of robbers: in teoperdyes of myne owne nacion in teoperdies among the hethen. I haue bene in perels in cityes, in perels in wildernes in perels in the see, in perels amonge false brethren, in laboure and trauayle, in watchynge often, in honger, in thyrste, in fastynges often in cold & in nakednes. And beside the thynges whiche outwardly happen vnto me, I am cõbred daily, and do care for all congregacions.
G Who is sycke, and I am not sycke? Who is hurte in the fayth & my hert burneth not? If I muste nedes reioyce, I will reioyce of mine infyrmytes.

¶ Paule is taken vp in to the thyrde heauen, and heareth wordes not to be spoken of.

CAPI. XII.

THe God and father of our Lorde Jesus Christe, whiche is blessed for euermore knoweth that I lye not. ✣ In the cite of Damascon, the gouernour of the people
A vnder

vnder kynge Aretas layde watche in the citye of the Damascens, and wold haue caught me, and at a wyndowe was I let downe in a basket thorow the wall, & so escaped his handes.

It is not expedient for me truly to reioyce. Neuertheles I wyll come to visions and reuelacions of the Lorde. I know a man in Christ aboue. xiiij. yeres agone (whether he were in the body I can not tell, or whether he were out of the bodye, I can not tell (God knoweth) whiche was taken vp in to the thyrde heuen. And I know the same man (whether in the body or out of the body, I can not tel, God knoweth) how that he was taken vp in to Paradise, and herde wordes not to be spoken, which no man can vtter. Of this man wyl I reioyce, of my selfe I wyll not reioyce, onlesse it be of myne infyrmityes. And yet thoughe I wolde reioyce, I sholde not be a fole: for I shall say the trouth. Neuertheles I spare, lest any man shold thynke of me, aboue that he seeth me to be, or heareth of me.

And lest I sholde be exalted out of measure thorowe the abundance of reuelacions, there was gyuen me ϸa rodde to the flesshe, the messenger of Satan to buffet me, because I sholde not be exalted out of measure. For this thyng besought I the Lorde thryse that it might departe from me. And he sayd vnto me, my grace is sufficient for the. For my strengthe is made pfect thorowe weyknes. Very gladly therfore wyl I reioyce of my weyknes, that the strength of Christ may dwell in me. Therfore haue I delectacion in infirmities, in rebukes, in nede, in persecutions, in anguisshe for Christes sake. For when I am weyke, then am I stronge.

I am become a fole in bostyng my selfe. Ye haue compelled me: I ought to haue ben commended of you. For in nothyng was I inferiour vnto the chiefe Apostles, though I be nothing, yet ϸ tokens of an apostle were wrought among you with al patience, with signes and wonders, & mighty dedes. For what is it wherin ye were inferiours vnto other congregacions, excepte it be therin, that I was not greuous vnto you. Forgyue me this wronge vnto you. Beholde now the thyrde tyme I am redy to come vnto you, and yet wyll I not be greuous vnto you. For I seke not yours, but you. For the children ought not to laye vp for the fathers and mothers, but the fathers and mothers for the chyldren.

I wyll very gladly bestow, and wyll be bestowed for your soules: thoughe the more I loue you, the lesse I am loued agayne. But be it that I greued you not: neuertheles I was crafty, and toke you with gyle. Did I pyl you by any of them whiche I sent vnto you? I desyred Titus, and with him I sente a brother. Dyd Titus defraude you of any thyng? walked we not in one spirite? walked we not in lyke steppes? Agayne thynke ye that we excuse oure selues? We speake in Christ in the syght of God.

But we do all thynges (derely beloued) for your edifieng. For I feare lest it come to passe that when I come, I shall not fynde you suche as I wolde, and I shal be foūde vnto you suche as I wolde not: I feare lest there be founde amonge you, debate, enuyenge, wrathe, stryfe backbytinges, whysperynges, swellynges and discorde. I feare lest when I come agayn, God bryng me lowe among you, and I be constrayned to bewaile many of them which haue synned alredy, and haue not repented for the vnclennes, fornicacion, wantonnes, whiche they haue commytted.

¶ The prompteth to come vnto them and exhorteth them so to ordre themselues, that he may fynde them perfecte, and of one mynde.

CAPI. XIII.

NOw come I the thyrde tyme vnto you A
* in the mouth of two or thre witnesses shall euery thynge stande. I tolde you afore, and tell you afore: and as I sayd when I was present ẅ you the seconde tyme, so wryte I now beinge absent to them whiche in tyme past haue synned, and to all other: that yf I come agayne, I wyll not spare, seynge that ye seke experience of Christe, whiche speaketh in me, whiche amonge you is not weyke, but is myghty in you. For verily thoughe it came of weyknes that he was crucifyed, yet lyueth he thorow the power of God. And we no doubt are weyke in him, but we shall lyue with him B
by the myght of God amonge you.

Proue youre selues whether ye are in the fayth or not. Examin your own selues: know ye not your selues how Jesus Christ is in you onlesse ye be castawayes? I trust that ye shal knowe that we are not castawayes. I desyre C
before God that ye do none euyl, not that we sholde seme commendable, but that ye sholde do that is honest: and let vs be accompted for leude persons. We can do nothynge agaynste the truth, but for the truth. We are glad whē we are weyke, and ye stronge. This also we wysshe for, euen that ye were perfect. Therfore wryte I these thinges beyng absent, lest when I am present, I sholde vse sharpnes, according to the power which the Lorde hath gyuen me to edifie, and not to destroye. Finally brethren D
fare ye well, be perfect, be of good comfort, be of one mynde, lyue in peax, & the God of loue and peax shall be with you. Gyue one an other in an holy kysse. All the sayntes salute you. The grace of our Lorde Jesus Christ, and the loue of God, and the felawshyp of the holy ghost be with you all.

AMEN.

¶ The ende of the seconde Epistle to the Corinthyans.

¶ Sent from Philippos a city in Macedonia, by Titus and Lucas.

(?)

A Deute. xvij. Mat. xviij. John. viij. Hebre. x.

B

C

D

E

✠ The rodde or speare to ϸ flesshe signifieth after the mynde of S. Ambrose the persecutiō of euyll mē whiche alwayes so sate on his thyghtes that he coulde not intend to be prowde and hygh minded.

¶ The Epistle of S. Paule the Apostle, vnto the Galathyans.

¶ Paul rebuketh them, because they were fallen awaye frome the Gospell, sheweth his awne conuersion, magnifieth his office and Apostleshyppe and declareth him selfe to be egall with the hygh Apostles

CAPI. I.

A PAul Apostle, not of men, neyther by man, but by Jesus Chryste, and by God the father whiche rayled hym from deathe: and all the brethren whiche are with me.

Vnto the congregations of Galacia.

Grace with you, and peax frome God the father, and from our Lorde Jesu Chryst, whiche gaue hym selfe for our synnes, to delyuer vs from this present euyll worlde, thorowe the wyll of God our father, to whome be prayse for euer and euer. Amen.

I meruayle that ye are so sone turned from him, that called you in the grace of Chryst, vnto an other gospell, which is nothyng els, but that there be some which trouble you, and intende to peruert the gospell of Chryst. Neuerlesse, though we our selues, or an aungel, from heuē, preache any other gospel vnto you, then that which we haue preached vnto you, holde him as a cursed. As I said before, so say I now
B agayne: yf any man preache any other thyng vnto you, then that ye haue receyued, holde him accursed. Do I now preache mās doctrine or Gods? Eyther go I about do please men? Yf I studyed to please men, I were not the seruaunt of Chryst.

✠ Certifye you brethren, that the gospell whiche was preached of me, was not after the manner of men, neither receyued I it of man, neyther was I taughte it, but receyued it by the reuelacion of Jesus Chryste. For ye
C haue herde of my conuersacion in tyme paste, in the Jewes wayes, howe that beyonde measure, I persecuted the congregacion of God, and spoyled it: and preuayled in the Jewes layeaboue many of my companyons, whiche were of myne owne nacion, and was a moche more feruent mayntcyner of the tradicions of the elders.

But when it pleased God, whiche seperated from my mothers wombe, and called me by his grace, to declare his sonne by me, that I sholde preache him amonge the hethen: immediatly I cōmoned not of the matter w̄ flesshe and bloude, neither returned to Jerusalem to them whiche were Apostles before me: but went my wayes in to Arabia, and came agayn vnto Damasco. Then after thre yere, I returned to Jerusalem to se Peter, and abode with
D him .xv. dayes, none other of the apostles saw I, saue James the Lordes brother. The thinges whiche I wryte, beholde, God knoweth I lye not.

After that I went in to the coostes of Syria and Cilicia: and was vnknowen as touchynge my person vnto the congregacions of Jewrye, whiche were in Chryste. But they herde onely, that he whiche persecuted vs in tyme past, nowe preacheth the fayth whiche before he destroyed. And they glorifyed God on my behalfe. ✠

¶ He withstandeth Peter in the face, and proueth that the lawe and circumcision are not necessarye to saluacion.

CAPI. II.

THen .xiiij. yeres after, I went vp agayne A
to Jerusalem Barnabas, and toke with me Titus also. I went vp by reuelacion and commoned with them of the gospell whiche I preache amonges the Gentyles: but bytwene our selues, with them which were cōted cheefe, lest it sholde haue ben thought that I shold runne, or had runne in vayne. Also Titus whiche was with me, thoughe he were a Greke, yet was not compelled to be circumcised, bicause of incommers being false brethrē, which came in amonge other to espye out our libertie whiche we haue in Christ Jesus, that they might bring vs in to bondage. To whom we gaue no rowme, no not for the space of an houre, as concernynge to be brought in to subiection: and that bicause that the truthe of the gospell myght continue with you.

Paule defendeth the libertie of ✠ gospel

Of them whiche semed to be greate (what they were in tyme past it maketh no mater to me: god loketh on no mans person) neuertheless they whiche semed great, added nothyng to me. But contrary wise when they saw that the gospell ouer the vncircumcision was committed vnto me, as the gospell ouer the ✠ circumcision was vnto Peter: for he that was myghtye in Peter in the Apostleshyp ouer the circumcision, the same was myghtye in me amonge the Gentiles: and therfore when they perceyued the grace that was gyuen vnto me, then James, Cephas and Johñ, whiche semed to be pyllers, gaue to me and Barnabas the ryghte handes, and agreed with vs, that we sholde preache amonge the hethen, and they amonge the Jewes: warnynge onely that we sholde remembre the poore. Which thing also
B I was diligent to do.

Paul is of as hygh auctorite as Peter, James or John.

Circumcision are the iewes and vncircūcion the Gentyles.

And when Peter was come to Antioche, I withstode him in the face. For he was worthye to be blamed. For er that certayne came from James, he ate with the Gentyles. But when they were come, he withdrue and separated him selfe, fearyng them whiche were of the circumcision. And the other Jewes dissembled likewise, in so moch that Barnabas was broughte in to theyr simulacion also. But when I sawe that they wente not the ryghte waye after the trouthe of the gospell, I sayde vnto Peter before all men, yf thou beynge a Jewe, lyuest after the maner of the Gentyles and not as the Jewes, why causest thou the Gentiles to lyue as do the Jewes? We which are Jewes by nature, and not synners of the Gentyles, knowe that a man is not iustifyed

C Paule rebuketh Peter in the face.

D

Dedes of the lawe iustifie not, but faith iustifyeth.

by the ✠ dedes of the lawe: but by the fayth of Jesus Chryst. And therfore we haue beleued on Jesus Chryste, that we myghte be iustifyed by the fayth of Chryst, and not by the dedes of the lawe, because that by the dedes of the lawe no fleshe can be iustifyed.

D Yf then whyle we seke to be made righteous by Chryste, we oure selues are founde synners, is not then Chryste the minister of synne? God forbyd. For yf I buylde agayne that whiche I destroyed, then make I my self a trespaser. But I thorow the lawe, am deed to the lawe, that I myghte lyue vnto God. I am crucifyed with Chryste. I lyue veryly: yet nowe not I, but Chryste lyueth in me. For the lyfe whiche I now lyue in the flesshe, I lyue by the fayth of the sonne of God, whiche loued me, and gaue him selfe for me. I despyse not the grace of God. For yf ryghtousnes come of the lawe, then Chryste dyed in vayne.

¶ He rebuketh the vnstedfastnes of the Galathians shewyng the vnperfectnes of the law, and declareth neuertheles that it was not gyuen for noughte.

CAPI. III.

A O folysshe Galathians, who hath bewitched you, that ye shulde not bileue the truthe? To whome Jesus Chryste was described before the eyes and among you crucifyed. This onely wolde I lerne of you: receyued ye the spirite by the dedes of the lawe, or els by preachynge of fayth? Are ye so vnwyse, that after ye haue begon in the spirite, ye wolde nowe ende in the flesshe? So many thynges ye haue suffred in vayne, yf that be vayne. Which ministred to you the spirite, and worketh myracles amonge you, dothe he it thorowe the dedes of the lawe, or by preachynge of fayth? ✠ Euen as Abraham bileued God, and it was accompted vnto him for ryghtousnes. Understande therfore that they whiche are of fayth, the same are the chyldren of Abraham.

Gen.xxv.b Roms.iiii.a. Jacobi.ii.d.

For the scripture sawe afore hande, that god wolde iustifye the hethen thorowe fayth, and therfore shewed before hande glade tydinges vnto Abraham: In the shall all nacyons be blessed. So then they whiche be of fayth, are

B Gen.xv.b

blessed with faythfull Abraham. For as many as are vnder the dedes of the lawe, are vnder malediction. For it is wrytten, cursed is euery

Gene.xxii.d. Gene.xlviii.d.

man that continueth not in all thynges which are wrytten in the boke of the lawe, to fulfyl them. That no man is iustifyed by the lawe in the syght of God, is cuydent. For the iust shal lyue by fayth. The lawe is not of fayth: but the man that fulfylleth the thynges contayned in the law (shal lyue in them.) But Christ

Abac.ii.a

C hath delyuered vs from the curse of the lawe, and was made ϕ accursed for vs. For it is wryten: cursed is euery one that hangeth on tree, that the blessyng of Abraham myght come on the Gentyles thorow Jesus Chryst, and that we myghte receyue the promyse of the spirite thorowe fayth.

ϕ Christ was accursed for oure sakes, yis: he was punyshed and slaine for our synnes. Deut.xxii.

Brethren, I wyll speake after the maner of men. Thoughe it be but a mannes testament, yet no man despyseth it, or addeth any thynge therto, when it is ones allowed. ✠ To Abraham and his seed, were the promyses made. He sayth not in the seedes, as many: but in thy seed, as in one, which is Christ. This I saye, that the lawe whiche began afterwarde, beyonde foure hundred and thyrtye yeres, dothe not disannull the testament that was confermed afore of God vnto Chryste warde, to make the promyse of none effect. For yf the inheritaunce come of the lawe, it commeth not of promelle. But God gaue it vnto Abraham by promelle.

Wherfore then serueth the lawe? The lawe was added because of transgression (tyl the seed came, to whom ϕ promelle was made) and it was ordeyned by aungels in the hande of a mediatour. A mediatour is not a mediatour of one. But God is one. Is the law then agaynste the promyse of God? God forbyd. How beit yf there had ben a law giuen, which coulde haue gyuen lyfe, then no doubte ryghtousnes, shold haue come by the lawe. But the scripture concluded all thynges vnder synne, that the promelle by the fayth of Jesus Chryst shold be gyuen vnto them that bileue. ✠ Before that fayth came, we were kepte and shut vp vnder the law, vnto the fayth which shulde afterwarde be declared.

ϕ The law giueth no life, but threatneth death.

D

Wherfore the lawe was oure scholemaster vnto Chryste, that we myghte be made ryghtous by fayth. But after that fayth is come, nowe are we no longer vnder a scholemaster. For ye are all the sonnes of God by the fayth whiche is in Chryst Jesus. For all ye that are baptysed, haue put on Chryst. Nowe is there no Jewe, neyther Gentyle: there is neither bonde, ne fre: there is neyther man ne woman: but ye are all one thynge in Chryste Jesu. Yf ye be Christes, then are ye Abrahams seed, and heyres by promes.

¶ Paule sheweth that thorow Chryste we be delyuered frome the law, and rebuketh the vnthankfulnes of the Galathians

CAPI. IIII.

I ✠ Saye, the heyre as longe as he is a childe A
differeth not frome a seruaunte, where as he is Lorde of all, but is vnder tuters and gouernours, vntyll the tyme appointed of the father. Euen so we, as longe as we were chyldren, were in bondage vnder the ordynaunces of the worlde. But when the tyme was full come, God sente his sonne borne of a woman, and made bonde vnto the lawe, to redeme them whiche were vnder the lawe: that we thorowe election, myghte receyue the inheritaunce that belongeth vnto the naturall sonnes. Bycause ye are sonnes, God hath sent the spirite of his sonne in to oure hertes, whiche cryeth Abba father. Wherfore nowe thou arte not a seruaunt, but a sonne. Yf thou be a sonne, thou art also the heyre of God thorowe Chryste. ✠ B

How beit

Howe be it then not knowynge God, ye dyd ſeruyce vnto them, which by nature were no Goddes. But now ſeynge ye knowe God, ye rather are knowen of God) how is it that ye turne agayne vnto the weyke and beggarly ceremonyes, wherevnto agayne ye deſyre a-freſh to be in bondage? Ye obſerue dayes, and monethes, and tymes, and yeres. I am in fere of you, leeſt I haue beſtowed on you laboure in vayne.

Brethren I beſeche you, be ye as I am: for I am as ye are. Ye haue not hurte me at all. Ye knowe, howe thorowe infirmitie of the fleſſhe, I preached the goſpell vnto you at the fyrſt. And my temptacion whiche I ſuffered by reaſon of my fleſſhe, ye deſpyſed not, neither abhorred: but receyued me as an aungell of God: yea, as Chryſt Jeſus. How happy were ye then? for I beare you recorde, that yf it had ben poſſible, ye wolde haue plucked out your owne eyes, and haue gyuen them to me. Am I therfore become your ennempe, becauſe I tell you the truthe?

They are gelous ouer you amiſſe. Yea, they intende to exclude you, that ye ſholde be gelous ouer them. It is good alwayes to be gelous, ſo it be in a good thynge, and not onely when I am preſent with you.

My lytell chyldren (of whome I trauayle in byrthe agayne, vntyll Chryſte be faſſyoned in you) I wolde I were with you nowe, and coulde chaunge my voyce: for I ſtande in doubte of you. Tell me ye that deſyre to be vnder the lawe, haue ye not herde of the lawe? ✠ For it is wrytten that Abraham hadde two ſonnes, the one by a bonde mayde, and the other by a free woman? But he whiche was of the bonde woman, was borne after the fleſſhe: and he whiche was of the free woman, was borne by promes. Which thinges are ſpoken by an allegorye. For theſe women are two teſtamentes, the one from the mount Syna, gendryng vnto bondage, which is Agar. For mounte Syna is called Agar in Arabia, and bordreth vpon the citye, whiche is nowe Jeruſalem, and is in bondage with her chyldren.

But Jeruſalem, whiche is aboue, is free: whiche is the mother of vs all. For it is wrytten: ✠ reioyce thou barayne that beareſt no chyldren, breake forth and crye thou that trauayleſt not. For the deſolate hathe many moo chyldren, then she whiche hath the huſbande. Brethren, we are after the maner of Iſaac, children of promes. But as then he was borne carnally, perſecuted him that was borne ſpiritually: Euen ſo is it nowe. Neuertheleſſe what ſayth the ſcripture: put awar the bonde woman and her ſonne. For the ſonne of the bonde woman, ſhall not be heyre with the ſonne of the free woman. So then (brethren) we are not chyldren of the bonde woman, but of the free woman. ✠

¶ He laboureth to draw them away frome circumciſion, ſheweth them the batayle betwyxte the ſpyrete and the fleſſhe, and the frutes of them both.

CAPI. V.

A

STande faſte therfore in the libertie wherwith Chryſte hathe made vs free, and wrappe not youre ſelues agayne in the yoke of bondage. Beholde, I Paule ſaye vnto you, that yf ye be circumciſed, Chryſte ſhall profyte you nothynge. I teſtifye agayne to euerye man whiche is circumciſed, that he is bounde to kepe the hole lawe. Ye are gone quyte frome Chryſte as many as are iuſtifyed by the lawe, and are fallen frome grace. For we loke in ſpirite to be iuſtified thorowe fayth. For in Jeſu Chryſte, neyther is circumciſion any thynge worthe, neyther vncircumciſyon, but ✠ fayethe, whiche by loue is myghty in operacion. Ye dyd runne well, who was a lette vnto you, that ye ſholde not obey the truthe? Euen that counſell that is not of hym that called you. A lytell leuen dothe leuen the hole lompe of dowe.

✠ Fayth whiche worketh thorowe loue is ✠ true faith and all that God requyreth of vs.

B

✠ I haue truſte towarde you in the Lorde, that ye wyll be none otherwyſe mynded. He that troubleth you, ſhall beare his iudgement, what ſo euer he be. Brethren, yf I yet preache circumciſion: why do I then yet ſuffer perſecucyon? For then hadde the offence whiche the croſſe gyueth, ceaſed. Wolde God they were ſeperated frome you, whiche trouble you. Brethren, ye were called in to libertye onely, let not youre libertye be an occaſion vnto the fleſſhe, but in charitie ſerue one an other. ✠ For all the lawe is fulfylled in one worde, whiche is this: thou ſhalte loue thyne neyghbour as thy ſelfe. Yf ye byte and deuour one an other, take hede leeſt, ye be conſumed one of an other. ✠

C

✠ Roma.xiii. Jacobi.ii.b 1. Petri.ii.c

✠ I ſaye, walke in the ſpirite, and fulfyll not the luſtes of the fleſſhe. For the fleſſhe luſteth contrarye to the ſpirite, and the ſpirite contrary to the fleſſhe. Theſe are contrary one to the other, ſo that ye can not do that which ye wolde. But yf ye be led of the ſpirite, then are ye not vnder the lawe. The dedes of the fleſſhe are manifeſt, whiche are theſe: aduoutrye, fornicacion, vnclennes, wantonnes, ydolatrye, wytchecrafte, hatred, varyaunce, zele, wrathe, ſtrife, ſedicion, ſectes, enuienge, murther, dronkennelle, glotony, and ſuche lyke: of whiche I tell you before, as I haue tolde you in tyme paſte, that they whiche commyt ſuche thynges, ſhall not inherite the kyngdome of god. But the frute of the ſpirite is loue, ioye, peax, longe ſufferynge, gentlenes, goodnelle, faythfulnes, mekenes, temperancye. Agaynſte ſuche there is no lawe. They that are Chryſtes haue crucifyed the fleſſhe with the appetytes and luſtes. ✠

Dedes of the fleſſhe.

D

✠ Yf we lyue in the ſpirite, let vs walke in the ſpirite. Let vs not be vayneglorious, prouokynge one an other, and enuyenge one an other.

¶ He exhorteth them to brotherly loue and one to beare with another. In the ende he warneth them to beware of circumciſion.

CAPI. VI.

A Brethren, yf any man be fallen by chaūce into any faute: ye whiche are spirituall helpe to amende hym in the spirite of mekenesse, consyderynge thy selfe, lest thou also be tempted. Beare ye one an others burthen, and so fulfyll the lawe of Christe. Yf any man seme to hym selfe that he is somwhat when in dede he is nothynge, the same deceyueth him selfe in his ymagination. Let euery man proue his owne worke, and then shall he haue reioysynge in hym selfe, and not in an other. For euery man shal beare his owne burthen.

B Let him that is taught in the worde, minister vnto him that teacheth hym, in all good thinges. Be not deceyued, God is not mocked. For what so euer a man soweth, that shall he repe. He that soweth in his flesshe, shall of the flesshe repe corrupcion. But he that soweth in the spirite, shall of the spirite repe lyfe euerlastynge. Let vs not be wery of
C well doynge. For when the tyme is come, we shall repe without werynes. Whyle we haue therfore tyme, let vs doo good vnto all men, but chiefly vnto them whiche are of the housholde of faith. ☞

Beholde how large a letter I haue written vnto you with myne owne hande. As many as desyre with outwarde apperaunce to please carnally, they constrayne you to be circumcised, onely bicause they wolde not suffre persecucion with the crosse of Christ. For they them selues which are circūcised, kepe not the lawe: but desyre to haue you circumcised, that they
D myght reioyce in your flesshe.

God forbyd that I wolde reioyce, but in the crosse of our Lorde Jesu Christe, whereby the worlde is crucifyed vnto me, and vnto the worlde. For in Christ Jesu, neyther circumcision auayleth, nor vncircumcision: but a new
◊ Nothynge helpeth saue to be a newe creature. ◊ creature. And as many as walke accordynge to this rule, peace on them, and mercye / and vpon the Israel of God. From henceforth let no man put me to busynes. For I beare in my bodye, the markes of the Lorde Jesu. Brethren, the grace of oure Lorde Jesu Christe be with youre spirite. Amen.

☞

¶ Vnto the Galathyans, written from Rome.

(?)

¶ The Epistle of S. Paule the Apostle, vnto the Ephesians.

¶ The euerlastynge ordinaunce and election of god in saynge all men thorow Christe Jesu his sonne. we are ordeyned to good workes. The dominion of Christe.

CAPI. I.

PAule Apostle of Jesu A
Christ, by the wyll of God.
To the sayntes, which are at Ephesus, and to them whi che byleue on Jesu Christ.

Grace with you, and peace from God our father, and from the Lorde Jesu Christe. Blessed be God the father of oure Lorde Jesu Christ, which hath blessed vs with all maner of spirituall blessynges in heuenly thynges by Christ, accordynge as he had chosen vs in hym, afore the foundacyon of the worlde was layde, that we shulde be sayntes, and without blame before him, thorowe loue, and ordeyned vs before thorow Jesus Christ, to be heyres vnto him selfe, accordynge to the
B pleasure of his wyll to the prayse of the glory of his grace wherewith he hath made vs accepted in the beloued. Predestinacion.

By whome we haue redempcion, thorowe his bloude, euen the forgyuenes of synnes, accordynge to the ryches of his grace, whiche he shed in vs abundantly in al wysdom, and prudence. And hath opened vnto vs the ◊ mistery of his wyll, accordynge to his pleasure, & purposed the same in him self, to haue it declared when the tyme were full come, that all thinges, bothe which are in heuen, and also which are in earthe, shulde be gathered togyther, in Christe: that is to saye, in hym in whome we are made heyres, and were therto predestinate accordynge to the purpose of him which worketh al thinges after the purpose of his owne wyll: that we whiche afore bileued in Christ shulde be vnto the prayse of his glory. ◊ Mystery is secret counsell

In whome also ye (after that ye herde the
C worde of truthe, I meane the gospell of your saluacio, wherin ye byleued) were sealed with the holy spirite of promes, which is the earnest of oure inheritaunce, to redeme the purchased possession, and that vnto the prayse of his glorye.

Wherfore I (after that I herde of the faith
D which ye haue in the Lorde Jesu, and loue vnto all the sayntes) cease not to gyue thankes for you, makynge mencion of you in my prayers, that the God of our Lorde Jesus Christe and the father of glorye myght gyue you the spirite of wysdome, and open to you the knowlege of him selfe, and lighten the eyes of your myndes, that ye might know what that hope is, wherunto he hath called you, & what the ryches of his glorious inheritaūce is vpon the sayntes, and what is the exceedynge greatnes of his power towardes vs which ◊ byleue accordyng to the workyng of that his mighty ◊ Faythe is the worke of god only, euen as wee the exercysing of thyll.

power

power, which he wrought in Christ, when he rayled him frome the dede, and set him on his right hande in heuēly thinges, aboue al rule, power, and myght, and dominacion, & aboue all names that are named, not in this worlde onely, but also in the worlde to come: & hath put all thinges vnder his fete, and hath made him aboue all thinges, the heed of the congregacion which is his body & the fulnes of him that fylleth all in all thinges.

¶ Paule sheweth them what maner of people they were before theyr conuersion, and what they are nowe in Christe.

CAPI. II.

A And you hathe he quyckened also that were dede in tresspase and synne, wherin in tyme past ye walked, accordynge to the course of this worlde / and after the gouerner that ruleth in the ayer, the spyrete that nowe worketh in the childzen of vnbeleke, amonge whome we also had our conuersacion in tyme past, in the lustes of oure flesshe and fulfylled the will of the flesshe & of the mynde and were ϕ naturally the childzen of wrathe, euen as well as other.

B But God which is ryche in mercy throwe his greate loue wherwith he loued vs, euen when we were deed by synne, hath quyckened vs togither in Christe (for by grace are ye saued) and hathe rayled vs vp togither & made vs syt togither in heauenly thinges throwe Christe Jesus, for to shewe in tymes to come the exceading ryches of his grace, in his kyndnes towardes vs in Christ Jesu. For by grace

☞ are ye made sake throwe faith, and that not of your selues. For it is the gyfte of God, and commeth not of workes, least any man shuld bost him selfe. For we are his workmanshyp created in Christ Jesu vnto good workes, vnto whiche God ordeyned vs before, that we shulde walke in them.

C Wherfore remember that ye beyng in tyme past Gentyles in the flesshe, and were called vncircumcision to them which are called circūcision in the flesh, which circumcision is made by handes: Remember I saye, that ye were at that tyme without Christ, and were reputed aliens frome the commen welth of Israel and were straungers frome the testamentes of promes, hauinge no hope, and beynge without God in this worlde. But nowe in Christ Jesu, ye which a whyle ago were farre of, are made nyghe by the bloude of Christ.

☞ For he is our peax, which hath made of both one, & hath broken downe the wall that was a stoppe betwene vs, and hath also put away throwe his flesshe, the cause of hatred, that is to saye, the lawe of commaundementes contayned in the lawe written, for to make of twayne, one new man in him selfe so making peax: and to reconcyle both vnto God in one body throwe his crosse, & slewe hatred therby: & came and preached peax to you whiche were

D farre of, and to theym that were nyghe. For throwe him we both haue an open waye in, in one spyrete vnto the father.

✠ Now therfore ye are no more straungers and forayners: but cytesens with the saintes, and of the housholde of God: and are buylt vpon the ϕ foundacion of the Apostles and Prophetes, Jesus Christ beynge the heed corner stone, in whome euery buyldinge coupled togither groweth vnto an holy temple in the Lorde, in whome ye also are buylt togyther, and made an habytacyon for God, in the spirite. ✠

ϕ Foundacion is the word of God.

¶ He sheweth the cause of his emprysonment, desyreth the not faynte because of his trouble, and prayeth God to make them stedfaste in his spyrete.

CAPI. III.

A For this cause I Paule am in the bondes of Jesus Christ for your sakes which are hethen: Yf ye haue herde of the ministracion of the grace of God whiche is gyuen me vpon you. For by reuelacion shewed he this mysterye vnto me, as I wrote aboue in fewe wordes, wherby when ye rede, ye may knowe myne vnderstandinge in the mystery of Christ, whiche in tymes past was opened vnto ϕ sonnes of men, as it is now declared vnto his holy Apostles and Prophetes by the spyrete: that the Gentyles shulde be inheritours also, and of the same body, and partetakers of his promes that is in Christe, by the meanes of the

B Gospell, wherof I am made a minister, by the gyfte of the grace of God gyuen me throwe the workynge of his power.

C Unto me the lest of al sayntes is this grace gyuen, that I shulde preache amonge the gentyles the vnsearchable ryches of Christe, and to make all men se, what the felowshyp of the mystery is, whiche frome the begynnynge of the worlde hath bene hyd in God, whiche made all thinges throwe Jesus Christ, to the intent, that now vnto the rulars and powers in heauen myght be knowen by the congregacyon, the manyfolde wysdome of God, accordynge to the euerlastynge purpose, whiche he purposed in Christ Jesu our Lorde, by whom we are bolde to drawe nyghe in the truste, whiche we haue by faith on him.

D ✠ Wherfore I desyre that ye faynt not because of my tribulacions whiche I suffre for your sakes: which is your prayse.

For this cause I bowe my knees vnto the father of our Lorde Jesu Christ, which is father ouer all that is called father in heauen & in earthe, that he wolde graunte you, accordynge to the ryches of his glory, that ye may be strengthed with myght by his spyrete in the inner man that Christ may dwell in your hertes by faith, that ye beynge roted and grounded in loue, myghte be hable to comprehende with all sayntes, what is the breedth & legth deepth and heygth: and knowe the loue of

E Christe, whiche passeth knowledge: that ye myght be fulfylled with all maner of fulnes of God.

Unto hym that is hable to do aboundantly aboue all that we aske or thinke according to the power that worketh in vs, be prayse in the congregacion by Jesus Christe, throwe

ouer

oute all generacions frome tyme to tyme. Amen. ✠

(The exhorteth them vnto mekenes longe suffrynge, vnto loue and peax, euery one to serue and edyfye another with the gyfte that God hath gyuen him, to beware of straunge doctryne, to laye aſyde the olde conuerſacion of gredy luſtes, and to walke in a newe lyfe.

CAPI. IIII

A The lyuynge of a true beleuer. Roman. xii. & i. Corinth. xii.

I ✠ Therfore whiche am in bondes for the Lordes sake, exhorte you, that ye walke worthye of the callynge wherwith ye are called, in all humblenes of mynde, and mekenes, and longe suffrynge, forbearynge one an other thorowe charitie, and that ye be diligent to kepe the vnitie of the spryte in the bōd of peax, beynge one body, and one spryte, euen as ye are called in one hope of your callynge.

✠ One God. One Lorde. One fayth. One baptysm.

✠ One Lorde, one faith, one baptysme: One God and father of all, which is aboue al thorow all, and in you all. ✠

B Roman. xii. i. Corinth. xii. & i. Corinth. x. Psalm. xvii.

✠ Vnto euery one of vs is gyuen grace accordyng to the meaſure of the gyfte of Chriſt. Wherfore he ſayth: He is gone vp on hyghe and hath ledde captiuitie captiue, and hathe gyuen gyftes vnto men. That he aſcended: what meaneth it, but that he alſo deſcended firſt into the loweſt partyes of the earth? He that deſcended, is the ſame alſo that aſcended vp, aboue all heauens, to fulfyll all thinges.

C i. Corinth. xii.

And the very ſame made ſome Apoſtles, ſome Prophetes, ſome Euangeliſtes, ſome Shepeherdes, and ſome Teachers: that the ſayntes myght haue all thinges neceſſarye to worke and miniſter with, to the edifyenge of the body of Chriſt, tyll we euery one (in the vnitie of faithe, and knowledge of the ſonne of God) growe vp vnto a perfect man, after the meaſure of age of the fulnes of Chriſt. ✠ That we hence forthe be no more chyldren, wauerynge and carped with euery wynde of doctrine, by the wylynes of men and craftynes, whereby they lay awayt for vs to deceyue vs. But folowynge the truthe in loue let vs in al thinges growe in him which is the heed

D that is to ſaye Chriſt, in whome all the body is coupled and knyt togither in euery ioynte wherwith one miniſtreth to an other (accordinge to the operacion as euery parte hathe his meaſure) and increaſeth the body, vnto ꝑ edifyenge of it ſelfe in loue.

✠ This I ſaye therfore, and teſtifye in the Lorde, that ye henceforth walke not as other Gentyles walke, in vanitie of their mynde, blynded in their vnderſtandinge, beynge ſtraūgers frome the lyfe which is in God thorowe ꝓ the ignorance that is in them, becauſe of the blyndnes of their hertes, whiche beynge paſt repentaunce, haue gyuen theym ſelues vnto wantonnes, to worke all maner of vnclennes with gredynes. But ye haue not ſo learned Chriſt, yf ſo be ye haue herde of him, and are taught in him, euen as the truthe is in Jeſu.

ꝓ Ignorance is cauſe of euyll lyuynge.

E ☞ So then as concernynge the conuerſacion in tyme paſt, laye from you that olde man, whiche is corrupte thorow the deceyuable luſtes, ✠ ✠ and be ye renued in the ſpryte of youre myndes, and put on that newe man, whiche after the ymage of God is ſhapen in ryghtwyſnes and true holynes.

Wherfore put away lyenge, and ſpeake euery man trouth vnto his neyghboure, for as moche as we are members one of an other.

Psalm. iiii. Zacha. viii. ✠ Be angrye but ſynne not: let not the ſonne go downe vpon youre wrathe, neyther gyue place vnto the backbyter. Let him that ſtele, ſteale no more, but let hym rather labour wyth his handes ſome good thinge, that he maye haue to gyue vnto him that nedeth. ✠

Let no fylthy communicacion procede oute of your mouthes: but that which is good to edifye, when nede is: that it maye haue fauour with the hearers. And greue not the holy ſpryte of God, by whome ye are ſealed vnto the daye of redemption. Let all bitternes, fearſnelle and wrathe, rorynge and curſed ſpeakynge, be put awaye frome you, with all malicioſnes. Be ye courteouſe one to an other and mercyfull, forgyuynge one an other euen as God for Chriſtes sake forgaue you.

(The exhorteth vnto loue, warneth to beware of vnclennes, couetyſe, folyſh talkynge, and falſe doctryne: to be circumſpecte, to auoyde dronkennelle, to ſubmyt them ſelues one to another. He teacheth how wemen ſhulde obeye their husbandes, and how men ought to intreate theyr wyues.

CAPI. V.

B ✠ Be ye folowers of God as dere children and walke in loue euen as Chriſte loued vs, and gaue him ſelf for vs, an offering and a ſacrifice of a ſwete ſauer to God. He ꝑ fornycation and all vnclennes or couetouſnes be nor ones named amonge you as it becommeth ſayntes: neyther fylthynes, neyther folyſhe talkynge, neyther geſtynge whiche are not comly: but rather gyuynge of thankes.

A

For this ye knowe that no whoremonger, ether vnclene perſonne, or couetous perſonne, which is an ydolatour, hath any inheritaunce in the kyngdome of Chriſt and of God.

B Theſe haue no part with Chriſte.

Let no man deceyue you with vayne wordes. For thorowe ſuche thinges commeth the wrath of God vpon the children of vnbeleffe. Be not therfore companyons with them. Ye were ones derckenes, but are now lyght in ꝑ Lorde.

Walke as children of lyght. For the frute of the ſpryte is in all goodnes, ryghtwyſnelle, and trouth. ✠

C

Accepte that which is pleaſynge to ꝑ Lorde and haue no felowſhyp with the vnfrutefull workes of derckenes: but rather rebuke thē. For it is ſhame euen to name thoſe thynges whiche are done of theym in ſecrete: but all thinges, when they are rebuked of the light, are manifeſte. For what ſo euer is manifeſte, that ſame is light. Wherfore he ſayth: awake thou that ſlepeſt, and ſtonde vp frome death, and Chriſt ſhall gyue the lyght.

Eſayæ. lx. B

✠ Take hede therfore that ye walke circumſpectly: not as foles: but as wyſe perſonnes, purchaſynge oppoꝛtunitie to the ſame: for ꝑ dayes

dayes are cupll. Wherfore, be ye not vnwyse but vnderstande what the will of the Lorde is, and be not dronken with wyne wherin is excesse: but be fulfilled with the spirete, speakyng vnto your selues in Psalmes and hymnes, and spirituall songes, syngynge and makinge melody to the Lorde in your hertes, giuinge thankes alwayes for all thinges vnto God the father, in the name of our Lorde Iesus Christ: submittinge your selues one to an other in the feare of God. ✠

Wemen be ye subiect vnto your owne husbandes, as vnto the Lorde. For the husbande is the wyues heed euen as Christ is the heed of the congregation, and the same is the saueoure of the body. Therfore as the congregacion is in subiection to Christ, lykewyse let the wyues be in subiection to their husbandes in all thinges. Husbandes loue your wyues, euen as Christe loued the congregacion, and gaue him selfe for it, to sanctifye it, and clensed it in the fountayne of water thorowe the worde, to make it vnto him self, a glorious cõgregacion withoute spot or wrynckle, or any suche thinge: but that it shoulde be holy and without blame. So ought men to loue their wyues, as their owne bodyes. He that loueth his wyfe, loueth him selfe. For no man euer yet hated his owne flesshe: but norisheth and cherisheth it, euen as the Lorde doth the congregacion. For we are members of his body, of his flesshe, and of his bones. ✠ For this cause shall man leaue father and mother, and shall sticke to his wyfe, and two shalbe made one flesshe. This is a great secret, but I speke betwene Christ and the congregacio. Neuertheles do ye so that euery one of you loue his wyfe truely euen as him selfe. And let the wyfe se that she feare her husbande.

¶ The dutye of parentes, of chyldren, of seruauntes, of maysters. Of the Christen weapons.

CAPI. VI.

Chyldren, obeye youre fathers and mothers in the Lorde: for so is it ryght. Honoure thy father and mother, (whiche is the first commaundement that hath any promes) that thou mayst be in good estate, & lyue longe on the earth. And ye fathers moue not your children to wrathe: but bryng the vp with the norture and informacion of the Lorde. Seruauntes be obedient vnto your carnall masters, with feare and tremblynge in singlenes of youre herte, as vnto Christ: not with seruice in the eye sight, as men pleasers: but as the seruantes of Christ, doynge the wil of God frome the herte with good will, seruinge the Lorde, and not men. And remember that what so euer good thinge any man doth, that shall he receyue agayne of the Lorde, whether he be bonde or free. And ye masters, do euen the same thinges vnto them, putting awaye threateninges: and remember that euen your master also is in heauen, neyther is there any respect of person with him.

✠ Finally my brethren, be stronge in the Lorde and in the power of his myght. Put on the armoure of God, that ye may stande stedfast against the crafty assaultes of the deuyll. For we wrestle not against flesshe and blonde but against rule, against power, and against worldly rulers of the derckenes of this world against spirituall wyckednes, for heauenly thinges.

For this cause take vnto you the armoure of God, that ye maye be able to resiste in the euyll daye, and stande perfect in all thynges.

Christen mens weapons.

Stande therfore, your lopnes gyrd aboute with veritie, hauing on the brestplate of right wysnes, and shood with shoes prepared vnto the Gospell of peace. Aboue al, take to you the shylde of faith, wherwith ye maye quẽche all the fyrie dartes of the wycked. And take the helmet of saluacion, and the swerde of the spirete, whiche is the worde of God. ✠ And praye alwayes with all maner prayer and supplication: and that in the spirite: and watche therevnto with all instaunce and supplication for all saynctes and for me, that vtteraunce maye be gyuen vnto me, that I maye ope my mouthe boldely, to vtter the mysteries of the Gospell, whereof I am messenger in bondes, that therin I maye speake freely, as it becommeth me to speake.

But that ye may also knowe in what state I am and what I do, Tichicus my deare brother and faithfull minister in the Lorde, shall shewe you of all thinges, whome I sent vnto you for the same purpose, that ye myghte knowe in what case I stande, & that he might comfort your hertes.

Peace with the brethren and loue with faith frome God the father, and frome the Lorde Iesu Christe. Grace be with all them whiche loue our Lorde Iesus Christ in purenesse.

AMEN.

¶ Sent frome Rome vnto the Ephesyans, by Tichicus.

¶ The Epistle of S. Paule the Apostle vnto the Philippians.

¶ The exhorteth thē to increase in loue, in knowlege, and experience, of Godly thynges: maketh mencion of his prysonment at Rome, is glad to heare Chryst preached, is content eyther to dye or lyue, and prayeth them to lede a Godly conuersacion, to be of one mynde, and to feare no persecution.

CAPI. I.

A

PAul and Timothe seruauntes of Jesu Christ: To all the sayntes in Christe Jesu, which are at Philippos with the Bisshoppes and Deacons.

Grace be with you and peax frome God our father and frome the Lorde Jesu Christ.

✠ I thanke my God with all remembrauce of you, alwayes in all my prayers for you, & prayē with gladnes, because of the felawshyp which ye haue in the Gospell frome the fyrste daye vnto now: & am surely certified of this, that he which begā a good worke in you, shal go forth with it vntyl the daye of Jesu Christ as it becommeth me so to iudge of you al, because I haue you in my herte, and haue you also euery one companions of grace with me, euen in my bondes, as I defende and stablysh the Gospell.

For God beareth me recorde howe greatly I longe after you all, frome the very hert rote B in Jesu Christe. And this I praye, that youre loue maye increace more and more in knowledge, and in all fealynge, that ye might accepte thinges most excellent, that ye might be pure and suche as shulde hurte no mans conscience, vntyll the daye of Christ, fylled with the frutes of rightwysnes, which frutes come by Jesus Christe vnto the glory and laude of God. ✠

I wolde ye vnderstode brethren that my bu synes is happened vnto the great furtheringe of the Gospell. So that my bandes in Christ are manifest thorow out all the iugement hal and in all other places: In so moch that many of the brethren in the Lorde are boldened thorowe my bandes and dare more largely speake the worde without feare. Some there are which preache Christ of enuie and stryfe, and some of good will. The one parte preacheth Christe of stryfe, and not purely, supposynge to adde more aduersitie to my bandes. The other parte of loue, because they se that I am set to defende the Gospell.

What then? So that Christe be preached, all maner wayes, whether it be by occasion, or of true meanynge, I therin ioye: yea and will ioye. For I knowe that this shall chaūce to my saluacion, thorow youre prayer and ministringe of the spryte of Jesu Christ as I hertely loke for, & hope that in nothinge I shall be ashamed: but that with all confidence, as alwayes in tymes passe, euen so now Christe shall be magnified in my body, whether it be thorow lyfe, or els death. For Christ is to me lyfe, and death is to me auauntage.

If it chaunce me to lyue in the flesshe, that is to me frutefull for to worke, and what to chose I wote not, ✠ I am constrayned of two thinges: I desyre to be lowsed and to be with i.Reg.xvii. Christ, whiche thinge is best of all. Neuertheles to abyde in the flesshe, is more nedefull for you. And this am I sure of, that I shal abyde, and with you all, continue, for the furtheraunce and ioye of your faith, that ye may more aboundantly reioyce in Jesu Christ tho row me, by my commynge to you agayne.

Onely let your conuersacion be, as it becō meth the Gospell of Christe: that whether I come and se you, or be absent, I maye heare of you, that ye continue in one spryte, and in one soule, labouryng as we w, to maynteyne the faith of the Gospell and in nothinge featinge youre aduersaries: which is to them a token of perdicion, and to you of saluacion and that of God. For vnto you it is gyuen that not only ye shuld beleue on Christ: but also ϕ suffre for his sake, and haue euen the same fight which ye sawe me haue and now heare of me.

ϕ Tribulacion is a token of saluacion to true beleuers.

¶ The exhorteth them to vnite and brotherly loue, and to beware of stryfe and vayne glorye: And for a sure exemple he layeth Christe before them.

CAPI. II.

IF there be amonge you any consolacion in C Christ, yf there be any comfortable loue, yf there be any felowshyppe of the spryte, yf there be any compassion of mercy: fulfill my ioye, that ye drawe one waye, hauinge one loue, beynge of one accorde, and of one mynde that nothinge be done thorow stryfe or vayne glory, but that in mekenes of mynde euery man esteme other, better then him selfe, and loke not euery man on his owne thinges, but euery man on the thinges of other men.

✠ Let the same mynde be in you that was in Christ Jesu: whiche beinge in the shape of God, thought it not robbery to be equall w God: but he made him selfe of no reputacō, and toke on him the shape of a seruaunt, and became lyke vnto men, and was found in his apparell as a man. He humbled him selfe, & became obedient vnto the deth, euen the deth of the crosse. ✠ Wherfore God hathe exalted B Hebre.ii.b him, and gyuen him a name aboue al names: ✠ that in the name of Jesus shuld euery knee bowe, both of thinges in heauen and thinges Roma.xiii.c in earth, and thinges vnder the earthe, & that Esaye.xlv.b all tongues shulde confesse that Jesus Christ is the Lorde vnto ϸ prayse of God ϸ father. ✠

Wherfore my dearly beloued, as ye haue alwayes obeyed, not when I was present only, but now moche more in myne absence, euen so worke out youre owne saluacion with feare and tremblynge. For it is God whiche worketh in you, both the wil and also ϸ dede euen of good will.

Do all thinge without murmuringe & disputinge, that ye maye be fautelesse and pure, D and the sonnes of God, without rebuke in the

the myddes of a croked and peruerse nacyon: amonge which, se ye shyne as lyghtes in the worlde, holdinge faste the worde of lyfe, vnto my reioysinge in the daye of Christe, that I haue not runne in vayne, neyther haue labou red in vayne. Yea thoughe I be offred vp vpō the offeringe and sacrifice of your faith: I reioyce, and reioyce with you all. For the same cause also reioyce ye, and reioyce ye with me.

I trust in the Lord Jesu to sende Timothe shortly vnto you, that I also maye be of good comforte, when I know in what case ye stād. For I haue no man that is so lyke mynded to me, whiche with so pure affection careth for your matters. For all other seke their owne, & not that which is Jesus Christes. Ye know the proffe of him, howe that as a sonne with the father, so with me bestowed he his labour vpon the Gospel. Him I hope to sende assone as I knowe how it will go with me. I truste in the Lorde, that I also my selfe shall come shortly.

D I supposed it necessary to sende brother Epaphroditus vnto you, my companion in laboure, and felowe souldier, your Apostel and my mynister at my nedes. For he longed after you, and was full of heuynes, because ye had herde saye þ he shulde be sycke. And no doubte he was sicke, and that nyghe vnto death. But God had mercy on him: not on him only, but on me also, least I shulde haue sorowe vpon sorowe. I sent him therfore the dyligentlier, that when ye shulde se him, ye mighte reioyce agayne, and I might be the lesse sorowfull. Receyue him therfore in the Lorde with all gladnes, and make moche of suche: because þ for the worke of Christ he went so farre, that he was nyghe vnto deathe, and regarded not his lyfe, to fulfyll that seruice whiche was lackynge on your part towarde me.

¶ He warneth them to beware of false teachers, whom he calleth dogges and enemyes of Christ, and reproueth mans owne ryghtousnes.

CAPI. III.

A FInally, my brethren reioyce in the Lord. It greueth me not to wryte one thing often to you. For to you it is a sure thinge. Beware of dogges, beware of cuyll workers. Beware of dilsenciō. For we are circumcisiō which worshyp God in the spyrite, and reioyce in Christ Jesu, and haue no confidence in the flesshe: thoughe I haue wherof I myghte reioyce in the flesshe. If any other man thinketh that he hathe wherof he myghte truste in the flesshe: moche more I: circumcised the eyght daye, of the kynred of Israel, of the tribe of Ben Jamin, an Ebrue borne of the Ebrues: as concerninge the lawe, a Pharisaye, and as concerninge feruentnes, I persecuted the cōgregacion, and as touchinge the rightwysnes of the lawe, I was vnrebukable.

B But the thinges that were for me, I accounted hynderaunce for Christes sake. Yea I thinke all thinges but losse for þ excellent knowledges sake of Christe Jesu my Lorde. For whome I haue counted all thinge losse, and doo iudge theym but donge, that I myght wynne Christ, and myght be founde in him, not hauinge myne owne rightwysnesse which is of the lawe: but that whiche sprynge-eth of the faith which is in Christ. I meane the ryghtwysnesse whiche commeth of God, thorow faith in knowinge him and the vertu of the resurrection, and the felowshyp of his passions, that I might be conformable vnto his deathe, yf by any meanes I myght attayne vnto the resurrection of the ded.

Not as thoughe I had alredy attayned to C it, eyther were alredy perfect: but I folowe, yf that I maye comprehende that, wherein I am comprehended of Christ Jesu. Brethren I counte not my selfe that I haue gotten it: but one thinge I saye: I ϕ forget that whiche is behynde and stretche my selfe vnto that which is before and preace vnto that marke appointed, to obtayne the rewarde of the hyghe callynge of God in Christ Jesu. Let vs therfore as many as be perfect, be in this wyse mynded and yf ye be otherwyse mynded, I praye God open euen this vnto you. Neuertheles in that wherevnto we are come, let vs procede by one rule, that we maye be of one accorde.

ϕ I loke not on the worke that I haue done, but what I lacke of the perfectnes of Christ.

✣ Brethren be followers of me, and loke D on them which walke so, as ye haue vs for an exemple. For many walke (of whome I haue tolde you often, and now tell you wepinge) that they are the ennemyes of the crosse of E Christ, whose ende is damnacion, whose God is their belly, & whose glory is to their shame, which are worldly mynded. ϕ But our conuersacion is in heauen, from whence we loke for a sauecoure, euen the Lorde Jesus Christ, which shall chaunge our vyle bodyes, that they maye be fashioned lyke vnto his glorious body, accordinge to the workynge, whereby he is hable to subdue all thynges vnto hym selfe. ✣

ϕ If we be like Christ in conuersacion: we shalbe like him in glorye.

¶ He saluteth certayne of them, exhorteth them to be of honest conuersacion, and thanketh them for the prouision they made for him beinge in prysion.

CAPI. IIII.

THerfore (my brethren) dearly beloued A and longed for, my ioye and crowne, so continue in the Lorde, ye beloued. I praye Euodias, and beseche Synthiches that they be of one accorde in the Lorde. Yea and E I beseche the faithfull yokefelowe, helpe the wemen whiche labored with me in the Gospell, and with Clement also, and with other my labour felowes, whose names are in the boke of lyfe.

✣ Reioyce in the Lorde alwaye, & agayne I saye reioyce. Let your softenes be knowen vnto al men. The Lorde is at hande. Be not B carefull: but in all thinges shewe your petition vnto God in prayer and supplication w gyuing of thankes. And the peace of God whiche passeth all vnderstandinge, kepe your hertes and myndes in Christ Jesu. ✣

Finally brethren, what so euer thinges are true, what so euer thinges are honeste, what so euer thinges are iust, what so euer thynges

are

are pure, what so euer thinges pertayne to loue, what so euer thinges are of honest reaport: yf there be any vertuous thyng, yf there be any laudable thinge, those same haue ye in your mynde, which ye haue both learned and receyued, herde and also sene in me: those thinges do, and the God of peax shalbe with you.

C I reioyce in the Lorde greatly, that nowe at the last ye are reuyued agayne to care for me, in that wherin ye were also carefull, but ye lacked opportunite. I speake not because of necessite. For I haue learned in what so euer estate I am, therwith to be content. I can both cast downe my selfe, I can also excede. Euery where and in al thinges I am instructed, both to be full and to be hongry, to haue plentye & to suffre nede. I can w all thinges thorowe ỹ helpe of Christ which strengtheneth me. Not withstandinge ye haue well done, that ye bare part with me in my tribulation.

Ye of Philippos knowe that in the begynninge of the Gospell, when I departed from Macedonia, no congregation bare parte with me, as concerninge gyuinge and receyuynge, D but ye onely. For when I was in Thessalonica, ye sent ones and afterwarde agayne vnto my nedes: not that I desyre gyftes: but I desyre aboundant frute on your part. I receyued all, and haue plentie. I was fylled after that I had receyued of Epaphroditus, that which *Ezech.xx.f. came frome you, an ✕ odour ỹ smelleth swete, ‡Roma.xii.a a ‡ sacrifice accepted and pleasaunt to God. My God fulfill all youre nedes thorowe his glorious ryches in Jesu Christe. Vnto God & oure father be prayse for euermore. Amen.

Salute all the sayntes in Christe Jesu. The brethren whiche are with me grete you. All the sayntes salute you: and most of al they whiche are of the Emperours housholde. The grace of our Lord Jesu Christ be with you all. AMEN.

C Sent frome Rome by Epaphroditus.

C The Epistle of S. Paule the Apostle, to the Collossians.

C He giueth thankes vnto God for their faith, loue, and hope, prayeth for theyr increase, and sheweth howe we are the kyngdome of God, obtayned by Christe, which is the hed of the congregation.

CAPI. I

PAule, Apostle of Jesu Christ, by the wil of God, and brother Timothe.

To the sayntes whiche are at Colossa, and brethre that beleue in Christ.

Grace be with you and peax from God our father and frome the Lorde Jesu Christ.

We gyue thākes to God the father of our Lorde Jesu Christ, alwayes prayeng for you sythēs we herde of your faith whiche ye haue in Christ Jesu, and of the loue which ye beare to all sayntes for the hopes sake whiche is layde vp in store for you in heauen, of whiche ye haue herde before by the true worde of the Gospell, which is come vnto you, euen as it is into all the worlde, and is fruteful, as it is amonge you, frome the fiefte daye in whiche B ye herde of it, and had experience in the grace of God in the truth, as ye lerned of Epaphra our deare felowe seruaunt, whiche is for you a faithfull minister of Christ which also declared vnto vs your loue, whiche ye haue in the spyrite.

✝ For this cause we also, sythens the daye we herde of it, haue not ceased prayenge for you, and desyringe that ye might be fulfilled with the knowledge of his will, in all wysedome and spirituall vnderstandinge, that ye myght walke worthy of the Lorde in all thinges that please, beynge frutefull in all good workes, and encreasynge in the knowlege of God, strengthed with all might, thorow his glorious power, vnto all patience and longe sufferinge with ioyfulnes ✝ gyuinge thankes vnto the father whiche hath made vs mete to be partakers of the inheritaunce of sayntes in lyght.

Which hath delyuered vs frome the power of derckenes, and hath translated vs into the kyngdome of his deare sonne, in whome we haue redemption thorow his bloude, that is to saye, the forgyuenes of synnes which is ỹ ymage of the inuisible God, firſt begotten of all creatures. For by him were all thinges created, thinges that are in heauen, and thinges that are in earth: thinges visyble & thinges inuisible, whether they be maieste or lordshyp, eyther rule or power. Al thinges are created by him. & in him, and he is before al thinges. and in him all thinges haue their beyng. Our redemcion is the forgyuenes of oure sinnes. C D

And he is the heed of the bodye, that is to wit of the congregation: he is the begynning and ✠ firſte begotten of the deed, that in all thinges he might haue the preeminence. For it pleased the father that in him should al fulnes ✠ He is the firſt ỹ hath glorye & mightye of the resurrection.

nesse dwel, and by hym to reconcile al thinge vnto him selfe, and to set at peax by him thorow the bloude of his crosse, bothe thinges in heauen and thinges in earthe.

And you (whiche were in tymes past straūgers and enemyes, because your myndes were set in euyll worckes) hath he now reconcyled in the body of his flesh thorow deth, to make you holy, vnblameable and without faute in his owne sighte, yf ye continue grounded and stablysshed in the faith, and be not moued awaye frome the hope of the Gospell, wherof ye haue herde, how it is preached amonge all creatures whiche are vnder heauen, wherof I Paule am made a minister.

D Nowe ioye I in my ✠ sufferinges whiche I suffre for you, and fulfyll that whiche is behynde of the passions of Christe in my flesshe for his bodyes sake, whiche is the congregacion, wherof I am made a minister accordinge to the ordinaunce of God, which was gyuen me towardes you, to fulfill ✠ worde of God, the mystery hyd sence the worlde began, and sence the begynnynge of generatiōs: but now is opened to his sayntes, to whō God wolde make knowen the glorious ryches of this mistery amonge the Gentyles, whiche is Christ in you, the hope of glory, whome we preache, warnynge all men, and teachinge all men in all wysdome, to make al men perfect in Christ Jesu. Wherin I also laboure and stryue, euē as farforth as his worckinge worcketh in me myghtely.

¶ What greate care Paule toke for all congregacions. He exhorteth them to be stedfaste in Christ, to beware of false teachers and worldly wisdome and describeth the false Prophetes.

CAPI. II.

A I Wolde ye knewe what fightynge I haue for your sakes, and for them of Laodicia, & for as many as haue not sene my person in the flesshe, that their hertes myght be confort ted and knyt together in loue, and in all ryches of full vnderstandinge, for to knowe the mystery of God the father and of Christe, in whome are hyd all the treasures of wysdome and knowledge. This I saye, least any man shulde begyle you with entysynge wordes.

mt. v.b. ✠ For thoughe I be absent in the flesshe, yet am I present with you in the spirite, ioyenge and beholdinge the order that ye kepe, & your stedfast faith in Christ. As ye haue therfore receyued Christ Jesu the Lorde, euen so walke,

B roted and buylt in hym and stedfast in ✠ faith, as ye haue learned: and therin be plenteous in gyuinge thankes.

✠ Beware least any man come and spoyle you thorow philosophy and disceytfull vanitie, thorow the tradicions of men, and ordynaunces after the world, and not after Christ. For ✠ in him dwelleth all the fulnes of the Godheed bodyly, and ye are complete in him whiche is the heed of all rule and power, in whome also ye are circumcysed with circumcision made without handes, by puttinge of ✠ synfull body of the flesshe thorow the circumcision of Christ, in that ye are buryed with him thorow baptysme, in whome ye are also rysen agayne thorow faith, ✠ is wrought by the operacion of God, whiche rayled hym frome deathe.

And ye whiche were ded in synne thorowe the vncircumcision of youre flesshe, hathe he quyckened with him and hath forgyuen vs al our trespaces ✠ and hath put out the handewrytinge that was against vs, contayned in the lawe wryten: and that hath he taken out of the waye, and hath fastened it to his crosse, and hath spoyled rule and power, and hathe made a shewe of them openly, and hath trīphed ouer them in his owne person.

Let no man therfore trouble your consciences aboute meate and drynke or for a pece of an holy daye, as the holy daye of the newe mone, or of the Sabboth dayes, whiche are nothinge but shadowes of thinges to come: but the bodye is in Christe. Let no man make you shote at a wronge marke which after his

D owne ymagination walketh in the humblenes and holynes of aungels, thinges whiche he neuer sawe: causeles puffe vp with his flesshely mynde, and holdeth not the heed, wherof all the body by ioyntes and couples, receyuinge norysshement, and knyt togyther, encreaseth with the encreasynge of God.

Wherfore yf ye be ded with Christ frome ordinaunces of the worlde, why as though ye yet lyued in the worlde, are ye led with tradicions of them that saye? Touche not, taste not, handell not: which all perysshe with the vsynge of them, and are after the commaundmentes and doctrines of men: which thinges haue the similitude of wysdome in chosen holynes and humblenes, and in that they spare not the body, and to the flesshe no worshyppe vnto his nede.

¶ He putteth them in remembraunce of the spirituall resurrection, to laye alyde all maner of corrupte lyuinge, to be frutefull in all godlynesse and vertue, and sheweth all degrees their duty.

CAPI. III.

Y ✠ If ye be then rysen agayn with Christ A seke those thinges whiche are aboue, where Christ sitteth on the right hande of God. Set youre affection on thinges that are aboue, & not on thinges which are on the earthe. For ye are ded, and youre lyfe is hyd with Christ in God. When Christ whiche is our lyfe, shall shewe him selfe, then shall ye also appeare with hym in glory. ✠

Mortifye therfore youre membres which are on the earthe, fornication, vnclennes, vnnaturall lust, euyll concupiscence, and couetousnesse whiche is worshyppynge of ymages: for whiche thinges the wrathe of God commeth on the chyldren of vnbelefe. In whiche ye walked ones, when ye lyued in them. These membres muste be slayne.

B But nowe put ye also awaye frome you all thinges: wrathe, fearsnesse, malicyousnesse, cursed speakynge, filthy speakyng out of youre mouthes. Lye not one to an other ✠ after ✠ ye haue put of the olde man with his worckes

✠ Rom. vi.a. i. Petri. iiii.a. i. Corint. xv.f Hebr. xii.a Epheſi. iiii.e.

not in shadowes: so ✠ when ye haue him ye ought not to folowe the shadowes of Moses lawe, intysementes and Juglinges of mans wysdome. C

and put on the new, which is renued in knowledge after the ymage of him that made him,
Euery man is Chryste to another
where is neyther Gentyle nor Iewe, circumcision nor vncircumcysyon, Barbarous or Scythian, bonde or free: but Christe is all in all thynges.

✣ Now therfore as elect of God, holy and beloued, put on tender mercye, kyndnesse, hūblenes of mynde, mekenes, longe suffringe,
L
forbearinge one an other, and forgyuinge one an other, yf any man haue a quarell to another: as Christ forgaue you, euen so do ye. Aboue all these thinges put on loue, whiche is the bonde of perfectnesse. And the peax of God rule in your hertes, to whiche ye are called in one body. And se that ye be thankefull. Let the worde of Christ dwell in you plenteously in all wysdome. Teache and exhort your selues, in Psalmes, and Hymnes, and spirituall songes whiche haue fauour with them, singynge in your hertes to the Lorde. And all thinges (what so euer ye do in worde or dede) do in the name of the Lorde Jesu, gyuing thankes to God the father by hym. ✣

Ephe.v.e
i.Petri.iii.a
D
✣ Wyues submyt your selues vnto youre owne husbandes, as it is comly in the Lorde. Husbandes loue youre wyues and be not bitter vnto them. Children obey your fathers & mothers in all thinges, for that is well pleasynge vnto the Lorde. Fathers prouoke not
Ephe.vi.a
Titus.ii.c
i.Petri.ii.e
your chyldren, leaste they be of a desperate mynde. ✣ Seruauntes be obedient vnto your bodyly masters in all thinges: not with eye seruice / as men pleasers, but in synglenes of herte, fearynge God. And what so euer ye do do it hertely, as though ye dyd it to the Lorde and not vnto men: for as moche as ye know that of the Lorde ye shal receyue the rewarde of inheritaunce, for ye serue the Lorde Christ. But he that doth wronge shall receyue for the wronge that he hathe done: for there is no respect of personnes with God.
Sapien. vi.b
Ye masters do vnto your seruauntes that whiche is iust and equall, seynge ye knowe ꝑ ye also haue a master in heauen.

¶ He exhorteth them to be feruent in prayer, to walke wysely vnto them that are not yet come to the true knowlege of Christ, and saluteth them.

CAPI. IIII.

A
Ephe.vi.b
COntinue in prayer and watche in the same with thankes gyuinge, prayenge also for vs, that God open vnto vs the dore of vtteraunce, that we maye speake the mysterye of Christ (wherfore I am also in bondes) that I maye vtter it, as it becommeth me to speake. ✣ Walke wysely to them that
Ephe.v.d
are without, and redeme the tyme. Let youre speache be alwayes well fauoured and powdred with ✣ salt, that ye maye knowe howe
✣ Salte is the wysdome of Gods worde
B
to answere euery man.

The deare brother Tichicos shall tell you of all my busynes, whiche is a faithfull mynister and felowe seruaunt in the Lorde, whō I haue sent vnto you for the same purpose, ꝑ he might knowe how ye do, and myght comfort youre hertes, with one Onesimus a faithfull and a beloued brother, whiche is one of you. They shall shew you of all thinges whiche are adoynge here.

Aristarchus my prysō felowe saluteth you
L
✣ and Marcus Barnabas systers sonne: touchynge whome, ye receyued commaundementes. Yf he come vnto you, receyue him: and Jesus whiche is called Justus, whiche are of the circumcision. These onely are my worke felowes vnto the kyngdome of God, whiche were vnto my consolacion. Epaphras the seruaunt of Christe, whiche is one of you, saluteth you, and alwayes laboureth feruentely for you in prayers, that ye maye stande perfect and full in all that is the will of God. I beare hym recorde that he hathe a feruente mynde towarde you, and towarde them of Laodicia, and them of Hierapolis. Deare Lucas the Phisicion greeteth you, and Demas. Salute the brethren which are of Laodicia, &
D
salute Nymphas and the congregacion, whiche is in his house. And when the Epistle is red of you, make that it be red in the congregacion of the Laodicians also: and that ye lykewyse rede the Epistle of Laodicia. And
ii. Timo.iiij.
saye to Archippus: take hede to the office that thou hast receyued in the Lord that thou fulfill it. The salutation by the hande of of me Paul. Remember my bondes. Grace be with you:
A M E N.

¶ Sent from Rome by Tychicus, and Onesymus.

¶ The fyrste Epistle of Saynt Paule the Apostle to the Thessalonians.

¶ He thanketh God for them, that they are so stedfast in faith and good workes, and receyue the Gospell with suche earnestnes.

CAPI. I.

A PAule Syluanus and Timothe. Unto the congregacion of the Thessalonians, in God the father, and in the Lorde Jesu Christ.

Grace with you, and peax frome God our father and frome the Lorde Jesu Christ.

We gyue God thankes alwaye, for you all, makynge mencion of you in oure prayers without ceasynge, and call to remembraunce youre worke in the fayth, and labour in loue and perseueraunce in the hope of oure Lorde Jesu Christe, in the syghte of God oure father: B because we knowe (brethren beloued of God) that ye are elect. For our Gospell came not vnto you in worde onely, but also in power, and also in the holy ghoste, and in moche certaynrie, as ye know after what maner we behaued oure selues amonge you, for youre sakes.

C And ye became folowers of vs, and of the Lorde, and receyued the worde in moche affliction, with ioye of the holy ghoste: so that ye were an exemple to all that beleue in Macedonia and Achaia. For frome you sounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but youre fayth also whiche ye haue vnto God, spred abrode in all quarters, so greately that it needeth not vs to speake any thinge at all. For they theym selues D shewe of you, what maner of entringe in we had vnto you, and how ye turned to God frome ydolles, to serue the lyuinge and true God, and to loke for his sonne frome heauen whome he rayled frome deathe: I meane Jesus whiche delyuereth vs frome the wrath to come.

¶ He putteth theym in minde, of the godly conuersacion, that he lede amonge theym, when he preached the Gospell vnto theym, thanketh God that they receyue his worde so frutfully, and excuseth his absence.

CAPI. II.

A FOr ye youre selues knowe (brethren) of our entraunce in vnto you, howe that it was not in vayne: but euen after that we hadde suffered before, and were shamfully entreated at Philippos. (as ye well knowe) then were we bolde in oure God to speake vnto you the Gospell of God, with moche stryuinge. Oure exhortation was not to bringe you to errour, nor yet to vnclennes, neyther was it with gyle: but as we were allowed of God, that the Gospell shoulde be committed vnto vs: euen so we spake, not as though we entended to please men, but God, which tryeth our hertes.

Neyther was oure conuersacion at anye B tyme with flatterynge wordes, as ye well knowe, neyther in cloked couetousnesse, God is recorde: neyther sought we prayse of men, neyther of you, nor yet of any other, when we might haue bene chargeable, as the Apostles of Christe, but we were tender amonge you, euen as a norse cherysheth her chyl- C dren, so was oure affection towarde you: oure good wyll was to haue dealte vnto you, not the Gospelle of God onely: but also oure owne soules, because ye were deare vnto vs.

✠ Ye remember (brethren) oure laboure, and trauayle. ✠ For we laboured daye and nyght, because we wolde not be greuous vnto any of you, and preached vnto you the Gospell of God. Ye are witnesses, and so is God, how holyly, and iustly, and vnblameably, we behaued our selues, amonge you that beleue: as ye knowe how, that we exhorted and comforted and besought euery one of you, as a father his children, that ye wolde walke worthy of God, whiche hath called you vnto his kyngdome and glory. Act. xx. g ii. Thes. iii. b.

For this cause thanke we God with oute ceasynge, because that when ye receyued of vs the worde wherwith God was preached, ye receyued it not as the worde of man: but euē as it was in dede, the worde of God, whiche worketh in you that beleue. ✠

For ye brethren became folowers of the D congregacions of God, whiche in Jewry are in Christe Jesu: for ye haue suffered lyke thinges of youre kynsmen, as we our selues haue suffered of the Jewes. Whiche as they kylled the Lorde Jesus and their owne Prophetes, euen so haue they persecuted vs: and God they please not, and are contrarye to all men and forbyd vs to preache vnto the Gentyles, that they myght be saued, to fulfill their synnes alwaye. For the wrathe of God is come on them, euen to the extreme ende.

For as moche brethren as we are kept frō you, for a season, as concernynge the bodyly presence, but not in the herte, we enforced the more to se you personnally with great desyre. And therfore we wolde haue come vnto you, I Paule ones and agayne: but Satan withstode vs. For what is oure hope, or ioye, or crowne of reioysynge? Are not ye it in the presence of oure Lorde Jesus Christe at his commynge? Yes ye are oure glory and ioye.

¶ He sheweth how greatly he was reioysed, when Timothe tolde him of theyr fayth and loue.

CAPI. III.

Act.xvi. A Wherfore sythens we could no lenger forbeare, it pleased vs to remayne at Athens alone, and sent Timothe our brother and minister of God, and our labourer felowe in the Gospell of Christe, to stablysshe you and to comforte you ouer your faith, that no man shoulde be moued in these afflictions. For ye youre selues knowe that we are euen appoynted there vnto. For verely when I was with you, I tolde you before that we shoulde suffre tribulation, euen as it came to passe, and as ye knowe. For this cause B when I could no lenger forbeare, I sent, that I myght haue knowledge of youre faith, least happely the tempter hadde tempted you, and that our laboure hadde bene bestowed in vayne.

But nowe lately when Timothy came frome you vnto vs, and declared to vs youre fayth and your loue, and howe ye haue good remembraunce of vs alwayes, desyringe to se vs, as we desyre to se you: Therfore brethren we hadde consolacion in you, in all our aduersytie and necessitie, through your faith. For nowe are we alyue, yf ye stande stedfaste in the Lorde. For what thankes can we rendre to God agayne for you, ouer all the ioye C that we ioye for youre sakes before our God: whyle we, myght and daye praye exceadyngly that we myght se youre personne, and myght fulfyll that whiche is lackynge in your faith.

God him selfe our father, and our Lorde Jesus Christe guyde oure iourneye vnto you: D and the Lorde increace you, and make you stowe ouer in loue one towarde an other, and towarde all men, euen as we toward you, to make youre hertes stable and vnblameable in holynes before God our father, at the comynge of our Lorde Jesu Christ with all his sayntes.

¶ He exhorteth them to stedfastnesse, to kepe them selues frome synne, and vnclenly conuersacion, to loue eche other: rebuketh ydelenesse, and speaketh of the resurrection.

CAPI. IIII.

A FInallye brethren we beseche you (brethre) and exhorte you in the Lorde Jesu, that ye encreace more and more, euen as ye Roma..xii Ephe.v.a haue receyued of vs, how ye ought to walke and to please God.. Ye remember what commaundementes we gaue you in oure Lorde Jesu Christe. For this is the wyll of God, euen that ye shulde be holy, and that ye shulde abstayne frome fornication, that euery one of you shoulde knowe howe to kepe his vessell in holynesse and honoure, and not in the lust of concupiscence, as doo the heythen / whyche knowe not God, that no manne go to farre/ B and defraude his brother in bargaynynge: be- C cause the Lorde is a venger of all suche thynges, as we tolde you before tyme and testifyed. For God hathe not called vs vnto vnclennes: but vnto holynesse. He therfore that despyseth, despyseth not man, but God, whyche hathe sente his holy spyrite amonge you. ✠

✠ But as touchynge brotherly loue, ye nede not that I wryte vnto you. * For ye are taught of God / to loue one an other. Yea and that thynge verely ye do vnto all the brethren whiche are thorow out all Macedonia. We beseche you (brethren) that ye encreace more and more, and that ye studye to be quiet and to medle with youre owne busynesse, and to worke with youre owne handes, as we commaunded you: that ye maye behaue your selues honestly towarde them that are without, and that nothynge be lackynge vnto you. ✠

✠ I wolde not brethren, haue you ignoraunte, concernynge theym whiche are fallen D a slepe, that ye sorowe not as other do whiche haue no hope. For yf we beleue that Jesus dyed and rose agayne: euen so them also whiche slepe by Jesus, wyll God bringe agayne with hym. And this saye we vnto you in the worde of the Lorde, that we whiche lyue and E are remaynynge in the commynge of the Lord shall not come er they whyche slepe. For the Lorde hym selfe shall descende frome heauen with a shoute and the voyce of the Archaungell & trompe of God. And the deed in Christ shall aryse firste: then shall we whyche lyue and remayne, be caught vp with them also in the cloudes, to mete the Lorde in the ayer. And so shal we euer be with the Lord. Wherfore comforte youre selues one an other with i.Corin.xv.d. these wordes. ✠

¶ He warneth theym of the daye of dome and commynge of the Lorde, exhorteth theym to watche and to regarde suche as preache Goddes worde amonge them.

CAPI. V

OF the tymes and seasons brethren ye haue no nede that I wryte vnto you: A * for ye youre selues knowe perfectely, i.Pet.iii. Apoca.iii.a and.xvi. that the daye of the Lorde shall come euen as a theefe in the nyghte. When they shall saye peax and no daunger, then commeth on them sodeyne destruction, as the trauaylynge of a of a woman with chylde, and they shall not escape. But ye brethren are not in darckenes, so that that daye shoulde come on you as it were a theefe.

✠ Ye be all the children of lyghte, and the children of the daye. We are not of the nyght neyther of darckenes.

Therfore let vs not slepe as do other: but B let vs watche / and be sober. For they that slepe, slepe in the nyghte: and they that be dronken, are dronken in the nyghte. But let vs whiche are of the daye, be sober, armed Ephe.vi.c Fayth is the best plate, & hope is ỹ helmet. with the best plate of fayth and loue, and with hope of saluacion as an helmet. For God hath not appoynted vs vnto wrath: but to obtayne saluacion by the meanes of oure Lorde Jesu Christe, whiche dyed for vs: that whether we wake or slepe, we shoulde lyue togyther with him.

Wher-

Wherfore comforte your selues togither, and edifie one an other, euen as ye do. ✠

We beseche you brethren, that ye knowe them which labour amonge you and haue the ouersighte of you in the Lorde, and geue you exhortation, that ye haue them the more in loue, for their workes sake, and be at peax with them.

✠ We desyre you (brethren) warne them that are vnruly, comforte the feble mynded, forbeare the weake, haue continuall pacience towarde all men. See that none recompence euyll for euyll vnto any man: but euer folow that which is good, bothe amonge your selues, and to all men. Reioyce euer. Praye continually. In all thynges gyue thankes. For this is the wyll of God, in Christe Iesu, towarde you.

Quenche not the spirite. Despyse not prophecies. Examen all thinges, and kepe that which is good. Abstayne frome al suspicious thinges. The very God of peax sanctifye you throughout. And your hole spirite, soule and body, be kept fautlesse vnto the commynge of our Lorde Iesu Christ. ✠ Faithful is he which called you: which will also do it. Brethren, praye for vs. Grete all the brethren with an holy kysse. I charge you in the Lorde, that this Epistle be red vnto all the holy brethren. The grace of the Lorde Iesu Christ be with you: AMEN.

¶ The ende of the first Epistle vnto the Thessalonyans. Sent frome Athens.

¶ The seconde Epystle of Saynt Paule the Apostle to the Thessalonyans.

¶ He thanketh God for their fayth and loue, and prayeth for the encrease of the same.

CAPI. I.

PAule, Syluanus and Timothy.

Vnto the congregacion of the Thessalonyās which are in God our father, and in the Lorde Iesus Christ.

Grace with you and peax frome God oure father, and frome the Lorde Iesu Christ.

We are bounde to thanke God alwayes, for you brethren, as it is mete, because that youre fayth groweth exceadyngly, and euery one of you swymmeth in loue towarde an other betwene your selues, so that we our selues reioyce of you in the congregaciōs of god ouer your pacience and faith in all youre persecucions and tribulatiōs that ye suffre, which is a token ✠ of the right wyse iudgemente of God, that ye are counted worthye of the kyngdome of God, for whiche ye also suffre. It is verely a right wyse thinge with God to recompence tribulation to them that trouble you: and to you which are troubled, rest with vs when the Lorde Iesus shall shewe him selfe frome heauen with his myghty Aungels, in flamynge fyre, rendrynge vengeaunce vnto them that knowe not God, and to them that obeye not vnto the Gospell of our Lorde Iesus Christ, which shalbe punyshed with euerlastinge damnacion, frome the presence of the Lorde, and frome the glory of his power, whē he shall come to be glorified in his saynctes, & to be made meruelous in al them that beleue: because our testimony that we hadde to you, was beleued euen the same day that we preached it. ✠ Wherfore we praye alwayes for you that oure God make you worthye of the callinge, and fulfill all delectation of goodnes and the worke of faith, with power: that the name of our Lorde Iesu Christ may be glorifyed in you, and ye in hym, throughout the grace of our God, and of the Lorde Iesu Christ.

✠ Tribulacion is a token of saluacion.

Col.i.a

¶ He sheweth them that the daye of the Lorde shall not come, tyll the departynge frome the fayth come fyrste: and therfore he exhorteth them not to be deceyued, but to stande stedfast in the thynges that he hath taughte them.

CAPI. II.

WE beseche you (brethren) by the commynge of our Lorde Iesu Christ, and in that we shall assemble vnto hym, that ye be not sodeynly moued frome your mynde and be not troubled, neyther by spyrite, neyther by wordes, nor yet by letters, whiche

shulde seme to come from vs, as thoughe the daye of Christe were at hande. * Let no man deceyue you by any meanes, for the Lorde commeth not, excepte there come a departyng first and that ❡ the synfull man be opened, the sonne of perdition, whiche is the aduersarye / and is exalted aboue all that is called God, or that is worshipped: so that he shall ‡ syt as God in the temple of God, and shew him selfe as God.

* Da.xrii.a

❡ That sinfull man sygnyfieth Antichrist ‡ To syt in ỹ temple of God, is, to rule in the consciences of men, and there to cõmaund, where god only hathe place and ought only to raygne: whiche is as moche as to be exalted aboue God.

Remember ye not, that when I was yet wt you, I tolde you these thinges? And now ye know what withholdeth: euen that he might be vttered at his tyme. For the mysterye of the iniquite werh alredy worke: tyll he whiche now onely letteth, be taken out of the waye. * And then shall that wicked be vttered, whõ the Lorde shall consume ○ with the spirite of his mouth, and shall destroye it with the appearaunce of his commynge, euen him whose commynge is by the working of Satan, with all lyenge power, signes and wonders: and in all deceyuablenes of vnrighteousnes, amõg them that perishe: because they receyued not the loue of the trouth, that they might haue bene saued. And therfore God shall sende the stronge delusion, that they shulde beleue lyes: that all they mighte be damned whiche beleued not the truth, but had pleasure in vnrighteousnesse.

* Esaie.xi.a. ○ with the spirite of his mouth. The spyrite of his mouth, is, his holy worde.

But we are bounde to gyue thankes alway to God for you (brethren beloued of ỹ Lorde) because that God hath frome the begynninge chosen you to saluacion, thorow sanctifyenge of the spirite, and thorow beleuinge the truth, wherevnto he called you by oure Gospell, to obtayne the glory that commeth of our Lord Jesu Christ.

✣ Therfore (brethren) stande fast, and kepe the ordinaunces which ye haue learned: whether it were by our preachinge or by epistle. Oure Lorde Jesu Christe hym selfe, and God our father which hath loued vs, and hath gyuen vs euerlastinge consolacio and good hope thorowe grace, comforte youre hertes, and stablysshe you in all worcke, and good wynge. ✣

❡ He desyreth them to pray for him, that the Gospell may prospere, and gyueth them warning to reproue the ydle; and yf they wyll not laboure with theyr handes, that they shall not eate.

CAPI. III.

Furthermore brethren praye for vs, that ỹ worde of God maye haue free passage & be glorified, as it is with you: and that we maye be delyuered frome vnreasonable & eupll men. For all men haue not faith: but ỹ Lorde is faithfull, which shall stablysshe you and kepe you frome eupll. We haue confidence thorow the Lorde vpon you, that ye both do, and will do, that which we commaunde you. And the Lorde gyde youre hertes to the loue of God, and pacience of Christ.

Act.xx.f

✣ * We require you brethren in the name of our Lorde Jesu Christ, that ye withdrawe your selues from euery brother that walketh inordinatly, & not after the institution which ye receyued of vs. Ye your selues know how ye ought to folowe vs. For we behaued not our selues inordinatly amonge you. Neyther toke we breed of anye man for nought: but wrought with labour and trauayle nyght & daye, because we wolde not be greuous to any of you: * not but that we had auctorite: but to make oure selues an exemple vnto you, to folow vs. For when we were with you, this we warned you of, that yf there were anye which wolde not worcke, that the same shuld not eate.

E

C ii.Corin.xii.d

For we haue herde saye that there are some whiche walke amonge you inordynatly, and worke not at all, but are busy bodyes. Suche we commaunde and exhorte by our Lorde Jesu Christ, that they worcke with quyetnelle, & eate their owne bred: * Brethren be not wery in well doynge. ✣

D

Gala.vi.b

Yf any man obeye not oure sayenges, sende vs worde of him by a letter: and haue no compayny with him, that he may be ashamed, how be it count him not as an ennemy: but warne hym as a brother.

The very Lorde of peax, gyue you peax alwayes, by all meanes. The Lorde be with you all. The salutation of me Paul, with myne owne hande. This is the token in all Epistles So I wrote.

The grace of our Lorde Jesu Christe be with you all.

A M E N.

¶ Sent frome Athens.

¶ The fyrst Epystle of S. Paule vnto Timothe.

¶ He exhorteth Timothe to wayte vpon his office: namely, to se that nothynge be taught but Goddes word &c. He sheweth also wherfore the law is good, and telleth this swete and glad tydinges, that Chryst Jesus came in to the worlde to saue synners.

CAPI. I.

A PAul apostle of Jesu Chryst, by the commaundement of God oure sauiour & Lorde Jesus Chryst whiche is our hope.

Vnto Timothe his ryghte sonne in the fayth.

Grace, mercye, and peace, from God oure father, and Lorde Jesus Chryst our Lorde.

As I besought the to abyde styll in Ephesus when I departed in to Macedony, euen so do, that thou cõmaunde some that they teache none otherwyse: neither gyue hede to fables and genealogyes which are endles, and brede doubtes rather then godly edifynge, whiche is by fayth: for the ende of the commaundement is ꝓ loue that commeth of a pure herte, and of a good conscience, and of fayth vnfayned: frome whiche thynges some haue erred, and haue turned vnto vayne iangling, bicause they wolde be doctours in the scripture, and yet vnderstande nor what they speke, neither wherof they affyrme.

B The law is the right of the cõmaundement muste interprete it.

✠ ✶ We knowe that the lawe is good, yf a man vse it lawfully, vnderstandynge this, that the lawe is not gyuen vnto a ryghteous man, but vnto the vnryghteous & disobedient, to the vngodly, and to sinners, to vnholy, and vncleane, to murtherers of fathers, and murtherers of mothers, & to manslears hooremongers: to them that defyle them selues with mankynde: to men stealers: to lyars, and to periured, and so forthe / yf there be any other thynge that is contrarye to holsome doctryne: accordynge to the gospell of the glorye of the blessed God, whiche is committed vnto me.

C And I thanke Chryste Jesu oure Lorde, whiche hathe made me stronge: for he counted me true, and put me in office, when before I was a blasphemer, and a persecutour, and a tyraunt, but I obteyned mercye, bicause I dyd it ignorauntly thorowe vnbylefe. Neuertheles the grace of oure Lorde was more abundaunt with fayth and loue whiche is in Chryst Jesu. ✠

D This is a true sayinge, and by all meanes worthye to be receyued, that Chryste Jesus came in to the worlde to saue synners, of whome I am chiefe. Notwithstandynge for this cause was mercye gyuen vnto me, that Jesus Chryste wolde fyrste shewe on me all longe pacyence, vnto the exemple of them whiche shall in tyme to come byleue on hym vnto euerlastynge lyfe. So then vnto God kynge euerlastynge, immortall, inuysible, and wyse onely, be honoure and prayse for euer and euer. Amen.

This commaundement commyt I vnto the (sonne Timothe) accordynge to the prophesyes, whiche in tyme past were prophesied of the, that thou in them shouldest fyghte a good fyghte, hauynge faythe and good conscience whiche some haue put awaye from them, and as concernynge faythe, haue made shypwracke. Of whose nombre is Hymeneus, and Alexander, whiche I haue delyuered vnto Sathan, that they myghte be taughte not to blaspheme.

¶ He exhorteth to pray for all men. He wyl not haue wemen to be ouer costly arayed nor to teache in the congregacion, but to be in silence, and obey their husbandes.

CAPI. II.

A I Exhorte therfore that aboue all thynges, prayers, supplicacions, intercessions, and gyuynge of thankes be hadde for all men: for kynges, and for all that are in auctorite, that we maye lyue a quyet and a peasable lyfe, in all godlynes, and honestie. For that is good and accepted in the syght of God our B sauyour, whiche wyll haue all men saued, and to come vnto the knowlege of the trouthe. For there is one God, and one mediatour betwene God and man, which is the man Chryst Jesus, whiche gaue hym selfe a raunsome for all men, that it shulde be testifyed at his tyme whervnto I am ordeyned a preacher and an Apostle: I tell the trouthe in Chryste and lye not, beinge the teacher of the Gentyles in fayth and verite. ✠

C I wyll therfore that the men praye euerye where, lyftynge vp pure handes without wrathe, or doubtinge. Lykewyse also the wemen women, that they arape them selues in comlye apparell, with shamfastnes and discrete behauiour: not with broyded heere, either gold, or pearles, or costly arape: but with suche as becommeth women that professe the worshippynge of God thorowe good workes. ✶ Let the woman learne in sylence with all subiection. I suffre not a woman to teache, neyther to haue auctorite ouer the man: but for to be in sylence. For Adam was fyrst formed, & then Eue. Also Adam was not discepued, but the woman was discepued, and was in transgression. Notwithstandynge thorowe bearynge of chyldren they shall be saued, so they continue in fayth, loue, and holynes, with discrecion.

i. Cor. xiiii. g

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Gene. i. d

Gene. iii. b

¶ What maner a man a bysshop or preest ought to be, and what condicion his wyfe and chyldren shulde haue. The propertyes also requyred in a deacon or minister, and in his wyfe.

CAPI. III.

A THis is a true sayinge: Yf a man couet the office of a Bysshop, he desyreth a good worke: Wherfore a Bysshoppe muste be fautlesse, the husbande of one wyfe, sober,

thulde seme to come from vs, as thoughe the daye of Christe were at hande. ✳ Let no man deceyue you by any meanes, for the Lorde commeth not, excepte there come a departyng first and that ❡ the synfull man be opened, the sonne of perdicion, whiche is the aduersarye / and is exalted aboue all that is called God, or that is worshipped: so that he shall ‡ syt as God in the temple of God, and shew him selfe as God.

✳Dan.xrii.a

❡ That sinfull man sygnyfieth Antichrist ‡ To syt in ỹ temple of God, is, to rule in the conciences of men, and there to cõmaund, where god only hathe place and ought only to raygne: whiche is as moche as to be exalted aboue God.

Remember ye not, that when I was yet wt you, I tolde you these thinges? And now ye know what withholdeth: euen that he might be vttered at his tyme. For the mysterye of the iniquite weth alredy worke: tyll he whiche now onely letteth, be taken out of the waye. ✳ And then shall that wicked be vttered, whõ the Lorde shall consume ○ with the spirite of his mouth, and shall destroye it with the appearaunce of his comminge, euen him whose comminge is by the working of Satan, with all lyenge power, signes and wonders: and in all deceyuablenes of vnrighteousnes, amõg them that perishe: because they receyued not the loue of the trouth, that they might haue bene saued. And therfore God shall sende the stronge delusion, that they shulde beleue lyes: that all they mighte be damned whiche beleued not the trueth, but had pleasure in vnright wysnesse.

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✢ Therfore (brethren) stande fast, and kepe the ordinaunces which ye haue learned: whether it were by our preachinge or by epistle. Oure Lorde Jesu Christe hym selfe, and God our father which hath loued vs, and hath gyuen vs euerlastinge consolacio and good hope thorowe grace, comforte youre hertes, and stablysshe you in all doctryne, and good wynge. ✢

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✢ ✳ We require you brethren in the name of our Lorde Jesu Christ, that ye withdrawe your selues from euery brother that walketh inordinatly, & not after the institution which ye receyued of vs. Ye your selues know how ye ought to folowe vs. For we behaued not our selues inordinatly amonge you. Neyther toke we breed of anye man for nought: but wrought with labour and trauayle nyght & daye, because we wolde not be greuous to any of you: ✳ not but that we had auctorite: but to make oure selues an exemple vnto you, to folow vs. For when we were with you, this we warned you of, that yf there were anye which wolde not worcke, that the same shuld not eate.

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Gala.vi.b

Yf any man obeye not oure sayenges, sende vs worde of him by a letter: and haue no company with him, that he may be ashamed, how be it count him not as an ennemy: but warne hym as a brother.

The very Lorde of peax, gyue you peax alwayes, by all meanes. The Lorde be with you all. The salutation of me Paul, with myne owne hande. This is the token in all Epistles So I wryte.

The grace of our Lorde Jesu Christe be with you all.

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✠ ✶ We knowe that the lawe is good, yf a man vse it lawfully, vnderstandynge this, that the lawe is not gyuen vnto a ryghteous man, but vnto the vnryghteous & disobedient, to the vngodly, and to sinners, to vnholy, and vncleane, to murtherers of fathers, and murtherers of mothers, & to manslears hooremongers: to them that defyle them selues with mankynde: to men stealers: to lyars, and to periured, and so forthe / yf there be any other thynge that is contrarye to holsome doctryne: accordynge to the gospell of the glorye of the blessed God, whiche is commytted vnto me.

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And I thanke Chryste Jesu oure Lorde, whiche hathe made me stronge: for he counted me true, and put me in office, when before I was a blasphemer, and a persecutour, and a tyraunt, but I obteyned mercye, bicause I dyd it ignorauntly thorowe vnbylefe. Neuertheles the grace of oure Lorde was more abundaunt with fayth and loue whiche is in Chryst Jesu. ✠

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CAPI. III.

THis is a true sayinge: Yf a man couet A
the office of a Bysshop, he desyreth a good worke: Wherfore a Bysshoppe muste be faultelesse, the husbande of one wyfe, sober,

ſober, diſcrete, honeſtly appparapled, harberous, apte to teache, not dronken, no fyghter, not gyuen to fylthy lucre, but gentle, abhorrynge fyghtynge, abhorrynge couetouſneſſe, and one that ruleth his owne houſe honeſtly, haurynge chyldren vnder obedience, with all honeſtie. For yf a man can not rule his owne houſe, howe ſhall he care for the congregacion of God. He may not be a ponge ſcoler, leeſt he ſwell and fall in to the iudgement of the cupll ſpeaker. He muſte alſo be reapporred amonge them which are without forthe, leeſt he fall in to rebuke, and ſnare of the cupll ſpeaker.

a A pong ſcoler, ſo calleth Paule him yͤ was latly chriſtened or newly conuerted to the fayth.

Lykewyſe muſte Deacons be honeſt, not double tonged, not gyuen vnto moche drynking, neyther to fylthy lucre, but haurynge the miſtery of the fayth in pure conſcience. And let them fyrſt be proued, and then let them miniſtre, yf they be founde fautles.

Euen ſo muſte theyr wyues be honeſt, not cupll ſpeakers: but ſober and faythfull in all thynges. Let the Deacons be the huſbandes of one wyfe, and ſuche as rule theyr chyldren well, and theyr owne houſholdes. For they that miniſtre well, get them ſelues good degre and great libertie in the faythe, whiche is in Chryſt Jeſu.

These thynges wryte I vnto the, truſtynge to come ſhortly vnto the: but yf I tarye longe that then thou mayſt yet haue knowlege how thou oughteſt to behaue thy ſelfe in the houſe of God, whiche is the congregacion of the liuynge God, the pyller and grounde of truthe. And doubtles greate is that miſterye of godlynes: God was ſhewed in the fleſſhe, was iuſtifyed in the ϕ ſpiryte, was ſene of aungelles, was preached vnto the Gentyles, was byleued on in earthe, and receyued vp in glorye.

ϕ In the ſpirite or by the ſpirite bare recorde to him & to his wetrin.

¶ He propheſieth of the latter dayes, and exhorteth Timothe to the dylygent readynge of the holy ſcripture.

CAPI. IIII.

a ii. Timo. iii. b. ii. Petri. ii. a. Jude. i. c

THe ſpirytе ſpeaketh euidently, that in the latter tymes, ſome ſhal depart from the faythe, and ſhall gyue hede vnto ſpirites of errour, and deuyliſſhe doctryne of them whiche ſpeke falſe thorow ypocreſye, and haue theyr conſciences marked with an hote yron, forbyddyng to mary, and commaundynge to abſtayne frome meates whiche God hath created to be receyued with giuing thankes, of them whiche byleue and knowe the truthe. For all the creatures of God are good and nothynge to be refuſed, yf it be receyued with thankeſgyuynge. For it is ſanctifyed by the worde of God and prayer. Yf thou ſhalt put the brethren in remembraunce of theſe thynges, thou ſhalte be a good mynyſtre of Jeſu Chryſte, whiche haſte ben nourryſhed vp in the wordes of the faythe and good doctryne whiche thou haſte continually folowed. But caſte awaye vngoſtly and olde wyues fables.

Exercyſe thy ſelfe vnto godlynes. For bodyly exercyſe profyteth lytel, but godlynes in good vnto all thynges, as a thynge whiche hathe promyſes of the lyfe that is nowe, and of the lyfe to come. This is a ſure ſayinge, and of all partyes worthye to be receyued. For therfore we laboure and ſuffre rebuke, becauſe we byleue in the lyuynge God, whiche is the ſauyoure of all men, but ſpecially of thoſe that byleue. Suche thynges commaunde & teache. Let no man deſpyſe thy youthe: but be vnto them that byleue an exemple, in worde, in conuerſacion, in loue, in ſpiryte, in faythe, and in purenes.

Tyll I come, gyue attendaunce to readynge, to exhortacion, and to doctryne. Deſpyſe not that gyfte that is in the, whiche was gyuen the thorowe prophelye, with layinge on the handes of an elder. These thynges exercyſe, and gyue thy ſelfe vnto them, that it maye be ſene howe thou profyteſt in all thynges. Take hede vnto thy ſelfe, and vnto lernynge, and contynue therin. For yf thou ſhalt ſo do, thou ſhalte ſaue thy ſelfe, and them that heare the.

¶ He teacheth him how he ſhall behaue him ſelfe in rebukynge all degres. In order concernynge wydowes.

CAPI. V.

REbuke not an elder: but exhorte hym as a father, and the yonger men as brethren, the elder women as mothers, the yonger as ſyſters, with all purenes. Honoure wydowes, whiche are true wydowes. Yf any wydowe haue chyldren or nephews, let them lerne fyrſte to rule theyr owne houſes godly, and to recompence theyr elders. For that is good and acceptable before God. She that is a verye wydowe and frendleſſe, putteth her truſte in God, and continueth in ſupplicacion and prayer nyghte and daye. But ſhe that lyueth in pleaſure, is deed euen yet alyue. And theſe thynges commaunde, that they maye be without fault. Yf there be any that prouideth not for his owne, and namely for them of his houſholde, the ſame denyeth the fayth, and is worſe then an infidell.

Let no wydowe be choſen, vnder three score yere olde, and ſuche one, as was the wyfe of one man, and well reaporred in good workes: yf ſhe haue nourryſhed chyldren, yf ſhe haue ben lyberall to ſtraungers, yf ſhe haue waſhed the ſayntes fete, yf ſhe haue mynyſtred vnto them whiche were in aduerſitie, yf ſhe were continually gyuen vnto all maner good workes. The yonger wydowes refuſe. For when they haue begon to were wantone, to the diſhonour of Chriſt, then wyll they mary, haurynge damnacion, becauſe they haue broken their firſt faith. And alſo they lerne to go from houſe to houſe ydle: and not ydle onely, but alſo tryflyng, and buſy bodyes, ſpeakyng thynges which are not comly.

I wyll therfore that the yonger women mary and beare chyldren, and gyde the houſe, and

and gyue none occasion to the aduersarye to speake euyll. For manye of them are alredye turned backe, and are gone after Satan. And yf any man or woman that byleueth, haue wydowes, let them minister vnto them, and let not the congregacion be charged. that ye maye haue sufficyent for them that are wydowes in dede.

☞ The elders that rule well, are worthye of double honour, moost specially, they whiche labour in the worde and teachynge. For the scripture sayethe: thou shalte not muselle the mouthe of the ore that treadeth oute the corne. And the labourer is worthye of his rewarde. * Agaynst an elder receyue none accusacion, but vnder .ij. or three wytnesses. Them that synne, rebuke openly, that other maye feare.

I testifye before God, and the Lorde Jesus Christe, and the electe aungelles, that thou obserue these thynges without hastye iudgement, and do nothynge partially. Laye handes sodeynly on no man, neyther be partaker of other mennes synnes, kepe thy selfe selfe pure. Drynke no longer water but vse a lyttell wyne for thy stomake, and thyne often diseases.

Some mens synnes are open before hande, and go before in to iudgement: some mennes synnes folowe after. Likewise also good workes are manyfest before hande and they that are otherwyse, can not be hyd.

¶ The dutye of seruauntes towarde theyr masters. Agaynst suche as are not satisfied with the worde of God. Agaynst couetousnes. A good lesson for ryche men.

CAPI. VI.

LEt as many seruauntes as are vnder the yoke, count theyr masters, worthy of all honoure, that the name of God and his doctryne be not euyll spoken of. Se that they whiche haue byleuynge masters, despyse them not bycause they are brethren: but so moche the rather do seruyce, for as moche as they are byleuynge and beloued, and partakers of the benefyte.

These thynges teache and exhorte. Yf any man teache otherwyse, and is not contente with the holsome wordes of oure Lorde Jesu Christe, and with the doctryne of godlynesse, he is pufte vp, and knoweth nothynge: but wasteth his braynes aboute questyons and stryfe of wordes, wherof sprynge enuye, stryfe, raylynges, euyll surmysynges, & vayne disputacions of men, with corrupte myndes, and destitute of the truthe, which thinke that lucre is godlynes. From suche seperate thy selfe. Godlynes is great ryches, yf a man be content with that he hath. * For we brought nothynge in to the worlde, and it is a playne case, that we can carye nothynge out.

☞ When we haue fode and rayment, let vs therwith be content. They that wyl be ryche fall in to temptacion and snares, and in to many folysshe and noysome lustes, whiche do drowne men in perdicion and destruction. For couetousnes is the roote of all euyll, whiche whyle some lusted after, they erred frome the faythe, and tangled them selfe with many sorowes. But thou whiche art the man of god, flee suche thynges. Folowe ryghtousnes, godlynes, loue, pacience, and mekenes. Fyghte the good fyght of fayth. Laye hande on eternall lyfe, whervnto thou art called, and hast professed a good profession before many wytnesses.

I gyue the charge in the syght of God, whiche quyckneth all thynges, and before Jesu Christe, whiche vnder Poncius Pylate wytnessed a good wytnessynge, that thou kepe the commaundement, and be without spotte, and vnrebukeable, vntyll the appearynge of oure Lorde Jesus Christ, * which (when the tyme is come) he shall shewe that is blessed & mighty onely, kynges of kynges, and lordes of lordes: whiche onely hath immortalitie, and dwelleth in the light that no man can attayn, whome neuer man sawe, neither can se, vnto * whome be honoure and rule euerlastynge. Amen.

Charge them that are ryche in this worlde, that they be not exceedinge wise, and that they truste not in the vncertayne ryches, but in the lyuynge God, whiche gyueth vs abundantly all thynges to enioye them, and that they do good, and be ryche in good workes, and redye to gyue and distribute, layinge vp in store for them selues a good foundacyon agaynste the tyme to come, that they maye haue eternall lyfe.

O Timothe, saue that which is gyuen the to kepe, and auoyde vngostly vanities of voyces, and oppositions of science falsly so called, whiche whyle some professed, they haue erred concernynge the faythe.

Grace be with the. Amen.

☞

¶ Sent from Laodicia, whiche is the chyefest citye of Phrygia Pacaciana.

C Couetousnes

Apoca.xvii. and.xix.c

Jhon.i.b. 1. Jhon.i.c

¶ The seconde Epistle of S. Paule the Apostle, vnto Timothe.

¶ Paul exhorteth Timothe to stedfastnes and patience in persecucion, and to continue in the doctrine that he had taughte hym. ¶ commendacion of Onesiphorus.

CAPI. I.

A PAul Apostle of Jesu Chryst by the wyll of god to preache the promes of lyfe, which is in Christ Jesu.

To Timothe his beloued son. Grace, mercye and peax, frome God the father, and from Jesu Christ oure Lorde.

Rom.i.a * I thanke God, whom I serue from myne eldees, with pure conscience, that without ceasynge I make mencion of the in my prayers nyght and day, desyrynge to se the, myndful of thy teares: so that I am filled with ioye, whē I call to remembraunce the vnfayned fayethe that is in the, which dwelt fyrst in thy grandmother Lois, and in thy mother Eunica: and am assured that in the also.

B Wherfore I warne the thou styre vp the gyfte of God which is in the, by the puttynge on of my handes. * ffor God hath not gyuen vs the spirete of feare, but of power, and of loue, & of sobrenes of mynde. Be not ashamed to testifye of our Lorde, neither be ashamed of me, whiche am bounde for his sake: but suffre thou aduersitie also with the gospell, thorow the power of God, which saued vs, and called vs, with an holy callynge: not accordynge to our dedes, but accordyng to his owne purpose and grace, whiche was gyuen thorow Christ Jesu before the worlde was, but is now declared openly, by the appearynge of our sauioure Jesu Christ, whiche hathe put awaye deathe, and hath brought lyfe and immortalitie vnto lyghte thorowe the gospell, * whervnto I am appoynted, a preacher and Apostle, and a teacher of the Gentyles: for whiche cause I also suffre these thynges. Neuertheles I am not ashamed. For I knowe whom I haue bileued, & am sure that he is able to kepe that whiche I haue committed to his keppynge agaynste that daye.

Roma.viii.c. C

*i.Tim.ii.b.

D He thou haue a forme of holsome wordes whiche thou herdest of me in fayth and loue whiche is in Jesu Christe. That good thynge whiche was committed to thy keppynge, kepe in the holy ghoste, whiche dwelleth in vs. This thou knowest that all they whiche are in Asia be turned frome me. Of whiche sorte are Phigelos, and Hermogenes. The Lorde gyue mercye vnto the house of Onesiphorus, for he ofte refreshed me, and was not ashamed of my chayne: but when he was at Rome, sought me oute verye diligently, and founde me. The Lorde graunte vnto him he maye fynde mercye with the Lorde at that daye. And in howe many thynges he mynistred vnto me at Ephesus, thou knowest beste well.

¶ Lyke as in the first Chapter, so here he exhorteth him to be constant in trouble, to suffre manly, and to abyde fast in the holsome doctryne of our Lorde Jesu Chryste.

CAPI. II.

A THou therfore my sonne, be stronge in the grace that is in Chryste Jesu. And what thynges thou hast herde of me by many wytnesses, the same delyuer to faythful men, whiche are apte to teache other. Thou therfore suffre affliction, as a good souldioure of Jesu Christ. No man that warreth, entangleth him selfe with worldly busynes, because he wolde please him that hath chosen hym to be a souldioure. And though a man stryue for a maistry, yet is he not crowned, onlesse he stryue lawfully. * The husbandman that laboureth must fyrst receyue of the frutes. Cōsyder what I saye. The Lorde gyue the vnderstandynge in all thynges.

B 1.Cor.ix.a

Remembre that Jesus Christ, beynge of the seed of Dauid, rose agayn from deth, according to my gospell, wherin I suffre trouble as an euyll doer, euen vnto ꝓbondes. But the worde of God was not bounde. Herefore I suffre all thynges for the electes sakes, that they mighte also obteyn that saluacion whiche is in Christ Jesu, with eternall glorye.

ꝓWonde is to say, prysonyn

C It is a true saying: yf we be dead with him, we also shal lyue with him. Yf we be pacient, we shall also reygne with him. * Yf we denye him, he also shall denye vs. Yf we bileue not, yet abydeth he faythful. He can not deny him self. Of these thinges put them in remēbrance and testifye before the Lorde, that they stryue not about wordes, which is to no profyte, but to peruert the hearers.

Roma.iii.

D Study to shew thy self laudable vnto god a workeman that nedeth not to be ashamed, ryghtly cuttyng the worde of truthe. * Vngostly and vayne voyces passe ouer. For they shall encrease vnto greater vngodlynes, and theyr wordes shal fret euen as doth a cancre: amonges whom is Hymeneos and Philetos, whiche from the truth haue erred, saying that the resurrection is past alredy, and do destroye the fayth of dyuers persons.

1.Tim.iiii.b. and.vi.d

But the sure grounde of God remayneth, and hath this ꝓseale: the Lord knoweth them that are his, and let euery man that calleth on the name of Christ depart from iniquite. Notwithstandynge in a great house are not onely vessels of gold and of syluer: but also of wode and of erth, some for honoure, and some vnto dishonour. Yf a man therfore wyll purge him selfe from suche, he shall be a vessell sanctified vnto honour, mete for the Lorde, and prepared vnto all good workes.

ꝓSeale, that is, assurauce confirmacion sureness. Predestinacyon.

Lustes of youth auoyde, & pursue rightousnes, fayth, loue, and peax, with them that call on the Lorde with pure hert. * Folysshe and vnlerned questions put from the, remembring that they do but gendre strife. But the seruant of the Lorde must not stryue, but must be peasable vnto al men, and apte to teache, and one that can suffre the euyl in mekenes, and can informe them that resist, yf that god at any time wyll

1.Timo.i.c Titu.iii.c

wyll gyue them repentaunce to knowe the
truthe, that they may come to them selues a-
gayne out of the snare of the deuyl, which are
now taken of him at his wyll.

¶ The prophesieth of the perylous tymes, setteth out
ypocrytes in theyr colours, telleth vs what they be
within, for all theyr fayre faces outwardly. Perse-
cucion for the Gospell.

CAPI. III.

A Timot.iiii. Petri.iii. Iu.i.f

THis vnderstande, that in the last dayes
shall come perylous tymes. For the
men shall be louers of theyr owne selues, couetous, boasters, proude, cursed speakers,
disobedient to father & mother, vnthankfull,
vnholy, vnkynde, trucebreakers, stubborne,
false accusers, ryatours, fearce, despysers of
them whiche are good, traytours, heedy, hygh
mynded, gredy vpon voluptuousnes more then
the louers of God, hauynge a forme of godly lyuynge, but haue denyed the power therof: and suche abhorre. Of this sorte are they

B which entre in to houses, and brynge in to
bondage women loden with synne, whiche
are ledde of dyuers lustes, euer lernynge, and
neuer able to come to the knowlege of the
trouthe.

✱ As Jannes and Jambres withstode Moses, euen so doo these resyste the trouthe, men
they are of corrupte myndes, and leude con-
cernynge the faythe: but they shall preuayle
C no longer. For theyr madnes shall be vttered
vnto all men as theyrs was. But thou hast
sene the experience of my doctryne, fassyon of
lyuynge, purpose, faythe, longe sufferynge,
loue, pacience, persecucions, and afflyccions,
which happened vnto me at Antioche, at Iconium, and at Lystra: whiche persecucions I
suffered patiently. And from them all the Lorde
delyuered me. Yea and all that wyl lyue godly in Chryst Iesu, must suffre persecucions. But
the euyll men and disceyuers shal wexe worse
and worse, whyle they disceyue and are disceyued them selues.

But continue thou in the thynges whiche
D thou hast lerned, which also were committed
vnto the, seinge thou knowest of whom thou
hast lerned them, and for as moche also as
thou hast knowen holy scripture of a chylde,
which is able to make the wise vnto saluacion, thorowe the faythe whiche is in Chryste
Iesu. ✱ For all scripture gyuen by inspiracion
of God, is profytable to teache, to improue,
to amende, and to instruct in rightousnes, that
the man of God, may be perfect and prepared
vnto all good workes.

¶ The exhorteth Tymothe to be feruent in the worde
and to suffre aduersite, maketh mencion of his owne
death, and byddeth Timothy to come vnto him.

CAPI. IIII.

A I Testifye therfore before God, and before
the Lorde Iesu Chryst, whiche shall iudge
quycke and deed at his appearynge in his
kyngdom, preache thou ✠ worde, be feruent, be
it in season or out of season. Improue, rebuke,
exhorte with all long sufferyng and doctryne.
For the tyme wyll come when they wyll not
suffre hollsome doctryne: but after theyr owne
lustes shall they (whose eares ytche) get them
an heape of teachers, and shal turne theyr eares frome the trouthe, and shall be gruen vnto
fables. But watche thou in all thynges, and
suffre aduersitie, and do the workes of an ✠ Euangelist, fulfyll thyne office.

✠ Euangelyst is a comfortable preacher of the gospell.

For I am now redy to be offered, & the time
of my departynge is at hande. I haue fought
a good fyght, and haue fulfylled my course, &
haue kept the fayth, from henceforth is layde
vp for me a crowne of rightousnes, which the
Lorde that is a ryghtous iudge shall gyue me
at that daye, not to me only, but vnto al them
that loue his commynge. Make spede to come
vnto me anone.

For Demas hath forsaken me, and loueth this
present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, & Titus
vnto Dalmacia. Onely Lucas is with me.
C ✱ Take Marke and bryng hym with the, for
✱ Collo.iiii.c he is necessarye vnto me, for to minister. And
Tichicus haue I sent to Ephesus. The cloke
that I lefte at Troada with Carpus, when
thou commest bryng with the, and the bokes,
but specially the parchement. Alexander the
coppersmyth dyd me moche euyll, the Lorde
reward him accordyng to his dedes. of whom
be thou ware also. For he withstode our preachynge sore.

At my first answerynge, no man assisted me.
but all forsoke me. I praye God that it maye
D not be layde to theyr charges: ✠ notwithstanding, the Lorde assisted me, and strengthed
me, that by me the preachynge shulde be fulfylled to the vttermost, and that all the Gentyles shulde heare. And I was deliuered out of
the mouth of the lyon. And the Lorde shal deliuer me from all euyll doynge, and shall kepe
me vnto his heuenly kyngdome. To whom be
prayse for euer and euer. Amen. ✠

Salute Prisca, and Aquila, and the housholde of Onesiphorus. Erastus abode at Corinthe. Trophimos I lefte at Miletun sycke.
Make spede to come before wynter. Eubolus greteth the, and Pudens, and Linus, and Claudia, and all the brethren. The Lorde Jesus
Chryste be with thy
spirvte. Grace
be with
you.
A M E N.

¶ The ende of the seconde Epistle vnto Timothe.

¶ Written from Rome, when Paule
was presented the seconde
tyme vp before em-
perour Nero.

¶The Epystle of S. Paule vnto Titus.

¶Paule exhorteth Titus to ordeyne prestes or bysshoppes in euery cite, declareth what maner of men they oughte to be that are chosen to that office, and chargeth Titus to rebuke suche as withstande the gospell.

CAPI. I.

A PAul the seruaunt of god, and apostle of Jesu Christ, to preache the fayth of Gods elect, and the knowlege of the truth, whiche is after godlynes vpon the hope of eternall lyfe, whiche God that can not lye, hathe promysed afore the worlde began, but hathe opened his worde at the tyme appoynted thorow preachynge, whiche is committed vnto me. by the commaundement of God our sauyour: To Titus his very true sonne in the commen fayth.

Grace, mercy, and peax from God the father and from the Lorde Jesu Christ our sauyour.

B For this cause left I the in Crete, that thou sholdest perfourme that whiche was lackynge, and sholdest ordeyne elders in euery cite as I appoynted the. If any be faultlesse, the husbande of one wyfe, hauynge faythfull chyldren, whiche are not slaundred of ryot, neyther are disobedient. For a * bysshop muste be faultlesse, as it becommeth the ministre of God: not stubborne, not angry, no dronkarde, no fyghter, not gruen to fylthy lucre: but harbarous, one that loueth goodnes, sobre mynded, ryghtous, holy, temperat, and suche as cleueth vnto the faythfull worde of doctryne, that he maye be able to exhorte with holsome lernynge, and to improue them that saye agaynst it.

* Bysshoppes and elders is al one, and an officer, chosen to gouerne ỹ congregacion in doctryne & lyuynge.

C For there are many disobedient and talkers of vanitie, and disceyuers of mynds, namely they of the circumcision. whose mouthes must be stopped, whiche peruert hole houses, teachynge thynges whiche they oughte not, bycause of fylthy lucre. One beynge of them selues, which was a poet of theyr owne, said: The Cretyans are alwayes lyars, cuyll beestes, and slowe belyes. This wytnes is true, wherfore rebuke theym sharply, that they maye be sounde in the fayth, and not takynge hede to Jewes fables, and commaundementes of men, that turne from the truthe.

D * Ro. xiiii. a. * Vnto the pure are all thynges pure: but vnto them that are defyled and vnbeleuynge is nothynge pure: but euen the very myndes and conscyences of them are defyled. They confesse they knowe God: but with the dedes they denye him / beynge abhominable and disobedient, and vnto all good workes disalowed.

¶He telleth him how he shall teach all degrees to behaue them selues.

CAPI. II.

BVt speake thou that whiche becommeth holsome lernynge. That the elder men be sober, honest, discrete, sounde in the fayth, in loue, in pacience. The elder women lykewyse, that they be in suche raymente as becommeth holynes, not false accusers, not gyuen to moche drynkynge, but teachers of honest thynges,, to make the yonge women sobre mynded, to loue their husbandes, to loue theyr chyldren, to be discrete, chaste, huswyfly, good, and obedient vnto theyr husbandes, that the worde of God be not cuyll spoken of. Yonge men lykewyse exhorte, that they be sobre mynded.

A Olde men. Olde women

young women

B

younge men.

Aboue all thynges, shewe thy selfe an exemple of good workes, with vncorrupte doctryne with honestie, and with the holsome worde whiche can not be rebuked, that he whiche withstandeth, maye be ashamed, hauinge nothynge in you that he may dispraise.

C * The seruauntes exhorte to be obedient vnto theyr owne masters, and to please in all thinges, not answerynge agayne, neyther to be pyckers, but that they shew al good faythfulnes, that they maye do worshyp to the doctryne of our sauyour God in all thynges.

Ephesi. vi. a. 1. Pet. ii. c Colos. iii. d

✝ For the grace of God that bryngeth saluacion vnto all men, hathe appeared, and teacheth vs that we sholde denye vngodlynes, and worldly lustes, and that we sholde lyue sobre mynded, ryghtously and godly in this present worlde, lokynge for that blessed hope and glorious apperynge of the myghty God, and of oure sauyoure Jesu Christe, whiche gaue hym selfe for vs to redeme vs frome all vnryghtousnes, and to pourge vs a peculyar people vnto him selfe, feruently gyuen vnto good workes. These thynges speake, and exhorte, ✝ and rebuke, withall commaundyng. Se that no man despyse the.

D

¶Of obedience to suche as be in auctorite. He warneth Titus to beware of folysshe and vnprofitable questions.

CAPI. III.

WArne them that they submit them selues to rule and power, to obey the officers, that they be redye vnto all good workes, that they speake euyll of no man, that they be no fyghters: but softe, shewynge all mekenes vnto all men. For we our selues also were in tymes paste, vnwyse, disobedient, discepued, in daunger to lustes, and dyuers maners of voluptuousnes, lyuynge in malycyousnes and enuye, full of hate, hatynge one an other.

A Officers must be obeyed.

✝ But after that the kyndnes and loue of our sauyoure God towarde man appeared, not of the dedes of ryghtousnes whiche we wrought, but of his mercy he saued vs, by the fountayne of the newe byrth, and with the renuynge of the holy ghost, which he shed on vs abundantly, thorow Jesu Christ our sauiour, that we ones iustifyed by his grace, sholde be heyres of eternall lyfe, thorowe hope. ✝ This is a true sayinge.

B 1. Timo. i. a.

Of

Of these thynges I wolde thou sholdest certifye, that they which byleue God, might be diligent to go forwarde in good workes. These thynges are good and profytable vnto men. Folysshe questyons and genealogyes, and braulynge and stryfe aboute the lawe auoyde: for they are vnprofytable and superfluous. A man that is gyuen to heresye, after the fyrste and the seconde admonicion, auoyde: remembrynge that he that is suche, is peruerted and synneth, euen damned by his owne iudgement.

When I shall sende Artemas vnto the, or Tichicus, be diligent to come to me vnto Nicopolis. For I haue determined there to winter. Bryng Zenas the lawyer, and Appollos on theyr iourney diligently, that nothyng be lackynge vnto them. And let oures also lerne to excell in good workes, as farforthe as nede requyreth, that they be not vnfrutfull.

All that are with me, salute the. Grete them that loue vs in the fayth.

Grace be with you all.

A M E N.

¶ Wrytten from Nycopolis a cytye of Macedonia.

(?)

¶ The Epystle of S. Paule vnto Philemon

¶ He reioyseth to heare of the faythe and loue of Philemon, whome he desyreth to forgyue his seruaunte Onesimus, and louyngly to receyue hym agayne.

PAule the prysoner of Jesu Chryst, and brother Timotheus. Vnto Philemon the beloued, and our helper, and to the beloued Appia, & to Archippus our felowe souldiour, & to the congregacion of thy house.

Grace be with you and peax, from God our father, and from the Lorde Jesu Chryst.

I thanke my God, making mencion alwayes of the in my prayers, when I heare of thy loue and fayth whiche thou hast towarde the Lorde Jesu, and towarde all sayntes: so that the felawshyp that thou hast in the fayth is frutful thorow knowlege of all good thinges which are in you by Jesu Chryst. And we haue greate ioye and consolacion ouer thy loue: for by the (brother) the sayntes hertes are comforted.

Wherfore thoughe I be bolde in Chryste enioyne the that whiche becommeth the, yet for loues sake I rather beseche the, though I be as I am euen Paule aged, and now in bondes for Jesu Chrystes sake. I beseche the for my sonne Onesimus whome I begat in my bondes, which in tyme past was to the vnprofitable, but now profitable bothe to the, and also to me, whome I haue sent home agayne. Thou therfore receyue hym, that is to saye myne owne bowels, whome I wolde fayne haue retayned with me, that in thy stede he myghte haue mynistred vnto me in the bondes of the gospell. Neuertheles, without thy mynde wolde I do nothynge, that the good whiche spryngeth of the, sholde not be as it were of necessitie, but wyllyngly.

Haply he therfore departed for a seasō, that thou sholdest receyue him for euer, not now as a seruaunt, but aboue a seruaunt / I meane a brother beloued, specially to me: how moche more vnto the, bothe in the flesshe and also in the Lorde? Yf thou count me a felow, receyue him as my selfe. Yf he hath hurt the, or oweth the oughte, that laye to my charge. I Paule haue wrytten with myne owne hande. I wyl recompence it. So that I do not saye to the, how thou owest vnto me euen thyn owne self. Euen so brother, let me enioye the i the Lorde. Comforte my bowels in the Lorde. Trustyng in thyne obedience, I wrote vnto the, knowynge that thou wylt do more then I saye for. Moreouer prepare me lodgynge: For I trust thorow the helpe of youre prayers, I shall be gyuē vnto you. Here salute the, Epaphras my felow prysoner in Chryste Jesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of our Lorde Jesu Chryste be with your spirytes. Amen.

¶ Sente frome Rome by Onesimus a seruaunt.

P

¶ The fyrste Epystle of Saynt Peter the Apostle.

¶ She weth how fayth must be tryed: howe the saluacion in Chryst is no Newes, but a thinge prophecied of olde. He exhorteth them to a godly conuersacion, sythens they are now borne a newe by the worde of God.

CAPI. I.

A Here Peter (as other true Apostles do) fyrste setteth forth the treasure of mercy whiche God hath bounde hym selfe to gyue vs for Chrystes sake and then our duetye what we be bounde to do agayne yf we wylbe partakers of the mercye.

PEter Apostle of Jesu Chryst, to them that dwell here and there as straūgers thorowout Ponetus, Galacia, Capadocia, Asia, & Bethinia, elect by ꝑ foreknowlege of god the father thorow the sanctifyinge of the spirete, vnto obedience and sprynckelyng of the bloude of Jesu Chryste.

Grace be with you, and peax be increased.

B Praysed be God, father of our Lorde Jesu Chryst, which thorow his abundant mercy begat vs agayn vnto a lyuely hope by the resurrection of Jesu Chryst from deth, to enioye an inheritaunce immortall and vndefyled, & that perysheth not, reserued in heuē for you, which are kept by the power of God, thorowe fayth vnto saluacion, which is prepared alredy to be shewed in the laste tyme, in whiche ye reioyce, though now for a season (yf nede requyre) ye are in heuynes, thorow manifolde temtacions that youre faythe ones tryed, beynge moche more precyous then golde that perysheth, (though it be tryed with fyre) might be found vnto prayse, glorye and honour, at the appearyng of Jesu Chryst: whom ye haue not sene, and yet loue him in whom euen now though ye se him not, yet do you byleue: and reioyce with ioye vnspeakable and glorious: receyuyng the ende of your fayth, the saluacion of your soules,

C Of whiche saluacion haue the Prophetes enquyred and serched, whiche prophesyed of the grace that sholde come vnto you, serching when or at what tyme the spirete of Chryste whiche was in them sholde signifye, whiche spirete testifyed before the passions that sholde come vnto Chryst, and the glorye that sholde folowe after: vnto which Prophetes it was declared, that not vnto them selues, but vnto vs, they sholde minister the thinges which are nowe shewed vnto you of them which by the holy ghost sent downe from heuen, haue preached vnto you the thynges which the aungels desyre to beholde.

D Wherfore gyrde vp the loynes of your mynde, be sobre, and truste perfectly on the grace that is brought vnto you, by the declarynge of Jesu Chryst, as obedient chyldren, not facionynge your selues vnto your olde lustes of ignorance: but as he which called you is holy, euen so be ye holy in all cōuersacion, because it is writen: Be ye holy, for I am holy.

Leuitic.xix
Deute.x.d

And yf ye call on the father, whiche without respecte of person iudgeth accordynge to euery mannes ꝓ workes, se ye passe the tyme of your sotournyng in feare. ✣ For as moche as ye knowe ye were not redemed with corruptible syluer and golde frome youre vayne conuersacion, which ye receyued by the traditions of the fathers: but with the precious bloude of Chryst, as of a lambe vndefyled, and without spot, whiche was ordeyned before the worlde was made: but was declared in ꝑ last tymes for your sakes, whiche by his meanes haue byleued on God that rayled him frō deth, and glorifyed him, that your fayth and hope myght be in God.

And for as moche as ye haue purifyed your soules thorowe the spirete, in obeyinge the trouthe, for to loue brotherly without fayneynge, se ye loue one an other with a pure herte feruently: for ye are borne anewe, not of mortall seed, but of immortal, by the worde of God, whiche lyueth and lasteth for euer. ✣ For all flesche is as grasse, and all the glory of man is as the floure of grasse. The grasse wydereth, and the floure falleth awaye, but the worde of the Lorde endureth euer. ✣ And this is the worde whiche by the gospell was preached amonge you.

✣ By our workes shall be iudged, as the mansible fayth suche are workes by whiche the fayth is

* Esaye. xl
Eccl. xliii.c
Jacobi.i.d

¶ She exhorteth to laye alyde all vyce, sheweth that Chryst is the foundacion wherupon they buylt, and to obey worldly rulers. How seruauntes shulde behaue themselues towarde theyr maisters. He exhorteth to suffre after the exemple of Chryst.

CAPI. II.

WHerfore laye alyde all malyce & gyle, and dissimulacion, and enuye, and all backbytyng: and as newe borne babes desyre that reasonable milke whiche is without corruption, that ye may growe therin. Yf so be that ye haue tasted howe pleasaunt the Lorde is, to whome ye come as vnto a lyuing stone disalowed of men, but chosen of God and precious: and ye as lyuynge stones, are made a spirituall house, & an holy preesthode, for to offre vp spirituall sacrifyce acceptable to God by Jesus Chryste,

A

B Wherfore it is contayned in the scripture: beholde, I put in Syon an heed corner stone, electe and precious: and he that byleueth on him, shall not be ashamed. ✣ Vnto you therfore whiche byleue, he is precious: but vnto them whiche byleue not, the stone whiche the buylders refused, the same is made the heed stone in the corner, and a stone to stomble at, and a rocke to offende them which stomble at the worde, and byleue not that wherevnto they were set. But ye are a chosen generacion, a royall preesthode, an holy nacion, and a peculyer people, that ye sholde shewe the vertues of him that called you oute of darkenes in to his meruaylous lyghte, whiche in tyme paste were not a people, yet are nowe the people of God: whiche were not vnder mercy, but now haue obteyned mercy. ✣

* Esay. xxviii.b
* Psa. cxviii.c
Math. xxi.b
Act. iii.c

C ✣ * Derely beloued, I beseche you as straungers and pilgrims, abstayn from fleshly lustes, whiche fyght agaynst the soule, and se that

C
Oseæ. ii.d
Roma. ix.e
Gala. v.e
Roma. xiii.a

that ye haue honest conuersacion amonge the Gentyles, that they whiche backbyte you as euyll doers, maye se youre good workes, and prayse God ✠ in the daye of visitacion.

Submyt your selues vnto all maner ordynaunce of man for the Lordes sake, whether it be vnto the kynge as vnto the chiefe heed, or vnto rulers as vnto them that are sent of him for the punishment of euyll doers, but for the laude of them that do well. For so is the will of God, that ye put to sylence the ignorance of the folysshe men: as free, and not as hauyng the libertie for a cloke of maliciousnes, but euen as the seruauntes of God. ✠ Honour al men. Loue brotherly kelawibyp. Feare God and honour the kynge.

✠ Seruauntes obey your maisters with all feare, not onely yf they be good and curteyse, but also thoughe they be frowarde. For it is thanke worthye yf a man for conscience towarde God, endure greefe, suffrynge wrongfully. For what prayse is it, yf when ye be buffetted for youre faultes, ye take it paciently? But yf when ye do well, ye suffre wronge and take it pacyently, then is there thanke with God.

For herevnto verely were ye ✠ called: for ✠ Christ also suffered for vs, leuyng to you an exemple that ye shoulde folowe his steppes, whiche dyd no synne, neyther was there gyle founde in his mouth: which when he was reuyled, reuyled not agayne: when he suffered, he threatned not, but cõmitted the cause to him that iudgeth rightously, ✠ which his own self bare our synnes in his bodye on the tree, that we shoulde be deliuered from synne and shoulde lyue i rightousnes. By whose stripes we were healed. For we were as shepe goynge astray: but are now returned vnto the shepeherde and bysshop of your soules. ✠

¶ How wyues ought to ordre them selues towarde theyr husbande, and in theyr apparell. The dutye of men towarde theyr wyues. He exhorteth all men to vnite and loue, and patiently to suffre trouble. Of true baptysme.

CAPI. III.

LYkewyse let the wyues be in subiection to theyr husbandes, that euen they which byleue not the worde, maye without the worde be wonne by the conuersacion of the wyues: whyle they beholde your pure conuersacion coupled with feare. Whose apparell shall not be outwarde with broyded heare, & bangynge on of golde, eyther in puttynge on of gorgyous apparell: but let the hyd man of the herte be incorrupt, with a meke and quiet spirite, whiche is before God a thynge moche set by. For after this maner in the olde tyme dyd the holy women whiche trusted in God tyer them selues, and were obedient to theyr husbandes, euẽ as Sara obeyed Abraham, and called him Lorde, whose doughters ye are as longe as ye do well, not beynge afrayde of euery shadowe.

Lykewyse ye men, dwell with them accordynge to knowlege, gyuynge honour vnto the wyfe as vnto the weyker vessell, and as vnto them that are heyres also of the grace of lyfe, that your prayers be not let.

✠ In conclusion be ye all of one mynde, one suffre with an other: loue as brethren, be pitifull, be courteys, not rendryng euyll for euyll, neither rebuke for rebuke: but contrary wyse, blesse, remembryng that ye are therevnto called euen that ye sholde be heyres of blessynge. Yf any man long after life, and loueth to se good dayes, let him refrayne his tonge from euyll, and his lyppes that they speake not gyle. Let him eschewe euyl & do good, let him seke peax and ensue it. For the eyes of the Lord are ouer the rightous, and his eares are opẽ vnto their prayers. But the face of the Lorde beholdeth them that do euyll. Psal. xxxiii. c.

Moreouer, who is it that wyll harme you, yf ye folowe that whiche is good? Notwithstandyng happy are ye yf ye suffre for rightousnesses sake. Yea and feare not thoughe they seme terrible to you, neither be troubled: but sanctifye the Lorde God in youre hertes. Be redy alwayes to gyue an answere to euery mã that asketh you a reason of the hope that is in you, and that with mekenes and feare, hauing a good conscience, that when they backbyte you as euyll doers, they maye be ashamed, for as moche as they haue falsely accused youre good conuersacion in Chryst.

It is better (yf the wyll of God be so) that ye suffre for well doynge, then for euyll doynge. ✠ For asmoche as Chryste hathe ones suffered for synnes, the iuste for the vniuste, for to bryng vs to God, and was kylled as pertaynynge to the flesshe: but was quyckned in the spirite.

In whiche he also went and preached vnto the spirytes that were in pryson, whiche were in tyme past disobedient, when the long sufferynge of God, abode excedynge pacyently in the dayes of Noe, whyle the arke was a preparynge, wherin fewe (that is to saye eyght soules) were saued by water, whiche signifieth baptysme that nowe saueth vs, not the puttyng awaye of the fylth of the flesshe, but in that a good conscyence consenteth to God, by the resurrection of Jesus Chryst, whyche is on the ryghte hande of God: ✠ and is gone in to heuen, aungels, powers and might subdued vnto him.

¶ He exhorteth men to ceasse frome synne, to spende no more tyme in vyce, to be sober and apte to prayer to loue eche other, to be patient in trouble, and to beware that no man suffre as an euyll doer, but as a Chrysten man and not to be ashamed.

CAPI. IIII.

FOr as moche as Chryste hath suffered for vs in the flesshe, arme your selues lykewyse with the same mynde: for he which suffereth in the flesshe, ceaseth frome synne, That he hencefoorwarde sholde lyue as moche tyme as remayneth in the flesshe: not after lustes of men, but after the wyll of God.

¶ The Epystle of S. Paule vnto Titus.

¶ Paule exhorteth Titus to ordeyne prestes or bysshoppes in euery cite, declareth what maner of men they oughte to be that are chosen to that office, and charageth Titus to rebuke suche as withstande the gospell.

CAPI. I.

PAul the seruaunt of god, and apostle of Jesu Christ, to preache the fayth of Gods elect, and the knowlege of the truth, whiche is after godlynes vpon the hope of eternall lyfe, whiche God that can not lye, hathe promysed afore the worlde began, but hathe opened his worde at the tyme appoynted throwe preachynge, whiche is committed vnto me. by the commaundement of God our sauyour To Titus his very true sonne in the commen fayth.

Grace, mercy, and peax from God the father and from the Lorde Jesu Christ our sauyour.

For this cause left I the in Crete, that thou shouldest perfourme that whiche was lackynge, and shouldest ordeyne elders in euerye citye as I appoynted the. If any be faultelesse, the husbande of one wyfe, hauynge faythfull chyldren, whiche are not sclaundred of ryot, neyther are disobedient. For a ✝ bysshop muste be faultelesse, as it becommeth the mynistre of God: not stubborne, not angrye, no dronkarde, no fyghter, not gruen to fylthye lucre: but harbarous, one that loueth goodnes, sobre mynded, righteous, holy, temperat, and suche as cleueth vnto the faythfull worde of doctrine, that he maye be able to exhorte with holsome lernynge, and to improue them that saye agaynst it.

For there are many disobedient and talkers of vanitie, and disceyuers of myndes, namely they of the circumcision, whose mouthes must be stopped, whiche peruert hole houses, teachynge thynges whiche they oughte not, bycause of fylthye lucre. One seynge of them selues, which was a poet of their owne, said: The Cretyans are alwayes lyars, euyll beestes, and slowe belyes. This wytnes is true, wherfore rebuke theym sharply, that they maye be sounde in the faythe, and not takynge hede to Jewes fables, and commaundementes of men, that turne from the truthe. ✝ Vnto the pure are all thynges pure: but vnto them that are defyled and vnbeleuynge is nothynge pure: but euen the very myndes and conscyences of them are defyled. They confesse they knowe God: but with the dedes they denye him / beynge abhominable and disobedient, and vnto all good workes disalowed.

¶ He telleth him how he shall teach all degrees to behaue them selues.

CAPI. II.

BVt speake thou that whiche becommeth holsome lernynge. That the elder men be sober, honest, discrete, sounde in the fayth, in loue, in pacience. The elder women lykewyse, that they be in suche raymente as becommeth holynes, not false accusers, not gruen to moche drynkynge, but teachers of honest thynges,, to make the yonge women sobre mynded, to loue their husbandes, to loue their chyldren, to be discrete, chaste, huswyfly, good, and obedient vnto their husbandes, that the worde of God be not euyll spoken of. Yonge men lykewyse exhorte, that they be sobre mynded.

Aboue all thynges, shewe thy selfe an exemple of good workes, with vncorrupte doctryne with honestie, and with the holsome worde whiche can not be rebuked, that he whiche withstanderh, maye be ashamed, hauinge nothynge in you that he may dispraise. ✝ The seruauntes exhorte to be obedient vnto their owne masters, and to please in all thynges, not answeryng ageyne, neyther to be pyckers, but that they shew al good faythfulnes, that they maye do worshyp to the doctryne of our sauyour God in all thynges. ✝ For the grace of God that bringeth saluacion vnto all men, hathe appeared, and teacheth vs that we shulde denye vngodlynes, and worldly lustes, and that we shulde lyue sobre mynded, ryghtously and godly in this present worlde, lokynge for that blessed hope and glorious apperynge of the mighty God, and of oure sauyoure Jesu Christe, whiche gaue him selfe for vs to redeme vs frome all vnryghtousnes, and to purge vs a peculyar people vnto him selfe, feruently gruen vnto good workes. These thynges speake, and exhorte, ✝ and rebuke, withall commaundyng. Se that no man despyse the.

¶ Of obedience to suche as be in auctorite. He warneth Titus to beware of folysshe and vnprofitable questions.

CAPI. III.

WArne them that they submit them selues to rule and power, to obey the officers, that they be redye vnto all good workes, that they speake euyll of no man, that they be no fyghters: but softe, shewynge all mekenes vnto all men. For we our selues also were in tymes paste, vnwyse, disobedient, disceyued, in daunger to lustes, and dyuers maners of voluptuousnes, lyuynge in malycyousnes and enuye, full of hate, hatynge one an other.

✝ But after that the kyndnes and loue of our sauyoure God towarde man appeared, not of the dedes of ryghtousnes whiche we wrought, but of his mercy he saued vs, by the fountayne of the newe byrth, and with the renuynge of the holy ghost, which he shed on vs abundantly, throwe Jesu Christ our sauiour, that we ones iustifyed by his grace, shulde be heyres of eternall lyfe, throwe hope. ✝ This is a true sayinge.

Of

A Olde men. Olde women

B young women

C young men

C ephesi. vi. 3. i. Pet. iii. c ii. Tim. iii. d

D

A Officers must be obeyed.

B i. Timo. i. a.

✝ Bysshopes and elders is al one, and an officer, chosen to gouerne ✝ congregacion in doctryne & lyuynge.

✝ Ro. xiiii. a.

Of theſe thynges I wolde thou ſholdeſt certifye, that they whiche byleue God, might be diligent to go forwarde in good workes. Theſe thynges are good and profytable vnto men. Folyſhe queſtyons and genealogyes, and braulynge and ſtryfe aboute the lawe auoyde: for they are vnprofytable and ſuperfluous. A man that is gyuen to hereſye, after the fyrſte and the ſeconde admonicion, auoyde: remembrynge that he that is ſuche, is peruerted and ſynneth, euen damned by his owne iudgement.

When I ſhall ſende Artemas vnto the, or Tichicus, be diligent to come to me vnto Nicopolis. For I haue determined there to winter. Brynge Zenas the lawyer, and Appollos on theyr iourney diligently, that nothyng be lackynge vnto them. And let ours alſo learne to excell in good workes, as farforthe as nede requyreth, that they be not vnfrutfull.

All that are with me, ſalute the. Gyue them that loue vs in the fayth.

Grace be with you all.

AMEN.

¶ Wrytten from Nycopolis a cytye of Macedonia.

(?)

¶ The Epyſtle of S. Paule vnto Philemon

¶ He reioyſeth to heare of the faythe and loue of Philemon, whome he deſyreth to forgyue his ſeruaunte Onelimus, and louyngly to receyue him agayne.

PAule the pryſoner of Jeſu Chryſt, and brother Timotheus. Vnto Philemon the beloued, and our helper, and to the beloued Appia, & to Archippus our felowe ſouldiour, & to the congregacion of thy houſe.

Grace be with you and peace, from God our father, and from the Lorde Jeſu Chriſt.

I thanke my God, makyng mencion alwayes of the in my prayers, when I heare of thy loue and fayth whiche thou haſt towarde the Lorde Jeſu, and towarde all ſayntes: ſo that the felawſhyp that thou haſt in the fayth is frutfull thorow knowlege of all good thinges which are in you by Jeſu Chriſt. And we haue great ioye and conſolacion ouer thy loue: for by the (brother) the ſayntes hertes are comforted.

Wherfore thoughe I be bolde in Chryſte, enioyne the that whiche becommeth the, yet for loues ſake I rather beſeche the, thoughe I be as I am euen Paule aged, and now in bondes for Jeſu Chryſtes ſake. I beſeche the for my ſonne Onelimus whome I begat in my bondes, which in tyme paſt was to the vnprofytable, but now profytable bothe to the, and alſo to me, whome I haue ſent home agayne. Thou therfore receyue hym, that is to ſaye myne owne bowels, whome I wolde fayne haue retayned with me, that in thy ſtede he myghte haue miniſtred vnto me in the bondes of the goſpell. Neuertheleſſe, without thy mynde wolde I do nothynge, that the good whiche ſpryngeth of the, ſholde not be as it were of neceſſitie, but wyllyngly.

Haply he therfore departed for a ſeaſon, that thou ſholdeſt receyue him for euer, not now as a ſeruaunt, but aboue a ſeruaunt / I meane a brother beloued, ſpecially to me: how moche more vnto the, bothe in the fleſſhe and alſo in the Lorde? Yf thou count me a felow, receyue him as my ſelfe. Yf he hath hurt the, or oweth the oughte, that laye to my charge. I Paule haue wrytten with myne owne hande. I wyll recompence it. So that I do not ſaye to the, how thou oweſt vnto me euen thyn owne ſelf. Euen ſo brother, let me enioye the i the Lorde. Comforte my bowels in the Lorde. Truſtyng in thyne obedience, I wrote vnto the, knowynge that thou wylt do more then I ſaye for. Moreouer prepare me lodgynge: For I truſt thorow the helpe of youre prayers, I ſhall be gyuē vnto you. Here ſalute the, Epaphras my felow pryſoner in Chryſte Jeſu, Marcus, Ariſtarchus, Demas, Lucas, my helpers. The grace of our Lorde Jeſu Chryſte be with your ſpirytes. Amen.

¶ Sente frome Rome by Onelimus a ſeruaunt.

P

The fyrste Epystle of Saynt Peter the Apostle.

The sheweth how fayth must be tryed: howe the saluacion in Chryst is no Newes, but a thinge prophesied of olde. He exhorteth them to a godly conuersacion, sythens they are now borne a newe by the worde of God.

CAPI. I.

A Here Peter (as other true Apostles do) fyrste setteth forth the treasure of mercy whiche God hath bounde hym selfe to gyue vs for Chrystes sake and then our duetye what we be bounde to do agayne yf we wylbe partakers of the mercye.

PEter Apostle of Jesu Chryst, to them that dwell here and there as straungers thorowout Ponthus, Galacia, Capadocia, Asia, & Bethinia, elect by ꝓ fore knowlege of god the father thorow the sanctifyinge of the spiryte, vnto obedience and sprynckelyng of the bloude of Jesu Chryste.

Grace be with you, and peax be increased.

Praysed be God, father of our Lorde Jesu Chryst, which thorow his abundant mercy begat vs agayn vnto a lyuely hope by the resurrection of Jesu Chryst from deth, to enioye an inheritaunce immortall and vndefyled, & that perysheth not, reserued in heue for you, which are kept by the power of God, thorowe fayth vnto saluacion, which is prepared alredy to be shewed in the laste tyme, in whiche ye reioyce, though now for a season (yf nede requyre) ye are in heuynes, thorow manifolde temtacions that youre fayethe ones tryed, beynge moche more precyous then golde that perysheth, (though it be tryed with fyre) might be found vnto prayse, glorye and honour, at the appearyng of Jesu Chryst: whom ye haue not sene, and yet loue him in whom euen now though ye se him not, yet do you beleue: and reioyce with ioye vnspeakable and glorious: receyuyng the ende of your fayth, the saluacion of your soules,

Of whiche saluacion haue the Prophetes enquyred and serched, whiche prophesyed of the grace that sholde come vnto you, serchyng when or at what tyme the spirye of Chryste whiche was in them sholde signifye, whiche spirite testifyed before the passions that sholde come vnto Chryst, and the glorye that sholde folowe after: vnto which Prophetes it was declared, that not vnto them selues, but vnto vs, they sholde minister the thinges which are nowe shewed vnto you of them which by the holy ghost sent downe from heuen, haue preached vnto you the thynges which the aungels desyre to beholde.

Wherfore gyrde vp the loynes of your mynde, be sobre, and truste perfectly on the grace that is brought vnto you, by the declarynge of Jesu Chryst, as obedient chyldren, not facionynge your selues vnto your olde lustes of ignorance: but as he which called you is holy, euen so be ye holy in all cõuersacion, because it is written: Be ye holy, for I am holy.

Leuitic.xi
Deute.x.d

And yf ye call on the father, which without respecte of person iudgeth accordynge to

B

euery mannes ꝓ workes, se ye passe the tyme of your soiournyng in feare. ✝ For as moche as ye knowe ye were not redemed with corruptible syluer and golde from youre vayne conuersacion, which ye receyued by the traditions of the fathers: but with the precious bloude of Chryst, as of a lambe vndefyled, and without spot, whiche was ordeyned before the worlde was made: but was declared in ꝑ last tymes for your sakes, whiche by his meanes haue byleued on God that raysed him frõ deth, and glorifyed him, that your fayethe and hope myght be in God.

And for as moche as ye haue purifyed your soules thorowe the spirye, in obeyinge the trouthe, for to loue brotherly without faynynge, se ye loue one an other with a pure herte feruently: for ye are borne anewe, not of mortall seed, but of immortal, by the worde of God, whiche lyueth and lasteth for euer.

* Esaye. xl
Eccl. xliii. c
Jacobi. i. d

✝ For all flesshe is as grasse, and all the glorye of man is as the floure of grasse. The grasse wydereth, and the floure falleth awaye, but the worde of the Lorde endureth euer. ✝ And this is the worde whiche by the gospell was preached amonge you.

The exhorteth to laye aside all vyce, sheweth that Chryst is the foundacion wherupon they buylt, and to obey worldly rulers. How seruauntes shulde behaue them selues towarde theyr maisters. He exhorteth to suffre after the exemple of Chryst.

CAPI. II.

WHerfore laye aside all malyce & gyle, and dissimulacion, and enuye, and all backbytyng: and as newe borne babes desyre that reasonable milke whiche is without corruption, that ye may growe therin. Yf so be that ye haue tasted howe pleasaunt the Lorde is, to whom ye come as vnto a lyuing stone disalowed of men, but chosen of God and precious: and ye as lyuyng stones, are made a spirituall house, & an holy preesthode, for to offre vp spirituall sacrifyce acceptable to God by Jesus Chryste,

A

Wherfore it is contayned in the scripture: beholde, I put in Syon an heed corner stone, electe and precious: and he that byleueth on him, shall not be ashamed. ✝ Vnto you therfore whiche byleue, he is precious: but vnto them whiche byleue not, the stone whiche the buylders refused, the same is made the heed stone in the corner, and a stone to stomble at, and a rocke to offende them which stomble at the worde, and byleue not that wherevnto they were set. But ye are a chosen generacion, a royall preesthode, an holy nacion, and a peculyer people, that ye sholde shewe the vertues of him that called you oute of darkenes in to his meruaylous lyghte, whiche in tyme paste were not a people, yet are now the people of God: which were not vnder mercy, but now haue obteyned mercy. ✝

B

Esay. xxviii. d
* Psa. cxvii. d
Math. xxi. d
Act. iiii. c

C

✝ * Derely beloued, I beseche you as straungers and pilgrims, absteyn from fleshly lustes, which fyght agaynst the soule, and se that

D

Osee. ii. d
Roma. ix. c
Gala. v. c
Roma. xiii. d

* By one w
kes shall
be iudged
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sible fayth
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that ye haue honest conuersacion amonge the Gentyles, that they whiche backbyte you as euyll doers, maye se youre good workes, and prayse God ✠ in the daye of visitacion.

Submyt youre selues vnto all maner ordynaunce of man for the Lordes sake, whether it be vnto the kynge as vnto the chiefe heed, or vnto rulers as vnto them that are sent of him for the punishment of euyll doers, but for the laude of them that do well. For so is the will of God, that ye put to sylence the ignorance of the folysshe men: as free, and not as hauyng the libertie for a cloke of maliciousnes, but euen as the seruauntes of God. ✠ Honour al men. Loue brotherly kelawshyp. Feare God and honour the kynge.

✠ Seruauntes obey youre maisters with all feare, not onely yf they be good and curteyse, but also thoughe they be frowarde. For it is thanke worthye yf a man for conscience towarde God, endure greefe, suffrynge wrongfully. For what prayse is it, yf when ye be buffetted for youre fautes, ye take it pacienly? But yf when ye do well, ye suffre wronge and take it pacyently, then is there thanke with God.

For herevnto verely were ye ✠ called: for ✠ Christ also suffered for vs, leuyng to you an exemple that ye shoulde folowe his steppes, whiche dyd no synne, neyther was there gyle founde in his mouth: which when he was reuyled, reuyled not agayne: when he suffered, he threatned not, but cōmitted the cause to him that iudgeth rightously, ✠ which his owne self bare our synnes in his bodye on the tree, that we shoulde be deliuered from synne and sholde lyue i rightousnes. By whose stripes we were healed. For we were as sheepe goynge astray: but are now returned vnto the shepeherde and bysshop of youre soules. ✠

The wyues ought to obeye them selues towarde theyr husbande, and in theyr apparell. The duetye of men towarde theyr wyues. He exhorteth all men to vnite and loue, and patiently to suffre trouble. Of true baptysme.

CAPI. III.

LYkewyse let the wyues be in subiection to theyr husbandes, that euen they which beleue not the worde, maye without the worde be wonne by the conuersacion of the wyues: whyle they beholde youre pure conuersacion coupled with feare. Whose apparell shall not be outwarde with broyded heare, & hangynge on of golde, eyther in puttynge on of gorgyous apparell: but let the hyd man of the herte be incorrupt, with a meke and quiet spirite, whiche is before God a thynge moche set by. For after this maner in the olde tyme dyd the holy women whiche trusted in God yer them selues, and were obedient to theyr husbandes, euē as Sara obeyed Abraham, and called him Lorde, whose doughters ye are as longe as ye do well, not beynge afrayde of eucry shadowe.

Lykewyse ye men, dwell with them accordynge to knowlege, gyuynge honour vnto the wyfe as vnto the weyker vessell, and as vnto them that are heyres also of the grace of lyfe, that youre prayers be not let.

✠ In conclusion be ye all of one mynde, one suffre with an other: loue as brethren, be pitifull, be courteys, not rendrynge euyll for euyll, neither rebuke for rebuke: but contrary wyse, blesse, remembrynge that ye are therevnto called euen that ye sholde be heyres of blessynge. Yf any man long after life, and loueth to se good dayes, let him refrayne his tonge from euyll, and his lyppes that they speake not gyle. Let him eschewe euyl & do good, let him seke peax and ensue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers. But the face of the Lorde beholdeth them that do euyll.

Moreouer, who is it that wyll harme you, yf ye folowe that whiche is good? Notwithstandyng happy are ye yf ye suffre for righteousnesses sake. Yea and feare not thoughe they seme terrible to you, neither be troubled: but sanctifye the Lorde God in youre hertes. Be redy alwayes to gyue an answere to euery mā that asketh you a reason of the hope that is in you, and that with meknes and feare, hauing a good conscience, that when they backbyte you as euyll doers, they maye be ashamed, for as moche as they haue falsely accused youre good conuersacion in Christ.

It is better (yf the wyll of God be so) that ye suffre for well doynge, then for euyll doynge. ✠ For asmoche as Christe hathe ones suffered for synnes, the iuste for the vniuste, for to bringe vs to God, and was kylled as pertaynynge to the flesshe: but was quyckned in the spirite.

In whiche he also went and preached vnto the spirytes that were in prysou, whiche were in tyme past disobedient, when the long sufferynge of God, abode excedynge pacyently in the dayes of Noe, whyle the arcke was a preparynge, wherin fewe (that is to saye eyght soules) were saued by water, whiche signifieth baptysme that nowe saueth vs, not the puttyng awaye of the fylth of the flesshe, but in that a good conscyence consenteth to God, by the resurrection of Jesus Christ, whiche is on the ryghte hande of God: ✠ and is gone in to heuen, aungels, powers and might subdued vnto him.

He exhorteth men to cease frome synne, to spende no more tyme in vyce, to be sober and apte to prayer to loue eche other, to be patient in trouble, and to be ware that no man suffre as an euyll doer, but as a Christen man and not to be ashamed.

CAPI. IIII.

FOr as moche as Christe hath suffered for vs in the flesshe, arme youre selues lykewyse with the same mynde: for he which suffereth in the flesshe, ceaseth frome synne, That he hencefoorwarde sholde lyue as moche tyme as remayneth in the flesshe: not after lustes of men, but after the wyll of God.

For it is sufficient for vs that we haue spente the tyme that is past of the lyfe, after the wil of the Gentyles, walkynge in wantonnelle, lustes, dronkennelle, in eatynge, drynkynge, and in abhominable ydolatrye.

B And it semeth to them a straunge thynge that ye runne not also with them vnto the same excelle of ryot, and therfore speake they euyll of you, whiche shall gyue accomptes to hym that is redye to iudge quycke and deed.

✱For vnto this purpose was the gospel preached vnto the deed, that they sholde be iudged lyke other men in the flesshe, but sholde lyue before god in the spirite. The ende of all thinges is at hande.

✢ Be ye therfore discrete and sober, that ye maye be apte to prayers. But aboue all thynges haue feruent charitie amonge you. For charitie couereth the multitude of synnes. Be ye harborous one to an other, and that without grudgynge. As euery man hathe receyued the gyfte mynistre the same one to an other, as good ministers of the manifolde grace of

C God. Yf any man speake, let hym talke as

☞ thoughe he spake the wordes of God. Yf any man ministre, let hym doo it as of the habilitie whiche God ministreth vnto hym: So that God in all thynges may be glorified thorowe Jesus Chryste, ✢ to whome be prayse and dominion, for euer, and whyle the worlde standeth. Amen.

Derely beloued, be not troubled in this heate, whiche nowe is come amonge you to trye you, as though some straunge thynge had happened vnto you: but reioyce, in as moche as ye are partakers of Chrystes passyons, that when his glorye appeareth, ye maye be merye and glade. Yf ye be rayled vpon for the name of Chryst happy are ye. For the spirite of glorye, and the spirite of God resteth vpon you. On theyr parte he is euyll spoken of: but on your parte he is glorifyed.

D Se that none of you suffre as a murtherer, or as a thefe, or an euyll doer, or as a busy bodye in other mens maters. Yf any man suffre as a chrysten man, let him not be ashamed, but let him glorifye God in this behalfe. For the tyme is come that iudgement muste begyn at the house of God. Yf it fyrste begyn at vs, what shal the ende be of them whiche beleue not the gospell of God? And yf the ryghtous scacely be saued: where shal the vngodly and the synner appeare? Wherfore let them that suffre accordynge to the wyll of God, commit theyr soules vnto him with well doynge, as vnto faythfull maker.

Prouer. xi. b.

¶ A speciall exhortacion for all bysshoppes or prestes to fede the flocke of Chryste. He exhorteth younge persons to submit thé selues to the elder, euery one to loue an other, to be sobre and to watche, that they may resiste the enemye.

CAPI. V.

A Presbyter, that is to say,

The prestes which are among you I exhorte, whiche am also a prest & a wytnes of the afflictiõs of Chryst, and also a partaker of the glorye that shall be opened: se that ye fede Chrystes flocke which is among you, takynge the ouersyghte of them not as thoughe ye were compelled therto, but wyllyngly: not for the desyre of fylthy lucre, but of a good mynde, not as though ye were lordes ouer the parysshes: but that ye be an exemple to the flocke. And whē the chefe shepeherde shall appeare, ye shall receyue an incorruptible crowne of glorye. Lykewyse ye yonger, submyt your selues vnto the elder. Submyt you selues euery man, one to an other/ knytte youre selues togyther in lowlynes of mynde. For God resysteth the proude, and giueth grace to the humble. Submyt youre selues therfore vnder the mighty hande of God, that he maye exalte you, when the tyme is come. Caste all youre care on hym: for he careth for you.

Be sober and watche, for your aduersarye the deuyll as a rorynge lyon walketh about sekynge whome he maye deuoure: whome resyste stedfast in the faythe, remembrynge that ye doo fulfyll but the same afflictions whiche are appoynted to youre brethren that are in the worlde. The God of grace whiche called you vnto his eternall glorye by Chryst Jesu, shall his owne selfe after ye haue suffered a lytell affliction make you perfecte: shall settle, strengthe, and stablysshe you. To hym be glorye and dominion for euer, and whyle the worlde endureth. Amen. ✢

D By Syluanus a faythfull brother vnto you (as I suppose) haue I wrytten brefly, exhortynge and testifynge that this is the true grace of God, wherin ye stande. The compaignions of youre election that are of Babylon, salute you, and Marcus my sonne. Gyrte ye one an other with the kysse of loue. Peax be with you all whiche are in Chryst Jesu.

AMEN.

☞

¶ The seconde Epistle of Saynt Peter.

¶ He exhorteth thē to flee the corrupcion of worldly lust, and make theyr callynge sure with good workes, and frutes of fayth.

CAPI. I.

a

Jmon Peter seruaunte and Apostle of Jesu Chryst, to them whiche haue obteyned lyke precious faith with vs in the ryghtousnes that commeth of our God and sauiour Jesu Chryst.

Grace with you, and peax be multiplyed in the knowlege of God, & of Jesus our Lorde. So as his godly power hathe gyuen vs all thynges that pertayne to lyfe and godlynes, thorow the knowlege of him that hath called vs by vertue and glory, by the meanes wherof are gyuen to vs excellent and moost great promyses, that by the helpe of them, ye shulde be partakers of the godly nature, in that ye flee the corrupcion of worldly lust.

Yea, and herevnto gyue all diligence: in
b your faythe ϕ minister vertue, in youre vertue knowlege, and in knowlege temperance, and in temperance pacience, and in pacience godlynes, in godlynes brotherly kyndnes, in brotherly kyndnes loue. For yf these thynges be amonge you & are plenteous, they wyll make you, that ye neither shall be ydle, nor vnfruteful in the knowlege of our Lorde Jesu Chryst.
c But he that lacketh these thynges is blynde, and gropeth for the way with his hande, and hath forgotten that he was pourged from his olde synnes.

d Wherfore brethren, gyue the more diligēce to make youre callynge and election sure. For yf ye do suche thynges, ye shal neuer erre. Yea by this meanes an entrynge in shall be ministred vnto you habundantly in to the euerlastynge kyngdome our Lorde and sauyour Jesu Chryste.

Wherfore I wyll not be negligent to put you alwayes in remembraunce of suche thynges, thoughe ye knowe them your selues, and be also stablysshed in the present trouthe. Not withstandynge, I thynke it mete (as longe as I am in this ϕ tabernacle) to stere you vp by puttynge you in remembraunce, for as moche as I am sure the tyme is at hande that I must put of my tabernacle, euen as our Lorde Jesu Chryste hathe shewed me. I wyll doo my dyuour therfore, that on euery syde ye mygbte haue wherwith to stere vp the remembraunce of these thynges after my departure. ✣ For we folowed not discrepuable fables, when we opened vnto you the power and commynge of oure Lorde Jesu Chryste, but with oure eyes we sawe his maiestie: euen then verely when he receyued of God the father honoure and glory, and when there came suche a voyce to hym frome the excellent glorye. ✣ This
D is my dere beloued sonne, in whome I haue delyte. This voyce we herde when it came frome heauen, beynge with hym in the holy mounte.

We haue also a ryghte sure worde of prophecye, whervnto yf ye take hede, as vnto a lyght that shyneth in a darke place, ye & wel, vntyll the daye dawne, and the daye sterre aryse in your hertes. ✣ So that ye fyrst knowe this: that no prophecie in the scripture hathe any prpuate interpretacion. For the scripture came neuer by the wyll of man: but holy men of God spake as they were moued by the holy ghost.

John.i.e Marck.i.d Luke.iii.b

¶ The prophesieth of false teachers, and sheweth their punyshment.

CAPI. II.

a There were false prophetes amonge the people, euen as there shall be false teachers amonge you: whiche prluely shal bryng in damnable sectes, euen denyeng the Lorde that hath bought them, and bryng vpō them selues swyft damnacion, and many wil folowe theyr damnable wayes, by which the waye of truthe shall be euyll spoken of, and thorowe couetousnes shall they with fayned wordes make marchaundyse of you, whose iudgement is not farre of, and theyr damnacion slepeth not.

For yf god spared not the aungels that synned, but cast them downe in to hel, and deliuered them in to chaynes of darknes to be kepte vnto iudgemēt, neither spared the old worlde, but saued Noe the eight preacher of righteousnes, and brought in the floode vpon ȳ worlde of the vngodly, & turned the cityes of Sodom and Gomor in to asshes: ouerthrew them dāned them, and made on them an exemple vnto all that after shulde lyue vngodly. And iuste Lot vexed with the vncleanly conuersacion of the wycked, delyuered he. For he beynge ryghteous, and dwellyng among them in seing and hearynge, vexed his righteous soule from daye to daye with theyr vnlawfull dedes. The Lorde knoweth how to deliuer the godly out of temptaciō, & how to reserue the vniust vnto the day of iudgemēt for to be punisshed: namely them that walke after the fleshe in the lust of vncleannes, and despise the rulers. Presumptuous are they, and stubborne, and feare not to speake euyll of them that are in auctorite.
b When the aungels whiche are greater bothe in power and myght receyue not of the Lorde raylynge iudgement agaynst them. But these as brute beestes, naturally made to be taken and destroyed, speake euyll of that they know not, and shall perysshe thorowe theyr owne destruction, and receyue the rewarde of vnryghtousnes.

They count it pleasure to lyue deliciously, for a season. Spottes they are, and fylthynes lyuyng at pleasure and in discrepuable wayes, feestynge with you, hauynge eyes full of aduoutrye, and that can not cease to synne, begylinge vnstable soules. Hertes they haue ex-

ϕ False prophetes mutte nedes be amōgest vs and also prsuayl,
a and that because we haue no loue to the truthe ii.Thes.ii. And couetousnes is the father of them and their prechynge confidence in workes is the denynge of Chryste.

Numer.xii.e. D

ercised with couetousnes. They are cursed chil dren, and haue forsaken the right waye * and are goone astraye, folowynge the waye of Balam the sonne of Bosor, whiche loued the rewarde of vnrighteousnes: but was rebuked of his wyckednes. The tame and domme beest speakynge with mans voyce, forbad the folysshnes of the Prophete.

Jude.i.d

* These are welles without water, and cloudes caryed aboute of a tempest, to whom the myst of darknesse is reserued for euer. For when they haue spoken the swellynge wordes of vanitie, they begyle with wantonnesse thorowe the lustes of the flesshe, them that were clene escaped: but nowe are wrapped in errours. They promyse them libertye, and are them selues the bonde seruauntes of corruption. * For of whom so euer a mā is ouercome, vnto ỹ same is he in bondage. For if they after they haue escaped frome the fylthynes of the worlde, thorowe the knowlege of the Lorde and of the saueoure Jesus Christe, are yet tangled agayne therin, & ouercome: then is the latter ende worse with them then the begynnynge. For it hadde ben better for them not to haue * knowen the waye of righteousnes, then after they haue knowen it, to turne frome the holy commaundement gyuen vnto them. It is happened vnto them, according to the true prouerbe: * The dog is turned to his vomet agayn, and the sow that was washed to her wallowynge in the myer.

John.viii.e Roma.vi.c Hebre.vi.a Math.x.i.

* It is better not haue knowen the truth then not to liue thereafter * Prou.xxi.

The exhorteth to beware of suche as wolde make vs beleue, the daye of the Lorde were slacke in commynge. And prayeth vs to lede a godly lyfe, and to loke verely for the commynge of the Lorde, whose longe taryenge is saluacion.

CAPI. III.

2 THis is the seconde epystle that I nowe wryte vnto you beloued, wherwith I stere vp, and warne your pure myndes, to call to remembraunce the wordes whiche were tolde before of the holy prophetes, and also the commaundement of vs the Apostles of the Lorde and saueoure.

* This fyrste vnderstande, that there shall come in the last dayes mockers, whiche wyll walke after theyr owne lustes, & saye. Where is the promyse of his commynge? For sythens the fathers dyed, all thynges continue in the same estate wherin they were at ỹ begynnyng. This they knowe not (and that wyllyngly) that the heuens a great whyle ago were, and the erthe that was in the water appeared vp out of the water, by the worde of God: by whiche thynges the worlde that then was, perysshed ouerflowen with the water. But the heuens verily, and erth whiche are nowe, are kepte by the same worde in store, and reserued vnto fyre, agaynst the daye of iudgement and perdicion of vngodly men.

i.Timot.iiii. ii.Timo.iii. B

Derely beloued, be not ignorant of this one thynge, that one daye is with the Lorde as a thousande yeres, and a thousande yeres as one daye. The Lorde is not slacke to fulfyl his promesse, as some men count slacknes: but is pacient towardes vs, but wolde haue no man loste, but wolde receyue all men to repentaunce.

C

* Neuertheles the daye of the Lorde wyll come as a theefe in the nyght, in whiche daye, the heuens shall perysshe with terrible noyse, and the elementes shall melt with heate, and the erth with the workes that are therin shal burne.

i.Thessa.v Apoc.iii.a and.xvi.

Yf all these thynges shall perysshe, what maner persons ought ye to be in holy conuersacion and godlynes: lokyng for and hastyng vnto the cōmyng of the daye of God, in which the heuens shall perysshe with fyre, and the elementes shal be consumed with heat. * Neuertheles we loke for a newe heuen, and a new erth, according to his promesse, in whom abydeth righteousnesse.

D Apoca.xxi. Esay.lxv.c. lxvi.g

Wherfore (derely beloued) seynge that ye loke for suche thinges, be diligēt that ye maye be founde of him in pear, without spotte, and vndefyled. And suppose that the longe sufferynge of the Lordes saluacion, euen as oure derely beloued brother Paule, according to the wysdome gyuen vnto hym, wrote to you ye almoost in euery epystle, speakynge of suche thynges: amonge whiche are many thynges harde to be vnderstande, whiche they that are vnlerned, and vnstable peruerte, as they doo other scryptures vnto theyr owne destruction. Ye therfore (beloued) seynge ye knowe it before hande, beware leest ye be also plucked awaye with the errour of the wycked, and fall from your owne stedfastnes, but grow in grace, and in the knowlege of our Lorde and saueiour Jesu Christ: to whō be glorye bothe nowe and for euer.

A M E N.

¶ The fyrste Epistle of Saynt Johñ the Apostle.

¶ True wytnesse of the euerlastynge wozd of God. The bloude of Chzist is the purgacion frome synne. No man is without synne.

CAPI. I.

THat whyche was frome the begynnynge, whyche we haue herde, whyche we haue sene with oure eyes, whyche we haue loked vpon, and oure handes haue handled, of the wozde of lyfe. Foz the lyfe appeared, and we haue sene and beare wytnesse, and shewe vnto you that eternall lyfe, whyche was with the father, and appeared vnto vs. That whyche we haue sene and herde, declare we vnto you, that ye maye haue felowshyp with vs, and that oure felowshyp maye be with the father and his sonne Jesu Chzist And this wzyte we vnto you, that youre ioye maye be full.

And this is the tydynges whyche we haue herde of hym and declare vnto you, that God is lyghte, and in hym is no derckenesse at all. Yf we saye that we haue felowshyppe with hym, and yet walcke in derckenesse, we lye, and do not the trouthe. But yf we walke in ✠ lyghte, euen as he is in lyghte, then haue we felowshyppe with hym, and the bloude of Jesu Chzistes his sonne clenseth vs frome all synne.

Yf we saye that we haue no synne, we deceyue oure selues and trouthe is not in vs. Yf we ✠ knowledge oure synnes, he is faithfull and iuste, to forgyue vs oure synnes, and to clense vs frome all vnryghtwysnes. Yf we saye we haue not synned, we make him a lyar and his wozde is not in vs.

¶ Chzyst is oure aduocate. Of true loue, and howe it is tryed.

CAPI. II.

MY deare chyldzen, these thynges wzyte I vnto you, that ye synne not: yf anye man synne, yet we haue a spokesman with the father, Jesus Chzist, which is righteous: and he is a mercystocke foz our synnes: not foz our synnes onely: but also foz the synnes of all the wozlde. And hereby we are sure that we knowe hym, yf we kepe his ✠ commaundementes. He that sayth I knowe him, and kepeth not his commaundementes is a lyar, and the trouthe is not in hym. Who so euer kepeth his wozde, in hym is the loue of God perfecte in dede. And thereby knowe we that we are in hym. He that sayeth he abydeth in hym, ought to walke as he walked. ✠

Brethren, I wzyte no newe commaundement vnto you: but that olde commaundement whiche ye herde frome the begynnynge. The olde commaundement is the wozde, whiche ye herde frome the begynnynge. Agayne, a newe commaundement I wzyte vnto you, a thynge that is true in hym, and also in you: foz the derckenesse is paste, and the true light nowe shyneth. He that sayth he is in the lyght, and yet hateth his brother, is in derckenesse euen tyll this tyme. He that loueth his brother, abydeth in the lyght & there is none occasyon of euyll in hym. He that hateth his brother, is in derckenesse, and walketh in derckenesse: and canne not tell whyther he goeth, because derckenesse hathe blynded his eyes.

Deare chyldzen I wzyte vnto you that youre synnes are forgyuen you foz his name. I wzyte vnto you fathers, that ye knowe him that was frome the begynnynge. I wzyte vnto you younge men, that ye haue ouercome the wycked. I wzyte vnto you lytell chyldzen, that ye knowe the father. I wzyte vnto you fathers, that ye knowe hym that was frome the begynnynge. I wzyte vnto you younge men, that ye be stronge and the wozd of God abyde in you, and ye haue ouercome that wycked.

✠ He that loueth ✠ wozlde loueth not God.

✠ Se ye loue not the wozlde, neyther the thynges in the wozlde. Yf any man loue the wozlde, the loue of the father is not in him. Foz all that is in the wozlde, as the luste of the flesshe, the lust of the eyes, and the pzyde of gooddes, is not of the father, but of the wozlde. And the wozlde vanysheth awaye, and the lust therof: but he that fulfylleth the will of God, abydeth euer.

Antechzyste.

Lytell chyldzen it is the laste tyme, and as ye haue herde howe ✠ Antichzist shall come, euen nowe are there many Antichzistes come alredy. Wherby we knowe that it is the last tyme. They went out from vs, but they were not of vs. Foz yf they hadde bene of vs, they wolde no doubte, haue continued with vs. But that foztuned that it myght apeare they were not of vs.

Psal.xliiij.b.

But ye haue an oyntemente of the holy ghoste, and ye knowe all thynges. ✠ I wzote not vnto you, as thoughe ye knewe not the trouthe: but as thoughe ye knewe it, and knowe also that no lye commeth of trouthe. Who is a lyar, but he that denyeth that Jesus is Chzist? the same is the Antichzist that denyeth the father and the sonne. Who so euer denyeth the sonne, the same hath not the father. Let therfoze abyde in you that same whiche ye harde frome the begynnynge. Yf that whiche ye harde frome the begynninge, shall remayne in you, ye also shall continue in the sonne, and in the father. And this is ✠ promes that he hath pzomysed vs, euen euerlastinge lyfe.

This haue I wzytten vnto you, concerning them that disceyue you. And the anoyntinge whyche

which ye receyued of him, dwelleth in you. And ye nede not that anye man teache you: but as the annoyntynge teacheth you all thinges, and is true, and is no lye, and as it taughte you, euen so abyde therin. And now babes abyde in hym, that when he shall appeare, we maye be bolde, and not be made ashamed of hym at his commynge: If ye know that he is ryghteouse, knowe also that he whyche foloweth ryghtewysenesse, is borne of hym.

¶ The synguler loue of God towarde vs: and how we agayne oughte to loue one an other.

CAPI. III.

Beholde what loue the father hathe shewed on vs that we shoulde be called the sonnes of God. For this cause the worlde knoweth you not, because it knoweth not hym. Derely beloued, nowe are we the sonnes of God, and yet it doeth not appeare what we shall be. But we knowe that when it shall appeare, we shall be lyke him. For we shall se hym as he is. And euerye manne that hathe this hope in hym, purifyeth hym selfe, euen as he is pure. Who soeuer committeth synne, committeth vnryghteousnesse also, for synne is ϕ vnryghteousnesse. And ye knowe he appeared to take awaye oure synnes, and in hym is no synne. As many as abyde in hym, synne not: who so euer synneth, hathe not sene hym, neyther hath knowen hym.

Babes, let no man deceyue you. He that doeth ryghteousnesse, is ryghteous, euen as he is ryghteous. He that committeth synne, is of the deuyll: for the deuyll synneth frome the begynnynge. For this purpose appeared the sonne of God, to lowse the workes of the deuyll. Who so euer is borne of God, synneth not: for his seed remayneth in hym, and he can not synne, because he is borne of God. In this are the chyldren of God knowen, and the chyldren of the deuyll.

Who so euer doeth not ryghtwysnesse, is not of God, neyther he that loueth not his brother.

ϕ For this is the tydynges, that ye herde frome the begynnynge, that ye shoulde loue one an other: not as ✠ Cayn whyche was of the wycked / and slewe his brother. And wherfore slewe he hym? Because his owne workes were euyll, and his brothers good.

✠ Meruayle not my brethren, thoughe the worlde hate you. We knowe that we are translated frome death vnto lyfe, because we loue the brethren. He that loueth not his brother, abydeth in death. ϕ Who so euer hateth his brother, is a murtherer. And ye knowe that no murtherer, hathe eternall lyfe abydynge in hym.

ϕ Hereby perceyue we the charitie of God: that he gaue his lyfe for vs: and therfore oughte we also to gyue our lyues for the brethren. Who so euer hath this worldes good, and seeth his brother haue nede: and shutteth vp his compassion frome hym: howe dwelleth the loue of God in hym? My babes, let vs not loue in worde, ne in tongue: but with the dede, and in verite: ⊢ for therby we knowe that we are of the verite, and before hym shall appease oure hertes. But yf oure hertes condempne vs, God is greatter then oure hertes, and knoweth all thynges. Beloued, yf oure hertes condempne vs not, then haue we truste vpon God: and what so euer we aske, we shall receyue of hym: because we kepe his commaundementes, and do those thynges / whyche are pleasynge in his syghte.

And this is his commaundemente, that we beleue on the name of his sonne Jesu Christe, and loue one an other, as he gaue commaundemente. And he that kepeth his commaundementes, dwelleth in hym, and he in hym: and thereby we knowe that there abydethe in vs, of the spyryte, whyche he gaue vs.

¶ Differences of spyrytes, and howe the spyryte of God maye be knowen frome the spyryte of errour. Of the loue of God, and of our neyghbours.

CAP. IIII.

Ye beloued, beleue not euery spyryte, but proue the spyrytes, whether they are of God, or no: for many false Prophetes are gone out into the worlde. Hereby shall ye knowe the spirite of God. Euery spirite that confesseth that Jesus Christe is come in the flesshe, is of God. And euerye spirite whiche confesseth not that Jesus Christ is come in ϕ flesshe, is not of God. And this is that spyryte of Antichrist, of whome ye haue herde, howe he shoulde come: and euen nowe alredy is he in the worlde.

Lytell chyldren, ye are of God and haue ouercome theym: for greatter is he that is in you, then he that is in the worlde. They are of the worlde, and therfore speake they of the worlde, and the worlde heareth them. We are of God. He that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the spirite of verite, and the spirite of errour.

Beloued, let vs loue one an other: for loue commeth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God, ✠ for God is loue. In this appeared the loue of God towardes vs, because that God sent his onely begotten sonne into the worlde, that we myght lyue thorowe hym. Herein is loue, not that we loued God, but that he loued vs, and sente his sonne / to be a sacrifyce for oure synnes.

Beloued, yf God so loued vs, we oughte also to loue one an other. No man hathe sene God at anye tyme. Yf we loue one an other, God dwelleth in vs, and his loue is perfecte in vs. Hereby knowe we: that we dwell in hym,

a

b

c

ϕ He that worketh righteousnes, is borne of god & taught of his spirite.

ϕ Loue is the fyrst precepte and cause of all other

✠ Gene. iiii. b

ϕ An hater of his brother is a murtherer.

He that hath no compassiō, loueth not God.

a

b

c

1 Iohn. i. b

hym, and he in vs: because he hathe gyuen vs of his spyryte. And we haue sene and do testyfye that the father sente the sonne, whiche is the sauioure of the worlde. Who so euer confesseth that Jesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to vs.

D God is loue / and he that dwelleth in loue, dwelleth in God, and God in hym.

℣ Herein is the loue perfecte in vs, that we shoulde haue truste in the daye of iudgement: For as he is, euen so are we in this worlde. There is no feare in loue, but perfecte loue casteth oute all feare, for feare hathe vexacion. He that feareth, is not perfecte in loue.

We loue hym, for he loued vs fyrste. Yf a man saye, I loue God, and yet ℣hate his brother, he is a lyar. For howe can he that loueth not his brother, whome he hath sene, loue God whome he hathe not sene? And this commaundemente haue we of hym: that he whyche loueth God, shoulde loue his brother also. ⊦

¶ To loue God, is to kepe his commaundementes. Fayth ouercommeth the worlde. Euerlastynge lyfe is in the sonne of God. Of the synne vnto death.

CAP. V.

A Who soeuer beleueth that Jesus is Christ is borne of God. And euerye one that loueth hym whyche begat, loueth hym also whiche was begotten of hym. In this we knowe that we loue the children of God, when we loue God and kepe his commaundementes. This is the loue of God that we kepe his commaundementes, and his commaundementes are not greuous.

✠ For all that is borne of God, ouercommeth the worlde. And this is the victory that ouercommeth the worlde, euen ℣ oure faith. Who is he that ouercommeth the worlde: but he whiche beleueth that Jesus is the son of God.

B This Jesus Christ is he that came by water and bloude. not by water onely: but by water and bloude. And it is the spyryte that beareth wytnesse, because the spyryte is the very truthe. (For there are thre which beare recorde in heauen, the father, the worde, and the holy ghost. And these thre are one). For there are three whiche beare recorde (in earth) the spyryte, and water, and bloude: and these thre are one. Yf we receyue the wytnesse of men, the wytnesse of God is greatter. For this is the wytnesse of God, which he testified of his sonne. He that beleueth on the sonne of God, hath the wytnes in him selfe. ⊦

He that beleueth not God, hath made him a lyar, because he beleued not the recorde that God gaue of his sonne. And this is that recorde, that God hath gyuen vs eternall lyfe, and this lyfe is in his sonne. He that hathe the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

These thynges haue I wrytten vnto you, that beleue on the name of the sonne of God that ye maye knowe ye haue eternall lyfe, & that ye maye beleue on the name of the sonne of God. And this is the truste we haue in him: that yf we aske any thynge according to his wyll, he heareth vs. And yf we knowe that he heare vs what so euer we aske, we knowe we shall haue the petitions that we desyre of hym.

Yf any man se his brother synne a synne that is not vnto deathe, he shall aske, and he shall gyue hym lyfe for suche as synne not vnto deathe. There is a synne vnto deathe, for whiche saye I not that a man shoulde praye. All vnright wylnesse is synne, & there is synne not vnto deathe.

Synne vnto death. D

We knowe that who so euer is borne of God, synneth not: but he that is begotten of God kepeth him selfe, and that wycked toucheth him not. We knowe that we are of God and that the worlde is all togither set on wickednes. We knowe that the sonne of God is come, and hathe gyuen vs a mynde to knowe him whiche is true: and we are in hym that is true, throughe his sonne Jesu Christ. This same is very God, and euerlastinge lyfe.

By that wicked, he vnderstandeth ℣ deuyll

Babes kepe youre selues from ymages.

AMEN.

¶ The seconde Epystle of Saynt Johñ.

¶ He wryteth vnto a certayne lady, reioyseth that her chyldren walke in the truth, exhorteth them vnto loue, warneth them to beware of such disceyuers as denye that Jesus Chryste came in the flesshe, prayeth them to continue in the doctrine of Chryste, and to haue nothynge to do with them that brynge not this learnynge.

A He elder to the elect lady and her chyldren whiche I loue in the trouthe: and not I onely, but also all ꝑ knowe the trouthe, for the truthes sake whiche dwelleth in vs, and shalbe in vs for euer.

With you be grace, mercy and peax frome God the father and frome the Lorde Jesus Chrift the sonne of the father, in trouthe and
B loue.

I reioyfed greately, that I founde of thy children walkynge in trouthe, as we haue receyued a commaundement of the father. And now beseche I the, (lady,) not as thoughe I wrote a newe commaundement vnto the, but that same which we had from the begynnyng, that we shulde ϕ Loue one an other. And this is the loue, that we shoulde walke after his commaundementes.

ϕ Loue is the ryghte cõmaũdement.

C This commaundement is (that as ye haue herde frome the begynnynge) ye shulde walke in it. For many deceyuers are entred into the worlde, which confesse not, that Jesu Chryst, is come in the flesshe. This is a deceyuer and an Antichryst. Loke on youre selues, that we
D lose not that we haue wrought: but that we maye haue a full rewarde. Who so euer transgresseth, and abydeth not in the doctryne of Chryste, hathe not God. He that endureth in the doctrine of Chryst, hathe bothe the father and the sonne.

If there come any vnto you and bringe not this learnynge, him receyue not to house: neither byd hym God spede. For he that byddeth him God spede, is partaker of his euyll dedes I had many thinges to wryte vnto you, neuertheleffe I wolde not wryte with paper and ynke: but I truste to come vnto you, and speake with you mouth to mouth, that our ioye may be full. The sonnes of thy electe sister grete the.

AMEN.

¶ The thyrde Epystle of Saynt Johñ.

¶ He is glade of Gayus, that he walketh in the trueth: exhorteth them to be louyng vnto the poore Chrysten in theyr persecucion, sheweth the vnkynde dealynge of Diotrephes, and the good reaporte of Demetrius.

A THe elder vnto the beloued Gayus, whome I loue in the trouthe. Beloued I wysshe in all thynges that thou prospere and fare well euen as thy soule prospereth I reioyfed greately, when ꝑ brethren came, and testyfied of the truth that is in the, how thou walkest in trouth. I haue no greatter ioye then to heare that my sonnes walke in veritie.

B Beloued, thou dest faithfully what so euer thou dest to the brethren, and to straungers, whiche bare wytnesse of thy loue before all the congregacion. Which brethren when thou bringest forwardes of their iourney (as it beseemeth God) thou shalt do well: because that for his names sake they went forth, and
C toke nothinge of the Gentyles. We therfore ought to receyue suche, that we also myghte be helpers to the truthe.

I wrote vnto the congregacion: but Diotrephes which loueth to haue the preeminẽce amonge them, receyueth vs not. Wherfore yf I come, I will declare his dedes which he
D weth, iestynge on vs with malicious wordes, neither is therewith content, not only he himselfe receyueth not the brethren: but also he forbyddeth theym that wolde, and thrusteth them out of the congregacyon.

Beloued, folowe not the euyll, but the good. He that weth well, is of God: but he that weth euyll seeth not God. Demetrius hath good reaporte of all men ⁊ of the truth: yea and we our selues also beare recorde, and ye knowe that our recorde is true. I haue many thinges to wryte: but I wil not with ynke and penne wryte vnto the. For I truft I shall shortly se the, and we shall speake mouth to mouth. Peax be with the.

The frendes salute the. Grete the frendes by name.

.F.

¶ The Epystle vnto the Hebrues.

¶ How God dealte louyngly with them of the olde tyme in sendynge them his Prophetes, but moche more merepe hath shewed vs, in that he sent vs his owne sonne. Of the moste excellent glorye of Jesus Chryste, whiche in all thynges is lyke to his father.

CAPI. I.

A GOd in tyme paste dyuersly and many wayes, spake vnto the fathers by the Prophetes but in ϕ these last dayes he hath spoken vnto vs by his sonne, whome he hath made heyre of all thinges: by whom also he made the worlde, ✳ Whiche beynge the bryghtnes of his glory, and expresse ymage of his substance, bearynge vp all thinges with ϸ worde of his power, hath to his owne person ϕ purged oure synnes, and is sytten on the ryght hand of the maiestye on hygh, ϵ is more excellent then the angels, for as moche as he hath by inheritaunce obteyned a more excellent name then they.

For vnto whiche of the angels sayd he at any tyme: ✳ Thou arte my sonne, this daye begate J the? And agayne: ✳ J wyll be his father, and he shalbe my sonne: ǂ And agayn when he bryngeth in the fyrst begotten sonne in to the worlde, he sayth: ✳ And all the angels of God shall worshyppe hym. And of the angels he sayth: ǂ He maketh his angels spirites, and his mynysters flammes of fyre. But vnto the sonne he sayth: ✳ God, thy seate shall be for euer and euer. The scepter of thy kyngdome is a ryght scepter. Thou haste loued ryghteousenes and hated wyckednes. Wherfore God, whyche is thy God, hathe anoynted the with the ϕ Oyle of gladnes aboue thy felowes.

And thou Lorde in the begynnynge hast layde the foundacion of the erth. And the heuens are the workes of thy hãdes. They shal perysshe, but thou shalte endure. They all shall were olde as doth a garmente: and as a vesture shalte thou chaunge them, and they shall be chaunged. But thou arte all wayes, and thy yeres shall not fayle. ϸ Vnto whiche of thy aungels sayde he at any tyme: Sit on my ryghte hande, tyll J make thyne enemyes thy fote stole: Are they not all mynystrynge spyrytes, sente to mynyster, for their sakes whiche shall be heyres of saluacion?

¶ He exhorteth vs to be obedyent vnto the new lawe, whiche Chryste hathe gyuen vs, and not to be offended at the infyrmyte and lowe degree of Chryste, because it was necessarye, that for oure sakes, he shulde take suche an humble state vpon hym, that he myghte be lyke vnto his brethren.

CAPI. II.

W Herfore we oughte to gyue the more heede to the thynges we haue herde least we perysshe. For yf the worde whiche was spoken by aungels, was stedfast: so that euery transgression and disobedience receyued a iust recompence to rewarde, howe shall we escape, yf we despyse so greate saluacion, whiche at the fyrste began to be preached of the Lorde hym selfe, and afterwarde was confermed vpon vs, by theym that herde it, God bearynge witnesse therto, bothe with signes and wonders also, and with dyuers myracles and gyftes of the holy ghoste, accordynge to to his owne wyll.

He hathe not vnto the Aungels put in subiection the worlde to come, whereof we speake. But one in a certayne place wytnesseth, sayenge. What is man, that thou arte myndefull of hym? or the sonne of man that thou vesit hym? Thou madeste hym lower for a season then the aungels: thou crounedst him with honour and glorye, and haste set hym aboue the workes of thy handes. Thou hast put all thinges in subiection vnder his feete. In that he put all thynges vnder him, he lefte nothynge that is not put vnder hym. Neuertheles we yet se not all thynges subdued, but hym that was made lesse then the Aungels, we se that it was Jesus/ whyche is crowned with glorye and honoure for the sufferynge of deathe: that he by the grace of God, shoulde taste of deathe for all men.

For it became hym, for whome are all thynges, and by whome are all thynges, after that he hadde broughte many sonnes vnto glorye, that he shoulde make the Lorde of their saluacion perfecte thorowe sufferynge. For he that sanctifieth, and they whiche are sanctified, are all of one. For whiche cause he is not ashamed to call them brethren, saying; ✳ J will declare thy name vnto my brethren, and in the myddes of the congregacion wyll J prayse the. And agayn: J will put my trust in him. And agayne: ✳ beholde here am J, ϵ the children whiche God hath gyuen me.

For as moche then as the children were partetakers of flesshe and bloude, he also hym selfe lykewyse toke parte with theym, to put awne thorowe deathe, hym that hadde rule ouer deathe, that is to saye the deuyll, ϵ that he myghte delyuer theym, whiche thorowe feare of deathe were durynge their hole lyfe in daunger of bondage. For he in no place taketh on him the aungels: but the seed of Abraham taketh he on hym. Wherfore in all thinges it became hym to be made lyke vnto his brethren, that he myght be mercyfull, and a faythfull byshoppe in thynges concernynge God, to pourge the peoples synnes. For in that he hym selfe suffered and was temted, he is hable to succour them that are tempted.

¶ He requyreth vs to be obedyent vnto the wordes of Chryste, whiche is more worthye then Moses. The punyshment of suche as wyll nedes harden theyr hartes.

CAPI. III.

A ¶ Jf the despysers of Moses were so greuously punyshed, what shal become of them that make a mocke of Chryste.

B Psal. viii. e

C

D ✳ Psal. xxi. c.

✳ Psal. xvii. a

Esaye. viii. b.

Ose. xiii. d.

A Therfore holy brethren, partetakers of the heuenly callynge, consyder the embassadour and hyghe preest of our profession Christ Jesus, which was faithfull to him that made him, euen as was Moses in al his houlle.

Numer.xii.b For this man is so moch more worthy of glorye then Moses as he that buyldeth an howse is more worthy then the houle selfe.

For euery houle is prepared of some mā. But he that ordeyned all thinges, is God. And

B Moses verely was faithfull in all his houle, as a minister, to beare witnelle of tho thinges which shulde be spoken afterwarde. But Christ, as a sonne, hathe rule ouer the houle (whose houle are we) so that we hold fast the confidence and the reioysynge of that hope,

Psal. xciiii.c. vnto the ende.

Wherfore as the holy ghost sayth: to daye yf ye shall heare his voyce, harden not youre hertes, after the rebellion in the daye of temptation in the wyldernes, where your fathers temted me, proued me, and sawe my workes xl. yere longe. Wherfore I was greued with that generacion, and sayde. They strepe euer

C in their hertes: they haue not knowen my wayes, so that I sware in my wrathe, that they shulde not enter into my rest. Take hede (brethren) that there be in none of you an euyll herte in vnbeleue, that he shulbe departe frome the lyuinge God: but exhorte one an other dayly, whyle it is called to daye, least any of you wexe harde herted thorow the deceytfulnelle of synne.

φ Fyrst foundacio is faith. We are partetakers of Christe yf we kepe sure vnto the ende the φ first foundation, so longe as it is sayde: to daye yf ye heare his voyce, harden not your hertes, as when ye rebelled. For some, when they hearde dyd rebelle: howe be it not all that came out of

D Egypte vnder Moses. But with whome was he displeased. xl. yeres? Was he not displeased with theym that synned, whose carkases were ouerthrowen in the wyldernelle? To whome sware he that they shoulde not enter into his rest: but vnto them that beleued not? And we se that they coulde not enter in, because of vnbeleue.

¶ The Sabboth or rest of the Christen: punyshmente of vnbeleuers: the nature of the worde of God.

CAPI. IIII.

A Let vs feare therfore least any of vs forsakinge the promes of entringe into his rest, shulde seme to come behynde. For vnto vs was it declared, as well as vnto them. But it profited not them in that they herde φ worde, because they which herde it, coupled it not with φ faith. But we whiche haue beleued, do enter into his rest, as contrarye wyse he sayde to the other, * I haue swore in my wrathe, they shall not enter into my rest. And that spake he verely longe after that the workes were made and the foundacion of the worlde layde. For he spake in a certayne place of the seuenth daye, on this wyse: And God

φ Is fayth is the grounde of al grace: euen so is vnbeleue the rote of all synne.

* Ps.xciiii.d. * dyd rest the seuenth daye from all his workes. And in this place agayne: They shal not come into my rest.

B Seynge therfore it foloweth that some muste enter therein, and they to whome it was first preached, entred not therin for their vnbeleue: Agayne he appointed in Dauid a certayne presente daye after so longe a tyme/ sayeng as it is rehersed: this daye yf ye heare his voyce, be not herde herted. For yf Josue had gyuen them rest, then wolde he not afterwarde haue spoken of an other daye. There remayneth therfore yet a rest to the people of God. For he that is entred into his rest, with

C φ cease frome his owne workes, as God dyd frome his.

Let vs study therfore to enter into that rest, least any man fall after the same exemple, into vnbeleue For the worde of God is quicke, and myghtye in operacion, and sharper then any two edge swerde: and entreth throughe, euen vnto the dyuidinge a sonder of the soule and the spirite, and of the ioyntes and the mary: and iudgeth the thoughtes and the intentes of the herte: neyther is there any creature vnmanifest in the sighte of him. For all thinges are naked and bare vnto the eyes of hym, of whome we speake.

φ Synne is oure worke frome whi all must cea that entre to the reste a quyet con ēce in Chri

D

Eccles. xlv. Psal. xxxiii.

¶ Christe is oure hyghe preste, and seate of grace, and more excellente then the hyghe preestes of the olde lawe.

CAPI. V.

A Seynge then that we haue a greate hyghe preeste, whyche is entred into heauen, (I meane Jesus the sonne of God) let vs holde our professiō. For we haue not an high preest, which can not haue compassion on our infirmities: but was in all poyntes tempted lyke as we are: but yet without synne. Let vs therfore go boldely vnto the seate of grace that we maye receyue mercy, and fynde grace to helpe in tyme of nede.

✝ For euery hyghe preest taken out of men is ordeyned for men, in thinges pertaynynge to God: to offer gyftes & sacrifices for synne: whiche can haue compassion on the ignorant, and on them that are out of the waye, because he him selfe also is compased with infirmitie: and for this infirmities sake he is bounde to offer for synnes, as well for his owne part, as for the peoples. And no man taketh honour vnto him selfe, but he that is called of God, as was Aaron.

B Euen so lykewyse, Christ glorified not him selfe, to be made the hyghe preest: but he that sayde vnto him: * Thou arte my sonne, this daye begate I the, glorifyed him. As he also in an other place speaketh: * Thou arte a

Psalm. cix. preest for euer, after the order of Melchisedech. ✝

Which φ in the dayes of his flesshe, dyd offer vp prayers and supplications, with stroge crienge and teares vnto him that was able to saue him frome death and was also herde, because of his Godlynes. And thoughe he

1. Par. xxiii. Psalmo. ii.

φ The dayes of his flesh (synnynge, t tyme of his humanyte.

were

were Gods sonne, yet lerned he obedience, by tho thinges whiche he suffred, and was made perfect, and the cause of euerlastinge saluacion vnto all them that obeye him: and is called of God an hyghe preest, after the ordre of Melchisedech.

D Whereof we haue many thynges to saye, whiche are harde to be vttered: because ye are dull of hearynge. For when as concernynge the tyme, ye oughte to be teachers, yet haue ye nede agayne, that we teache you the firste principles of the worde of God: and are become suche as haue nede of mylke, and not of stronge meate: for euery man that is led with mylke, is vnskylfull of the worde of ryghteousnesse. For he is but a babe. But stronge meate belongeth to theym that are perfecte, which thorow custome haue their wyttes exercised, to iudge bothe good and euyll.

☞ The goeth forth with the thynge that he began in the latter ende of the .v. chapter and exhorteth them not to fayne, but to be stedfaste and pacient: sithens God is sure in his promyse.

CAPI. VI.

A Therfore leauynge the doctrine pertaynynge to the begynninge of a Christen man, let vs mount vnto perfection, and layeng no more the foundacion of repentaūce frome deed workes, & of faith towarde God, of baptysmes, of doctrine, and of layenge on of handes, and of resurrection frome death and of eternall iudgement. And so will we w, yf God permitte. For it is not possible that they which were ones lyghted, and haue tasted of the heauenly gyft, and were become partetakers of the holy ghost, and haue tasted of the good worde of God, and of the power of the worlde to come: yf they fall, shulde be renued agayne vnto repentaunce, crucifyenge vnto them selues agayne the sonne of God & makinge a mocke of him.

B For that earth which drynketh in the rayne that commeth ofte vpon it, and bringeth forth herbes conuenient for theym that dresse it, receyueth blessinge of God. But that grounde whiche beareth thornes and bryars, is reproued, and nyghe vnto cursynge: whose ende is C to be burned. Neuertheles (deare frendes) we trust to se better of you, and thinges whiche accompany saluacion, thoughe we thus speake. For God is not vnrighteous that he shulde forget youre worke and laboure that procedeth of loue, whiche ye shewed in his name, who haue ministred vnto the saynctes, and yet ministre. Yea, we desyre that euery one of you shewe the same diligence, to the stablysshynge of hope, euen vnto the ende: ☞ ye faynte not, but folowe them, which thorow faith and pacyence inheryt the promises.

For when God made promes to Abraham: D because he hadde no greater thinge to sweare by, he sware by him selfe, sayenge: Surely I will blesse the and multiplie the in dede. And so after that he hadde tarryed a longe tyme, he enioyed the promes. For men sweare by him that is greater then them selues, and an othe for confirmacion is amonge them an ende of all stryfe. So God willinge herye aboundauntly to shewe vnto the heyres of promes, the stablenes of his counsayle, added an othe that by two * immutable thinges (in which it was impossible that God shuolde lye) we myght haue perfect consolacion, which haue fled, for to holde fast the hope that is set before vs, whiche we haue as an ancre of the soule, both sure and stedfast, and entrynge in, into tho thinges which are within the vayle, into whiche the forerunner is entred in, I meane Jesus that is made an hyghe preest for euer, after the ordre of Melchisedech.

* Two immutable thynges: the promyse and the othe.

☞ He compareth the preesthode of Christ vnto Melchisedech, but to be farre more excellent.

CAP. VII.

THis Melchisedech, kynge of Salem, A (whiche heynge Preeste of the moost hyghe God, met Abraham, as he returned frome the slaughter of the kynges, and blessed hym: to whome also Abraham gaue tythes of all thynges) fyrste is by interpretacion kynge of ryghtwysnesse: after that he is kynge of Salem, that is to saye, kynge of peax: without father without mother, without kynne, and hathe neyther begynnynge of his dayes, neyther yet ende of his lyfe: but is lykened vnto the sonne of God, and contynueth a preeste for euer. Consyder what a ma this was vnto whome the Patriarke Abraha gaue tythes of the spoyles. And verely those childzen of Leui, whiche receyue the office of the preestes, haue a commaundement to take accordynge to the lawe, tythes of the people that is to saye, of their brethren, yea thoughe they spronge out of the loynes of Abraham. But he whose kynred is not counted amonge them receyued tythes of Abraham, and blessed hym that hadde the promyses. And without all gaynsayenge, he which is lesse, receyueth blessynge of him which is greatter. And here men that dye, receyue tythes. But there he receyueth tythes of whome it is witnessed, that he lyueth. And to saye the truthe, Leui hym selfe also whiche receyueth tythes, payed tythes in Abraham. For he was yet in the loynes of his father Abraham, when Melchisedech met him. B

Yf nowe therfore perfection came by the preesthode of the Leuytes (for vnder that preesthode the people receyued the lawe) what nede it further more that an other preest shulde aryse, after the ordre of Melchysedech, and not after the order of Aaron? For yf the preesthode be translated, then of necessitie must the lawe be translated also.

For he of whome these thynges are spoken, pertayneth vnto an other tribe, of whiche neuer man serued at the aulter. For it is euidente that our Lorde spronge of the tribe of Juda, of whiche tribe, Moses spake nothinge concernynge preesthode. And it is yet a C more eupdent thinge, yf after the lykenes of

¶ The seconde Epystle of Saynt Johñ.

¶ He wryteth vnto a certayne lady, reioyseth that her chyldren walke in the truth, exhorteth them vnto loue, warneth them to beware of such deceyuers as denye that Jesus Chryste came in the flesshe, prayeth them to continue in the doctrine of Chryste, and to haue nothynge to do with them that bryngе not this learnynge.

A

THe elder to the elect lady and her chyldren whiche I loue in the trouthe: and not I onely, but also all ỹ knowe the trouthe, for the truthes sake whiche dwelleth in vs, and shalbe in vs for euer.

With you be grace, mercy and peax frome God the father and frome the Lorde Jesus Christ the sonne of the father, in trouthe and
B loue.

I reioyced greately, that I founde of thy chyldren walkynge in trouthe, as we haue receyued a commaundement of the father. And now beseche I the, (lady,) not as thoughe I wrote a newe commaundement vnto the, but that same which we had from the begynning, that we shulde ✠ Loue one an other. And this is the loue, that we shoulde walke after his
C commaundmentes.

✠ Loue is the ryghte cõmaundement.

This commaundement is (that as ye haue herde frome the begynnynge) ye shulde walke in it. For many deceyuers are entred into the worlde, which confesse not, that Jesu Chryst, is come in the flesshe. This is a deceyuer and an Antichryst. Loke on youre selues, that we lose not that we haue wrought: but that we
D maye haue a full rewarde. Who so euer transgresseth, and abydeth not in the doctryne of Chryste, hathe not God. He that endureth in the doctrine of Chryst, hathe bothe the father and the sonne.

Yf there come any vnto you and bringe not this learnynge, him receyue not to house: neither byd hym God spede. For he that byddeth him God spede, is partaker of his euyll dedes I had many thinges to wryte vnto you, neuertheles I wolde not wryte with paper and ynke: but I truste to come vnto you, and speake with you mouth to mouth, that our ioye may be full. The sonnes of thy electe sister grete the.

AMEN.

¶ The thyrde Epystle of Saynt Johñ.

¶ He is glade of Gayus, that he walketh in the trueth: exhorteth them to be louyng vnto the poore Chrysten in theyr persecucion, sheweth the vnkyndе dealynge of Dyotrephes, and the good reaporte of Demetrius.

THe elder vnto the beloued Gayus, whome I loue in the trouthe. Beloued I wysshe in all thynges that thou prospere and fare well euen as thy soule prospereth I reioyced greately, when ỹ bretheren came, and testyfied of the truth that is in the, how thou walkest in trouth. I haue no greatter ioye then to heare that my sonnes walke in veritie.

A

Beloued, thou west faithfully what so euer thou west to the bretheren, and to straungers, whiche bare wytnesse of thy loue before all the congregacion. Which bretheren when thou bringest forwardes of their iourney (as it besemeth God) thou shalt do well: because that for his names sake they went forth, and
C toke nothinge of the Gentyles. We therfore ought to receyue suche, that we also myghte be helpers to the truthe.

B

I wrote vnto the congregacion: but Dyotrephes which loueth to haue the preeminẽce amonge them, receyueth vs not. Wherfore yf I come, I will declare his dedes which he
D weth, reslynge on vs with malicious wordes, neither is therewith content, not only he him selfe receyueth not the bretheren: but also he forbyddeth theym that wolde, and thrusteth them out of the congregacyon.

Beloued, folowe not the euyll, but the good. He that weth well, is of God: but he that weth euyll seeth not God. Demetrius hath good reaporte of all men ✠ of the truth: yea and we our selues also beare recorde, and ye knowe that our recorde is true. I haue many thinges to wryte: but I wil not with ynke and penne wryte vnto the. For I truste I shall shortly se the, and we shall speake mouth to mouth. Peax be with the.

The frendes salute the. Grete the frendes by name.

.F.

The Epystle vnto the Hebrewes.

How God dealte louyngly with them of the olde tyme in sendynge them his Prophetes, but moche more merepe hath shewed vs, in that he sent vs his owne sonne. Of the moste excellent glorye of Jesus Chryste, whiche in all thynges is lyke to his father.

CAPI. I.

A

GOd in tyme paste dyuerslye and many wayes, spake vnto the fathers by the Prophetes but in ℣ these last dayes he hath spoken vnto vs by his sonne, whome he hath made heyre of all thinges: by whom also he made the worlde, ✱ Whiche beynge the bryghtnes of his glory, and expresse ymage of his substance, bearynge vp all thinges with ℣ worde of his power, hath to his owne person ℣ pureged oure synnes, and is sytten on the ryght hand of the maiestye on hygh, ℣ is more excellent then the angels, for as moche as he hath by inheritaunce obteyned a more excellent name then they.

For vnto whiche of the angels sayd he at any tyme: ✱ Thou arte my sonne, this daye begate I the? And agayne: ✱ I wyll be his father, and he shalbe my sonne: ✱ And agayn when he bryngeth in the first begotten sonne in to the worlde, he sayth: ✱ And all the angels of God shall worshyppe hym. And of the angels he sayth: ✱ He maketh his angels spirites, and his mynysters flammes of fyre. But vnto the sonne he sayth: ✱ God, thy seate shall be for euer and euer. The scepter of thy kyngdome is a ryght scepter. Thou haste loued ryghteousenes and hated wyckednes. Wherfore God, whyche is thy God, hathe anoynted the with the ℣ Oyle of gladnes aboue thy felowes.

And thou Lorde in the begynnynge hast layde the foundacion of the erth. And the heuens are the workes of thy hãdes. They shal perysshe, but thou shalte endure. They all shall were olde as doth a garmente: and as a vesture shalte thou chaunge them, and they shall be chaunged. But thou arte all wayes, and thy yeres shall not fayle. ✱ Vnto whiche of thy aungels sayde he at any tyme: Sit on my ryghte hande, tyll I make thyne enemyes thy fote stole: Are they not all mynystrynge spyrytes, sente to mynyster, for their sakes whiche shall be heyres of saluation?

A

of these last dayes pe

Gla.ii.a

B

Psal.viii.c

Hebr.vii.d

Christ hath

and oure

Colos.i.b

Psal.ii.d

Esa.vii.b.

C

Hebr.vi.c.

Psal.cviii.a

Exod.xxiiii.b

Hebr.i.c

Psal.xliii.b

Hebr.i.c

D

Hebr.xii.a

The exhorteth vs to be obedyent vnto the new lawe, whiche Christe hathe gyuen vs, and not to be offended at the infyrmyte and lowe degree of Christe, because it was necessarye, that for oure sakes, he shulde take suche an humble state vpon hym, that he myghte be lyke vnto his brethren.

CAPI. II.

Wherfore we oughte to gyue the more herte to the thynges we haue herde least we perysshe. For yf the worde whiche was spoken by aungels, was stedfast: so that euery transgression and disobedience receyued a iust recompence to rewarde, howe shall we escape, yf we dyspyse so greate saluacion, whiche at the fyrste began to be preached of the Lorde hym selfe, and afterwarde was confermed vpon vs, by theym that herde it, God bearynge witnesse therto, bothe with sygnes and wonders also, and with dyuers myracles and gyftes of the holy ghoste, accordynge to to his owne wyll.

He hathe not vnto the Aungels put in subiection the worlde to come, whereof we speake. But one in a certayne place wytnesseth, sayenge. What is man, that thou arte mynderfull of hym? or the sonne of man that thou wylt vysyt hym? Thou madeste hym lower for a season then the aungels: thou crounedst hym with honour and glorye, and hast set hym aboue the workes of thy handes. Thou hast put all thinges in subiection vnder his feete. In that he put all thynges vnder him, he lefte nothynge that is not put vnder hym. Neuertheles we yet se not all thynges subdued, but hym that was made lesse then the Aungels, we se that it was Jesus, whyche is crowned with glorye and honoure for the suffrynge of deathe: that he by the grace of God, shoulde taste of deathe for all men.

A

Jf the despysers of Moses were so greuously punyshed, what shal become of them that make a mocke of Christe.

B

Psal.viii.c

C

For it became hym, for whome are all thynges, and by whome are all thynges, after that he hadde broughte many sonnes vnto glory, that he shoulde make the Lorde of their saluacion perfecte thorowe suffrynge. For he that sanctifyeth, and they whiche are sanctified, are all of one. For whiche cause he is not ashamed to call them brethren, sayenge: ✱ I will declare thy name vnto my brethren, and in the myddes of the congregacion wyll I prayse the. And agayn: I will put my trust in hym. And agayne: ✱ beholde here am I, ℣ the children whiche God hath gyuen me.

D

✱ Psal.xxi.c.

✱ Psal.xviii.a

For as moche then as the children were partakers of fleshe and bloude, he also hym selfe lykewyse toke parte with theym, to put downe thorowe deathe, hym that hadde rule ouer deathe, that is to saye the deuyll, ℣ that he myghte delyuer theym, whyche thorowe feare of deathe were dayenge their dayes lyfe in daunger of bondage. For he in no place taketh on him the aungels: but the seed of Abraham taketh he on hym. Wherfore in all thynges it became hym to be made lyke vnto his brethren, that he myght be mercyfull, and a faythfull bysshoppe in thynges concernynge God, to pourge the peoples synnes. For in that he him selfe suffered and was tempted, he is able to succour them that are tempted.

Esaye. viii.d.

Ose.xiii.d.

The requyreth vs to be obedyent vnto the wordes of Christe, whiche is more worthye then Moses. The punyshment of suche as wyll nedes harden their hartes.

CAPI. III.

A Therfore holy brethren, partetakers of the heuenly callynge, consyder the embassadour and hyghe preest of our profession Christ Jesus, which was faithfull to him that made him, euen as was Moses in al his housse. For this man is so moch more worthy Numer.xii.b of glorye then Moses as he that buyldeth an howse is more worthy then the house selfe. For euery house is prepared of some mā. But he that ordeyned all thinges, is God. And B Moses verely was faithfull in all his house, as a minister, to beare witnesse of tho thinges which shulde be spoken afterwarde. But Christ, as a sonne, hathe rule ouer the house (whose house are we) so that we hold fast the confidence and the reioysynge of that hope, Psal. xciiii.c. vnto the ende.

Wherfore as the holy ghost sayth: to daye yf ye shall heare his voyce, harden not youre hertes, after the rebellion in the daye of temptation in the wyldernes, where your fathers temted me, proued me, and sawe my workes xl. yere longe. Wherfore I was greued with that generacion, and sayde. They streye euer C in their hertes: they haue not knowen my wayes, so that I sware in my wrathe, that they shulde not enter into my rest. Take hede (brethren) that there be in none of you an euyll herte in vnbeleue, that he shulbe departe frome the lyuinge God: but exhorte one an other dayly, whyle it is called to daye, least any of you wexe harde herted thorow the deceytfulnesse of synne.

φ Fyrst foundacio is faith. We are partetakers of Christe yf we kepe sure vnto the ende the φ first foundation, so longe as it is sayde: to daye yf ye heare his voyce, harden not your hertes, as when ye re- D belled. For some, when they hearde dyd rebelle: howbe it not all that came out of Egypte vnder Moses. But with whome was he displeased. xl. yeres? Was he not displeased with theym that synned, whose carkases were ouerthrowen in the wyldernesse? To whome sware he that they shoulde not enter into his rest: but vnto them that beleued not? And we se that they coulde not enter in, because of vnbeleue.

¶ The Sabboth or rest of the Christen: punysshmente of vnbeleuers: the nature of the worde of God.

CAPI. IIII.

A Let vs feare therfore least any of vs forsakinge the promes of entringe into his rest, shulde seme to come behynde. For vnto vs was it declared, as well as vnto them. But it profited not them in that they herde φ worde, because they which herde it, coupled it not with φ faith. But we whiche haue beleued, we enter into his rest, as contrarye wyse he sayde to the other, * I haue sworne in my wrathe, they shall not enter into my rest. And that spake he verely longe after that the workes were made and the foundacion of the worlde layde. For he spake in a certayne place of the seuenth daye, on this wyse: And God * dyd rest the seuenth daye from all his workes. And in this place agayne: They shal not come into my rest. B

Seynge therfore it foloweth that some muste enter thereinto, and they to whome it was first preached, entred not therin for their vnbeleue: Agayne he appointed in Dauid a certayne presente daye after so longe a tyme/ sayeng as it is rehersed: this daye yf ye heare his voyce, be not herde herted. For yf Josue C had gyuen them rest, then wolde he not afterwarde haue spoken of an other daye. There remayneth therfore yet a rest to the people of God. For he that is entred into his rest, with φ ceasse frome his owne workes, as God dyd frome his. φ Synne is oure worke frome whi all must re that entre to the reste a quyet con ēce in Chri

Let vs study therfore to enter into that rest, least any man fall after the same exemple, into vnbeleue For the worde of God is quicke, and myghtye in operacion, and sharper then any two edge swerde: and entreth throughe, euen vnto the dyuidinge a sonder of the soule and the spirite, and of the ioyntes and the mary: and iudgeth the thoughtes and the intentes of the herte: neyther is there any creature vnmanifest in the sighte of him. For all thinges are naked and bare vnto the eyes of hym, of whome we speake. D Eccles. xv. Psal. xxxiii.

¶ Christe is oure hyghe preste, and seate of grace, and more excellente then the hyghe preestes of the olde lawe.

CAPI. V.

A Seynge then that we haue a greate hyghe preeste, whyche is entred into heauen, (I meane Jesus the sonne of God) let vs holde our professiō. For we haue not an high preest, which can not haue compassion on our infirmities: but was in all poyntes tempted lyke as we are: but yet without synne. Let vs therfore go boldely vnto the seate of grace that we maye receyue mercy, and fynde grace to helpe in tyme of nede.

✝ For euery hyghe preest taken out of men is ordeyned for men, in thinges pertaynynge to God: to offer gyftes & sacrifices for synne: whiche can haue compassion on the ignoraūt, and on them that are out of the waye, because he him selfe also is compased with infirmitie: and for this infirmities sake he is bounde to offer for synnes, as well for his owne part, as for the peoples. And no man taketh honour vnto him selfe, but he that is called of God, as was Aaron.

B Euen so lykewyse, Christ glorified not him selfe, to be made the hyghe preest: but he that sayde vnto him: * Thou arte my sonne, this daye begate I the, glorifyed him. As he also in an other place speaketh: * Thou arte a preest for euer, after the order of Melchisedech. ✝ 1. Par. xxiii. Psalmo. ii. Psalm. cix.

Which φ in the dayes of his flesshe, dyd offer vp prayers and supplications, with stroge crye and teares vnto him that was able to saue him frome death and was also herde, because of his Godlynes. And thoughe he φ The da of his fle sygnyfye, tyme of his humanyte. xxii.c

were

were Gods sonne, yet lerned he obedience, by tho thinges whiche he suffred, and was made perfect, and the cause of euerlastinge saluacion vnto all them that obeye him: and is called of God an hyghe preest, after the order of Melchisedech.

D Whereof we haue many thynges to saye, whiche are harde to be vttered: because ye are dull of hearynge. For when as concernynge the tyme, ye oughte to be teachers, yet haue ye nede agayne, that we teache you the firste principles of the worde of God: and are become suche as haue nede of mylke, and not of stronge meat: for euery man that is fed with mylke, is vnskylfull of the worde of ryghteousnesse. For he is but a babe. But stronge meate belongeth to theym that are perfecte, which thorow custome haue their wyttes exercised, to iudge bothe good and euyll.

☞

¶ He goeth forth with the thynge that he began in the latter ende of the.v. chapter and exhorteth them not to fayne, but to be stedfaste and patient: sithens God is sure in his promysse.

CAPI. VI.

A Therfore leauynge the doctrine pertaynynge to the begynninge of a Christen man, let vs mount vnto perfection, and layeng no more the foundacion of repentaūce frome deed workes, & of faith towarde God, of baptysmes, of doctrine, and of layenge on of handes, and of resurrection frome death and of eternall iudgement. And so will we ☞, yf God permitte. For it is not possible that they which were ones lyghted, and haue tasted of the heauenly gyft, and were become partetakers of the holy ghost, and haue tasted of the good worde of God, and of the power of the worlde to come: yf they fall, thulde be renued agayne into repentaunce, crucyfyenge vnto them selues agayne the sonne of God & makinge a mocke of him.

B For that earth which drynketh in the rayne that commeth ofte vpon it, and bringeth forth herbes conuenient for theym that dresse it, receyueth blessinge of God. But that grounde whiche beareth thornes and bryars, is reproued, and nyghe vnto cursynge: whose ende is to be burned. Neuertheles (deare frendes) we trust to se better of you, and thinges whiche accompany saluacion, thoughe we thus speake. For God is not vnrighteous that he shulde forget youre worke and laboure that procedeth of loue, whiche ye shewed in his name, who haue ministred vnto the saynctes, and yet ministre. Yea, we desyre that euery one of you shewe the same diligence, to the stablysshynge of hope, euen vnto the ende: ☞ ye faynte not, but folowe them, which thorow faith and pacyence inherit the promises.

For when God made promes to Abraham: D because he hadde no greater thinge to sweare by, he sware by him selfe, sayenge: Surely I will blesse the and multiplie the in dede. And so after that he hadde tarved a longe tyme, he enioyed the promes. For men sweare by him that is greater then them selues, and an othe for confirmacion is amonge them an ende of all stryfe. So God willinge better abounddauntly to shewe vnto the heyres of promes, the stablenes of his counsayle, added an othe that by two * immutable thinges (in which it was impossible that God shuolde lye) we myght haue perfect consolacion, whiche haue fled, for to holde fast the hope that is set before vs, whiche we haue as an ancre of the soule, both sure and stedfast, and entrynge in, into tho thinges which are within the vayle, into whiche the forerunner is entred in, I meane Jesus that is made an hyghe preest for euer, after the order of Melchisedech.

* Two immutable thinges: the promyse and the othe.

¶ He compareth the preesthode of Chryst vnto Melchisedech, but to be farre more excellent.

CAP. VII.

THis Melchisedech, kynge of Salem, (whiche beynge Preeste of the moost hyghe God, met Abraham, as he returned frome the slaughter of the kynges, and blessed hym: to whome also Abraham gaue tythes of all thynges) fyrste is by interpretation kynge of ryghtwysnesse: after that he is kynge of Salem, that is to saye, kynge of peax: without father without mother, without kynne, and hathe neyther begynnynge of his dayes, neyther yet ende of his lyfe: but is lykened vnto the sonne of God, and contynueth a preeste for euer. Consyder what a mā this was vnto whome the Patriarke Abrahā gaue tythes of the spoyles. And verely those children of Leui, whiche receyue the office of the preestes, haue a commaundement to take accordynge to the lawe, tythes of the people that is to saye, of their brethren, yea thoughe they sprynge out of the loynes of Abraham. But he whose kynred is not counted amonge them receyued tythes of Abraham, and blessed hym that hadde the promyses. And without all gaynsayenge, he which is lesse, receyueth blessynge of him which is greatter. And here men that dye, receyue tythes. But there he receyueth tythes of whome it is witnessed, that he lyueth. And to saye the truthe, Leuy hym selfe also whiche receyueth tythes, payed tythes in Abraham. For he was yet in the loynes of his father Abraham, when Melchisedech met him.

A Genes. xiiii. d.

B

Yf nowe therfore perfection came by the preesthode of the Leuytes (for vnder that preesthode the people receyued the lawe) what nede it further more that an other preest shulde aryse, after the order of Melchysedech, and not after the order of Aaron? For yf the preesthode be translated, then of necessitie must the law be translated also.

For he of whome these thynges are spoken, pertayneth vnto an other tribe, of whiche neuer man serued at the aulter. For it is euidente that our Lorde sprange of the tribe of Juda, of whiche tribe, Moses spake nothinge concernynge preesthode. And it is yet a more euydent thinge, yf after the lykenes of

C

Melchisedech there aryse an other preest, whiche is not made after the lawe of the carnall commaundement: but after the power of the endlesse lyfe. (For he testifyeth: * Thou arte a preest for euer, after the order of Melchisedech). Then the commaundement that wet afore, is disanulled, because of her weakenes, and vnprofytablenes. For the lawe made nothinge perfecte: but was an inducement of a better hope, by whiche, we drawe nyghe vnto God.

* Psal. cix. c

And for this cause it is a better hope, that it was not promysed withoute an othe. For those preestes were made without othe, but this preest with an othe, by him that sayde vn to hym. The Lorde sware, and will not repent: Thou arte a preest for euer after the order of Melchisedech. And for that cause was Jesus a stablysher of a better testament. D

And amonge theym many were made preestes, because they were not suffred to endure by the reason of death. But this man, because he endureth euer, hath an euerlastynge preesthode. Wherfore he is hable also euer to saue theym that come vnto God by him, for as moche as he euer lyueth, to make intercessyon for vs.

For suche an hyghe preest it became vs to haue whiche is holy, harmelesse, vndefyled, seuered frome synners, and made hygher then heauen. Which needeth not dayely (as ponder hyghe preestes) to offer vp sacrifices firste for his owne synnes, & then for the peoples synnes. For that dyd he ones for all, when he offred vp hym selfe. For the lawe maketh men preestes, whiche haue weakenes: but the worde of the othe that came sythens the law maketh the sonne preest, which is perfect for euermore.

Chryste ones sacrificed, purged all sinnes

¶ The offyce of Chryste is more worthye then the preestes offyce of the olde lawe, whiche was vnperfecte, and therfore abrogate.

CAPI. VIII.

A Of the thinges whiche we haue spoken this is the pyth: that we haue suche a bysshop that is sitten on the righthand of the seate of maiestie in heauen, and is a minister of holy thinges, and of the very tabernacle whiche God pyght, and not manne. For euery bysshop is ordeyned to offer gyftes and sacrifices: wherfore it is of necessitie that this man haue somewhat also to offer. For he were not a Preeste, yf he were on the earthe where preestes are that accordynge to the law offer gyftes, who serue vnto the exemple and shawowe of heauenly thinges: euen as the answer of God was gyuen vnto Moses when he was about to fynysshe the tabernacle. Take hede (sayde he) that thou make all thynges accordynge to the patrone shewed to the in the mount. Exodi. xv. d. B

But nowe hath he obtayned a more excellent office, in as moche as he is mediatour of a better testament, which was made for better promyses. For yf that firste testament had bene fautelesse: then shoulde no place haue bene sought for the seconde. For in rebukinge them he sayethe: * Beholde the dayes will come, (sayth the Lorde) and I will fynysshe vpon the house of Israel, and vpon the house of Juda, a newe testament: not lyke the testament that I made with their fathers at that tyme, when I toke theym by the handes, to leade theym oute of the lande of Egypte, for they contynued not in my testament, and I regarded them not, sayth the Lorde. Hiere. xxxi. C

For this is the testament that I will make with the house of Israel: After those dayes, sayth the Lorde, I wil put my lawes in their myndes, and in their hertes I will write the, and I wyll be their God, and they shall be my people. And they shall not teache, euerye man his neyghboure, and euery man his brother, sayenge: Knowe the Lorde: for they shall knowe me, frome the least to the moste of them: For I will be mercyfull ouer their vnrighteousnesse, and on their synnes and on their iniquities. In that he sayth a new testament, he hathe disanulled the olde. Nowe that which is disanulled and waxed olde, is redye to vanysshe awaye. D

¶ The prophyte and worthynes of the olde Testament and how farre the newe excelleth it.

CAPI. IX.

A That firste tabernacle therfore hadde ordynaunces, and seruynges of God, and worldelye holynesse. ✠ * For there was a fore tabernacle made, wherin was the candelstycke and the table, and the shewbred which is called holy. But with in the seconde vayle was there a tabernacle, whiche is called the holy of holyes, whiche hadde the golden senser and the arcke of the testament ouerlayde roundeaboute with golde, wherin was the golden pot with Manna, and Aarons rodde that sprange, and the tables of the testament. Ouer the arcke were the Cherubins of glory, shadowynge the seate of grace. Of whiche thinges we will not now speake partycularly. * Exo. xxvi. and xxxvi. B

When these thinges were thus ordeyned, the preestes went alwayes into the firste tabernacle and executed the seruice of God. But into the seconde went the hyghe preest alone, ones a yere: and not without bloude, whiche he offered for him selfe, and for the ignorance of the people. Wherby the holy ghost this signified that the waye of holy thinges, was not yet opened, whyle as yet the firste tabernacle was standynge. Whiche was a similitude for the tyme then present, and in whiche were offered gyftes and sacrifices that coulde not make the minister perfect, as pertayning to the conscience with only meates & drynkes, and dyuers washynges and iustifyenges of the flesshe, which were ordeyned tyll the tyme of reformacion. C

✠ But Christ beynge Bysshoppe of good thynges to come, came by a greatter & a more perfecte tabernacle, not made with handes: that is to saye, not of this maner buyldinge, neyther by the bloude of gootes and calues; but D

D but by his owne bloude he entred in, ones for all into the holy place, and founde eternall redemption. ☞ For yf the bloude of oxen and of gotes, and the asshes of an heyfer, when it was sprynkled, purifyed the vncleane, as touchinge the purifyenge of the flesshe: how moche more shall the bloude of Christ (which thorowe the eternall spirite, offered hym selfe without spot to God) pourge your consciences from dede workes, to serue the lyuynge God?

And for this cause is he mediator of the newe testament, that thorowe death which chaunced for the redemption of those transgressions that were in the firste Testament, they which were called, myghte receyue the promyse of eternall inheritaunce. ☞ For E where so euer is a testament, there must also be the death of him that maketh the testamẽt. For the testament taketh auctoritie when mẽ are dede: for it is of no value as longe as he that made it, is a lyue. For whiche cause also neyther the firste testamẽt was ordeyned without bloude. For when all the commaundemẽtes were redde of Moses to all the people, he toke the bloude of calues and of gotes, with water and purple, woolle and yssope, & sprinkled bothe the boke, and all the people, sayenge: * This is the bloude of the testamente which God hath appointed vnto you. Moreouer, he sprenkled the tabernacle with bloud also, and all the ministringe vessels. And also almoste all thinges, are by the lawe pourged with bloude, and withoute sheadynge of bloude is no remission.

It is then nede that the resemblaunces of heauenlye thynges, be purifyed with suche thinges: but the heauenly thynges them selues are purifyed with better sacrifyces then are those. For Christe is not entred into the holy places that are made with handes, whiche are but figures of true thynges: but is entred into very heauen, to appeare now in the ☞ sight of God for vs: not to offer hym self often, as the hyghe preest entreth into the holy G place euery yere with straunge bloude, for then must he haue often suffred frome the begynnynge of the worlde. But nowe in the ende of the worlde, hathe he appeared ones, to put synne to flyghte, by the offeringe vp of hym selfe: And as it is appoynted vnto men that they shall ones dye, and then commeth the iudgement, * euen so Christe was ones offered to take awaye the synnes of manye, and vnto theym that looke for hym, he shall appeare agayne withoute synne vnto saluation.

¶ The olde lawe hadde no power to clense awaye synne: but Christe dyd it with offeringe of his bodye ones for all. In exhortacion to receiue this goodnesse of God, thankfullye, with pacyence, and stedfaste fayth.

CAPI. X.

A ☞ FOr the lawe hauynge the shadowe of good thinges to come, and not the thynges in their owne fassion can neuer with the sacrifices whiche they offer yere by yere cõtinually, make the commers therunto perfect For would not then those sacrifices haue ceased to haue bene offered, because that the offerers beynge ones pourged shulde haue had no more conscience of synnes. Neuertheles in those sacrifices is there mencyon made of synnes euery yere. * For it is impossible that the bloude of oxen and of gotes shuld take away synnes. *Leuit.xvi.c

Wherfore when he commeth into the worlde, he sayethe. * Sacrifice and offeringe B thou wouldest not haue: but a body haste thou ordeyned me. In sacrifices and synneofferynges thou hast no lust, Then I sayde: Loo I come, in the chiefest of the boke it is wrytten of me, that I shulde w thy wyll, O God. Psal.xxxix.b. Aboue, when he had sayde sacrifice and offerynge, and burnt sacrifices, and synneofferynges thou wouldest not haue, neyther hast allowed (whiche yet are offered by the lawe) and then sayde: Loo I come to do thy wyll, O God: he taketh awaye the firste to stablysshe the latter. By whiche will, we are sanctifyed: by the offeringe of the body of Jesu Christ ones for all. Christes body is but once offred.

And euery preest is redy dayly mynistringe, and ofte tymes offreth one maner of offringe C whiche canne neuer take awaye synnes. But this Christ after he hadde offred one sacrifyce for synnes, sate hym downe for euer on the ryghte hande of God, and frome hencefor the tarryeth tyll his ennemyes be made his foote stoole. For with one offringe hathe he made perfect for euer them that are sanctifyed. And the holy ghost also beareth vs recorde of this, euen when he tolde before: * This is the testament that I will make vnto theym: after those dayes, sayth the Lorde. I will put my lawes in their hertes and in their mynde I will wryte them, and their synnes and wyckednesses will I remẽber no more. And where remission of these thinges is, there is no more offringe for synne. Psal cix.a *Hiere xxxi.c ☞

Seynge brethren that by the meanes of the D bloude of Jesu, we may be bolde to enter into that holy place, by the newe and lyuynge waye which he hath prepared for vs, through the vayle, that is to saye, by his flesshe, And seynge also we haue an hyghe preeste whyche is ruler ouer the house of God, let vs drawe nyghe with a true herte in a full fayth, sprinkled in oure hertes frome an euyll conscience, and washed in our bodyes with pure water: and let vs kepe the profession of oure hope / withoute wauerynge (for he is faythfull that promysed) and let vs consyder one an E other, to prouoke vnto charitie, and to good workes: and let vs not forsake the felawesshyppe that we haue amonge oure selues, as the maner of some is: but let vs exhorte one an other, and that so moche the more, because ye se that the daye drawethe nyghe. Heb.x.c ☞

For yf we synne willyngly after that we haue receyued the knowledge of the truthe / there remaynethe no more sacrifyce for synnes, but a fearefull lokynge for iudgement, and

violent fyre, whiche shall deuoure the aduersaries. He that despyseth Moses lawe, dyeth without mercy vnder two or thre witnesses. Of how moche sorer punyshment suppose ye, shall he be counted worthye, whiche treadeth vnder fote the sonne of God: and counteth the bloude of the testament as an vnholy thinge wherewith he was sanctified, and wyth dishonoure to the spirite of grace. For we knowe hym that hath sayde: ✱ Vengeaunce belongeth vnto me, I will recompence sayethe the Lorde. And agayne: the Lorde shall iudge his people. It is a fearfull thinge to fal into the handes of the lyuynge God.

F Deut. xxxii.e

Call to remembraunce the dayes that are passed, in whyche after ye had receyued light, ye endured a great fyght in aduersities, partly whyle all men wondred and gased at you for the shame and tribulacion that was done vnto you, and partly, whyle ye became compagnions of them which so passed their tyme. For ye suffered also with my bondes, and toke in good worthe the spoylynge of youre goodes, and that with gladnesse: knowinge in youre selues that ye hadde in heauen a better and an endurynge substaunce. Cast not away therfore youre confidence whiche hath greate rewarde to recompence. ✱ For ye haue nede of pacience, that after ye haue done the wyll of God, ye myght receyue the promyse. For yet a verye lytell whyle, and he that shall come, will come, and will not tarye. But the iuste shall lyue by faith. And yf he withdrawe him selfe, my soule shall haue no pleasure in him. We are not they whiche withdrawe our selues vnto damnacion, but we appertayne to faith, to the wynnynge of the soule.

G ✱Habac. ii.a.

¶ What faith is, and a commendacion of the same. The ded fast beleue of the fathers in olde tyme.

CAPI. XI.

A

FAith is a sure confydence of thynges whiche are hoped for, and a certaynte of thinges whiche are not sene. By it the elders were well reapported. ✱ Thorowe faith we vnderstande that the worlde was ordeyned by the worde of God, and that thinges whiche are sene, were made of thinges which are not sene.

✱Geneli.i.a.

✱ By faith Abell offered vnto God a more plenteous sacrifice then Cayn: by whiche he obteyned wytnesse that he was ryghteous, God testifienge of his gyftes: by whiche also he beynge ded, yet speaketh.

✱Gene.iiii.a

✱ By faith was Enoch translated that he shulde not se deathe: ney ther was he founde: for God hadde taken hym awaye. Before he was taken awaye, he was reported, that he hadde pleased God: whereas without faith it is vnpossible to please hym. For he that commeth to God, muste beleue that God is, and that he is a rewarder of them that seke hym.

✱Geneli. v.c Eccle. xliii.c.

B

✱ By faith, Noe honoured God, after he was warned of thynges which were not sene and prepared the arcke to the saueynge of his

✱Genel. vi.c. Eccles. xliii.c

housholde, thorow which, he condemned the worlde, and became heyre of the ryghtwysnes of faith.

C

✱ By faith, Abraham, when he was called, obeyed, to go out into a place, whiche he shulde afterwarde receyue to inheritaunce, and he went out, not knowynge whether he shulde go.

✱Gene.xii.

By faythe, he remoued into the lande that was promysed hym, as into a straunge countrey, and dwelte in tentes: and so dyd Isaac and Jacob, heyres with hym of the same promyse. For he looked for a cytie hauynge a foundacion, whose buylder, and maker, is God.

✱ Thorowe faythe, Sara also receyued strength to be with chylde, and was delyuered of a chylde, when she was passe age, because she iudged hym faithfull whiche hadde promysed.

✱Geen.xxi.

And therfore sprange there, of one whyche was as good as deed, so many in multytude, as the starres of the skye, and as the sonde of the see shore which is innumerable.

And they all dyed in faythe, and receyued not the promyses: but sawe them a farre of, and beleued theym, and saluted theym: and confessed that they were straungers and pylgrymes on the earthe. They that saye suche thynges, declare that they seke a countrey. Also yf they hadde bene myndefull of that countrey, frome whence they came out, they hadde leasure to haue returned agayne: but now they desyre a better, that is to saye an heauenly. Wherfore God is not ashamed of them, euē to be called their God: for he hath prepared for them a cytie.

D

By faith, Abraham offered vp Isaac, whē he was tempted, and he offered hym beynge his onely begotten sonne, whyche hadde receyued the promyses of whome it was sayde, ✱ In Isaac shall thy seed be called: for he cōsydered that God was hable, to rayse vp agayne frome deathe. Therfore receyued he hym, for an exemple.

✱Gen.xxii.d. Eccle.xliiii.c

✱ In faith Isaac blessed Jacob and Esau, concernynge thynges to come.

✱Ge.xxvii.d

✱ By faythe, Jacob when he was a dyenge, blessed bothe the sonnes of Joseph, and bowed hym selfe towarde the toppe of his scepter.

✱Gen.xlix.a

✱ By Faythe, Joseph when he dyed, remembred the departynge of the chyldren of Israel, and gaue commaundement of his bones.

✱Geneli.l.d.

E

✱ By faith, Moses when he was borne, was hyd thre monethes of his father and mother, because they sawe he was a proper chyld: neyther feared they the kynges commaundement.

✱Exodi. ii.a

By Faith, Moses when he was great, refused to be called the son of Pharaos daughter, and chose rather to suffre aduersitie with the people of God, then to enioye the pleasures of synne for a season, and esteemed the rebuke of Christe, greatter ryches then the treasure of Egypte. For he hadde respect vnto the rewarde.

By faith

By faythe, he forsoke Egypte, and feared not the fearcenesse of the kynge. For he endured euen as he hadde sene him whiche is inuisyble.

F

✱ Thorowe faythe, he ordeyned the easter lambe, and the effusion of bloud, least he that destroyed the fyrste borne, shoulde touche theym.

✱ By faythe, they passed thorowe the reed see, as by dyre lande, whyche when the Egyptians hadde assayed to do, they were drowned.

✱ By faythe, the walles of Jerico fell downe after they were compased about seuen dayes.

✱ By faythe, the harlot Raab perysshed not with the vnbeleuers, when she had receyued the spyes to lodgynge peasably.

And what shal I more say, the tyme wold fayle me to tell of Gedeon, of Barach, and of Sampson, and of Jephthae: also of Dauid and Samuel, and of the Prophetes: ✣ Whiche thorowe faythe subdued kyngdomes wrought ryghteousnes, obteyned the promyses, stopped the mouthes of lyons, quenched the violence of fyre, escaped the edge of the swerde, of weake were made stronge, waxed valiaunt in fight, turned to flight the armyes of the alientes. And the wome receyued their dead raysed to lyfe agayne.

G

Other were racked, and wolde not be delyuered, that they myght receyue a better resurrection. Other tasted of mockynges and scourgynges, moreouer of bondes and prysonment: were stoned, were hewē a sonder, were tempted, were slayne with swerdes, walked vp and downe, in shepes skynnes, in gootes skynnes, in nede, tribulation, and vexation, which the worlde was not worthye of: they wandred in wyldernes, in mountaynes, in dennes and caues of the earthe.

And these all, thorowe faythe, obtayned good reporte, ✣ and receyued not the promes, God prouydynge a better thynge for vs, that they without vs shoulde not be made perfecte.

¶ An exhortacion to be patient and stedfast in trouble and aduersite, vpon hope of euerlasting rewarde. A commendacion of the newe Testament aboue the olde.

CAPI. XII.

A Wherfore let vs also (seynge we are compased with so great a multitude of witnesses,) laye awaye all that presseth downe, and the synne that hangeth on, and let vs runne with pacience vnto the battayle that is set before vs, lokynge vnto Jesus the auctor and fynysher of oure faythe, whiche for the ioye that was set before hym, abode the crosse, and despysed the shame, and is set downe on the ryghthonde of the trone of god. Consyder therfore, howe he endured suche speakynge agaynste hym of synners, least ye shoulde be weryed and faynte in youre myndes. B For ye haue not yet resysted vnto bloudsheddynge, stryuynge agaynste synne. And haue forgotten the consolacion, whiche speaketh vnto you, as vnto chyldren: my sonne despyse not the chastenynge of the Lorde, neither faynte when thou arte rebuked of him: for whome the Lorde loueth, hym he chasteneth: yea, and he scourgeth euery sonne that he receyueth. Prouer.iii.b.

Yf ye endure chastenynge, God offreth him selfe vnto you as vnto sonnes. What sonne is that whome the father chastyseth not? Yf ye be not vnder correction (whereof all are partetakers) then are ye bastardes and not sonnes. Wherfore seynge we had fathers of our flesshe which corrected vs, and we gaue them reuerence: shulde we not moche rather be in subiection vnto the father of spirituall gyftes that we myght lyue? And they verely for a fewe dayes, nurtred vs after their owne pleasure: but he learneth vs vnto that which is profytable, that we myghte receyue of his holynesse. C

No maner chastysynge for the present tyme semeth to be ioyous, but greuous: but afterwarde it bringeth the quyet frute of right wysnes, vnto them which are exercised in the same. D

Stretche forthe therfore agayne the handes which were let downe, and the weake knees, and se ye haue strayghte steppes vnto your fete, least any haltynge turne you out of the waye: yea let it rather be healed. Embrace peax with all men and holynes: without whiche no man shall se the Lorde. And loke, that no man be destitute of the grace of God, and that no rote of bitternes spyrynge vp and trouble, and therby many be defyled: and that there be no fornicator, or vnclene person, as Esau, which for one breakfast sold his byrthryghte. E Yet knowe howe that afterwarde when he wolde haue inheryted ꝑ dyed synge, he was put by, and he founde no meanes to come therby agayne: no though he desyred it with teares. Genes.xxv.d. Genes. xxvi.e

For ye are not come vnto the mounte that can be touched, and vnto burnynge fyre nor yet to myst and darkenes and tempest of weder, nyther vnto the sounde of a trompe and the voyce of wordes: whiche they that herde it, wysshed awaye: that the communication shulde not be spoken to them. For they were not able to abyde, that was spoken. Yf a beast hadde touched the mountayne, it muste haue bene stoned, or thruste thorowe with a darte: euen so terryble was the sight whiche appeared. Moses sayde, I feare and quake. Genesis.xix.b and xxic Exodi.xix.c

But ye are come vnto the mount Syon, and to the cytie of the lyuynge God, the heauenly Jerusalem: and to an innumerable syghte of aungels, and vnto the congregacion of the fyrst borne sonnes, whiche are wrytten in heauen, and to God the iudge of all, and to the spyrytes of iust and perfect men, and to Jesus ꝑ mediator of the newe Testament, and to the sprynklynge of bloude that speaketh better, then the bloude of Abel. F

See ye despyse not hym that speaketh. For yf they escape not whiche refused hym that spake on earthe: moche more shall we not es- G

cape, yf we turne awaye frome him that speaketh frome heauen: whose voyce then shouke the earthe, and now declareth, sayenge: yet ones moze will I shake, not the earth onely, but also heauen. Now, this that he sayth, yet ones moze, signifieth the remouynge awaye of those thinges which are shaken, as of thinges whiche haue ended their course: that the thinges which are not shaken, may remayne. Wherfoze yf we receyue a kyngdome whiche is not moued, we haue grace, wherby we maye serue God, and please him with reuerence and godly feare. ✠ For oure God is a consumynge fyre.

Iqq.ii.d

Deut.iiii.d

The exhorteth vnto loue, to holyptalyte, to thynke vpon suche as be in aduersyte, to mayntayne wedlocke, to auoyde couetousnesse, to make mothe of them that preache Goddes wozde, to beware of straunge learnynge to be content to suffre rebuke with Chriſte, to be thankfull vnto God, and obedyent vnto oure heades.

CAPI. XIII. ✠

A LEt brotherly loue continue. Be not forgetfull to lodge straungers. For therby haue dyuers receyued aungels into their houses vnwares. Remember theym that are in bondes, euen as thoughe ye were bounde with them. Be myndefull of them which are in aduersitie, as ye whiche are yet in youre bodyes. ✠ Let wedloke be hadde in pryce in all poyntes, and let the chaumber be vndefyled for hoze kepers and aduoutrers God wyll iudge. Let your conuersacion be without couetyse, and be contente with that ye haue alredy. For he verely sayde: ✠ I will not fayle the, neyther forsake the: that we may boldly saye: ✠ The Lozde is my helper, and I wil not feare what man doth vnto me. Remember them whiche haue the ouerſyghte of you, whiche haue declared vnto you the wozde of God. The ende of whose conuersacion, se ye loke vpon, and folowe their faith.

✠wedloke.

Iosu.i.a

B

Psal.cxvii.a.

Iesus Chriſte yesterdaye and to daye, and the same continueth for euer. ✠ ✠ Be not caryed about with dyuers & straunge learninge. For it is a good thinge that the herte be stablysshed with grace, and not with meates, which haue not profyted them that haue had their pastyme in them. ✠ We haue an aulter wherof they maye not eate which serue in the tabernacle. ✠ For the bodyes of those beastes whose bloude is brought into the holy place by the byghe preest to pourge synne, are burnt without the tentes. Therfoze Jesus, to sanctifye the people with his owne bloude, suffred without the gate. Let vs goo forth therfoze out of the tentes, and suffre rebuke with him. ✠ For here haue we no continuynge cyte: but we seke one to come.

Nume.xix.a.

Nume.xix.a.

Mich.ii.c

For by him offer we the sacrifice of prayse alwayes to God: that is to saye, the frute of those lyppes, which confesse his name. To do good, and to distribute, forget not, for with suche sacrifices God is pleased. ✠ ✠ Obeye them that haue the ouerſyght of you, & submyt your selues to them, for they watche for youre soules, euen as they that must gyue accomptes: that they maye do it with ioye, and not with grefe. For that is an vnprofytable thinge for you. Praye for vs. We haue confidence because we haue a good conscience in all thinges, and desyre to lyue honestely. I desyre you therfoze somewhat the moze abundantly, that ye so do, as I maye be restored to you quickely.

D

The God of peace that brought agayne frō death our Lozde Jesus, the greate shepeherde of the shepe, thorowe the bloude of the euerlastinge testamente, make you perfecte in all good workes, to do his wil, worckynge in you that is pleasaunt in his ſyghte thorowe Jesu Chriſt. To whome be prayse for euer whyle the worlde endureth: Amen. ✠

I beseche you (brethren) suffre the wordes of exhortation: for we haue written vnto you in fewe wozdes: knowe the brother Timothe, whom we haue sent from vs, with whome (yf he come shortly) I will se you.

Salute them that haue the ouer ſyght of you, and all the saynctes. They of Italye salute you.

Grace be with you all: AMEN.

.?.

Sent frome Italy by Timothe.

.?.

The Epistle of Saynt James.

The exhorteth to reioyce in trouble, to be feruente in prayer with stedfast beleue, to loke for all good thinges frome aboue, to forsake all vice, and thankfully to receyue the worde of God, not only hearyng it and speakynge of it, but to do therafter in dede. True relygyon or deuocion what it is.

CAPI. I.

¶ IAmes seruaunt of God, and of the Lorde Iesu Christ, sendeth greetyng to the twelue tribes which are scattered abrode. ✠ My brethren, count it exceadynge ioye, when ye fall in to diuers temptacions, knowynge that the tryng of your fayth bryngeth pacience, & let pacience haue her perfect worke, that ye may be perfect and sounde, lackynge nothynge.

If any of you lacke wysdome, let hym aske of God, which giueth to al men indifferently and casteth no man in the teeth: and it shalbe giuen him. But let him aske in fayth and wauer not. For he that doubteth is lyke the waues of the see, tost of the wynde, & caryed with violence. Neither let that man thynke he shal receyue any thynge of the Lorde. A wauerynge mynded man, is vnstable in all his wayes.

Let the brother of low degre, reioyce in that he is exalted/and the ryche, in that he is made low. For euen as the flower of the grasse shal he vanysshe awaye. The sonne ryseth with heate, and the grasse wydereth, and his floure falleth awaye, and the beautie of the fashyon of it perysheth: euen so shall the ryche man perysshe with his abundaunce.

Happy is the man that endureth in temtacion, for when he is tryed, he shall receyue the crowne of lyfe, whiche the Lorde hathe promysed to them that loue hym. ✠

Let no man say when he is temted, that he is temted of God. For God is not temted of euyls, neither temteth he any man. But euery man is temted, whyle he is drawne awaye and allured of his owne lust: Then whē lust hath conceyued, she bringeth forth synne and synne whē it is fynished, bryngeth forth deth.

Be not disceiued my dere brethren. ✠ Euery good gyft, and euery perfect gift, is frō aboue, and commeth downe from the father of lyght, with whome is no variablenes, neither is he chaūged vnto darkenes. Of his owne wil begat he vs wt the worde of truth, that we shold be the first frutes of his creatures.

Wherfore (dere brethren) let euery man be swyfte to heare, slowe to speake, and slowe to wrathe. For the wrathe of man worketh not that which is rightous before God.

Wherfore laye apart all fylthynes, al superfluitie of maliciousnes, and receyue with mekenes the worde that is graffed in you, whiche is able to saue your soules. ✠ And be ye doers of the worde, and not hearers only, disceyuyng your owne selues with sophistry. For yf any heare the worde, and do it not, he is lyke vnto a man that beholdeth his bodyly face in a glasse. For as sone as he hath loked on him selfe, he goeth his awaye, and forgetteth forthwith what his facion was. But who so loketh in the perfect lawe of libertye, and continueth therin (yf he be not a forgetful hearer but a doer of the worke) the same shall be happy in his dede.

Relygyon or deuocion.

Yf any man amonges you seme deuoute, & refrayne not his tonge, but disceyue his owne hert, this mans deuocion is in vayne. Pure deuocion and vndefyled before God the father, is this: to vysyt the fatherlesse and wydowes in theyr aduersitie, and to kepe him selfe vnspotted of the worlde. ✠

¶ The forbyddeth to haue respecte of persons, but to regarde the poore as well as the ryche, to be louyng and mercyfull, and not to boste of fayth where no dedes are: for it is but a ded fayth, where good workes folowe not.

CAPI. II. ✠

A Leuitic.xix.e. Deut.i.c. and xvi.d Proue. xiiii.e Eccle.xlii.a.

BRethren, se ye haue not the fayth of our Lorde Iesu Christ the Lorde of glorye in respect of persons. Yf there come in to your company a man with a golden ryng, and in goodly apparell, and there come in also a poore man in vyle rayment, and ye haue a respect to him that weareth the gaye clothyng, and saye vnto him. Syt thou here in a good place: and saye vnto the poore, stande thou there or syt heare vnder my forestole: are ye not partiall in your selues, and haue iudged after euyll thoughtes.

B Harken (my dere beloued brethren.) Hathe not God chosen the poore of the worlde, whiche are ryche in fayth, and heyres in the kyngdome whiche he promysed to them that loue him? But ye haue despysed the poore. Are not the ryche they whiche oppresse you, and they whiche drawe you before iudges? Do not they speake euyll of that good name after whiche ye be named?

Le. xix.d.e.f De.i.c.e xvi.d

C Yf ye fulfyll the royall lawe accordyng to the scripture whiche sayth. Thou shalte loue thyne neighbour as thy selfe, ye do well. But if ye regarde one person more then an other, ye commit synne, and are rebuked of the lawe, as trāsgressours. Who so euer shal kepe the hole lawe, and fayle in one poynt, is gylty in all. For he that sayd thou shalt not commit adultery, sayd also: thou shalt not kyll. Thoughe thou do none adulterye, yet if thou kyll, thou arte a breaker of the lawe. So speake ye, and so do, as they that shall be iudged by the law of libertie. For mercyles iudgement shall be to hym that sheweth no mercy, and mercy reioyseth agaynst iudgement. ✠

What auayleth it (my brethren) thoughe a man say he hath faith, when he hath no dedes? Can faith saue him? Yf a brother or a syster be naked, or destitute of dayly fode, and one of you saye vnto them: depart in peax, God sende you warmth and fode: notwithstandynge ye gyue them not tho thynges which are nedeful to the body: what helpeth it? Euen so, faith, yf it haue no dedes is deed in it selfe.

But

But a man wyl saye: thou hast fayth, and I haue dedes: shew me thy fayth by thy dedes, and I wil shew the my fayth by my dedes. Bileuest thou that there is one God? Thou well well. The deuyls also byleue and tremble.

D

Wilt thou understande, o thou vayne man that fayth without dedes is deed? Was not Abraham our father iustified throw workes, when he offered Isaac his sonne vpon the auter? Thou seest that fayth wrought with his dedes, and throughe the dedes was the fayth made perfect, and the scripture was fulfylled whiche sayth: Abraham byleued God, and it was reputed vnto hym for ryghtousnes, and he was called the frende of God. ✣ ✣ Ye se then that of dedes a man is iustified, and not of fayth onely. Lykewyse also was not Raab the harlot iustified throw workes, when she receyued the messengers, and sente them oute an other waye? For as the bodye without the spirite is deed, euen so fayth without dedes is deed. ✣

Gene. xxii. b. Good workes procedyng of a feythfull harte declare our iustificacion before god.

Genesis.xv.b

Iosue.ii.a

¶ what good and euyll commeth throw the tonge. The dutye of suche as be learned. The difference betwene the wisdom of the Gospel and of the worlde

CAPI. III.

A

MY brethren, let not euery man be a master, remembryng that we shall receyue the more damnacion: for in many thinges we synne all. yf a man synne not in worde the same is a perfecte man, and able to tame all the body. Beholde we put bittes in to the horses mouthes, that they shold obeye vs, and we turne aboute all the bodye. Beholde also the shyppes, whiche though they be so greate, and are dryuen of fearce wyndes, yet are they turned about with a very small helme, whyther so euer the violence of the gouerner wil: Euen so the tonge is a lytle membre, and boasteth great thynges.

The tongue.

B

Beholde, how great a thynge a lytle fyre kyndleth, and the tonge is fyre and a worlde of wyckednes. So is the tonge set among our membres, that it defyleth the hole bodye, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euen of hell.

All the natures of beestes and of byrdes, and of serpentes, and thinges of the see are meked and tamed of the nature of man. But the tong can no man tame. It is an vnruly euyll, ful of deedly poyson. Therwith blesse we God the father, and therwith curse we men, which are made after the lykeneße of God. Out of one mouth commeth blessing and cursing. My brethren these thynges ought not so to be. Dothe a kounteyn send forth at one place, swete water and bytter also? Can ϸ fygge tree (my brethren) beare olyue beries, or a vyne beare figes? So can no kounteyn giue bothe salt water and freshe also. Yf any man be wyse and endued with lernynge amonges you, let hym shew the workes of his good conuersacion in mekenes that is coupled with ϸ wysdome.

C

ϸ wisdome. Il mekenes and obedience must be ꝯioyned

But yf ye haue bitter enuye & stryfe in your hertes, reioyce not: neither be lyars agaynst the trouth: this wisdom descendeth not from aboue: but is erthly, vnnatural and deuyllysh. For where enuynge and stryfe is, there is vnstablenes, and all maner euyll workes. But the wysdome frome aboue is fyrste pure, then peasable and gentle, and easy to be entreated, full of mercy and good frutes, without iudgynge, and without fimulacion: yea the frute yf ryghtousnes is sowen in peax, of them that mayntayn peax.

the wysdom and worde o god.

D

ϸ Naturall, that is, all a man doth withoute th spyrite of God

¶ warre and fyghtyng commeth of voluptuousnes. The frendshipe of the world is enemite before God. An exhortacion to flee sclaunder and the vanyte of this lyfe.

CAPI. IIII.

FRom whence commeth warre and fyghtynge amonge you: come they not frome hence? euen of your voluptuousnes that reigne in your membres. Ye lust and haue not. Ye enuye, and haue indignacion, and can not obteyn. ye fyght and warre and haue not, bycause ye aske not. Ye aske and receyue not, bycause ye aske amysse: euen to consume it vpon your voluptuousnes. ye aduoutrers, and women that breake matrimonye: knowe ye not that the frendshyp of the worlde is ennimitie towardes God? Who so euer wyll be a frend of the worlde, is made the enemy of God. Eyther do ye thinke ϸ the scripture saith in vayne. The ϸ spirite that dwelleth in you, lusteth euē contrary to enuy, but gyueth more grace.

A

B

Submyt your selues to God, and resyste the deuyll, and he wyll flee from you. Drawe nye to God, and he wyll drawe nye to you. Clense youre handes ye synners, and pourge youre hertes ye wauerynge mynded. Suffre afflictions: sorowe ye and wepe. Lette youre laughter be turned to mournynge, and youre ioye to heuynes. Cast downe youre selues before the Lorde, and he shal lyft you vp. Backbyte not one an other, brethre. He that ϸ backbyteth his brother, and he that iudgeth his brother, backbyteth the lawe, and iudgeth the lawe. But yf thou iudge the lawe, thou arte not a keper of the lawe, but a iudge. There is one lawe gyuer which is able to saue and to destroye. What arte thou that iudgest an other man?

C

D

ϸ He that bakbyteth or iudgeth his brother doth iudge the law to be cupll, for ϸ lawe forbydeth to do so.

Go to now ye that saye: to day and to morow let vs go in to suche a city, and continue there a yere and by and sell, and wynne: and yet can not tell what shall happen to morow. For what thyng is your lyfe? It is euen a vapour that appereth for a lytle tyme, and then banysheth awaye: for that ye ought to saye: yf the Lorde wyll and yf we lyue, let vs doo this or that. But nowe ye reioyce in your bostynges. All suche reioysynge is euyll. Therfore to hym that knoweth how to do good, & doth it not, to hym it is synne.

Reg.xv

¶ he threatneth the wicked ryche men, exhorteth vnto patience, to beware of swearing, one to knowledge his faultes to another, one to pray for another and one to labour to bryng another to the trueth.

CAPI. V.

So

A GO to now ye ryche men. Wepe & howle on youre wretchednes that shall come vpon you. Your ryches is corrupt, your garmentes are motheaten. Your golde & your syluer are cancred, and the rust of them shall be a wytnes vnto you, & shall eate your flesshe as it were fyre. Ye haue heaped treasure togither in your last days: Beholde the hyre of the labourers which haue reped downe your feldes (whiche hyre is of you kept backe by gyle) B crepeth: and the crees of them which haue reped, are entred in to ỹ eares of the Lorde Sabbaoth. Ye haue lyued in pleasure on the erth, and in wantonnes. Ye haue nourysshed youre hertes, as in a daye of slaughter. Ye haue condemned and haue kylled the iust, and he hath not resisted you.

✠ Be patient therfore (brethren) vnto the commyng of the Lorde. Behold the husbande mā wayteth for the precious frute of the erth, and hath longe pacience therupon, tyll he receyue the yerly and the latter rayne. Be ye also patient therfore and stedle your hertes, for the commyng of the Lorde draweth nye. Grudge not one agaynst an other (brethren) lest ye be damned. Behold the iudge standeth before the dore. Take (my brethren) the prophetes for an exemple of suffering aduersitie, and of long pacience, which spake in the name of the Lord. ✠ Beholde we count them happy which endure. Ye haue herd of the pacience of Job, and haue knowen what ende the Lorde made. For the Lorde is very pitifull and mercifull.

But aboue all thynges my brethren, swere not, neither by heuen, neither, by erth, neither by any other othe. Let your ye be ye, and your naye naye, lest ye fall in to hypocrisye. yf any of you be euyll vexed, let him praye. Yf any of you be mery, let him synge psalmes. yf any be diseased among you, let him cal for the elders of the congregacion, & let them pray ouer him, and anoynt him with oyle in the name of the Lorde, & the prayer of fayth shal saue the sicke, and the Lord shal raise him vp/and if he haue committed synnes, they shalbe forgiuen him.

✠ Knowlege youre faultes one to an other, and pray one for an other, that ye may be healed. The prayer of a ryghtous man auayleth moche, yf it be feruent. Helyas was a man mortall euen as we are, and he prayed in his prayer that it myght not rayne, and it rayned not on the erthe by the space of thre yeres and syxe monethes. And he prayed agayne, and the heuen gaue rayne, and the earthe brought forthe her frute.

Brethren, if any of you stray from the truth and an other conuert him, let the same know that he whiche conuerted the synner from goynge astraye oute of his waye, shall saue a soule from deth, and shall hyde the multitude of synnes.

☞

¶ The ende of the epystle of Sayut James.

Ryches.

Two spectacles haue ye, the one lowynge me and the other at blowing tyme of which if ye lacke either, all is vnelesse.

Reg. xvii a

¶ The Epistle of Sayut Judas.

The rebuketh suche as beynge blynded with theyr owne lustes, resyste the trueth: and that we maye knowe them the better, he sayth they be suche as synne beastly agaynste nature and despyse rulers. &c. He exhorteth vs to edyfye one another, to praye in the holy ghost to contynue in loue, to loke for the commynge of the Lorde, and one to helpe another oute of the fyre.

IUdas seruaunte of Jesu Chryste, the brother of James: To them whiche are called, and sanctified in God the father, and preserued in Jesu Chryst: Mercy vnto you, and peax and loue be multiplyed. a

Beloued, when I gaue all dilygence to wryte vnto you of the commen saluacion, it was nedefull for me to wryte vnto you, to exhorte you, that ye shold continually labour in the fayth which was ones gyuen vnto the sayntes. For there are certayne craftely crepte in, of whiche it was wrytten afore tyme vnto suche iudgement. They are vngodly and turne the grace of oure God vnto wantonnes, and denye God the onely Lorde, and oure Lorde Jesus Chryste.

My mynde is therfore to put you in remembraunce, for as moche as ye ones knowe this, that the Lorde (after he hadde deliuered the people out of Egypte) ✠ destroyed them whiche afterwarde byleued not. The aungell also which kepte not their fyrst estate, but left theyr owne habitacion: he hath reserued in euerlastynge chaynes vnder darknes, vnto the iudgement of the great daye: ✠ euen as Sodom and Gomor, and the cityes about them, (which in lyke maner defiled them selues with fornicacion, and folowed ϕ straunge flesshe) are set forth for an exemple, and suffre the vengeaunce of euerlastyng fyre. Lykewyse these dreamers defile the flesshe, despise rulers, and speke euyll of them that are in auctorite.

Yet Michael the Archaungell when he stroue agaynste the deuyll, and disputed aboute the bodye of Moses, durste not gyue raylyng sentence, but sayd: the Lorde rebuke the. But these speake euyll of those thynges whiche they knowe not, and what thynges they knowe naturally, as beestes whiche are without reason, in tho thynges they corrupte them selues. Woo be vnto them, for they haue folowed the waye of Cayn, and are vtterly gyuen to the errour of Balam for lucres sake, ✠ and perysshe in the treason of Core

These persons euen amonges youre charities be spottes, ϕ feastyng togyther without feare fedynge them selues: Cloudes they are without water, caryed about of wyndes, and trees without frute at gatherynge tyme, twyse deed and plucked vp by the rootes. They are the ragynge waues of the see, fompynge oute theyr owne shame. They are wandrynge sterres, to whom is reserued the myste of darkenesse

Numer xiii B ☞

✠ Gene. xix.

ϕ Straunge flesh, that is turnynge the naturall vse vnto the vnnaturall. Roma. i. ¶ Zach. iii. a. Eccle. xli. d

D Gene. iii. d Nume. xxii. d Nume. xvi. e.

ϕ Feastinges for the reper of the poore, were called charytes.

nelle for euer.

* Apoca. i. b. Elaye. lii. c

Enoch the seuenth frome Adam prophesyed before of suche, sayinge. * Beholde, the Lorde shall come with thousandes of sayntes, to gyue iudgement agaynst all men, and to rebuke all that are vngodly amonge them of all theyr vngodly dedes, whiche they haue vngodly committed, and of all theyr cruell speakinges, which vngodly synners haue spoken agaynst hym.

C

These are murmurers, complayners, walkynge after theyr owne lustes, whose mouthes speake proude thynges. They haue men in greate reuerence bycause of aduauntage. But ye beloued, remembre the wordes whiche were spoken before of the Apostles of oure Lorde Jesu Christe, that they tolde you * there sholde be begylers in the last tyme whiche sholde walke after theyr owne vngodly lustes. These are makers of sectes, sleshly, hauynge no spirite.

* 1. Ti. iiii. a. ii. Timo. iii. a ii. Petri. ii. a.

But ye (derely beloued) edifye youre selues in your moost holy faythe, prayinge in the holy ghost, and kepe youre selues in the loue of God, lokynge for the mercy of our Lorde Jesus Christ vnto euerlastinge lyfe. And haue compassion of some, separatynge them: and other saue with feare, pullynge them oute of the fyre, and hate the fylthye vesture of the flesh. Vnto him ℣ is able to kepe you that ye fall not, and to presente you fautlesse before the presence of his glorye with ioye, that is to saye, to god our sauiour, whiche only is wise, be glorye, maiestie, dominion and power, now ✠ and for ✠ euer.

A M E N.

(?)

F

The Reuelacion of Sayne Johñ the deuyne.

CHappye are they that heare the worde of God and kepe it. He wryteth to the seuen congregacions in Asia, seyth seuen candelstyckes, and in the middes of them, one lyke vnto the sonne of man.

CAPI. I.

THe reuelacion of Jesu Christe, whiche God gaue vnto hym, to shewe vnto his seruantes thynges whi che muste shortly come to passe.

A

✠ And he sente and shewed by his aungell vnto his seruaunt Johñ, whiche bare recorde of the worde of God, and of the testimony of Jesus Christ, and of all thynges that he sawe. Happy is he that redeth, and they that heare the wordes of the prophesy, and kepe the thinges wrytten therin. For the tyme is at hande.

Johñ to the seuen congregacions in Asia. Grace with you and peax, from him which is and whiche was, and whiche is to come, and from the seuen spirites whiche are presente before his trone, and from Jesu Christ, which is a faythfull wytnes, and fyrst begotten of the deed: and Lorde ouer the kynges of the erth. Vnto him that * loued vs, and washed vs from synnes in his owne bloude, ✠ and made vs kynges and preestes vnto God his father be glorye and dominion for euermore. Amen. * Beholde he commeth with cloudes, and all eyes shall se hym: and they also whiche persed him. And all kynredes of the earthe shall wayle. Euen so: Amen. I am ϕ Alpha & Omega, the begynnynge and the endynge, sayth the Lorde almyghty, whiche is, and whiche was, and whiche is to come.

The vii. chyrches in Asia.

* Hebr. ix. i. Petri. ii. b i. Johñ. i. b

Apoca. xxiiii. Elaye. xli. c

ϕ Alpha and Omega are letters of the Greke crosse rowe, Alpha is the first letter and Omega the laste.

I Johñ youre brother and compaignion in tribulacion, and in the kyngdome and pacyence whiche is in Jesu Christe, was in the yle of Pathmos for the worde of God, and for the wytnessynge of Jesu Christe. I was in the spirite on a sondaye, and herde behynde me a great voyce, as it hadde ben of a trompe, sayinge: I am Alpha and Omega, the fyrste and the laste. That thou seest, wryte in a boke, and sende it vnto the congregacions whiche are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

L

And I turned backe to se the voyce that spake to me. And when I was turned, I sawe seuen golden candelstyckes, and in the mydes of the candelstyckes, one lyke vnto the sonne of man, clothed with a synne garment downe to the grounde, and gyrde about the pappes with a golden gyrdle. His heed and his heeres were whyte, as whyte wolle, and as snowe: and his eyes were as a flame of fyre: and his fete lyke vnto brasse, as though they byrent in a furnace: and his voyce as the sounde

D

Seuen golden candelsticke

sounde of many waters. And he hadde in his syghte hande seuen sterres. And oute of his mouthe wente a sharpe two edged swerde. And his face shone euen as the sonne in his strengthe.

And when I sawe him, I fell at his fete as deed. And he layd his syght hande vpon me sayinge vnto me: feare not. *I am the fyrste and the last, and am alyue, and was deed. And beholde I am alyue for euermore, and haue the keyes of hell and of deth. Wryte therfore the thynges whiche thou hast sene, and the thynges whiche are, and the thynges whiche shall be fulfylled hereafter: and the mysterye of the seuen sterres whiche thou sawest in my syght hande, & the seuen golden candelstyckes. The seuen sterres are the messengers of the. vij. congregations. And the seuen candelstyckes which thou sawest are the seuen congregations,

The exhorteth foure congregacions to a mende. and sheweth the rewarde of him that ouercommeth

CAPI. II.

VNto the messenger of the congregacion of Ephesus wryte: these thynges sayth he that holdeth the seuen sterres in his syghte hande, and walketh in the myddes of the seuen golden candelstyckes. I knowe thy workes, and thy labour and thy patience, and how thou canst not forbeare them which are cupyll, and examinest them which saye they are Apostles, and are not: and hast founde them lyars, and dydest washe thy selfe. And hast patience: and for my names sake hast laboured and hast not fainted. Neuertheles, I haue somwhat against the, for thou hast lefte thy fyrste loue. Remembre therfore from whence thou arte fallen, and repent, and do the fyrst workes. Or elles I wyll come vnto the shortly, and wyll remoue thy candelstycke oute of his place, onlesse thou repent. But this thou hast, because thou hatest the dedes of the Nicolaitans, whiche dedes I also hate. Lette hym that hath eares, heare, what the spirite sayth vnto the congregations. To hym that ouercommeth, wyll I gyue to eate of the tree of lyfe, whiche is in the myddes of the Paradyse of God.

And vnto the aungell of the congregacion of Smyrna wryte: These thynges sayth he that is fyrste, and the laste, whiche was deed, and is alyue. I knowe thy workes and tribulacion and pouertie, but thou art ryche. And I know the blasphemy of them which call them selues Iewes and are not, but are the congregacion of Sathan. Feare none of those thynges whiche thou shalt suffre. Beholde the deuyll shall cast of you in to pryson, to tempt you, and ye shal haue tribulacion .x. dayes. Be faythfull vnto the deathe, and I wyll gyue the crowne of lyfe. Let hym that hath eares, heare, what the spirite sayth to the congregacions: He that ouercōmeth, shall not be hurt of the seconde deth.

And to the messenger of the congregacion in Pergamos wryte: This sayth he which hath the sharpe swerde with two edges, I knowe thy workes, and where thou dwellest, euen where Sathans seate is, and thou kepest my name, and hast not denyed my faythe. And in my dayes Antipas was a faythful wytnes of myne, whiche was slayne amonge you where Sathan dwelleth. But I haue a few thynges agaynste the, that thou hast there, them that maynteyn the doctryne of Balam * whiche taughte in Balake, to put occasion of synne before the chyldren of Israel that they sholde eate of meate dedicate vnto ydoles, and commyt fornicacion. Euen so hast thou them that maynteyne the doctryne of the Nicolaytans, whiche thynge I hate. But be conuerted, or elles I wyll come vnto the shortly, and wyll fyghte agaynste them with the swerde of my mouth. Let hym that hath eares, heare what the spirite sayth vnto the congregacions. To hym that ouercommeth wyll I gyue to eate Manna that is hyd, and wyl giue him a white stone, and in the stone a new e name wrytten, whiche no man knoweth, saynge he that receyueth it.

And vnto the messenger of the congregacion of Thiatira wryte. This sayth the sonne of God, whiche hathe his eyes lyke vnto a flambe of fyre, whose fete are lyke braste: I knowe thy workes, and thy loue, seruyce, and faythe, and thy patience, and thy dedes, whiche are moo at the laste then at the fyrst. Notwithstandyng I haue a fewe thynges against the, * that thou sufferest that woman Iesabel which called her selfe a prophetesse, to teache and to disceyue my seruauntes, to make them commyt fornication, and to eate meates offered vp vnto ydolles. And I gaue her space to repent of her fornicacion, and she repented not. Beholde, I wyll caste her in to a bedde and them that commyt fornicacion with her, in to greate aduersitie, excepte they tourne frome theyr dedes. And I wyll kyll her chyldren with deathe. And all the congregacions shall knowe that * I am he, whiche serche the reynes and hertes. And I wyll gyue vnto euery one of you accordynge vnto youre workes.

Vnto you I saye, and vnto other of them of Thiatira, as manye as haue not this lernynge, and whiche haue not knowen the depenesse of Sathan (as they saye) I wyll put vpon you none other burthen, but that whiche ye haue alredye. Holde faste tyll I come, and who so euer ouercommeth and kepeth my workes vnto the ende: to hym wyll I gyue power ouer nacions, and he shall rule them with a rodde of yron: and as the vessels of a potter, shall he breake them to shyuers: Euen as I receyued of my father, so wyll I gyue hym the morynge sterre. Lette hym that hath eares, heare, what the spirite sayth to the congregacions.

The instructeth and exhorteth the Aungels of the congregations, declarynge also the rewarde of him that ouercommeth.

CAPI. III.

And

A

And wryte vnto the messenger of the congregacion of Sardis: this sayth he that hath the spirite of god and the.vii. sterres. I know thy workes: thou hast a name that thou lyuest, and thou arte dead. Be awake, and strength the thinges which remayne that are redy to dye. For I haue not founde thy workes perfecte before God. Remembre therfore how thou hast receyued an heerd, and holde fast and repent. * If thou shalte not watche, I will come on the as a theefe, and thou shalte not knowe what houre I will come apon the. Thou hast a fewe names in Sardis, whiche haue not defyled their garmentes: and they shall walke with me in white, for they are worthy. He that ouercommeth shall be clothed in wyte araye, and I wyl not put his name out of the boke of lyfe, and I wyl confesse his name before my father, and before his aungelles. Let hym that hath eares, heare what the spirite sayth vnto the congregacions.

*1. Thess. v. & ii. Petri. iii. c.

B

And wryte vnto the stydynges bysshop of the congregation at Philadelphia: this sayth he that is holy and true, * whiche hathe the keye of Dauid, whiche openeth, and no man shutteth, and shutteth, and no man openeth. I knowe thy workes. Beholde, I haue set before the an open wore, and no man can shut it, for thou hast a lytell strengthe, and hast kepte my sayinges: and hast not denyed my name. Beholde I make them of the congregacion of Sathan, whiche call them selues Iewes, and are not, but doo lye: Beholde, I wyll make them that they shall come and worwyp before thy feete: and shall knowe that I loue the.

*Esai. xxiii. & Iob. xii. c

Bicause thou hast kepte the wordes of my pacience, therfore I wyll kepe the from the houre of temptacion, whiche wyll come vpon all the worlde, to tempt them that dwel vpon the erth. Beholde, I come shortly. Holde that

C

whiche thou hast, that no man take away thy crowne. Him that ouercommeth, wyl I make a pyller in the temple of my God, & he shal go no more oute. And I wyll wryte vpon hym, the name of my God, and the name of the citye of my God, newe Ierusalem, which commeth downe out of heuen from my God, and I wyll wryte vpon him my newe name. Let him that hathe eares, heare, what the spirite sayth vnto the congregacions.

The congregacion of Laodicia.

And vnto the messenger of the congregacion whiche in Laodicia, wryte: This sayethe (Amen) the faithfull and true witnes, the begynning of the creatures of God. I know thy workes that thou art neyther colde nor hote. I wolde thou were colde or hote. So then bicause thou art bitwene both, and neither colde

D

ne hote, I wyl spue the out of my mouth: bicause thou sayest thou art ryche and increased with goodes, and hast nede of nothynge, and knowest not how thou art wretched and miserable, poore, blynde, and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayst be riche: and whyte rayment that thou mayst be clothed, that thy fylthy nakednes do not appeare: and anoynt thyne eyes with eye salue, that thou mayste se.

*Pro. iii. Heb. xii.

* As many as I loue, I rebuke and chasten. Be feruent therfore and repent. Beholde, I stand at the wre and knocke. If any man heare my voyce and open the doze, I wyll come in vnto him and wyl sup with him, and he with me. To him that ouercommeth wyl I geaunt to syt with me in my seat, euen as I ouercame and haue sytten with my father in his seate. Let hym that hath eares, heare what the spirite sayth vnto the congregacions.

¶ He seeth the heauen open, and the seate and one syttynge vpon it, and .xxiiii. seates about it with .xxiiii. elders sittynge vpon them, and foure beastes prayinge God daye and nyght.

CAPI. IIII.

A

After this I loked, and beholde a doore was open in heuen, and the fyrst voyce whiche I herde, was as it were of a trompet talkyng with me, which sayd: come vp hyther, and I wyl shewe the thinges whiche must be fulfilled hereafter. And forthwith I was in the spirite: and beholde a seate was put in heuen, and one sate on the seate. And he that sate, was to loke vpon like vnto a iaspee stone, and a sardyne stone. And there was a raynebowe about the seate, in syghte lyke to an emeralde. And about the seat were .xxiiii. seates. And vpon the seates .xxiiii. elders syttynge, clothed in whyte rayment, and had on their heedes crownes of golde.

Raynebowe

B

And out of the seate proceded lyghtenynges, and thundrynges, and voyces, and there were seuen lampes of fyre, burnynge before the seate, whiche are the seuen spiryttes of God. And before the seate there was a sea of glasse lyke vnto a crystall, and in the myddes of the seate, and rounde about the seate were foure beestes full of eyes before and behynde. And the fyrste beest was lyke a lyon, the seconde beest lyke a calfe, and the thyrde beest

Heuen lyghtes

C

had a face as a man, and the fourth beest was lyke a flyenge egle. And the foure beestes had eche one of them syxe wynges about him, and they were full of eyes within. And they haddē no reste day ne nyght, sayinge: * Holy, holy, holy, Lorde God almyghty, whiche was, and is, and is to come.

* Esay. vi.

D

And when those beestes gaue glorye and honour and thankes to hym that sate on the seate, whiche lyueth for euer and euer: the .xxiiii. elders fell downe before hym that sate on the trone, and worshypped hym that lyueth for euer, and caste their crownes before the trone sayinge: Thou arte worthy (Lorde) to receyue glorye and honoure and power, for thou hast created all thynges, & for thy wylles sake they are and were created.

¶ He seyth the lambe openynge the boke, and therfore the foure beastes, the .xxiiii. elders and the angels prayse the lambe, and do him worshype.

CAPI. V.

And

A

And I sawe in the ryght hande of hym that sate in the trone a boke wrytten wythin and on the backesyde, sealed with seuen seales. And I sawe a stronge aungell whiche cryed with a loude voyce: Who is worthye to open the boke, and to loose the seales therof. And no man in heuen ne in erth neyther vnder the earthe, was hable to open the boke, neyther to loke theron. And I wept moche, because no man was founde worthye to open and to rede the boke, neyther to loke theron.

B

And one of the elders sayd vnto me: wepe not: Beholde a lyon of the tribe of Juda, the roote of Dauid, hathe obteyned to open the boke, and to loose the seuen seales therof. And I behelde, and lo in the myddes of the seate, and of the foure beestes, and in the myddes of the elders stode a lambe as thoughe he hadde ben kylled, whiche had seuen hornes, and seuen eyes, whiche are the spirites of God, sent in to all the worlde. And he came and toke the boke out of the ryghte hande of him that sate vpon the seate.

C

And when he had taken the boke, the foure beestes and.xxiiij. elders fell downe before the lambe, haupnge harpes, and golden vyals ful of odours, whiche are the prayers of sayntes, and they songe a new songe, saying: thou art worthy to take the boke, and to open the seales therof: for thou wast kylled, and hast redemed vs by thy bloude out of all kynredes, and tonges, and people, and nacions, and hast made vs vnto our God, kynges and preestes, and we shall raygne on the erth.

D

✳ And I behelde, and I herde the voyce of many aungels aboute the trone, and aboute the beestes, and the elders. and I herde thousande thousandes, sayinge with a loude voyce: Worthy is the lambe that was kylled to receyue power, and ryches, and wysdome, and strengthe, and honour and glory, and blessing. And all the creatures which are in heuen, and on the erth, and vnder the erth, and in the see, and all that are in them I herd, sayinge: blessynge, honoure, glorye, and power be vnto him that sytteth vpon the seate, and vnto the lambe for euermore. And the foure beestes sayd Amen. And the foure and twenty elders fell vpon their faces, and worshipped him that lyueth for euermore.

¶ The lambe openeth the.vi. seales, and many thinges folowe the openynge therof.

CAPI. VI.

A

And I saw when the lambe opened one of the seales, and I herd one of the foure beestes say, as it were the noyse of thonder, come and se, and I sawe. And behold there was a whyte horse, and he that sate on hym, had a bow, and a crowne was giuē vnto him, and he went forth conquerynge, and for to ouercome. And whē he opened the second seale, I herd the second beest saye: come and se. And there went out an other horse that was redde, and power was giuen to him that sate theron to take peax frome the earthe, and that they sholde kyll one an other. ✳ And there was gyuen vnto him a great swerde.

Esay.xxvii.a

And when he opened the thyrde seale, I herd the thyrde beest saye: come and se. And I behelde, and lo, a blacke horse: and he that sate on him had a payre of balaunces in his hande. And I herde a voyce in the myddes of the foure beestes saye: a measure of whete for a penye and thre measures of barlye for a peny: & oyle and wyne se thou hurt not. And when he opened the fourth seale, I herde the voyce of the fourthe beest saye: come and se: and I loked. And beholde a grene horse, and his name that sate on him was deth, and hell folowed after hym, and power was gyuen vnto them ouer þ fourth parte of the erthe to kyll with swerde, and with honger, and with deth that commeth of vermen of the erth.

B Blake horse.

Grene horse.

And when he opened the fyfte seale, I sawe vnder the aulter, the soules of them that were kylled for the worde of God, and for the testimony whiche they had, and they cryed with a loude voyce sayinge: Howe longe tarryest thou Lorde, holy and true, to iudge, and to auenge our bloude on them that dwell on the erth? And long whyte garmētes were giuē vn to euery one of them. And it was sayd vnto thē that they sholde rest for a lytle season, tyl the nombre of their felowes and brethren, and of them that sholde be kylled as they were, were fulfylled.

C Soules vnder the aulter

Esaye.ii.b Olee.b. and Luke.xxiii.

D

And I beheld when he opened the sixt seale, and lo there was a greate erthquake, and the sunne was as blacke as sacke clothe made of heere. And the mone wexed euen as bloude, & the sterres of heuen fell vnto the erth euen as a fygge tree casteth from her her fygges, when she is shaken of a myghty wynde. And heuen vanished awaye, as a scroll when it is rolled togyther. And all mountayns and yles, were moued out of theyr places. And the kynges of the erth, and the great men, and the ryche mē, and the chefe captaynes, and the mighty men, and euery bondman, and euery free man, hyd them selues in dennes, and in rockes of the hilles: ✳ and sayd to the hylles and rockes: fall on vs, and hyde vs frome the presence of hym that sytteth on the seate, and from the wrathe of the lambe: for the great daye of his wrath is come, and who can endure it.

✳ Esaye.i.b Olee.i.b Luke.xxiii.b.

¶ He seyth the seruauntes of God sealed in theyr forehedes out of al nacions and people, which though they suffre trouble, yet the lambe fedeth them, leadeth them to the fountaynes of lyuynge water, and God shall wype awaye all teares frome theyr eyes.

CAPI. VII.

A

And after that, I sawe foure aungelles stande on the foure corners of the erth, holdynge the foure wyndes of the erth that the wyndes sholde not blow on the erth, neyther on the see, neyther on any tree.

✠ And I sawe an other aungell ascende from the rysynge of the sunne, whiche had the seale of the lyuyng God, and he cryed with a loude

B voyce

A And wryte vnto the messenger of the congregacion of Sardis: this sayth he that hath the spirite of god and the .vii. sterres. I know thy workes: thou hast a name that thou lyuest, and thou arte dead. Be awake, and strength the thinges which remayne that are redy to dye. For I haue not founde thy workes perfecte before God. Remembre therfore how thou hast receyued an heerd, and holde fast and repent. * If thou shalte not watche, I will come on the as a theefe, and thou shalte not knowe what houre I will come apon the. Thou hast a fewe names in Sardis, whiche haue not defyled their garmentes: and they shall walke with me in white, for they are worthy. He that ouercommeth shall be clothed in wyte araye, and I wyl not put his name out of the boke of lyfe, and I wyl confesse his name before my father, and before his aungelles. Let hym that hath eares, heare what the spirite sayth vnto the congregacions.

*1. Thess. v. a ii. Petri. iii. c.

B And wryte vnto the lyuynges bysnger of the congregacion of Philadelphia: this sayth he that is holy and true, * whiche hathe the kepe of Dauid, whiche openeth, and no man shutteth, and shutteth, and no man openeth. I knowe thy workes. Beholde, I haue set before the an open woze, and no man can shut it, for thou halle a lytell strengthe, and halle kepte my sayinges: and halle not denyed my name. Beholde I make them of the congregacion of Sathan, whiche call them selues Iewes, and are not, but doo lye: Beholde, I will make them that they shall come and worwyp before thy feete: and shall knowe that I loue the.

*Esai. xxiii. & and Ioo. xii. c

Bicause thou hast kepte the wordes of my pacience, therfore I will kepe the from the houre of temptacion, whiche will come vpon all the worlde, to tempt them that dwel vpon the erth. Beholde, I come shortly. Holde that C whiche thou hast, that no man take away thy crowne. Him that ouercommeth, wyl I make a pyller in the temple of my God, & he shal go no more oute. And I wyll wryte vpon hym, the name of my God, and the name of the cyte of my God, newe Ierusalem, which commeth downe out of heuen from my God, and I wyll wryte vpon him my newe name. Let him that hathe eares, heare, what the spirite sayth vnto the congregacions.

The congregacion of Laodicia.

And vnto the messenger of the congregacion whiche in Laodicia, wryte: This sayth the (Amen) the faithfull and true witnes, the begynning of the creatures of God. I know thy workes that thou art neyther colde nor hote. I wolde thou were colde or hote. So then bicause thou art bitwene both, and neither colde ne hote. I wyl spue the out of my mouth: bicause thou sayest thou art ryche and increased with goodes, and hast nede of nothynge, and knowest not how thou art wretched and miserable, poore, blynde, and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayst be riche: and whyte rayment that thou mayst be clothed, that thy fylthy nakednes do not appeare: and anoynt thyne eyes with eye salue, that thou mayste se.

D * As many as I loue, I rebuke and chasten. Be feruent therfore and repent. Beholde, I stand at the wre and knocke. If any man heare my voyce and open the doze, I wyll come in vnto him and wyl sup with him, and he with me. To him that ouercommeth wyl I graunt to syt with me in my seat, euen as I ouercame and haue syten with my father in his seate. Let hym that hath eares, heare what the spirite sayth vnto the congregacions.

*Apoc. iii. Hebr. xii. b

¶ He seeth the heauen open, and the seate and one syttynge vpon it, and .xxiiii. seates about it with .xxiiii. elders sittynge vpon them, and foure beastes praysynge God daye and nyght.

CAPI. IIII.

After this I loked, and beholde a dooze was open in heuen, and the fyrst voyce E whiche I herde, was as it were of a trompet talkyng with me, which sayd: come vp hyther, and I wyl shewe the thinges whiche must be fulfilled hereafter. And forthwith I was in the spirite: and beholde a seate was put in heuen, and one sate on the seate. And he that sate, was to loke vpon like vnto a iasper stone, and a sardyne stone. And there was Raynebowe a raynebowe aboute the seate, in syghte lyke to an emeralde. And about the seat were .xxiiii. seates. And vpon the seates .xxiiii. elders syt- F tynge, clothed in whyte rayment, and had on theyr heedes crownes of golde.

And out of the seate proceded lyghtenynges, and thundrynges, and voyces, and there were seuen lampes of fyre, burnynge before the seate, whiche are the seuen spiryttes of God. And before the seate there was a see of glasse lyke vnto a crystall, and in the myddes of the seate, and rounde aboute the seate were foure beestes full of eyes before and behynde. And the fyrste beest was lyke a lyon, the seconde beest lyke a calfe, and the thyrde beest G had a face as a man, and the fourth beest was lyke a flesynge egle. And the foure beestes had eche one of them syxe wynges about him, and they were full of eyes within. And they had no reste day ne nyght, sayinge: * Holy, holy, holy, Lorde God almyghty, whiche was, and is, and is to come.

*Esay. vi. b

H And when those beestes gaue glorye and honour and thankes to hym that sate on the seate, which liueth for euer and euer: the .xxiiii. elders fell downe before hym that sate on the trone, and worshypped hym that liueth for euer, and caste theyr crownes before the trone sayinge: Thou arte worthy (Lorde) to receyue glorye and honoure and power, for thou hast created all thynges, & for thy wylles sake they are and were created.

¶ He seyth the lambe openynge the boke, and therfore the foure beastes, the .xxiiii elders and the angels prayse the lambe, and do him worshype.

CAPI. V.

And

A And I sawe in the ryght hande of hym that sate in the trone a boke wrytten within and on the backesyde, sealed with seuen seales. And I sawe a stronge aungell whiche cryed with a loude voyce: Who is worthye to open the boke, and to loose the seales therof. And no man in heuen ne in erth neyther vnder the earthe, was hable to open the boke, neyther to loke theron. And I wept moche, because no man was founde worthye to open and to rede the boke, neyther to loke theron.

B And one of the elders sayd vnto me: wepe not: Beholde a lyon of the tryde of Juda, the roote of Dauid, hathe obteyned to open the boke, and to loose the seuen seales therof. And I behelde, and lo in the myddes of the seate, and of the foure beestes, and in the myddes of the elders stode a lambe as thoughe he hadde ben kylled, whiche had seuen hornes, and seuen eyes, whiche are the spirites of God, sent in to all the worlde. And he came and toke the boke out of the ryghte hande of him that sate vpon the seate.

C And when he had taken the boke, the foure beestes and .xxiiij. elders fell downe before the lambe, hauynge harpes, and golden vyals ful of odours, whiche are the prayers of sayntes, and they songe a new songe, saying: thou art worthy to take the boke, and to open the seales therof: for thou wast kylled, and hast redemed vs by thy bloude out of all kynredes, and tonges, and people, and nations, and hast made vs vnto our God, kynges and preestes, and we shall raygne on the erth.

D * And I behelde, and I herde the voyce of many aungels aboute the trone, and aboute the beestes, and the elders. and I herde thousande thousandes, sayinge with a loude voyce: Worthy is the lambe that was kylled to receyue power, and ryches, and wysdome, and strengthe, and honour and glory, and blessing. And all the creatures which are in heuen, and on the erth, and vnder the erth, and in the see, and all that are in them I herd, sayinge: blessynge, honoure, glorye, and power be vnto him that sytteth vpon the seate, and vnto the lambe for euermore. And the foure beestes sayd Amen. And the foure and twenty elders fell vpon their faces, and worshipped him that lyueth for euermore.

¶ The lambe openeth the .vi. seales, and many thinges folowe the openynge therof.

CAPI. VI.

A And I saw when the lambe opened one of the seales, and I herd one of the foure beestes say, as it were the noyse of thonder, come and se, and I sawe. And behold there was a whyte horse, and he that sate on hym, had a bow, and a crowne was giuen vnto him, and he went forth conquerynge, and for to ouercome. And whē he opened the second seale, I herd the second beest saye: come and se. And there went out an other horse that was redde, and power was giuen to him that sate theron to take peax frome the earthe, and that they sholde kyll one an other. * And there was gyuen vnto him a great swerde.

Esay. xxvii. a

And when he opened the thyrd seale, I herd the thyrde beest saye: come and se. And I behelde, and lo, a blacke horse: and he that sate on him had a payre of balaunces in his hande. And I herde a voyce in the myddes of the foure beestes saye: a measure of whete for a penye and thre measures of barlye for a peny: & oyle and wyne se thou hurt not. And when he opened the fourth seale, I herde the voyce of the fourthe beest saye: come and se: and I loked. And beholde a grene horse, and his name that sate on him was deth, and hell folowed after hym, and power was gyuen vnto them ouer the fourth parte of the erthe to kyll with swerde, and with honger, and with deth that commeth of vermen of the erth.

B Blake horse.

C Grene horse.

And when he opened the fyfte seale, I sawe vnder the aulter, the soules of them that were kylled for the worde of God, and for the testimony whiche they had, and they cryed with a loude voyce sayinge: Howe longe tarriest thou Lorde, holy and true, to iudge, and to auenge our bloude on them that dwell on the erth? And long whyte garmētes were giuē vn to euery one of them. And it was sayd vnto thē that they sholde rest for a lytle season, tyl the nombre of their felowes and brethren, and of them that sholde be kylled as they were, were fulfylled.

C Soules vnder the aulter

Esaye. ii. b Osee. b. and Luke. xxiii.

D And I beheld when he opened the sixt seale, and lo there was a greate erthquake, and the sunne was as blacke as sacke clothe made of heere. And the mone wered euen as bloude, & the sterres of heuen fell vnto the erth euen as a rygge tree casteth from her her rygges, when she is shaken of a myghty wynde. And heuen vanished awaye, as a scroll when it is rolled togyther. And all mountayns and yles, were moued out of theyr places. And the kynges of the erth, and the great men, and the ryche mē, and the chefe captaynes, and the mighty men, and euery bondman, and euery free man, hyd them selues in dennes, and in rockes of the hilles: * and sayd to the hylles and rockes: fall on vs, and hyde vs frome the presence of hym that sytteth on the seate, and from the wrathe of the lambe: for the great daye of his wrath is come, and who can endure it.

* Esaye. i. b Osee. i. b Luke. xxiii. d.

¶ He seyth the seruauntes of God sealed in theyr foreheades out of al nations and people, which though they suffre trouble, yet the lambe fedeth them, leadeth them to the fountaynes of lyuynge water, and God shall wype awaye all teares frome theyr eyes.

CAPI. VII.

A And after that, I sawe foure aungelles stande on the foure corners of the erth, holdynge the foure wyndes of the erth that the wyndes sholde not blow on the erth, neyther on the see, neyther on any tree.

✠ And I sawe an other aungell ascende from the rysynge of the sunne, whiche had the seale of the lyuyng God, and he cryed with a loude

voyce to the foure aungels (to whom power was giuen to hurt the erth and the see) saying hurt not the erth, neyther the see, neither the trees, tyll we haue sealed the seruauntes of our God in theyr foreheedes.

B And I herd the nombre of them which were sealed, and there were sealed an hundred and xliiij. thousande, of all the trybes of the chyldren of Israel. Of the trybe of Juda were sealed. xij. thousande. Of the tribe of Ruben were sealed twelue thousand. Of the trybe of Gad were sealed twelue. M. Of the trybe of Aser were sealed twelue. M. Of the trybe of Neptalim were sealed twelue. M. Of the tribe of Manasses were sealed twelue. M. Of ỹ trybe of Symeon were sealed twelue thousand. Of the trybe of Leuy were sealed twelue. M. Of the trybe of Issacar were sealed twelue. M. Of the trybe of Zabulon were sealed twelue thousande. Of the trybe of Joseph were sealed twelue. M. Of ỹ trybe of Beniamin were C sealed twelue thousande.

After this I beheelde, and lo a great multitude (whiche no man coulde nombre) of all nacions and people, and tonges, stode before the seate, and before the lambe clothed with longe whyte garmentes, and palmes in theyr handes, and cryed with a loude voyce, saying: Helth to hym that sytteth vpon the seat of our God, and vnto the lambe. And all the aungels stode in the compace of the seate, and of the elders, and of the foure beestes, and fell before the seate on theyr faces, and worshypped God, sayinge: Amen. Blessynge and glory, wysdome and thankes, and honour, and power, and myght be vnto our God for euermore. Amen.

D And one of the elders answered, saying vnto me: what are these which are arayed in long whyte garmentes, & whence came they? And I sayd vnto him: Lorde thou wotest. And he sayd to me: these are they whiche came out of great tribulacion, and made theyr garmentes large, and made them whyte in the bloude of the lambe: therfore are they in the presence of the seat of God, and serue him day and nyght in his temple, and he that sytteth in the seate wyll dwell amonge them. They shall honger no more, neither thurst, neither shall the sunne lyght on them, neither any heate. For ỹ lambe Esaye .xlix.a. which is in the myddes of the seate, shal fede them, and shall leade them vnto fountaynes Esaye. xxv.c. of lyuynge water, and God shall wype away all teares from theyr eyes.

¶ The seuenth seale is opened, there sylence in heauen, the foure aungels blowe theyr trompetts, and greate plages folowe vpon the earth.

CAPI. VIII.

A And when he hadde opened the seuenth seale, there was sylence in heuen about the space of halfe an houre. And I sawe aungels standynge before God, and to them were gyuen seuen trompettes. And an other aungell came and stode before the aulter hauynge a golden senser, and moche of odoures was gyuen vnto him, that he shulde offre of the prayers of al sayntes vpon the golden aulter, which was before the seate. And the smoke of the odours which came of the prayers of al sayntes, ascended vp before god out of the aungels hande. And the aungell toke the senser, & fylled it with fyre of the aulter, and caste it vnto the erth, and voyces were made, and thonderynges and lyghtnynges, and erthquake.

B And the seuen aungels which had the seuen trompettes prepared them selues to blowe. The fyrst aungell blewe, and there was made hayle and fyre, whiche were myngled with bloude, and they were cast in to the erth: and the thyrde parte of trees was burnt, and all C grene grasse was brent. And the seconde aungell blew: and as it were a great mountayne burnynge with fyre was cast in to the see, and the third part of the see was turned to bloud, and the thyrde parte of the creatures whiche had lyfe, dyed/and the thyrde part of shyppes were destroyed.

And the thyrde Aungell blewe, and there fell a great sterre frome heuen burnynge as it were a lampe, and it fell in to the thyrde parte of the ryuers, and in to fountaynes of waters, and the name of ỹ sterre is called wormewod. And the thyrde parte was tourned to wormewod. And many men dyed of the waters, bycause they were made bytter. And the D fourth aungell blewe, and the thyrde parte of the sunne was smytten, and the thyrde parte of the mone, and the thyrde parte of sterres: so that the thyrde part of them was darkned. And the daye was smytten, that the thyrde parte of it sholde not shyne, and lykewyse the nyghte. And I beheelde and herde an aungell flesynge thorowe the myddes of heuen, sayinge with a loude voyce: Wo, wo to the inhabyters of the erth, bycause of the voyces to come of the trompe of the thre aungels which were yet to blowe.

¶ The fyfth and syxth Aungell blowe, theyr trompettes: the starre falleth frome heauen: the locustes come out of the smoke: The fyrste wo is paste: the foure aungels that were bounde are lowsed, and the thyrde parte of men is kylled.

CAPI. IX.

A And the fyfte Aungell blewe, and I sawe a sterre fall from heuen vnto the erthe. And to hym was gyuen the keye of the bottomlesse pit. And he opened the bottomlesse pyt, and there arose the smoke of a great fornace. And the sunne and the ayre were darkned by the reason of the smoke of the pit. And there came oute of the smoke locustes Locustes. vpon the erth: and vnto them was gyuen power as the scorpyons of the erth haue power. And it was cõmaunded them that they sholde not hurte the grasse of the erth: ne any grene thyng: neither any tree: but onely those men whiche haue not the seale in theyr foreheedes. And to them was cõmaunded that they shold not kyll them, but that they sholde be vexed fyue monethes, and theyr payne was as the

payne that commeth of a scorpion, when he hath stonge a man. ✱ And in those dayes shall men seke deathe, and shall not fynde it, and shal desyre to dye, and deth shal flee from them.

✱ And the symilitude of the locustes was lyke vnto horses prepared vnto batayle, and on theyr heedes were as it were crownes, like vnto golde: and theyr faces were as it hadde ben the faces of men. And they hadde heere as the heere of women. And theyr tethe were as the tethe of lyons. And they hadde habbergyons, as it were habbergyons of yron. And the sounde of theyr wynges, was as the sounde of charettes when many horses runne together to batayle. And they had tayles lyke vnto scorpyons: and there were stynges in theyr tayles. And theyr power was to hurte men fyue monethes. And they hadde a kynge ouer them, whiche is the aungell of the bottomlesse pyte, whose name in the Hebrue tonge is Abadon, and in the Greke tong, Apollyon. One wo is past, & beholde two woes come after this.

And the syxte aungell blewe, and I herde a voyce from the foure corners of the golden aultre whiche is before God, sayinge to the syxte aungell, whiche had the trompe: Lose the foure aungelles, whiche are bounde in the great ryuer Euphrates. And the foure aungelles were loosed whiche were prepared for an houre, for a daye, for a moneth, and for a yere, to slee the thyrde parte of men. And the nombre of horsemen of warre, were twentye tymes ten thousande. And I herde the nombre of them: and thus I sawe the horses in a vysion, and them that sate on them, hauynge fyrye habbergyons of a Jacinct colour, and brymstone, and the heades of the horses were as the heedes of lyons. And oute of theyr mouthes went forth fyre and smoke, and brymstone. And of these thre was ỹ thirde parte of men kylled: that is to saye, of fyre, of smoke, and brymstone, which proceded out of the mouthes of them: for theyr power was in theyr mouthes and in theyr tayles: for theyr tayles were lyke vnto serpentes, and hadde heedes, and with them they dyd hurte: And the residue of the men whiche were not kylled by these plages, repented not of the dedes of theyr handes, that they sholde not worshyp deuyles, and ymages of golde, and syluer, and brasse, and stone, and of wode, whiche neyther can se, neyther heare, neyther go. Also they repented not of theyr murther, and of theyr sorcery, neither of their fornication, neither of their thefte.

¶ The aungell hathe the boke open: he sweareth there shalbe no more tyme: he gyueth the boke vnto Iohn, whiche eateth it vp.

CAPI. X.

AND I sawe an other myghtye aungell come downe from heuen clothed with a clowde, and the raynebowe vpon his heed. And his face as it were the sunne, and his fete as it were pylers of fyre, and he had in his hande a lytle boke open: and he put his ryght fote vpon the see, and his lefte fote on the erth. And cryed with a loude voyce, as when a lyon roreth. And when he had cryed, seuen thondres spake theyr voyces. And when the seuen thondres had spoken theyr voyces, I was aboute to wryte. And I herde a voyce from heuen sayinge vnto me: Seale vp those thynges whiche the seuen thondres spake, and wryte them not.

✱ And the aungell whiche I sawe stande vpon the see, and vpon the earthe lyfte vp his hande to heauen, and sware by hym that lyueth for euermore, whiche created heuen, and the thynges that therein are, and the see, and the thynges which therin are: that there sholde be no longer tyme, but in the dayes of the voyce of the seuenth aungell, whē he shal begyn to blowe, euen the mysterye of God shall be fynyshed as he preached by his seruauntes the prophetes.

And the voyce which I herde from heuen, spake vnto me agayne, and sayd: ✱ go and, take the lytle boke whiche is open in the hande of the aungell whiche standeth vpon the see and vpon the earthe. And I went vnto the aungell, and sayde to him: Gyue me the lytle boke, and he sayde vnto me: take it, and eate it vp, and it shall make thy bellye bytter, but it shall be in thy mouth as swete as hony. ✱ And I toke the lytle boke out of his hande and eate it vp, and it was in my mouthe as swete as honye: and as soone as I hadde eaten it, my bellye was bytter. And he sayd vnto me: thou muste prophesye agayne amonge the people and nacions, and tonges, and to many kynges.

¶ The Temple is measured. The seconde woo is paste.

CAPI. XI.

AND then was gyuen me a rede, lyke vnto a roode, and it was sayde vnto me: Arise and mete the temple of god, and the aulter, and them that worshyp therin, and the quere whiche is with in the temple, caste out and mete it not: for it is gyuen vnto the Gentyles, and the holy cyte shal they treade vnder fote. xlij. monethes. And I will gyue power vnto my two wytnesses, and they shall prophesye a thowsande, two hundreth and threscore dayes, clothed in sacke clothe. These are two olyue trees, and two candelsticks, standynge before the God of the erthe.

And yf any man wyl hurte them, fyre shall procede oute of theyr mouthes, and consume theyr enemyes. And yf any man wyll hurte them this wyse muste he be kylled. These haue power to shut heauen, that it rayne not in the dayes of theyr prophesynge: and haue power ouer waters to turne them to bloude, and to smyte the erth, with all maner plages as often as they wyll.

And when they haue fynyshed theyr testimony, the beest that came out of the bottomlesse pyt, shall make warre agaynst them, and

wopse to the foure aungels (to whom power was giuen to hurt the erth and the see) saying hurt not the erth, neyther the see, neither the trees, tyll we haue sealed the seruauntes of our God in their foreheedes.

B And I herd the nombre of them which were sealed, and there were sealed an hundred and xliiij. thousande, of all the trybes of the chyldren of Israel. Of the trybe of Juda were sealed. xij. thousande. Of the tribe of Ruben were sealed twelue thousand. Of the trybe of Gad were sealed twelue. M. Of the trybe of Aser were sealed twelue. M. Of the trybe of Neptalim were sealed twelue. M. Of the tribe of Manasses were sealed twelue. M. Of ꝑ trybe of Symeon were sealed twelue thousand. Of the trybe of Leuy were sealed twelue. M. Of the trybe of Issacar were sealed twelue. M. Of the trybe of Zabulon were sealed twelue thousande. Of the trybe of Joseph were sealed twelue. M. Of ꝑ trybe of Beniamin were C sealed twelue thousande.

After this I beheld, and lo a great multitude (whiche no man coulde nombre) of all nations and people, and tonges, stode before the seate, and before the lambe clothed with longe white garmentes, and palmes in their handes, and cryed with a loude voyce, saying: Helth to hym that sytteth vpon the seat of our God, and vnto the lambe. And all the aungels stode in the compace of the seate, and of the elders, and of the foure beestes, and fell before the seate on theyr faces, and worshypped God, sayinge: Amen. Blessynge and glory, wysdome and thankes, and honour, and power, and myght be vnto our God for euermore. Amen.

D And one of the elders answered, saying vnto me: what are these which are arayed in long white garmentes, & whence came they? And I sayd vnto him: Lorde thou wotest. And he sayd to me: these are they whiche came out of great tribulacion, and made theyr garmentes large, and made them white in the bloude of the lambe: therfore are they in the presence of the seat of God, and serue him day and night in his temple, and he that sytteth in the seate wyll dwell amonge them. They shall honger no more, neither thurst, neither shall the sunne lyght on them, neither any heate. For ꝑ lambe Esaye .xlix.a. whiche is in the myddes of the seate, shal fede them, and shall leade them vnto fountaynes Esaye. xxv.c. of lyuynge water, and God shall wype away all teares from theyr eyes.

¶ The seuenth seale is opened, there sylence in heauen, the foure aungels blowe theyr trompetters, and greate plages folowe vpon the earth.

CAPI. VIII.

A AND when he hadde opened the seuenth seale, there was sylence in heuen about the space of halfe an houre. And I saw aungels standynge before God, and to them were giuen seuen trompettes. And an other aungell came and stode before the aulter hauynge a golden senser, and moche of odoures was giuen vnto him, that he sholde offre of the prayers of al sayntes vpon the golden aul- B ter, which was before the seate. And the smoke of the odours which came of the prayers of al sayntes, ascended vp before god out of the aungels hande. And the aungell toke the censer, & fylled it with fyre of the aulter, and caste it vnto the erth, and voyces were made, and thonderynges and lyghtnynges, and erthquake.

And the seuen aungels which had the seuen trompettes prepared them selues to blowe. The fyrst aungell blewe, and there was made hayle and fyre, whiche were myngled with bloude, and they were cast in to the erth: and the thyrde parte of trees was burnt, and all C grene grasse was brent. And the seconde aungell blew: and as it were a great mountayne burnynge with fyre was cast in to the see, and the third part of the see was turned to bloud, and the thyrde parte of the creatures whiche had lyfe, dyed/and the thyrde part of shyppes were destroyed.

And the thyrde Aungell blewe, and there fell a great sterre frome heuen burnynge as it were a lampe, and it fell in to the thyrde parte of the ryuers, and in to fountaynes of waters, and the name of ꝑ sterre is called wormewod. And the thyrde parte was toorned to wormewod. And many men dyed of the waters, bycause they were made bytter. And the D fourth aungell blewe, and the thyrde parte of the sunne was smytten, and the thyrde parte of the mone, and the thyrde parte of sterres: so that the thyrde part of them was darkned. And the daye was smytten, that the thyrde parte of it sholde not shyne, and lykewyse the nyght. And I beheld and herde an aungell fleynge thorowe the myddes of heuen, saynge with a loude voyce: Wo, wo to the inhabyters of the erth, bycause of the voyces to come of the trompe of the thre aungels which were yet to blowe.

¶ The fyfth and syxth Aungell blowe, theyr trompettes: the starre falleth frome heauen: the locustes come out of the smoke: The fyrste wo is paste: the foure aungels that were bounde are lowsed, and the thyrde parte of men is kylled.

CAPI. IX.

A AND the fyfte Aungell blewe, and I A sawe a sterre fall from heuen vnto the erthe. And to hym was giuen the keye of the bottomlesse pit. And he opened the bottomlesse pyt, and there arose the smoke of a great fornace. And the sunne and the ayre were darkned by the reason of the smoke of the pit. And there came oute of the smoke locustes Locustes. vpon the erth: and vnto them was giuen power as the scorpyons of the erth haue power. And it was cõmaunded them that they sholde not hurte the grasse of the erth: ne any grene thyng: neither any tree: but onely those men whiche haue not the seale in theyr foreheedes. And to them was cõmaunded that they sholde not kyll them, but that they sholde be vexed fyue monethes, and theyr payne was as the

payne that commeth of a scorpion, when he hath stonge a man. ✱ And in those dayes shall men seke deathe, and shall not fynde it, and shal desyre to dye, and deth shal flee from them.

✱ And the symilitude of the locustes was lyke vnto horses prepared vnto batayle, and on theyr heedes were as it were crownes, like vnto golde: and theyr faces were as it hadde ben the faces of men. And they hadde heere as the heere of women. And theyr tethe were as the tethe of lyons. And they hadde habbergyons, as it were habbergyons of yron. And the sounde of theyr wynges, was as the sounde of charettes when many horses runne togyther to batayle. And they had tayles lyke vnto scorpyons: and there were stynges in theyr tayles. And theyr power was to hurte men fyue monethes. And they hadde a kynge ouer them, whiche is the aungell of the bottomlesse pytte, whose name in the Hebrue tonge is Abadon, and in the Greke tong, Apollion. One wo is past, & beholde two woes come after this.

And the syxte aungell blewe, and I herde a voyce from the foure corners of the golden aultre whiche is before God, sayinge to the syxte aungell, whiche had the trompe: Lose the foure aungelles, whiche are bounde in the great ryuer Euphrates. And the foure aungelles were loosed whiche were prepared for an houre, for a daye, for a moneth, and for a yere, to slee the thyrde parte of men. And the nombre of horsemen of warre, were twentye tymes ten thousande. And I herde the nombre of them: and thus I sawe the horses in a vysion, and them that sate on them, hauynge fyre habbergyons of a Jacinct colour, and brymstone, and the heades of the horses were as the heedes of lyons. And oute of theyr mouthes went forth fyre and smoke, and brymstone. And of these thre was ỹ thirde parte of men kylled: that is to saye, of fyre, of smoke, and brymstone, which proceded out of the mouthes of them: for theyr power was in theyr mouthes and in theyr tayles: for theyr tayles were lyke vnto serpentes, and hadde heedes, and with them they dyd hurte: And the residue of the men whiche were not kylled by these plages, repented not of the dedes of theyr handes, that they sholde not worshyp deuyles, and ymages of golde, and syluer, and braſſe, and stone, and of wode, whiche neyther can se, neyther heare, neyther go. Also they repented not of theyr murther, and of theyr sorcery, neither of their fornication, neither of their theste.

¶ The Aungell hathe the boke open: he sweareth there shalbe no more tyme: he gyueth the boke vnto Johñ, whiche eateth it vp.

CAPI. X.

AND I sawe an other myghtye aungell come downe from heuen clothed with a cloude, and the raynebowe vpon his heed. And his face as it were the sunne, and his fete as it were pylers of fyre, and he had in his hande a lytle boke open: and he put his ryght fote vpon the see, and his lefte fote on the erth. And cryed with a loude voyce, as when a lyon roreth. And when he had cryed, seuen thondres spake theyr voyces. And when the seuen thondres had spoken theyr voyces, I was aboute to wryte. And I herde a voyce from heuen sayinge vnto me: seale vp those thynges whiche the seuen thondres spake, and wryte them not.

✱ And the aungell whiche I sawe stande vpon the see, and vpon the earthe lyfte vp his hande to heauen, and sware by hym that lyueth for euermore, whiche created heuen, and the thynges that therin are, and the see, and the thynges which therin are: that there sholde be no longer tyme, but in the dayes of the voyce of the seuenth aungell, whē he shal begyn to blowe, even the mysterye of God shall be fynyshed as he preached by his seruauntes the prophetes.

And the voyce whiche I herde frome heuen, spake vnto me agayne, and sayd: ✱ go and, take the lytle boke whiche is open in the hande of the aungell whiche standeth vpon the see and vpon the earthe. And I went vnto the aungell, and spoke to him: Gyue me the lytle boke, and he sayde vnto me: take it, and eate it vp, and it shall make thy belye bytter, but it shall be in thy mouth as swete as hony. ✱ And I toke the lytle boke out of his hande and eate it vp, and it was in my mouthe as swete as honye: and as soone as I hadde eaten it, my belye was bytter. And he sayd vnto me: thou muste prophesye agayne amonge the people and nations, and tonges, and to many kynges.

¶ The Temple is measured. The seconde woo is paste.

CAPI. XI.

AND then was gyuen me a rede, lyke vnto a rodde, and it was sayde vnto me: Arise and mete the temple of god, and the aulter, and them that worshyp therin, and the quere whiche is with in the temple, caste out and mete it not: for it is gyuen vnto the Gentyles, and the holy cytye shal they treade vnder fote. xlij. monethes. And I will gyue power vnto my two wytnesses, and they shall prophesye a thowsande, two hundrede and threscore dayes, clothed in sacke clothe. These are two olyue trees, and two candelsticke, standynge before the God of the erthe.

And yf any man wyl hurte them, fyre shall procede oute of theyr mouthes, and consume theyr enemyes. And yf any man wyll hurte them this wyse muste he be kylled. These haue power to shut heauen, that it rayne not in the dayes of theyr prophesynge: and haue power ouer waters to turne them to bloude, and to smyte the erth, with all maner plages as often as they wyll.

And when they haue fynyshed theyr testimony, the beest that came out of the bottomlesse pyt, shall make warre agaynst them, and

shall ouercome them and kyll them. And their bodyes shall lye in the streetes of the greate cite, whiche spiritually is called Sodom and Egypte, where our Lorde was crucifyed. And they of the people and kynredes, and tonges, and they of the nacions, shall se theyr bodyes thre dayes and an halfe, and shall not suffre theyr bodyes to be put in graues. And they that dwell vpon the erthe, shall reioyce ouer them and be glad, and shall sende gyftes one
C to an other, for these two Prophetes vexed them that dwelt on the erth.

And after thre dayes and an halfe the spirite of lyfe from God, entred in to them. And they stode vp on theyr fete: and greate feare came on them whiche sawe them. And they herde a great voyce from heuen, sayinge vnto them. Come vp hyther. And they ascended vp in to heuen in a cloude, and theyr ennemyes sawe them. And the same houre was there a great erthquake, and the tenth parte of the cite fell, and in the erthquake were slayne names of men seuen thousande, and the residue were feared, and gaue glory to God of heuen The seconde wo is past, and beholde the third
D wo will come anone.

And the seuenth aungell blewe, and there were made greate voyces in heuen, sayinge: the kyngdomes of this worlde are our Lordes and his Christes, and he shall raygne for euer more. And the .xxiiij. elders whiche syt before God on theyr seates, fell vpon theyr faces, and worshypped God, sayinge: we gyue the thankes Lorde, God almighty: whiche arte, and wast, and art to come, for thou hast receyued thy greate myghte, and hast reygned. And the nacions were angry, and thy wrathe is come, and the tyme of the deed, that they shulde be iudged, and that thou shuldest gyue rewarde vnto thy seruantes the prophetes and saintes and to them that feare thy name small and great, and shuldest destroy them which destroy the erth. And the temple of God was opened in heuen, and ther was sene in his temple, the Arke of his Testament: and there folowed lyghtnynges, and voyces, and thondrynges, and erthquake, and moche hayle.

¶ The seuenth Angell bloweth his trompet. There apeareth in heuen a woman clothed with the sonne: Michael fyghteth with the dragon, whiche persecuteth the woman.

CAPI. XII.

A AND there appered a gret wonder in heuen: A woman clothed with the sunne and the mone vnder her fete, and vpon her heed, a crowne of twelue sterres. And she was with chylde, and cryed trauaylynge in byrth, and payned redy to be delyuered. And there appered an other wonder in heuen, for beholde a great red dragon hauyng .vii. heedes and ten hornes and crownes vpon his heedes: and his tayle drue the thyrde parte of the sterres, and cast them to the erth.

B And the dragon stode before the woman, whiche was redye to be delyuered: for to deuoure her chylde as sone as it were borne. And she brought forth a manchylde, which shulde rule all nacions with a rodde of yron. And her sonne was taken vp vnto god, and to his seate. And the woman fledde into wyldernes where she had a place prepared of God, that they shulde fede her there a thousande .cc. hundred and foxty dayes.

And there was a great batayle in heuē, Michael and his angels fought with the dragon and the dragon fought and his aungels, and preuayled not: neither was their place found any more in heuen. And the great dragon that C olde serpent called the deuyll, and Sathanas was cast out, which disceyueth all the worlde. And he was caste in to the erthe, and his aungels were cast out also.

And I herde a loude voyce, sayinge: in heuen is nowe made saluacion, and strengthe and the kyngdom of our God, and the power of his annoynted. For he is cast downe which accused them before God daye and nyght. And they ouercame him by the bloud of the lambe and by the worde of their witnes, and they loued not theyr lyues vnto the dethe. Therfore reioyce heuens, and ye that dwell in them. D Woo to the inhabitauntes of the erth, and of the see: for the deuyl is come downe vnto you whith hath great wrath, bicause he knoweth he hath but a shorte tyme.

And when the dragon sawe, that he was caste vnto the erthe, he pursued the woman, whiche brought forthe the man chylde. And to the woman were gyuen two wynges of a great egle, that she myght flee in to the wyldernes, in to her place, where she is nourysshed for a tyme, tymes, and halfe a tyme, from the presence of the serpent. And the dragon caste out of his mouthe water after the woman as it had ben a ryuer, bycause she shulde haue ben caught of the floode. And the erthe holpe the woman, and the erth opened her mouthe and swalowed vp the ryuer, which the dragon cast out of his mouth. And the dragon was wroth with the woman: and went and made warre with the remnaunt of her seed, whiche kepe the commaundementes of God, and haue the testimonye of Jesu Christ. And I stode on the see sande.

¶ A beaste ryseth out of the see with seuen heades and ten hornes. An other beaste commeth out of the earth with two hornes.

CAPI. XIII.

AND I saw a beest ryse out of the see, hauynge seuen heedes, and tenne hornes, A and vpon his hornes tene crownes, and vpon his heed, the name of blasphemye. And the beest which I sawe, was lyke a cat of the mountayne, and his fete was as the fete of a beare, and his mouth as the mouthe of a lyon. And the dragon gaue hym his power & his seate, and greate auctorite: and I sawe one of his heedes as it were wounded to deth and his deedly wounde was healed. And all the worlde wondred at the beest, & they worshypped

shypped the dragon whiche gaue power vnto
B the beest, and they worshypped the beest, saynge who is lyke vnto the beest? who is able to warre with him?

And there was gyuen vnto him a mouthe, that spake great thynges and blaspheinyes, and power was gyuen vnto him to doo.xliij. monethes. And he opened his mouthe vnto blaspheinye agaynste God, to blaspheme his name and his tabernacle, and them that dwel in heuen. And it was ginen vnto him to make warre with the saynctes, & to ouercome them.
E And power was gyuen hym ouer all kynredes tonge and nacion, and all that dwel vpon the erth worshipt him, whose names are not writ ten in the boke of life of the lambe, which was kylled from the begynnynge of the worlde. yf any mā haue an eare, let him heare. * He that leadeth in to captiuite, shal go in to captiuitie: * he that kylleth with the swerde, must be kil led with a swerde. Here is the pacience and the fayth of the saynctes.

And I behelde an other beest commyng vp out of the erth, and he had two hornes lyke a lambe, and he spake as did the dragon. And he dyd all that the fyrst beest coulde in his pre sence, and he caused the erth, and them which dwell therin, to worshyp the first beest, whose deedly wounde was healed. And he dyd great wonders, so that he made fyre come downe from heuen in the syght of men. And disceyued them that dwelte on the erthe by the meanes of those signes whiche he had power to do in the syghte of the beest, sayinge to them that dwelte on the erth: that they shulde make an ymage vnto the beest, whiche had the wounde of a swerde, and dyd lyue.

And he had power to gyue a spirite vnto the
D ymage of the beest, and that the ymage of the beest shulde speake, and shulde cause that as many as wulde not worshyp the ymage of the beest shulde be kylled. And he made all bothe small and greate, ryche and poore, free and bonde, to receyue a marke in their eyght handes, or in their foreheedes. And that no man might bye or sell, saue he that had the marke or the name of the beest, either the nombre of his name. Here is wysdom. Let him that hath wytte count the nombre of beest. For it is the the nombre of a man, and his nombre is fyxe hondred, thre score and sixe.

¶ The lambe stondeth vpon the mounte Sion, and the vndefyled congregacion with him: The aungell exhorteth to the feare of God and telleth of the fall of Babylon.

CAPI. XIIII. ✠

A AND I loked, and lo a lambe stode on the
A mount Sion, and with him an. C. and xliiij. thousande hauynge his fathers name wryten in their foreheedes. And I herde a voyce frome heuen as the sounde of manye waters, and as the voyce of a great thonder. And I herde the voyce of harpers harpynge with their harpes. And they songe as it were a newe songe, before the seate, and before the four beestes, and the eldees, and no man could learne that songe, but the hondred and foure and fortye thousande, whiche were redemed frome the erthe. These are they whiche were
D not defyled with women, for they are vir gyns. These folowe the lambe whyther so e uer he goeth. These were redemed from men, beinge the fyrst frutes vnto God, and to the lambe, and in their mouthes was founde no gyle. For they are without spotte before the trone of God. ✠

And I sawe an aungell flee in the myddes of heuen, hauynge an euerlastyng Gospell, to preache vnto them that syt and dwell on the earthe, and to all nacions, kynredes, and tonges and people, sayinge with a loude voyce: Feare God, and gyue honour to hym, for the houre of his iudgement is come: and worshyp him, that made heuen and earthe, and the see, and fountaynes of water. And there folowed
E an other aungell, sayinge: * Babylon is fal len is fallen that greate cyte, * for she made all nacions drynke of the wyne of her fornī cacion.

And the thyrd aungel folowed them saying with a loude voyce: If any man worshyp the beest and his ymage, and receyue his marke in his forhead, or on his hande, the same shall drynke the wyne of the wrath of God, which is poured in the cup of his wrath. And he shall be punysshed in fyre and brymstone, before the holy aungels, and before the lambe.

And the smoke of their torment ascended by euermore. And they haue no rest day nor night which worshyp the beest and his ymage and and who so euer receyueth the prynte of his name. Here is the patience of saynctes. Here are they that kepe the commaūdementes and the fayth of Iesu.

And I herd a voyce from heuen, saying vnto me: wryte. Blessed are the dead, which hens after dye in the Lorde, euen so sayth the spirite that they maye rest from their labours, but their workes shall folowe them.

And I loked, and beholde a whyte cloude, and vpon the cloude one sytynge lyke vnto the sonne of man, hauynge on his heed a gol den crowne, and in his hande a sharpe sickle. And an other aungell came out of the temple cryinge with a loude voyce to him that sate on the cloude. * Thrust in thy sickle and
D reape, for the tyme is come to reape, for the corne of the earthe is rype. And he that sate on the cloude, thrust in his sycke on the erth, and the erth was reped.

And an other aungell came out of the tem ple, whiche is in heuen, hauynge also a sharpe sickle. And an other aungell came out frome the aulter, whiche had power ouer fyre, and cryed with a loude cry to him that hadde the sharpe sickle, and sayd: thrust in thy sharpe sickle, and gather the clusters of the erth, for her grapes are rype. And the aungell thrust in his sickle on the erth, and cut downe the gra pes of the vyneyarde of erth, & cast in to them in to the great wynefat of the wrath of God, and the wynefat was troden without the cyte, and bloude came out of the fat, euen vnto

the horse bryddes by the space of a thousande and syxe hundred furlonges.

¶ The seuyth seuen Aungels, haunyge seuen vyals full of wyath.

CAPI. XV.

A And I sawe an other signe in heauen, great and meruaylous, seuen aungels haunyge the seuen laste plages, for in them is fulfylled the wrathe of God. And I sawe as it were a glassye see, myngled with fyre, and them that had gotten victory of the beest, and of his ymage, and of his marke, and of the nombre of his name, stande on the glassy see, haunyge the harpes of God, and they song the songe of Moses the seruaunt of God, and the songe of the lambe: sayinge: Great and meruaylous are thy workes: *Lorde God almyghty, iust and true are thy wayes kynge of sayntes. B Who shall not feare (o Lorde) and glorify thy name? For thou only art holy, and all gentiles shal come and worship before the, for thy iudgementes are made manifest.

*Esaye.lii.c. Piere.x.b

And after that I loked, and beholde the temple of the tabernacle of testimonye was open in heuen, and the seuen aungelles came out of the temple, whiche had the seuen plages, clothed in pure and bright lynnen, and haunyge theyr breestes gyrded with golden gyrdels. And one of the foure beestes gaue vnto the seuen aungelles seuen golden vyalles full of the wrathe of God, whiche lyueth for euer more. And the temple was full of the smoke of the glory of God, and of his power, and no man was hable to entre in to the temple, tyll the seuen plages of the seuen aungels were fulfylled.

¶ The Aungelles poure oute theyr vyalles full of wrath.

CAPI. XVI.

A And I herd a great voyce out of the temple sayinge to the seuen aungels: Go your wayes, poure out your vyalles of wrathe vpon the erth. And the fyrst went and poured out his vyall vpon the erth, and there fel a noysome and a sore botche vpon the men whiche had the marke of the beest, and vpon them whiche worshypped his ymage. And the seconde aungell shed out his vyall vpon the see, and it turned as it were in to the bloud of a dead man: and euery lyuynge thyng dyed in the see. And the thyrde aungell shed oute his vyall vpon the ryuers and fountaynes of waters, and they turned to bloude. And I herde an aungel saye: Lorde whiche art and waste, B thou art ryghtous and holy, bicause thou hast gyuen such iudgementes, for they shed out the bloud of sayntes and prophetes, and therfore hast thou giuen them bloud to drinke, for they are worthye. And I herde an other out of the aulter say: euen so Lorde God almighty true and ryghtous are thy iudgementes.

And the fourth aungel poured out his vyall on the sunne, and power was giuen vnto him to vexe men with heate of fyre. And the men raged in great heat, & spake euyll of the name of god, whiche hath power ouer those plages, and they repented not, to giue him glory. And the fyrste aungell poured oute his vyall vpon the seat of the beest, and his kyngdome were darke, and they gnewe theyr tonges for sorow and blasphemed the God of heuen for sorow and payne of theyr sores, and repented not of theyr dedes.

And the fyrste aungell poured out his vyall vpon the great ryuer Euphrates, and the water dryed vp, that the wayes of the kynges of the East holde be prepared. And I sawe thre vnclene spirites, lyke frogges come out of the mouthe of the dragon, and out of the mouthe of the beest, and out of the mouth of the false Prophete. For they are the spirites of deuyls worckynge myracles, to go out vnto the kynges of the erth, and of the hole worlde, to gather them to the batayle of that great daye of God almighty. *Beholde I come as a theefe. Happye is he that watcheth and kepeth his garmentes, leest he be founde naked, and men se his fylthynes. And he gathered them togyther in to a place called in the Hebrue tonge Armagedon.

Mat.xxiiii. ii.petri.iii. i.Thessa.

And the seuenth aungell poured out his vyall in to the ayre. And there came a voyce oute of heuen frome the seate, sayinge: it is done. And there folowed voyces, thonderynges, and lyghtenynges, and there was a greate erthquake, suche as was not sythens men were vpon the erthe, so mighty an erthquake and so greate. And the greate cytye was deuyded in to thre partyes, and the citves of all nacions fell. And greate Babylon came in remembraunce before God, to gyue vnto her the cup of the wyne of the fearcenes of his wrathe. Euery yle fled awaye, and the mountaynes were not founde. And there fell a great hayle as it had ben talentes out of heuen vpon the men, and the men blasphemed God: bycause of the plage of the hayle, for it was great and the plage of it sore.

¶ He describeth the woman sytting vpon the beast with ten hornes.

CAPI. XVII.

A And there came one of the seuen aungelles, whiche had the seuen vyalles: and talked with me, sayinge vnto me: come, I wyll shewe the the iudgement of the great hoore that sytteth vpon many waters, with whom haue committed fornication, the kynges of the erthe, so that the inhabiters of the earthe are dronken with the wyne of her fornication. And he caried me awaye in to the wyldernes in the spirete. And I sawe a woman syt vpon a rose coloured beest, ful of names of blasphemye, whiche had ten hornes. And the woman was araied in purple and rose colour and decked with golde, precyous stone, and pearles, and had cup of golde in her hande ful of abominacions and fylthynesse of her fornication. And in her forhed was a name wryten B a mysterye, greate Babylon the mother of hoordome

hozdome and abhominacions of the erth. And I sawe the woman dronken with the blonde of sayntes, and with the blonde of the wytnesses of Jesu. And when I sawe her, I wondred with great meruayle.

And the Aungell sayd vnto me: Wherfore marueylest thou? I wyl shewe the, the mysterye of the woman, and of the beest that beareth her, whiche hath seuen heedes, and tenne hornes. The beest that thou seest, was, and is not, and shall ascende oute of the botomlesse pyt, and shal go in to perdicion, and they that dwell on the erth shal wonder (whose names are not wrytten in the boke of lyfe from the begynnyng of the worlde) when they beholde the beest, that was and is not. And here is a mynde that hathe wysdome.

The seuen heedes are seuen mountaynes, on whiche the woman sytteth: they are also seuen kynges. Fyue are fallen, and one is, and an other is not yet come. When he commeth he muste continue a space. And the beest that was and is not, is euen the eyght, and is one of the seuen, and shal go in to destruction. And the ten hornes whiche thou seest, are ten kynges, whiche haue receyued no kyngdome, but shall receyue power as kynges at one houre with the beest. These haue one mynde, and shall gyue theyr power and strength vnto the beest. These shall fyght with the lambe, and the lambe shall ouercome them: for he is Lorde of Lordes, and Kynge of Kynges, & they that are on his syde, are called, and chosen, and faythfull.

And he sayd vnto me: the waters whiche thou sawest where the hoore sytteth, are people, and folke, and nations, and tonges. And the ten hornes, whiche thou sawest vpon the beest, are they that shall hate the hoore, and shall make her desolate and naked, and shall eate her flesshe, and burne her with fyre. For God hathe put in theyr hertes to fulfyll his wyll, and to do with one consent, for to gyue her kyngdome vnto the beest, tyll the wordes of God be fulfylled. And the woman whiche thou sawest, is that great city, which reigneth ouer the kynges of the erth.

¶ The louers of the worlde are sory for the fall of Babylon, but they that be of God haue cause to reioyce for her destruction.

CAPI. XVIII.

And after that, I sawe an other aungell come from heuen, hauyng greate power, and the earthe, was lyghtned with his bryghtnes. And he cryed myghtily with a stronge voyce, sayinge: Great Babylon is fallen, is fallen: and is become the habitacion of deuyls, and the hold of al foule spirites, and a cage of all vnclene and hatefull byrdes, for all nations haue dronken of the wyne of the wrathe of her fornicacyon. And the kynges of the earthe haue committed fornicacion with her, and her merchauntes are wexed ryche, of the abundaunce of her pleasures.

And I herde an other voyce frome heuen, sayenge: come a waye from her (my people) that ye be not partakers in her synnes, that ye receyue not of her plages. For her synnes are gone vp to heuen, and God hath not remembred her wyckednes. Rewarde her euen as she rewarded you, and gyue her double accordynge to her workes. And poure in double to her in the same cuppe whiche she fylled vnto you. And as moche as she glorifyed her selfe, and lyued wantonly, so moche poure ye in for her of punyshement and sorowe, for she sayde in her selfe: I sytte beynge a quene, and am no wydowe, and shall se no sorowe. Therfore shall her plages come at one daye, deth, and sorowe, and honger, and she shall be brent with fyre: for stronge is the Lorde God whiche iudgeth her.

And the kynges of the earthe shall bewepe her and waple ouer her, whiche haue committed fornicacion with her, and haue lyued wantonly with her, when they shall se the smoke of her burnyng, and shall stande afarre of for feare of her punyshement, sayinge: Alas, Alas that greate citye Babylon, that myghty citye: for at one houre is her iudgement come. And the merchauntes of the erth shall wepe and waple in them selues, for no man wyll bye theyr ware any more, the ware of golde and syluer, and precious stones, neither of pearle, and raynes, and purple, and scarlet, and all thynne wodde, and all maner vesselles of yuerye, and all maner vesselles of moost precyous wodde, and of brasse, and yron, and synamon, and odours, and oyntmentes and frankensence, and wyne, and oyle and fyne floure, ond whete, beestes, and shepe, and horses, and charettes, and bodyes and soules of men.

And the apples that thy soule lusted after are departed from the. And all thynges which were deyntie, and hadde in pryce are departed frome the, and thou shalte fynde them no more. The marchauntes of these thynges which were wexed ryche, shall stande afarre of frome her, for feare of the punyshement of her, weppynge and waplynge, and sayinge: Alas, alas, that greate citye, that was clothed in raynes and purple, and scarlet, and decked with golde, and precious stones, and pearles: for at one houre so greate ryches is come to nought.

And euery shyppe gouernour, and all they that occupyed shyppes, and shypmen whiche worke in the see, stode afarre of, & cryed, when they sawe the smoke of her burnynge, sayinge: what citye is lyke vnto this great citye? And they caste dust on theyr heedes, and cryed weppynge, and waplynge, and sayde: Alas, alas, that great citye, wherin were made ryche all that had shyppes in the see, by the reason of her costlynes, for at one houre is she made desolate.

Reioyce ouer her thou heuen, and ye holy Apostles and prophetes: for God hath giuen your iudgement on her. And a mighty aungel toke vp a stone like a great mylstone, and cast it in to the see, sayinge: with suche violence

C shall that greate cyte Babylon be caste, and
shal be founde no more. And the voyce of harpers, and musicions, and of pypers, and trompetters shall be herde no more in the: and no craftes man of what so euer crafte he be, shall be founde any more in the. And the sounde of of a mylle shal be herde no more in the, and the voyce of the bydgrome and of the bryde shall be herde no more in the, for thy marchauntes were the greate men of the erth. And with thyne enchauntment were disceyued all nacions: and in her was founde the bloude of the prophetes, and of the sayntes, and of all that were slayne vpon the erth.

¶ Prayse or thankes are gyuen vnto God for iudgynge the whore, and for auengynge the bloude of his seruauntes. The Angell wyll not be worshipped. The foules and brydes are called to the slaughter.

CAPI. XIX.

A And after that I herd the voyce of moche people in heauen, sayinge: Alleluya. Helthe and glory and honour and power to the Lorde our God, for true and rightous are his iudgementes, for he hath iudged the great hoore whiche dyd corrupt the erthe with her fornication. and hathe auenged the bloude of his seruauntes of her hande. And agayn they sayd: Alleluya. And smoke rose vp for euermore. And the .xxiiij. elders, and the foure beestes fell downe, and worshypped God that sate on the seate, sayinge: Amen, Alleluya. And a voyce came forth of the seate, sayinge: prayse oure Lorde God all ye that are his seruauntes, and ye that feare hym bothe small and great.

And I herd the voyce of moche people, euen as the voyce of many waters, & as the voyce of strong thondrynges, saying: Alleluya, for B God omnipotent raygneth. Let vs be glad & reioyce and gyue honour to him: for the mariage of the lambe is come, and his wife made her selfe redye. And to her was graunted, that she shoulde be arayed with pure and goodly rayment. For the raymentes is the ryghtoulnes of sayntes. And he sayde vnto me, * happy are they whiche are called to the lambes supper. And he said vnto me: these are the true sayinges of God. And I fell at his fete, to worshyp him. And he sayde vnto me, se thou do it not. For I am thy felowe seruaunt, and one of thy brethren, and of them that haue the testimonye of Jesu. Worshyp God. For the testimonye of Jesu is the spirite of the prophesye.

* Mat. xxii. a Luke. xiii. a

The aungell refuseth to be worshypped.

C And I saw heuen open, and behold a white horse, and he that sate vpon him was called faithfull and true, and in ryghtoulnes dyd iudge and make batayle. His eyes were as a flame of fyre: and on his heed were manye crounes: and he hadde a name wrytten, that no man knewe but he hym selfe. * And was clothed with a vesture dypte in bloude, and his name is called the worde of god And the souldiours whiche were in heauen, folowed hym vpon D whyte horses, clothed with whyte and pure rayment: & out of his mouth went out a sharp

* Esaye. xiii.

swoerde, that with it ye sholde smyte the hethen. * And he shall rule them with a rod of yron, and he trode the wynefat of fearsnes and wrath of almyghty God. And hath on his vesture and on his thygh a name wrytten: kyng of kynges, and Lorde of Lordes.

And I sawe an aungell stande in the sunne, and he cryed with a loude voyce, sayinge to all the foules that flee by the myddes of heuen, come and gather youre selues togyther vnto the supper of the greate God, that ye maye eate the flesshe of kynges and of myghty captaynes, and the flesshe of myghty men, and the flesshe of horses, and of them that sytte on them, and the flesshe of all free men and bond men, and of small and great. And I sawe the beest and the kynges of the earthe, and their warryours gathered togyther to make batayl agaynste hym that sate on the horse, and agaynst his souldyours.

And the beest was taken & with him that false prophete that wrought myracles before him, with which he disceyued them that receyued the bestes marke, and them that worshipped his ymage. These bothe were caste in to a pounde of fyre burnynge with brymstone: and the reste were slayne with the swoerde of hym that sate vpon the horse, whiche proceded out of his mouthe, and all the foules were fylled with their flesshe.

¶ The dragon is bounde for a thousande yeres The deed aryse, and receyue iudgement.

CAPI. XX.

A And I sawe an aungel come downe fro heuen, hauynge the keye of the botomlesse pytte, and a greate chayne in his hande. And he toke the dragon that olde serpent which is the deuyl and Satanas, and he bounde him a thousande yeres, and caste hym in to ỏ botomlesse pyt, and he bound him, and set a seale on hym, that he sholde disceyue the people no more, tyll the thousande yeres were fulfylled. And after that he muste be loosed for a lytell season.

B And I sawe seates and they sate vpon them, and iudgement was gyuen vnto them: and I sawe the soules of them that were beheeded for the wytnes of Jesu, and for the worde of God, which had not worshipped the beest, neither his ymage, neyther had taken his marke vpon their foreheedes, or on their handes, and they lyued, and reygned with Christe a thousande yeres: but the other of the deed men lyued not agayne, tyll the thousand yeres were fynished. This is that fyrst resurrection. Blessed and holy is he that hath parte in the fyrst resurrection. For on suche shall the second deth haue no power, for they shall be the preestes of God and of Christ, and shall raygne with hym a thousande yeres.

And when the thousande yeres are expyred, Sathan shall be loosed out of his prison, and shall go out to disceyue the people, which are in the four quarters of the erth Gog and Magog, to gather them togyther to battayle, whose

Ezec. xxxviii. and xxxix.

whose noumbre is as the sande of the see: and they went vp in the playne of the earthe: and compased the tentes of the sayntes about, & the beloued cytie. And fyre came downe from God, out of heauen, and deuoured them: and the deuyll that deceyued them, was cast into a lake of fyre and brymstone, where the beast and the false Prophete were, and shalbe tormented daye and nyght for euermore.

And I sawe a great whyte seate, and hym that sate on it, from whose face fled awaye bothe the earthe and heauen, and their place was no more founde. And I sawe the deed, both great and small stonde before God: And the bokes were opened, And an other booke was opened, which is the boke of lyfe, and the deed were iuged of those thinges which were wrytten in the bookes accordinge to their dedes: and the see gaue vp her deed, which were in her; and deathe and hell delyuered vp the deed, whiche were in theym: and they were iudged euery man accordynge to his dedes. And deathe and hell were cast into the lake of fyre. This is the seconde deathe. And who so euer was not founde written in the boke of lyfe, was cast into the lake of fyre.

¶ In this Chapter is declared the newe and spirituall Ierusalem.

CAPI. XXI.

AND I sawe a newe heauen, and a newe earthe. For the firste heauen, and the first earthe were vanyshed awaye, and there was no more see. And I Iohn sawe that holy cytie newe Ierusalem come downe from God out of heauen prepared as a bryde garnyshed for her husbande. And I herde a great voyce out of heauen, sayenge: beholde the tabernacle of God is with men, and he will dwell with them. And they shall be his people, and God him selfe shalbe with them and be their God. And God shall wype awaye all teares from their eyes. And there shalbe no more death, neyther sorowe, neyther cryenge, neyther shall there be any more payne, for the olde thinges, are gone. And he that sate vpon the seate, sayde. Beholde I make all thinges newe. And he sayde vnto me: wryte, for these wordes are faithfull and true.

And he sayde vnto me: it is done, I am Alpha and Omega, the begynnynge and ende I will gyue to him that is a thirst of the well of the water of lyfe, frely. He that ouercometh, shall inheryte all thinges, and I will be his God, and he shalbe my sonne. But the fearefull and vnbeleuinge, and the abhominable, and murtherers, and horemongers, & sorcerers, and ydolaters, and all lyars shall haue their parte in the lake whiche burneth with fyre and brymstone, whith is the second death.

And there came vnto me one of the. vij. Angels whiche hadde the. vij. vyals full of the. vij. last plages: and talked with me, sayeng: come hyther, I will shewe the the bryde, the lambes wyfe. And he carved me away in the spirite to a great and hyghe mountayne, and he shewed me the great cytie, holy Ierusalem descendynge oute of heauen from God, hauyng the brightnes of God. And her shyninge was lyke vnto a stone moste precious, euen a Iaspar cleare as Cristall: and hadde walles great and hyghe, and had. xij. gates, and at the gates. xij. Aungels: and names written, which are the. xij. tribes of Israel: on the east parte. iij. gates: and on the Northsyde. iij. gates and towardes the South. iij. gates, & from the west. iij. gates: and the wall of the cytie had. xij. foundacions, and in theym the names of the lambes. xij. Apostles.

And he that talked with me, had a golden rede to measure the cytie with, and the gates therof and the wall. And the citie was buylt iiij. square and the length was as large as the bredth of it, and he measured the cytie with the rede. xij. M. furlonges: and the lenght & the bredth, and the hepgth of it, were equal. And he measured the wall therof, an. cxliiij. cubytes: the measure that the aungell hadde was after the measure that man vseth. And the buyldinge of the wall of it was of Iaspar. And the cytie was pure golde lyke vnto cleare glasse, and the foundacions of the wall of the cytie were garnyshed with all maner of precious stones. The first foundacion was Iaspar, the seconde Saphyre, the third a Calcedony, the fourth an Emeralde: the fyfte Sardonix: the sixte Sardeos: the. vij. Crysolyte: the eyght Berall: the. ix. a Topas: the. x. a Crysoprasos: the. xi. a Jacyncte: the. xij. an Amatist.

The. xij. gates, were. xij. pearles, euery gate was of one pearle, and the strete of the cytie was pure golde, as thorowe shyninge glasse. And there was no temple therin. For the Lorde God almyghtye and the lambe are the temple of it. And the cytie hath no nede of the sonne neyther of the mone to lyghten it. For the brightnes of God dyd lyght it: & the lambe was the lyght of it. And the people which are saued shal walke in the lyght of it: and the kynges of the earth shall bryng their glorye vnto it. And the gates of it are not shut by day. For there shalbe no nyght there. And there shall entre into it none vncleane thynge: neyther what so euer worketh abhominacion or maketh lyes: but they only whiche are wrytten in the lambes boke of lyfe.

¶ The ryuer of the water of lyfe, the fruitefulnes and lyght of the cytye of God. The Lorde gyueth euer his seruauntes warnynge of thynges to come, the angell will not be worshypped. To the worde of God maye nothyng be added nor taken there from.

CAPI. XXII.

AND he shewed me a pure ryuer of water of lyfe clere as Cristall: procedyng out of the seate of God & of the lambe. In the myddes of the strete of it, and of eyther syde of the ryuer was there wode of lyfe: whiche bare. xij. maner of frutes: and gaue frute euery moneth: and the leues of the wod serued

serued to heale the people with. And there shalbe no more curse, but the seate of God and the lambe shalbe in it: and his seruauntes shall serue him. And they shall se his face
B *Esaye.lx.d. and his name shalbe in their foreheddes. * And there shall be no night there, and they nede no candell, neyther light of the sunne: for the Lorde giueth them light, & they shall raygne for euermore.

And he sayde vnto me: these sayenges are faithfull and true. And the Lorde God of Sayntes and Prophetes sent his aungell to shewe vnto his seruauntes, the thynges whiche must shortly be fulfylled. Behold I come shortly. *Happy is he þ kepeth the sayeng of *Apoca.i.a the prophesy of this boke. I am John which sawe these thinges and herde them. And whe I had herde and sene, * I fell downe, to worshipp before the fete of the Aungel which shewed me these thinges. And he sayde vnto me,
L *Apo.xix.b ☞ se thou do it not, for I am thy felow seruaut, and the felow seruaunte of thy brethren the Prophetes and of them whiche kepe the sayenges of this boke. But worshipp God.

And he sayde vnto me: seale not the sayenges of the prophesy of this boke. for þ tyme is at hand. He that wyll be euyll, let him be euyll styll: and he which is fylthy, let him be fylthy styll: and he that is righteous, let him be more righteous: and he that is holye, let him be more holy. And beholde I come shortly. and my rewarde with me. to gyue euery
*Esaye.xli.b and.xli.ii.a man accordinge as his dedes shall be. I am Alpha and Omega, the begynnyng and the ende the first and the last. Blessed are they that do his commaundementes, that their power may be in the tree of lyfe, and maye entre thorow the gates into the cytie. * For without shall *Esa.x Apo.i.b be dogges, and inchaunters, and horemongers and murtherers, and ydolaters, and who so euer loueth or maketh leasynges.

I Jesus sent myne aungell, to testifye vnto M you these thinges in the congregacions. I am the roote and the generacion of Dauid, and the bright morninge starre. And the spyrite & the bryde sayde, come. And let him that heareth, saye also, come. * And let him that is a *Esay. Johñ.b thyrst, come. And let who so euer will, take of the water of lyfe freely.

I testifye vnto euery man that heareth the wordes of the prophesy of this boke: *yf any *Deut and.xii. Proue. man shall adde vnto these thinges, God shall adde vnto hym the plages that are written in this boke. And yf any man shall mynysshe of the wordes of the boke of this prophesy, God shall take awaye his parte out of the boke of lyfe, and out of the holy cytie, and from the thinges whiche are written in this boke. He whiche testifyeth these thinges sayth:
be it, I come quyckely, A M E N.
Euen so come Lorde Jesu.
The grace of oure
Lorde Je-
su
Christ be with you all.
A M E N.

? ?*? ?

The ende of the newe Testament.

¶ This is the Table wherin ye shall fynde the Epistels and the Gospels after the vse of Sarisbury.

For to fynde them the soner: so shall ye seeke after these Capitall letters by name: A. B. C. D. which stande by the syde of this boke, alwayes. Or for vnder the letter there shall ye fynde a crosse ✠ where the Epistle or the Gospell begynneth, And where the ende is, there shall ye fynde an half crosse. ✠

¶ And the first lyne in this table alwaye is the Epistle, and the seconde lyne is alwaye ỳ Gospel.

¶ On the firste Sondaye in the Aduent.

This also we know. Rom.xiij.D
When they drewe nyghe. Mat.xxj.A

On the Wenisdaye.

Be pacient therfore brethren. Jaco.v.B
The begynninge of the Gospell. Mar.i.A

On the Frydaye.

Esaie the. ij. Chapter. A
In thole dayes Johñ. Mat. iij. A

¶ On the seconde Sondaye in the Aduent.

What so euer thinges are written. Ro.xv.A
And there shalbe tignes. Luc. xxi. C

On the wenisdaye.

Zacharie the. viij. Chapter. A
Verely I saye vnto you. Mat.xj. B

On the frydaye.

Esaie the. lxij. Chapter. C
Johñ bare witnes of him. Johñ. i. B

¶ On the thirde Sondaye in the Aduent.

Let men this wyse esteme vs. i. Cor. iiij. A
When Johñ herde in prysō. Mat. xi. A

On the wenisdaye.

Esaye the. ij. Chapter. A
And in the. vi. moneth the. Lu. i. C

On the frydaye.

Esaie the. xi. Chapter. A
Mary arose in thole dayes. Lu. i. D

¶ On the fourth Sondaye in the Aduent.

Reioyce in the Lorde alwaye. Philip.iiij.A
And this is the recorde of Johñ. Johñ. i.A

On the wenisdaye.

Jobel the. ij. and. iij. Chapter. D
And this rumor of him went. Lu. vij.C

On the frydaye.

Zacharie the. ij. Chapter. D
Take hede, beware of the leuen. Mar.viij.B

¶ In the Christmas euen.

Paul the seruaunt of Jesus. Rom. i. A
When his mother mary was. Mat. i.C

In the Christmas nyght at the first Masse.

For the grace of God. Tit.ij.C
It folowed in thole dayes. Lu. ij. A

At the. ij. Masse.

But after that the kyndnes. Tit.iij.B
The shepeherdes sayde one to. Lu.ij.C

At the. iij. Masse.

God in tyme past dyuersly. Hebr. i. A
In the begynninge was Johñ. i. A

¶ On Saynct Steuens daye.

Steuen full of faith and power. Act. vi. C
Wherfore beholde I sende. Ma. xxiij. D

On Sayncte Johñ Euangelist.

Ecclesiast. the. xv. Chapter. A
Folowe me, Peter turned. Johñ. xxi. F

On the childermasse daye.

And I loked, and lo a lambe. Reuel.xiiij.A
Lo the aungell of the Lorde. Mat. ij. C

¶ On the Sondaye after Christmasse.

And I saye that the heyre as. Gal.iiij.D
And his father and mother. Lu. ij. E

¶ On the Newe yeres daye.

For the grace of God that. Tit. ij. C
And when the eyght daye was. Lu.ij.C

¶ On the twelfe euen.

For the geace of God that. Tit. ij. C
When Herode was dead. Mat. ij. D

¶ On the twelfe daye.

Esaie the. lx. Chapter. A
When Jesus was borne. Mat. ij. A

¶ On the firste Sondaye after the twelfe day.

Esaie the. lx. Chapter. A
The nexte daye, Johñ saw. Johñ.i.D

¶ On the seconde Sondaye after the twelfe daye.

I beseche you therfore brethren. Rom.xij.A
And when he was. xij. yere olde. Lu. ij. F

On the wenisdaye.

Brethren my hertes desyre. Rom. x. A
When Jesus had herde that. Mat. iiij. B

On the Fryday.

Let euery soule submyt him. Rom.xiij.A
And Jesus returned by the. Lu.iiij.C

¶ On the thirde Sondaye after the twelfe day.

Seynge that we haue dyuers. Rom.xij.B.
And the thirde daye was the. Johñ.ij.A

On the wenisdaye.

This is a true sayenge, and by. i. Tim. i.C
And he departed thense: and. Mar.vi.A

On the frydaye.

For I knowe, and surely beleue. Rom.xiiij.C
And he came into Capernaum. Lu. iiij. E

¶ On the fourth Sondaye after the twelfe daye.

Be not wyse in your owne opi. Rom.xij.D
When Jesus was come downe. Mat. viij.A

On the wenisdaye.

I beseche you brethren for. Rom. xv.G
And he entred agayne into Mar.iij.A

On the frydaye.

Are ye not ware that ye are. i. Cor.iij.C
And Jesus went about all. Mat. iiij. D

¶ On the fyfte Sondaye after the twelfe daye.

Owe nothinge to any man. Rom. xiij.C
And he entred into a shyp. Mar. viii.C

On the wenisdaye.

As concerninge the thinges. i. Cor.vii.A
It chaunced as they went on. Lu. ix.G

Du

On the Frydaye.

Let euery man abyde in the. i. Cor. vij. D
And they brought children. Mar. x. B

¶ On the. vi. Sondaye after the twelfe daye.

Now therfore as elect of. Colos. iij. B
The kyngdome of heauen is. Mat. xiij. D

Septuagesima.

On the wensdaye.

I exhorte therfore that aboue. i. Tim. ij. A
A certayne man had two sun. Mat. xxj. D

¶ When the weddynge goth out.

Perceyue ye not how that. i. Cor. ix. D
For the kyngdome of heauen. Mat. xx. A

On the Wensdaye.

Yf our Gospell be yet hyd. ij. Cor. iiij. A
And they departed thence and. Mar. ix. B

On the Frydaye.

Seynge then that we haue. ij. Cor. iiij. C
He that is not with me is. Mat. xij. C

Sexagesima

¶ On the Sondaye. ix.

For ye suffre foles gladly. ij. Cor. xj. C
When moche people were. Lu. viij. A

On the Wensday.

I call God for a recorde vnto. ij. Cor. j. A
And he began agayne to. Mar. iiij. A

On the Frydaye.

Seynge that we knowe. ij. Cor. v. B
When he was demaunded. Luc. xvij. C

¶ On the Sondaye. l.

Thoughe I speake with the. i. Corin. xiij. A

Quinquage.

He toke vnto him the twelue. Lu. xviij. F

On the Wensday.

Ioel the. ij. Chapter. C
Moreouer when ye faste be not. Mat. vi. B

On the Frydaye.

Esaie the. lviij. Chapter. A
Ye haue herde how it is sayde. Mat. v. B

¶ On the. j. Sondaye in Lent.

We as helpers therfore. ij. Cor. vj. A

Quadragesima.

Then was Jesus led awaye. Mat. iiij. A

¶ On the wensdaye in the foure tymes.

Exodi the. xxiiij. Chapter, and. iij. Reg. xix. C
Then answered certayne. Mat. xij. C

Embrynge.

On the Frydaye.

Ezechiel the. xviij. Chapter. A
After that there was a feast. Joh. v. A

¶ On the. ij. Sondaye in lent.

Furthermore we beseche. i. Thess. iiij. A
And Jesus went thence and. Mat. xv. C

On the wensdaye.

Hester the. xiij. Chapter. C
And Jesus ascended to Jerusalem. Mat. xx. C

On the Frydaye.

Genesis the. xxvij. Chapter. B
Herken an other similitude. Mat. xxj. D

¶ On the. iij. Sondaye in Lent.

Be ye followers of God. Ephe. v. A
And he was a castynge out. Lu. xj. B

On the wensdaye.

Exodi the. xx. Chapter. C
Then came to Jesus the. Mat. xv. A

On the Fryday.

Numeri the. xx. Chapter. A
Then came he to a cytie of. Joh. iiij. A

¶ On the. iiij. Sondaye, halfe Lent.

For it is written that Abraham. Gal. iiij. C
After that went Jesus his. Joh. vj. A

On the wensdaye.

Ezechiel the. xxxvj. Chapter, and Esaie. j. C
And as Jesus paued by. Joh. ix. A

On the Fryday.

iij. Regum the. xvij. Chapter. C
A certayne man was sicke. Joh. xi. A

¶ On the fifte Sondaye in lent.

But Christ beynge the highe. Heb. ix. C
Which of you can reproue me. Joh. viij. A

On the wensdaye.

Leuitici the. xix. Chap. C
It was at Jerusalem the. Joh. x. D

On the Frydaye.

Hieremie the. xvij. Chap. B
Then gathered the hyghe priestes. Joh. xi. F

¶ On the Palme Sondaye.

Let the same mynde be in. Phil. ij. A
Ye knowe that after. Mat. xxvi. A

On the Wensdaye.

Esaie the. liij. Chapter. D
The feast of swete bred. Lu. xxij. A

On the good Frydaye.

Exodi the. xij. Chap. A
When Jesus had spoken. Joh. xviij. A

¶ On Easter euen.

Ye be then risen agayne. Colloss. iij. A
The Sabboth daye at. Mat. xxviij. A

¶ On Easter daye.

Purge therfore the olde. i. Cor. v. C
Mary Magdalen, and. Mar. xvj. A

On the Monday

Which preachinge was. Act. x. F
And beholde two of them. Lu. xxiiij. B

On the Tewsdaye.

Ye men and brethren. Act. xiij. D
Jesus him selfe stode in. Lu. xxiiij. F

On the wensdaye.

Ye men of Israel why. Act. iij. C
After that Jesus the wed. Joh. xxi. A

On the Thorsday.

The angell of the Lorde. Act. viij. E
Mary stode without at. Joh. xx. B

On the Frydaye.

For as moche as Christ. i. Pet. iij. C
Then the. xi. disciples went. Mat. xxviij. D

On the Saterday.

Wherfore laye a syde all. i. Pet. ij. A
The morowe after. Joh. xx. A

¶ On the firste Sondaye after Easter daye.

For all that is borne of. i. Joh. v. A
The same daye at nyght. Joh. xx. B

On the wensdaye.

Yf Christ be preached. i. Cor. xv. B
When Jesus was ryssen. Mar. xvj. B

On the Frydaye.

Obeye them that haue. Heb. xiij. C
And they departed quickely. Mar. xxviij. B

¶ On the seconde Sondaye after Easterdaye.

Christ also suffred for. i. Pet. ij. D
I am a good shepeherde. Joh. x. C

On the wensdaye.

For as moche as ye knowe. i. Pet. j. D
On the morow after. Lu. xxiiij. A

On the Frydaye.

Likewyse then as by. Rom. v. D
Then came the disciples of. Mat. ix. D

¶ On

¶ On the thirde Sonday after Easterdaye.

Verely beloued I beseche you. i. Pet. ij. C
After a whyple ye shall not se. Johñ. xvj. D

On the wensdaye.

My lytell childzen, these. i. Johñ. ij. A
There arose a question betweene. Johñ. iij. B

On the frydaye.

Ye are all the childzen. i. Thessal. v. A
I am come a lyght into the. Johñ. xij. A

¶ On the fourth Sonday after Easterdaye.

Euery good gyfte, and euery. Jaco. j. C
But now go I my waye to. Johñ. xvj. B

On the wensdaye.

Bzethzen haue not the faith. Jac. ij. A
Holy father kepe in thyne. Johñ. xvij. B

On the frydaye.

Ye se then how that of dedes. Jac. j. D
Deare chyldzen yet a lytell. Johñ. xij. D

¶ On the fyfte Sondaye in the Crodapes.

And se that ye be doers of. Jac. j. D
Verely verely I saye vnto. Johñ. xvj. E

On the Mondaye.

Knowledge your faultes one. Jac. v. D
If any of you shulde haue a. Lu. vj. A

On the Tewsdaye.

Esaie the. xix. Chapter. D
And Jesus sat ouer against. Mar. xij. D

On the Wensdaye.

The multitude of them that. Act. iiij. G
These wozdes spake Jesus &c. Johñ. xvij. A

¶ On the assension daye.

In the fozmer treatyse Deare. Act. i. A
After that he appeared. Mar. xvj. C

On the Sondaye after Assension daye.

Be ye therfoze discrete and so. i. Pe. iiij. B
But when the comfozter is. John. xv. D

On the Whitsun euen.

It fortuned, whyle Apollos. Act. xix. A
If ye loue me kepe my comman. Johñ. xiiij. B

On the Whitsondaye.

When the fyftye daye was come. Act. ij. A
If a man loue me and wil kepe. John. xiiij. C

On the Mondaye.

And he commaunded vs to preache. Act. x. G
God so loued the woz lde, that. Johñ. iij. B

On the Tewsdaye.

When the Apostles which we. Act. viij. C
Verely verely I saye vnto you. Johñ. x. A

On the Wensdaye.

Peter stepped forth with the. Act. ij. C
No man can come to me except. Johñ. vi. E

On the Thursdaye.

Then came Philip into a cytie of. Act. viij. A
Then called he the. xij. togither. Lu. ix. A

On the frydaye.

Ye men of Israel heare the. Act. ij. D
And it happened on a certayne. Lu. v. D

On the Saterday.

And the next Sabboth daye. Act. xiij. F
And he arose vp and came out. Lu. iiij. F

¶ On the Trinite Sondaye.

After this I loked, and beholde. Reue. iiij. A
There was a man of the. Johñ. iij. A

¶ Corpus Christi daye.

That which I gaue vnto you. i. Cor. xj. C
For my flesshe is meate in. Johñ. vj. E

¶ On the first Sondaye after Trinite Sondaye.

For God is loue, in this. i. Johñ. iiij. B
There was a certayne ryche. Lu. xvi. E

On the Wensdaye.

When we opened vnto you the. ij. Pe. i. D
Thinke not that I am. Mat. v. B

¶ On the seconde Sondaye after Trinite Sondaye.

Meruayle not my bzethzen. i. Johñ. iij. C
A certayne man ordeyned a. Lu. xiiij. D

On the Wensdaye.

Also I saye therfoze and testifye. Ephe. iiij. D
And when he was come into. Mat. xvi. B

¶ On the thirde Sondaye after Trinite Sondaye.

Submit your selues therfore. i. Pet. v. B
Then reforted vnto him all the. Lu. xv. A

On the Wensdaye.

Notwithstandinge the Lorde. ij. Tim. iiij. D
Agree with thyne aduersary. Mat. v. D

¶ On the fourth Sondaye after Trinite Sondaye.

For I suppose that the afflict. Rom. viij. C
Be ye therfoze mercyfull as you. Lu. vi. F

On the Wensdaye.

And hereby we know that we. i. Johñ. ij. A
And his disciples asked of. Mat. xvij. A

¶ On the fyft Sondaye after Trinite Sondaye.

In conclusion be ye all. i. Pet. iij. B
It came to passe as the people. Lu. v. A

On the Tewsdaye.

I exhorte therfoze that aboue. i. Tim. ij. A
It chaunced on a certayne daye. Lu. viij. C

¶ On the sixt Sondaye after Trinite Sondaye.

Remember ye not that al. Rom. vi. A
For I saye vnto you except. Mat. v. C

On the Wensdaye.

I wzote not vnto you as. i. Johñ. ij. C
And when he was come. Mar. x. B

¶ On the seuenth Sondaye after Trinite Sondaye.

I will speake grotly because of. Rom. vi. D
In those dayes when there. Mar. viij. A

On the Wensdaye.

There is then no damnation. Rom. viij. A
In that tyme went Jesus. Mat. xij. A

On the eyght Sondaye after Trinite Sondaye.

Therfoze bzethzen we are. Rom. viij. C
Beware of false Prophetes. Mat. vij. C

On the Wensdaye.

But God setteth out his loue. Rom. v. B
Walker we sawe one. Mar. ix. ij

¶ On the. ix. Sondaye after Trinite Sondaye.

That we shulde not lust after. i. Cor. x. B
There was a certayne ryche. Lu. xvi. A

On the Wensdaye.

Remember ye not how that. Rom. vi. C
He that is faythfull in. Lu. xvi. C

¶ On the. x. Sondaye after Trinite Sondaye.

Ye knowe that ye were. i. Cor. xij. A

And

And when he was come. Lu.xix.A

On the Mondaye.

All flesshe is not one flesshe, i.Cor.v.C
Take hede to your selues. Lu.xx.G

¶ On the .ij. Sondaye after Trinite Sondaye.

Bycause as pertayninge, i.Cor.xi.A
And he put forth this, Lu.xviij.A

On the Mondaye.

Other remember ye not, i.Cor.xv.C
He put forth a. Lu.xviij.A

¶ On the .iij. Sondaye after Trinite Sondaye.

Suche trust haue we, ii.Cor.iij.B
And he departed agayne, Mar.viij.D

On the Mondaye.

For we preache not our, ij.Cor.iiij.B
Then began he to Mat.xj.C

¶ On the .xiij. Sonday after Trinite Sondaye.

To Abraham and his, Gal.iij.C
Happye are the eyes, Lu.x.D

On the Wensdaye.

Ye remember brethren, i.Thes.ij.B
Then the Pharises went Mat.xij.B

¶ On the .xiiij. Sonday after Trinite Sondaye.

I saye walke in the spirite Gala. v.C
And it chaunceth as he Lu.xvij.C

On the Mondaye.

Beare not a straunge yoke ij.Cor.vj.C
One of the company sayde Lu.xij.B

¶ On the .xv. Sonday after Trinite Sondaye.

If we lyue in the spirite Gal. v.D
No man can serue two Mat. vj.C

On the Wensdaye.

We knowe that the lawe i.Tim.j.B
And it chaunced in Lu.xx.A

¶ On the .xvj. Sondaye after Trinite Sondaye.

Wherfore I desyre Ephe.iij.C
And it chaunced after Lu.vij.B

On the Mondaye.

Beware least any man Coloss.ij.B
And he came to Bethsayda Mat.viij.C

¶ On the .xvij. Sondaye after Trinite Sondaye.

I therfore which am in Ephe.iiij.A
And it chaunced that Lu.xiiij.A

On the Mondaye.

For yf by the synne of Rom.v.D
When they were come Mat.xvij.D

¶ On the .xviij. Sonday after Trinite Sondaye.

I thanke my God i.Cor.i.A
When the Pharises Mat.xxii.D

On the Frydaye.

I beseche you brethren Rom.xv.B
An other parable he Mat.xiii.C

¶ On the .xix. Sondaye after Trinite Sondaye.

And beye renued in the Ephe.iiii.C
And he entred into Mat.ix.A

On the Wensdaye.

Therfore brethren stande ii.Thes.ii.D
Then sent Jesus the Mat.xiii.D

¶ On the .xx. Sonday after trinite Sondaye.

Take hede therfore that Ephe.v.C
The kyngdome of heauen Mat.xxv.A

On the Mondaye.

Thou therefore my sonne ii.Tim.ii.A
When thou makest a Lu.xiiii.C

¶ On the .xxi. Sondaye after Trinite Sondaye.

Finally my brethren Ephe.vi.B
And there was a John.iiii.G

On the Wensdaye.

Because we knowe i.Thes.i.B
And it happened in Lu.vi.B

¶ On the .xxii. Sondaye after Trinite Sondaye.

And I am surely Philip.i.A
Therfore is the kyngd. Mat.xviii.C

On the Wensdaye.

Ye and we knowe Rom.iij.C
Verely I saye vnto Mat.xi.C

¶ On the .xxiij. Sondaye after Trinite Sonday.

Beholde I sende you Philip.ij.D
Then went the Pharises Mat.xxij.B

On the Mondaye.

For yche the synne Rom.v.C
When they were come Mat.xvii.D

¶ On the .xxiiij. Sondaye after Trinite Sondaye.

For this cause we Coloss.i.B
Whyle he thus spake Mat.ix.C

On the Mondaye.

And I wolde not i.Cor.x.E
A certayne man had Mat.xxi.C

¶ On the last Sondaye after Trinite Sondaye.

Hieremie the .xxiij. Chap. B
Then Jesus lyft vp Johñ.vi.A

¶ On the Wensdaye in the ymbringe weke.

Amos the .ix. Chap. B
And one of the company. Mar.ix.C

On the Frydaye.

Ezechiel the .xliii. Chap. A
And one of the Pharises Lu.vij.C

On the Saterday.

For that first tabernacle Heb.ix.A
He put forth this Lu.xiij.B

¶ In the dedication of the churche.

And I Johñ sawe Reue.xxi.A
And he entred in Lu.xix.A

Here endeth the Table of the Epistles and Gospels of the Sainctes.

Here after folowe the Epystles and Gospels of the Saynctes.

¶ On Saynct Andrewes daye.

For the beleefe of the hert Rom.x.C
As Jesus walked by Mat.iiii.C

¶ On Saynct Nicolas daye.

Ecclesiastici .xliiij. Chap. A
For ykewyse a certayne Mat.xxv.A

On the Conception of our lady

Eccleſi.xxxiij.Chap. C
This is the boke of Mat.i.A
¶ On S. Thomas the Apoſtle daye.
Now therfore ye are no more Ephe.ij.D
Thomas one of the Johñ.xx.F
¶ In the conuerſion of S. Paul
Saul yet breathing Act.ix.A
Then anſwered Peter Mat.xix.D
¶ On Tandthynas daye.
Malachie the.iij.Chap. A
And when the tyme Lu.ij.D
¶ On S. Mathias the Apoſtle daye.
And in thoſe dayes Act.i.C
Then Jeſus anſwered Mat.xj.D
¶ The gretynge of our lady.
Eſaie the. vij.Chap. B
And in the.vi.moneth Lu.i.C
¶ On S. Georges daye.
My brethren,count it Ja.i.A
I am the true vyne, John.xv.A
¶ On S. Marke the Euangeliſt.
Unto euery one of you Ephe.iiij.B
I am the true vyne, Johñ.xv.A
¶ On S. Philip and James daye.
Sapientie the.v.Chap. A
And he ſayde vnto his Johñ.xiiij.A
¶ The fyndinge of the Croſſe.
I haue truſt towarde Gal.v.B
There was a man Johñ.iij.A
¶ On the Natiuite of S. Johñ Wapeiſt.
Eſaie the.xlix.Chap. A
Elizabeths tyme was. Lu.i.F
¶ On S. Peter and Paules daye.
In that tyme Herod Act.xij.A
When Jeſus came Mat.xvi.C
¶ In the commemoracion of S. Paul.
I certifie you brethren that Gal.i.B
Then anſwered Peter Mat.xix.D
¶ On the viſitation of our Lady.
Cantic.ij.Chap. A
Mary aroſe in thoſe dayes Luc.i.D
¶ On S. Mary Magdalene daye.
Prouerb.xxxi.Chap. B
And one of the Phariſes Lu.vij.C
¶ On S. James the Apoſtle.
Now therfore ye are Ephe.ij.D
Then came to hym Mat.xx.C
¶ Lammeſſe daye.
And as he conſydered Act.xj.C
When Jeſus came Mat.viij.C
¶ On the tranſiguracion of our Lorde.
For we folowed not ij. Pet.j.D
And after.vi.dayes Mat.xvij.A
¶ On the name of Jeſu.
Then Peter full Act.iiij.B
Whyle he thus Mat.i.C
¶ On S. Laurens daye.
This yet remember ij.Cor.ix.B
Uerely verely I ſaye Johñ.xij.D
¶ On the aſſumption of our Lady
Eccleſi.xxiiij.Chap. B
It fortuned as he Lu.x.C
¶ On S. Bartholomeus daye
Now therfore ye are Ephe.ij.D
And there was a Kyng Lu.xvij.C
¶ On the Natiuite of our Lady.
Eccleſi.xxiiij.Chap. C
This is the boke. Mat.j.A
¶ On the exaltacion of the Croſſe.
I haue truſt towarde. Gala.v.B
Now is the iudgement. Johñ.xij.C
¶ On S. Mathewe the Apoſtle.
Ezech.j.Chap. C
And as Jeſus paſſeth. Mat.ix.B
¶ On S. Michaels daye.
And he ſent and. Reue.j.A
The ſame tyme the. Mat.xviij.A
¶ On S. Luke the Euangeliſtes daye.
Ezechiel.j.Chap. C
After that the Lorde. Lu.x.A
¶ On S. Symon and Judas daye.
For we know well. 2.Co.vij.C
This commaunde I. Johñ.xv.C
¶ On all halowes day.
And I ſawe an other. Reue.vij.A
When he ſaw the. Mat. v. C
¶ On all ſowles daye.
I woulde not brethren. 1.Theſſ.iiij.C
Then ſayde Martha. Johñ.xj.C
¶ On S. Katherins daye.
Eccleſi.li.Chap. D
Agayne the kyngdome. Mat.xiij.F

¶ The ende of this Table.

¶ The ende of the newe Teſtament / and of the hole Byble.

¶ To the honour and prayſe of God / Was this Byble prynted: and fynyſhed / in the yere of our Lorde God a

M. D. XXXIX.